

# THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

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

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## EDITORIAL

### The Quest for Happiness

Happiness is the goal that mankind has ever striven to reach and is ever fighting for. It is a thing that always seems to lie in the future, for after an objective point is reached, it is always just beyond. Like searching for the pot of gold at the end of the rainbow, the thing of allurements is separated from us by just one more hill. So we go on through life, seeking, searching, until at the end of the way, happiness is still a promise. In the great beyond we expect to find that which life has not given us.

Little do we think that happiness cannot be acquired. Little do we realize that it is not at the end of the rainbow. But, you say, why go on seeking, searching, longing, drudging, climbing?

Happiness is synonymous with salvation. When the soul is saved then will happiness be eternal. Like salvation, happiness must be built. It is not a thing to be found. "Have I not found happiness?" "No. You have built it." Happiness is not in the past, neither is it in the future. It must be now or never. Happiness is a thing that is lived. It is the partial taste of this supreme emotion that enables us to build for more, to go onward and upward. Happiness is the Spirit of God that touches our lives and fills us to overflowing. We reach the fullness of our capacity only at times, in moments of great ecstasy. At other times we sense its presence in less degree, but it is enough to cause us to build, ever build. The fullness of happiness that may be ours depends upon how well we build, how large our souls have become, that more happiness may be held. It is always limited by our size spiritually.

How can we build, you ask, that great happiness may be our lot? It is a little secret, discoverable only by trying. The sum of pleasures will never be happiness. You may seek pleasure in the wild hope that it may bring happiness, but it may only bring pain. Pleasure must be controlled or it will react upon itself. Pleasure is the result of the functioning of the organism up to its functional limit. Pain

(or displeasure) results when that limit is overrun. The doctor may administer an opiate to dull pain and give pleasurable result. But continual use of the drug after it has accomplished its rightful work results in the drug addict. The pleasure has reacted and will eventually kill the organism. The heart, when exercised to its normal limit, may bring the pleasurable sense of vigor and health, but the athlete may overwork it, and an athletic heart turns the pleasure to pain.

So pleasure has its limit, and as a limit it can never reach happiness. It is only the false idea that pleasure may bring happiness that causes man to seek the wrong path. Realizing that pleasure can never bring happiness, what then is there left? What other way to go?

When you have found the secret of happiness you will see it consists of a harmony of life's factors. The memory of the past and the plans for the future must so harmonize that the result is a pleasurable feeling at present. If your life is so adjusted that a sense of satisfaction enables you to go joyously about your work, then the secret of happiness has been found.

Day by day you are laying the foundation for the eternal happiness; you are building, that your capacity may be enlarged for the fullness of happiness. Day by day you are growing happier as your soul grows and is filled with that Spirit of God. Life is a harmony, the greatest symphony in the world.

The church helps to plan the future. It points the right way, and all that is left for the member to do is to so harmonize the memory of his past with the plans for that future that it brings happiness. The warning signs of danger are always present. When that sense of dissatisfaction with your lot in life gets the better of you, and is depressing, it is time to right-about face and get back to the true path.

Cease the endless quest for pleasure if you would be happy. Hunt for God and you will find the road of happiness, not a happiness in the future, not a pot of gold at the end of the rainbow, but a condition of the present, now or never.

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## A Church Tramp Comments on Our Order of Worship

One of our local churches, never mind where, was visited recently by a reporter who had been visiting various churches in that city and noting the results for the local paper. Our people not knowing of his presence naturally were not on display, and he saw them at an ordinary service during the absence of the regular pastor, at a time when the service was in charge of local men. His comments and criticisms may be of interest to the people in more than one of our local churches. First, his criticism on the order, or lack of order, ought to be helpful in many places. Second, his more favorable criticism on the sincerity, fervor, and spiritual power of the sermon delivered by a local man, who during the week earns his own living, is in itself worth reading. The item follows:

### *The Church Tramp Visits Church of Latter Day Saints*

By the Church Tramp

Yesterday morning my wife and I attended the Reorganized Church of Latter Day Saints. Some folks call it a Mormon church, but they don't. We were treated with the utmost courtesy, and it seems ungrateful to say anything but complimentary things about the service.

The regular pastor was out of town. When we came in, the choir was singing a hymn. Perhaps the congregation was helping; I don't know. Evidently Sunday school had just been dismissed, and there was still so much confusion that it seemed like some other churches which I have visited. After the song a layman stood up and announced a hymn 'from the black book.' To a wandering worshiper like myself the hymnals (church and Sunday school) were an interesting study. The tunes were for the most part familiar enough, but the words were often quite different from those ordinarily sung. A layman offered prayer, and a layman gave the address of the morning. I learned afterwards that these men were all elders in the church, but not professional religious workers. In fact, the speaker of the morning is connected with a prominent Government office in the city.

His experience of John 15 was most interesting. It would have been equally acceptable with very minor changes as the sermon of the morning at Saint Mary's Cathedral or the First Baptist Church. There was a reference to a sort of church authority that went back to Melchisedec which was a bit different, but otherwise the thought was straight, simple gospel. This address was another conspicuous instance of how much the Bible has meant to the world. Here was a man who spoke with hesitance and diffidence at first. Yet as he warmed up to his subject you discovered that his mind was richly stored with scripture and that he was a sincere, simple believer in the Lord Jesus. He preached a spiritual message about the fruits of the Spirit, and it did us all good to listen to it. If some other preachers could be sure of as good preaching in their pulpits in their absence, it would pay them to stay away for a Sunday.

I came away with a Sunday school quarterly in my pocket which I had filched from the book rack on the seat ahead of me. I knew they would be glad to have me study it. Oddly enough there was no collection. So far as I could see no man came to church with more than one wife.

## The Rainbow Maker

[From *Builders*.]

What a pity it is that many humble workers who create beauty for others have no share in that beauty themselves. Not that they do not have the opportunity: many of them go stumbling about blindly, when a word from those who do see beauty would restore their sight. To give sight to the blind is part of the work of every executive, who likes to look upon himself as a real leader. Let us learn to show the rainbows to those who help to make them. You will understand where this thought of ours came from when you read the poem by Willis Boyd Allen.

Humbly he plodded, in dingy attire,  
Along the road with its dust and mire,  
Dumb with the dogged dumbness of work,  
Without ambition, save never to shirk;  
Without reflection, joy or regret,  
Hopeless, mannerless, stolid, and yet  
A maker of rainbows.

Dragging the heavy coils of hose  
Over the turf, past lily and rose,  
He braced the nozzle, pointing aloft,  
Then at his bidding a flower of soft  
White spray unfolded petals bright,  
Opening its heart to the morning light:  
Over it hung suspended, gleaming,  
A magical arch of glory seeming,  
The perfect rainbow!

The laborer dully mopped his brow,  
Stretched his lethargic limbs, and now  
Reclined in the friendly shade, nor heeded  
The miracle he had wrought—the beaded  
Palpitant, quivering crown of light;  
But turning his head from the sunbeams bright  
Yawned, nodded and slept.

And while the maker slumbered, the bow  
In radiant splendor glittered; and lo!  
Each hurrying, careworn passer-by  
Pausing a moment to linger nigh,  
As mutely craving a benison,  
Received its blessing and hastened on,  
Refreshed by hope.

## The Habit of Saving

One of the fundamental reasons for failure in business is the failure to establish the habit of saving money.

The longer the formation of this habit is put off the more difficult will be the task of forming the habit and the severer will be the results of extravagance. When "opportunity knocks" there will be no savings account with which to open the door to success. Disappointment will follow and with disappointment comes a loss of spirit and confidence which spells failure.

The habit of saving, like other habits, should be

tude then established. If a child be taught to clean his shoes he soon observes the same quality of cleanliness in other things. If he had never cleaned a formed in childhood. At this early period of life it is comparatively simple to establish certain ways of doing things that in later life will be almost impossible to establish. The child learns to *do* things first, and having done them is governed by the attitude he would fail to notice that shoes or other things were clean. It is forming the habit of doing things in early life that governs one's attitude in later life. Cleanliness comes from the habit of being clean. It is learned in childhood.

As with cleanliness, so it is with other things. The habit of saving can and should be established while young. It not only gives the right attitude toward life but it produces what is also concrete, a bank account.

Everybody wants a bank account but many do not know how to get one. It is done by saving, and the earlier in life the saving habit is established the larger will be the bank account. It is necessary to success, not just the bank account, but the attitude of frugality, of conservation of resources.

Bishop Keir pledged himself at conference not only to live within his income during the current year but also to have a surplus at the end of that time. With him many others also made the same pledge. What a successful year it would be, not only for the individual, but for the church, if everyone created a surplus and paid tithing thereon!

Living within the income, the habit of saving, the creation of a surplus are stepping-stones toward success. How many families in the church will use the family budget book during the year? How many will live frugally? How many will start a savings account for their children, that those children may learn the habit of saving? How many will lay the foundation for the success of their children on a firmer basis than that upon which they built theirs?

The essence of failure is failure to establish the habit of saving.

### An Ancient American Civilization

Ancient America arises and speaks for itself. It says, "I am over 2,000 years old. What do you think of that?"

Doctor Herbert J. Spinden, head of the Peabody Museum of Harvard University, announces the discovery of an ancient Mayan civilization and sets the earliest known date in American history as August 6, 613 B. C. This bit of American archæology is perhaps the greatest triumph achieved so far. Besides the discovery of a calendar which was adopted December 10, 580 B. C., there is also evidence that the ancient race was versed in the sciences of mathe-

matics and astronomy, and these were developed to a high degree. They preceded Einstein in their discovery and knowledge of the theory of relativity about twenty-five centuries.

We have a cheer for these diggers for ancient history. Their remarkable discoveries, even though a little belated, only add to the line of proofs which support the authenticity of the Book of Mormon.

## Attention

### L. D. S. School-Teachers



The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

### Win All

1. Public School-Teachers
2. Private School-Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools
6. Prospective school men and women who are members of the church, please send names and addresses to

### The Educational Commission Graceland College

#### Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing of prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the Commission by rendering assistance in the matter.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The World's Greatest Need

*Sermon by Paul M. Hanson at the Stone Church, Independence, Missouri, November 18, 1923.*

The biggest text in the Bible is the following:

God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life.—John 3:16.

The most marvelous truth ever injected into the mind of man is contained in this text. Upon whose ears can the words fall without the soul being stirred to new activities and all of one's powers becoming vitalized? All truth and righteousness center in Jesus Christ. The world's greatest need is the Man of Galilee. The reason is because he is one of the godhead. Paul in speaking of His character wrote to the Colossians that all things were created by him that are "in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

#### *All Life Is in God*

John wrote that Jesus was with God in the beginning. He also declared that "all things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

I love to think of Jesus as the Son of God. It at once convinces me, as I become conscious of it, that in him is superb supremacy and that he possesses power to lift up every soul.

But I also take delight in thinking of him as the Son of Man—one who experienced life as we know it, and who understands our problems of every character, individual, communal, national, and international.

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He took upon him not the nature of angels, but the seed of Abraham and was clothed in flesh as we ourselves are.

Wherever Jesus is left out of consideration, crowded out, confusion and decay appear. This is true, whether we consider the history of nations, the questions of the world to-day, or go to our own hearts and face our delinquencies and much of our unhappiness and diseases; because Jesus, the world's Savior, has not been considered as it was

intended by our heavenly Father that he should be regarded. Marvelous is the thought that God so loved man that he gave his only Son that whosoever believeth in him should not perish but have everlasting life. God is not on the trail of anybody, attempting to make some kind of a case against him, to find a reason to condemn, to judge, or to harass. From the beginning he has moved towards man with a view to bless, and will so move until the final consummation.

#### *Acquaintance With the Material*

The world has formed a close acquaintanceship with the material world, but the knowledge gained in this realm is not balanced by an acquaintanceship with those things that exist in the spiritual world. We have such achievements to the credit of the scientists as the blotting out of yellow fever and other diseases. Where once were regions well-nigh if not entirely depopulated by that dreaded fever, we now find happy communities of men and women going to their labors, the children playing, cities built. The most sacred thing in the world is human life. Marvelous is that accomplishment as I view it.

There is the taking of the power from the great waterfalls—like Niagara—the harnessing of that power, as in the province of Ontario, and many other places, and the starting of the wheels of industry humming, enabling men to work in cleaner and purer environments. That is a marvelous thing to me.

And there is the radio telephone. At this very moment we have a large audience listening to this service who are not visible to us. God bless the scientist! God bless the medical men, and all who are endeavoring to give to the world as a result of the use of their God-given powers that which will help the world, and enable them to live under happier conditions. It is all the result of what God did for man when he was created. In the very beginning of his creation God said to man: "Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." But man, in the exercise of his sovereign sway, in putting in operation what was intrusted to him, in the gaining of dominion, has not used certain powers of his soul along some lines in research as fully and as faithfully as he has some other powers. And so because of the mind being unsymmetrical in its development, the knowledge of the material world has not a corresponding balance of knowledge in the spiritual world. Everyone's perspective of life should be symmetrical. It is absolutely necessary for everyone whether he takes up a religious theme for consideration and examination, or a question that relates to the stars, or to the atom, or the elec-

tron, to approach his subject with an open mind without prejudice and without fear. Many religionists hold to their faith not as a result of reason, but of environment, and so in the great world of to-day we have Mohammedans who were born in the homes of parents who were Moslems, who have grown up and have espoused the faith of Mohammed. Probably nearly all of them will die in that faith. We have those in the different branches of the Protestant faith who have grown up in the same way, and they have espoused the cause of Protestantism. Others have grown up under parents who believe in Catholicism and they believe that the headquarters of the true church is in Rome and that God presides directly or indirectly over the destiny of the church in which they hold their membership; and it is probably true that some Latter Day Saints are Latter Day Saints, not because they have real reasons, but because of the law of suggestion to them. How great is the loss!

#### *World Needs Christ*

The world to-day needs Christ. Every community needs him. No individual can make progress without him. He declared, "Without me ye can do nothing." The reason we cannot get along without Jesus is because all truth and righteousness are centered in him. Therefore, whoever does not believe in Christ is losing great parts of truth relating to life. It was not intended that man should simply make progress in the gaining of wealth, or in the obtaining of a high place of social standing, or in the securing of fame. It was and is the design of God that man should fit into a part of the divine order. We are a part of the divine order that he has established. A true belief in Christ leads to an application of his truth, and this brings melody into the lives that we live.

He was not concerned about splitting theological hairs. If ever anyone is in doubt as to just how to proceed when some abstract question is causing concern, just let the golden rule be remembered and the mind will be illumined by the light that comes from Christ. You will then know quite well how to proceed. "As ye would that men should do unto you, do ye even so unto them." That is simple. Christ took great delight in what was obvious and reasonable.

#### *Individual Responsibility*

One of the big things that comes to my mind in meditating and studying the work of Christ is a sense of individual responsibility. He asked, What if a man gain the whole world and lose his soul? Wherein is he advantaged? What if he is able to provide himself with a palace, and concerns himself with a high-powered automobile, and lives to him-

self, when the great day comes, what shall be his standing as he stands alongside of Jesus Christ of the godhead?

The Prophet Micah well expressed what Jesus unfolded to the world: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Germany, filled with resentment against an invading army, needs the teaching of Jesus. France, who is fast becoming a great military power in the world, needs Christ. There is no one anywhere in the world to-day but needs the Savior of the world. And if he is unreservedly accepted he will make life a joy, where before there was gloom because of a large interrogation mark constantly rising up resulting from not understanding the meaning of life.

#### *Interest in Others*

Jesus was always interested in what was happening to others. At one time as he rounded the Mount of Olives, coming from the Jordan valley, he looked upon Jerusalem. He was using his eyes more than some others were using their eyes. He was using his ears more than others were using their ears. The door of his heart was opened wider than the doors of the hearts of those around him—and so he was able to see what those around him could not see. His eyes at once fastened themselves, not on the hills around, but upon the city that lay before him, and then he cried out, "O Jerusalem, Jerusalem, how often would I have gathered thee together as a hen gathereth her chickens under her wings, but ye would not." Jesus wept. Do we visualize with the mind of Christ the needs of those around us, our community and our nation? If we possess the spirit and mind of Christ we become enabled to do that. That is why I love the plea that is set forth in the Holy Scriptures to man to look to the risen Jesus. He was interested in man and acquainted with life.

He associated with all classes, sometimes with the well-to-do to show that their souls were precious in his sight, and at other times with the poor and diseased and poverty stricken to show that he was also in sympathy with them.

#### *The Sonship of Christ*

I read of his banquet in Bethany where he was the guest of Mary and Martha, and their brother was with them. What there transpired, if there was nothing else in the Bible on the same subject, would convince me that the Nazarene possessed divine sonship. The sisters were joyful in the fact of Jesus being with them. Mary looked at her brother Lazarus at her side who had been dead for days, and had been raised to life. She cast a glance at Jesus and then the climax came. She left quietly, hastily,

and secured her alabaster box of costly ointment, and anointed the feet of Jesus. And then she wiped his feet with the hair of her head. No mere man would permit a woman to do that! Jesus revealed to as many as would believe in him that he was the Son of God.

Another outstanding act of Jesus that illustrates to us what we should do to join with him in saving the world is what took place when he and some of his disciples moved near the gate of the city of Nain. As they drew near, a dead man was being brought out, the only son of a widow. A large procession followed. Jesus looked upon the woman and showed compassion. He spoke to her, and our elder brother, I believe, laid his hand upon her shoulder as he lovingly said, "Weep not." Then he put his hand upon the coffin and said, "Young man, I say unto thee, Arise." And he that was dead was brought to life, and presented to his mother.

#### *Making Others Happy*

Tears troubled Jesus. He wanted to stop every tear. It was a matter of great concern to him to see furrows in the cheeks of any of God's creation. He wanted to stop every funeral; he wanted to keep tears back so far as he could.

There, too, is something for us to learn in his attitude towards children. On one occasion some of the disciples in their efforts possibly to safeguard him, as he was living a very strenuous life, told certain mothers, who had brought their children for him to bless, to lay his hands upon them, to stand back; but Jesus when he saw it said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The eyes of Jesus saw many things that others perhaps thought he did not see. The disciples might have believed that these children would trouble Jesus, that he had not time to employ for those who wished to claim a part of his attention. But he said, "Suffer little children to come unto me." How many of us love to have the children run in our direction, run towards us, and how many of their little feet move hastily as they come? How many of us do they desire to move away from?

Jesus saw in the little children the members of the church of to-morrow. He saw possibly in some of them those who should take a prominent part in the governmental affairs of the nation. He saw in some, perhaps, men who would take a leading part in his church—little apostles, little elders, little deacons. Perhaps among the girls he saw some who would perform a great and lasting service among the sisters, and so he said, "Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven."

#### *The Prodigal Son*

To impress the right attitude upon men, including the members of the church, Jesus taught the parable of the prodigal son. A young man wanted his father to divide the inheritance with him. After securing his portion he went out into the wide world and soon wasted his substance in riotous living. He lost all of his money and came to want and finally secured a job feeding swine. Then he began to think and to make comparisons. That is what we all do. We often sum up our experiences and compare what we are doing with the thing that has been taught us by those whom we esteem most highly. This young man thought of the past, of his father's house, and he concluded that he would return; and he made up his mind what kind of a speech he would recite to his father, that he was not worthy any more to be called his son but that he would be glad if he would just make him one of the servants. He started towards home. But his father saw him a great way off and ran out to meet him. The son said that he was not any more worthy to be called his son, but the father said, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry for this my son was dead, and is alive again; he was lost, and is found."

That illustrates the attitude of God towards man. No soul in the church or out of it ever inclined itself towards the throne of God before the forces of heaven were active in that person's behalf. The powers of the universe are on the side of right. He who attempts therefore to get happiness out of life, at the same time disregarding the truth of Christ, will make an utter failure. It cannot be done, for all of the powers of the universe are against the one who is not on the side of right.

When this prodigal son turned his eyes toward his father's house and started on his way, his father was glad to greet him and there was no censure. How vibrant with sympathy is this teaching of Jesus. What the world needs is more of human sympathy. The wife needs it; the husband needs it; the sons and the daughters need it. All need it. It is human nature that one cannot do his best work unless there is appreciation.

#### *Salvation Through Jesus*

Remember that salvation comes through belief in Jesus, and through belief recognizing him as one whose word should be obeyed. He commanded his church:

All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have com-



manded you: and lo, I am with you alway, even unto the end of the world.

The work of the church, therefore, is one of permeation and not of isolation. Jesus said to the church, "Ye are the salt of the earth." A boy once defined salt as being "what makes potatoes taste bad when you don't put any on." Salt impregnates that which it comes in touch with and preserves. It is given to the church to be the "salt of the earth," not alone in the little circle where we live. How can one, conscious that he is the possessor of the effulgent glory of the Son of God and that his teachings have touched the cords of the heart and music has been created in the soul, remain quiet? When he sings, there will be something that makes the world better. When he talks, there will be cadences in his voice that somebody will note and be happier for the hearing. There will be something in the handshake; there will be something in the very countenance that will hasten the time spoken of by Micah when he said, "The law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

There is a splendor about the teachings of Christ that enables one to see more clearly any subject that is taken up for consideration. His teachings are the sanest in judgment and the safest in practice of anything that the world knows anything about.

#### *Conference Appointments*

At the late General Conference a number of appointments were made to foreign fields. One foreign appointment embraces the assignment of Elder J. F. Curtis and myself to the British Isles, Continental Europe, and Palestine. We intend to sail on the S. S. *Samaria* from New York, bound for Liverpool on December 1. It has been my lot to have been thrice appointed to Australia, and I have also labored in a number of other foreign fields, so I may say that there is no special novelty in this appointment that is beckoning me on, only the outstanding message of the Son of God and his mission being made known to a dying world. I have no time to talk about sacrifices, nor have I the disposition so to do. I do not think anyone here has heard me talk of anything that I have done as being a sacrifice. When I compare my works abroad and at home with what I know Christ has done for me, what I have done is as rags. I realize from a certain angle there is sacrifice; but the largest sacrifice falls on the one at home. There is the sacrifice, largely.

May God bless the church. May it rise and shine

and be a light to the world. It is not a matter of importance especially to me whether I live to see the triumph of the kingdom of God in earth life or not. By faith I now enjoy what is certainly to transpire when that great time comes that was sung in one of the hymns:

All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all.

By faith I look forward to the time when the shouts of victory will be heard. Whether those shouts shall be heard soon or in the by and by is to me a matter of little importance.

#### **Our Personal Responsibility**

*Extract of sermon by C. W. Clark, Columbus, Ohio.*

Presuming that a text is required, I am going to call your attention to-day to a passage found in Isaiah 62:10 reading as follows: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

The church which we have the privilege of representing comes to-day with a vital message to the world of a restored gospel. The silver-tongued prophet, while perhaps not having a full vision of all things, surely, in the verse just quoted, outlines our own responsibility. For almost a century has been proclaimed the wonderful message, and yet I am to-day wondering how much nearer we are to the point of lifting up a standard to the people than when we started. I am fearful at times that we fail to take the steps necessary to advance the mighty work of Zion. I am wondering just how many here to-day realize that after going through the gates of the gospel plan, they have just entered upon the real task assigned them. Are you, dear brother and sister, helping by your efforts to build such a highway that the path of righteousness will be more plain to those that follow? As you go along this highway, helping to build for others to follow, do you leave the path clearer for your having been in it, or do you, fearing to undertake the tasks before you, stand idly by while others do your share of construction work? There are some weak souls in life who fear to overcome difficulties that confront them, but such should not be found among the Saints who have such glorious understanding.

#### *Opportunity to Serve*

It is said that Bunyan wrote *Pilgrim's Progress* on the untwisted papers used to cork bottles of milk brought for his meals while falsely incarcerated. I

am wondering if we would have just as much courage and perseverance under trying conditions of this nature. We have been called to a high and holy calling by coming into his kingdom, but I fear that the gates of entrance will avail little if we fail to start the construction work. We enter that we might have an opportunity to serve. Our reward will depend upon the service rendered. Beecher said victories that are easy are cheap. They are only worth having which come as the result of hard fighting; therefore, if entrance only was all that was necessary, our victory would be cheap; but it is the process of casting out the stones and going on to perfection that brings the reward.

In proceeding to eliminate the stones from the highway by overcoming the imperfections in our own life and being of assistance to others we set an example that begins to raise us up as a standard to the people. The Latter Day Saint who fails to visualize this part of his personal responsibility falls far short of preparing the highway. There are already too many who live only a selfish life and fail to catch the beauty and rapture of a heart that burns with gratitude within them by failing to render service to others. That remarkable servant of old, Alma, gives us a glimpse of the work of gathering out the stones.

And now behold, I say unto you my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now? Have ye walked, keeping yourself blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?—Alma 3: 46-48.

The entire chapter is well worth reading and we recommend to our hearers that they make a study of this and see if they can, by the process of elimination, cast out any of the stones that are in the way of setting themselves up as a standard to the people.

#### *A Standard to the People*

It is our heritage to be this standard, and if we fall short, shall we not be like Esau of old who sold his birthright for the mess of pottage? What are all the riches of this world, the most beautiful attire, or oceans of commerce compared with conscious rectitude, with one whose heart never throbs with fear of exposure, whose life shows no stain of dishonor, who has not signed his name to any document that the angels of heaven might not view, especially since the gates were opened to you and your sins forgiven, where the law of righteousness is the only thing standing between you and the fulfillment of wrong desires? When you have attained this position then truly you will be a standard to the people.

In Isaiah 60: 1, we read: "Arise and shine; for

thy light is come, and the glory of the Lord is risen upon thee." Whether this applies to a people as individuals or to nations in the particular sense in which it is used, certain it is that it must apply to us individually in these the latter days if Zion is to be the pure in heart. Sometimes we feel despondent and say that we cannot arise against the power of the adversary. Rogers has tritely said:

The good are better made by ill  
And odors crushed are sweeter still.

#### *Trials Are Not Too Great*

It is a well-known fact that kites rise only against the wind, and that no ship can sail through a dead calm. It may be propelled, but that is not sailing. In that wonderful vision on the Isle of Patmos John saw those who had on white robes as those who came up through great tribulation. The promise of the Master that we will not be tried greater than we can bear should be all-sufficient to us, and do you know, when I hear Latter Day Saints saying they cannot stand their trials I feel like saying, "O ye of little faith, you are failing to arise to your duty." The story is told of Lord Nelson at the famous naval battle of Trafalgar, that when he had commanded his ships to enter the harbor to drive out the enemy who outnumbered the English many times, he was fatally wounded, but as he was being carried below, he gave this last word of exhortation, "England expects every man to do his duty." The battle was won by the enthusiasm of that message.

#### *Saints, Awake*

Saints, awake. The command has gone forward and Jesus expects every Saint to do his duty. We must not be only hearers of the word but active doers of it too. We are taught in Titus 2: 11-14 that a part of our duty while living in the world is to overcome the lusts of the world, that is, to overcome all ungodly or unrighteous desires. It is God's pleasure to give his people the good things of this world, but he has a right way of doing these things. I have no use for those long-faced, dried-up, weazened professors of religion who do not wish to enjoy the good things God has given for our proper use. But in all ages it has been the Devil's trick to misappropriate the good things and make evil out of them. I want to live to possess the good things God has in store for us, but I feel I am always safe if I can kneel and ask God to bless those things to my use.

We should, however, be very careful that good only will result and then we may be sure that our enjoyments are approved. We must avoid everything which leads to evil, as these things are the lusts of the world that we should shun. We are

(Continued on page 11.)

## EDUCATIONAL

### Home Building

#### PART IX

[The feeding of children is ably discussed in this article by Mrs. Donaldson-Mader. It deals directly with the subject of the same title in Chapter 9 of the textbook. For those who are not following the Outline Course of Study, the article is especially enlightening because of its practical plan for feeding children. The percentage of malnutrients in the United States is appalling, and it makes us wonder how many about us are suffering from the same condition. Too much attention to the diet cannot be given growing children if they are to become healthy men and women.—EDITORS.]

#### References

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

### The Feeding of Children

By Mrs. Bertha Donaldson Mader

Mary L. Read, in her *Mothercraft Manual*, says this of feeding children:

"To feed a child so as to produce one hundred per cent efficiency in his health to-day and fifty years from to-day should be the ambition of everyone who has the care of that child—not merely to keep him from death and present illness."

Two mothers met not long ago at a clinic. Their babies were about the same age, and, to the inexperienced and unobservant, both looked hearty and well. But the doctor had just pronounced the larger, heavier of the two the victim of malnutrition. This mother simply couldn't understand, because, as she expressed it, the child had never been ill and was in good flesh. It was not until the physician demonstrated the child's deficiencies by comparing it with babies of normal development that she began to see the child's defective points and realize that her doctor was setting the same goal for her as the author had in mind when she made the statement given at the beginning of this article: "Feed to produce one hundred per cent efficiency to-day and fifty years from to-day."

### How Malnutrition Is Observed

Malnutrition, as Doctor George Newman, chief medical officer of the Board of Education (England and Wales), expresses it, is a "low condition of health and body substance." It is measured not alone by height, weight, and robustness, but by the absence of many characteristics that are found in a healthy, well-nourished child. Lydia Roberts, in her pamphlet, "What is malnutrition?" illustrates the meaning of malnutrition by describing first the picture of a healthy child, then that of a malnourished child, as follows:

"A well-nourished child, first of all, measures up to racial and family standards of his age in height and weight. He has good color, bright eyes—no blue or dark circles under them—and smooth glossy hair. His carriage is good, his step elastic, his flesh firm, and his muscles well developed. In disposition he is usually happy and good-natured; he is brim full of life and animal spirits and is constantly active both physically and mentally. His sleep is sound, his appetite and digestion good, his bowels regular. He is, in short, what nature meant him to be before anything else—a happy, healthy young animal.

"A malnourished child lacks several or all of these characteristics of a normal child, depending on the degree of undernutrition. He is usually thin, but may be fat and flabby instead. His skin may have a pale, delicate, waxlike look, or be sallow, muddy, even pasty or 'earthy' in appearance. There are usually dark hollows or blue circles underneath his eyes, and the mucous membrane inside his eyelids and in his mouth is often pale and colorless. His hair may be rough like that often seen in poorly cared-for farm animals, his tongue coated, and his bowels constipated. His skin seems loose, his flesh is flabby, and his muscles are undeveloped. Because of the lack of muscular tone, his shoulders are usually rounded, sometimes protruding to such an extent as to make the deformity known as 'wings'; his chest is flat and narrow. Decayed teeth, adenoids, enlarged or diseased tonsils may also be present."

To what extent malnutrition exists in our own country cannot be accurately determined, for we have no method for gathering data. The best we can do is to take certain typical investigations as indicative of general conditions. In March, 1918, the Bureau of Child Hygiene, of New York City, gave out a report that summarized the situation in New York City about as follows: Of New York City's 1,000,000 children, about 173,000 were normal; 611,000 passable; 216,000 seriously undernourished. These figures apply to New York City only, but Doctor Wood thinks that it is pretty safe

to say that 15 to 25 per cent of our children are suffering from malnutrition.

### Dealing With Malnutrition

This condition may be produced by insufficient or unsuitable food, by lack of sleep, by fatigue, by defect and disease.

We shall attempt to deal with malnutrition produced by incorrect and insufficient feeding. Except in cases of real poverty, malnutrition is usually caused by giving unsuitable food. To correct this, the one who cares for a child must understand a child's physical development and the fundamental principles of feeding. The author in *Mothercraft Manual* outlines the fundamental principles of feeding as follows:

#### Principles of Feeding

I. Cleanliness and purity of foods; accomplished by meeting the following requirements:

1. Unadulterated foods; 2. protection from dust, dirt, and insects; 3. preparation under sanitary conditions (both in factory and in the home).

II. Regularity:

1. Meals served promptly whether three or five times daily.  
2. No food between meals.

III. Simplicity as to variety and method of preparation and as to serving.

IV. Cheerfulness.

V. Sufficiency:

1. As to total quantity of energy and fuel foods (caloric sufficiency).

2. As to quantity and proportion of each food element (balance ration).

Of these five principles, the carrying out of the last is the most difficult because of the lack of training of the average mother. However, the difficulty is not so great to-day, for a number of publishers are putting out literature that is simply and interestingly written as well as authoritative.

The author of the text very clearly sets forth the proportion of the different food elements needed daily by children of different ages for a balanced ration and also classifies a number of the important foods under the food element of which they contain a high per cent. She also gives menus for children from ten months to eight years.

Relative proportion of elements for a balanced ration based on the total calories for the day:

Protein, 10 to 15 per cent; carbohydrates, 50 to 60 per cent; fat, 25 to 35 per cent.

#### Classification of foods:

1. Foods containing a high percentage of protein:

eggs	cereals	peas	fish
milk	almonds	beans	lean meat
cheese	peanuts	lentils	

2. Foods containing high percentage of starch:

potatoes	cereals	macaroni
rice	tapioca	farine

3. Foods containing a high percentage of sugar:

sweet fruits	carrots	molasses
dried fruits	honey	barley sugar
beets	maple syrup	cane sugar

4. Foods containing a high percentage of fat:

cream	cotton seed oil
butter	nuts (except chestnuts)
egg yolk	meat fats
olive oil	

5. Minerals are found in grain, in fruit, green vegetables, milk, eggs, meat.

High percentage of phosphorus and calcium in:

grape juice	maple sap
orange juice	milk
rhubarb	

High percentage of calcium, phosphorus, and iron in:

spinach	apples	whole wheat
celery	prunes	whole cereals
peas	peaches	egg yolk
lima beans	pears	lean meat (except calcium)
string beans	dates, raisins	

(The foregoing outlines are from Mary Read's book, *The Mothercraft Manual*, and will give you a hint of its valuable contents.)

We shall attempt no specific menus or directions for feeding children because authorities differ so widely on various points that we feel each mother should study various texts, attend clinics, etc., and then in consultation with her physician as a first-hand guide, work out her own special problems, using her own powers of observation and common sense.

As mothers looking forward to helping establish better conditions for posterity, there are two more avenues open in which we can work. One is to cooperate with school authorities in planning and serving healthful noon lunches to children who must eat lunch at school. The other is to teach our children at home the fundamental principles of feeding and cookery and give them opportunity to practice in our own kitchens.

The references following the Outline Course of Study will be found helpful in the various phases of the subject treated.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER IX

##### *The Feeding of Children*

1. Why is right feeding of children very important?
2. What measures may the home keeper take to insure cleanliness and purity of food?

3. What is important with regard to the time of serving food?
4. In what way are the principles of simplicity and cheerfulness involved in the feeding of children?
5. What is meant by "caloric sufficiency" and "balanced ration"?
6. What purpose do vitamins serve? Name some foods classed as rich in vitamins.
7. What several classes of foods are injurious to children?
8. Discuss the child's diet as regards meat, sugar, milk, cereals, dried fruits.
9. Give the reasons for the four principles of cooking for children.
10. What should be considered besides the satisfaction of physical needs at meal time?

#### Bibliography

(Unless otherwise indicated, books may be ordered from the Herald Publishing House, Independence, Missouri.)

1. What Is Malnutrition? by Lydia Roberts. (Order from United States Department of Labor, Children's Bureau, Washington, District of Columbia.)
2. Children Well and Happy, May Bliss Dickinson. (Order from Nichols Press, Lynn, Massachusetts.)
3. A Message to the Mothers of Tiny Tads. (Order from Public Health Federation, 25 East Ninth Street, Cincinnati, Ohio.)
4. Milk, No. 4; Child Care (Preschool Age), No. 3; Infant Care, No. 8, Mrs. Max West. (Order from Bureau of Publication, Washington, District of Columbia.)
5. Diet for the School Child; The Lunch Hour at School. (Order from Department of Interior, Bureau of Education, Washington, District of Columbia.)
6. School Lunches, Caroline Hunt. (Order from Farmers' Bulletin 712, Division of Publication, Department of Agriculture, Washington, District of Columbia.)
7. Elementary Home Economics, Mary L. Matthews. \$1.40.

#### THE WORLD'S GREATEST NEED

(Continued from page 8.)

living in a day when these things are being publicly displayed until it tries our very soul, yet if we are pure in heart we need not let these things interfere with us in any way. The best tools receive their temper from fire.

#### Zion in the Home

As a people we talk much of Zion. We pray for Zion, but I wonder, do we live Zion? How many of us to-day are making our homes a Zion? Do we appreciate the fact that if we are ever to accomplish this wonderful social reform we must commence right in our own home? Have you built a highway of righteousness by your example and precept? Do you want the church to be judged by your actions? It is being judged in this manner. Let no one pray for the redemption of Zion as a social center who is afraid to start it in his own home. A perfect home life must prevail if we ever reach the ideal. If we are to accomplish the great social task, fear must be overcome and love prevail in its place. I almost apprehend that those who have not faith in the abil-

## CHURCH NEWS

### Sunday School Wins in Trenton Attendance Contest

TRENTON, MISSOURI, December 11.—The departments here are progressing nicely. The Sunday school beat the Department of Recreation and Expression in an attendance contest for last quarter by only one and a half points. They are hoping to tie this quarter. The Sunday school, through the efforts of the Department of Women, will put on a Christmas program and have a tree. They expect to give a cantata on "The life of Jesus."

At the Wednesday night prayer meeting, November 21, Forest Giles was baptized and was confirmed at the 11 o'clock service the following Sunday. At the same meeting the infant son of Sister Eveline Moore was blessed, and on Wednesday night, December 6, Sister Eula McElwee's little son was blessed. Sister McElwee is here from Kingston visiting her father and mother.

Elder O. Salisbury, counselor to the stake president, visited Saturday and Sunday and preached a fine sermon at 11 a. m. on "Leadership," and at 2.30 p. m. on "Charity," and at 7.30 p. m. on "What we believe." The Trenton Saints are always glad to have Brother Salisbury with them.

Plans are now being made for a series of meetings by Elder W. H. Kelley, of Independence, Missouri, to be held after the holidays.

Tuesday, December 4, the young people had a box social and program, the proceeds to apply on a much needed roof for the church.

### Northeastern Illinois Conference Held at Chicago

CHICAGO, ILLINOIS, December 19.—First Chicago Branch has had a very pleasant month of services.

The Northeastern Illinois district conference held at this place on December 7, 8, and 9, was one of the best conferences held in the district. The ministry was well represented and the genial smile of Apostle John F. Garver was an inspiration to all, and his spirituality an incentive to each one more fully to serve. His sermon Sunday evening will long be remembered.

In the branch election Brother Bone was sustained as pastor, Sister Johnson as clerk, and Brother Newman as

ity to build a temporal Zion are in that condition because they are not prepared by their home life to enjoy it.

Do you realize the stupendous task of Zion building? Do you want the responsibility of this work?

"Arise and shine, for light has come." Be more Zionie in your home, your branch, your district, and before we realize it Zion will be here. Remember no unclean things can enter Zion, and that Zion is the pure in heart. Let us resolve to put our good thoughts into action that a place of refuge may be established. And let us remember that we need to help put Zion in our own hearts and make it a personal question, not worrying about our brother or sister.



financial deacon. Brother C. A. Edstrom was chosen as superintendent of the Sunday school, and Brother Clyde Bullard as assistant. The Department of Recreation and Expression sustained Brothers E. U. Edstrom and J. Louis Gauthier as president and vice president.

The Saints here are pleased to have in their midst Brother Barrows of Lamoni, who is organizing an orchestra.

All are busy preparing for the holiday season and laying plans for the new year. First Chicago wishes all its friends a Merry Christmas and a prosperous New Year.

### Spokane District Conference Closes

SPOKANE, WASHINGTON, December 17.—The Spokane district conference was held at Spokane, December 8 and 9. Reports from six branches showed a membership of 724. Reports from ten Sunday schools show a total membership of 300. The Bishop's agent's report showed that the tithing and offerings for the past six months amounted to \$1,020.

The reunion committee reported progress on plans for the coming reunion to be held at Sawyer, Idaho. Money is being raised to purchase a large tent, and over \$260 was pledged at the morning service. According to report, there has been 1,500 quarts of fruit canned for reunion purposes.

The Temple Builders held a supper in the back room of the church Saturday evening of the conference.

The Department of Recreation and Expression is showing some increase in both attendance and interest. The men lost in their contest with the ladies and therefore had to give the ladies a box social.

The general outlook shows that the work is onward and that the Saints are still interested and willing to help.

### Elder Rich Visits Vinal Haven Saints

VINAL HAVEN, MAINE, December 9.—Elder Calvin Rich made his first visit to the Vinal Haven Saints and preached two sermons. The church was crowded, especially in the evening, and a good spirit was present. Brother Rich brought blessings to the Saints because of his wide experience in the faith.

The sacrament service on December 2 was a feast to the many Saints present, and all felt at the close of the meeting a greater desire to devote their best to the work.

The Sunday school expects to have its annual Christmas tree; many presents will be given to all who are present, as is the usual custom.

The Department of Recreation and Expression is growing under President Candage, and all are doing their best to make this department a live wire in the branch.

### Two Weeks' Meetings Close at Marshall

MARSHALL, MISSOURI, December 19.—Elder R. D. Weaver, of Cameron, Missouri, has been holding meetings nearly two weeks at the Saints' chapel. He expects to bring them to a close Sunday, December 23. His efforts have been appreciated, as is evidenced by the good attendance of nonmembers and the good attention accorded him.

Elder Weaver is now free to preach wherever needed in Holden Stake, having almost fully recovered from the operations recently undergone at the Independence Sanitarium. The branch with one accord desires the return of Elder Weaver at some future time when they can procure a more spacious building that is more centrally located.

Two young men of the church, R. F. Hampton of Kansas City and R. P. Hampton of Independence, are attending

meetings while here doing some metal finishing work on the new high school.

Two young ladies were baptized on November 25, and a young man on December 5.

### Home Department Active in Pleasant View Branch

TRYON, NEBRASKA, December 20.—Pleasant View Branch is not holding meetings at present. Missionary work has not been done here for over two years. The Home Department, however, is continuing to carry on the interest in the gospel. The Publicity Department is also active in the vicinity in the way of taking subscriptions for papers and books and distributing tracts.

### Holden Stake News

#### Buckner

Elder W. S. Macrae, of the stake presidency, was with the Buckner Saints Sunday morning, December 16. The attendance was very good, there being over fifty present at the Sunday school.

Elder R. B. Cook was reelected pastor. Brother Cook is doing effective work in looking after the work here and also at Sibley. They meet in a hall and are in need of a church building very much.

#### Bates City

Sister Lola A. Johnson of Lexington, stake music director, and Sister Gwendolyn Johnson, director of piano and organ work in the stake, were at Bates City Sunday in the interests of the Department of Music. In the evening a musical program was given by the Walnut Park Orchestra of Independence and the Sisters Johnson. The church was filled to its capacity, the Presbyterian Church kindly lending chairs in the emergency. The Saints and friends at Bates City appreciated the work of the musicians and extend an urgent invitation to come again. Brother W. S. Macrae was in charge of the concert and desires to thank the musicians of Zion for their assistance and also the brethren who furnished cars.

The recent election resulted in the following being elected: Elder George W. Hancock, pastor; department superintendents: Sunday school, Frank Cotterall; music, Mrs. Frank Cotterall.

#### Lexington

Lexington Saints are organizing a junior chorus and a junior orchestra. Elder James A. Brendel was unanimously elected pastor Monday evening, December 17.

#### Elections

Elections of pastors and department superintendents held in some of the other churches in the stake during the month resulted as follows:

#### Knobnoster

Elder Frank Goode was reelected pastor; Department superintendents: Sunday school, Earl Ross; Recreation and Expression, Mrs. Ellsworth Moorman; women, Mrs. R. E. Burgess; music, Mrs. Ernest Moorman.

The Spirit was present to a marked degree, the Saints testifying that they never had experienced such a spiritual time at a business meeting. This is as it should be when the Saints meet together to do business for God.

#### Atherton

Elder John Schwab, pastor; Department superintendents: Sunday school, D. R. Hughes; Recreation and Expression,

D. R. Carmichael; women, Mrs. J. J. Boswell; music, Mrs. John Schwab.

#### Sedalia

Elder G. W. Rodger, pastor; superintendent Sunday school, Roscoe Moorman.

### Brooklyn Installs New Heating Plant

BROOKLYN, NEW YORK, December 19.—The Brooklyn Branch is spending several hundred dollars to install a new heating plant, including the enlarging of the chimney from top to bottom. Plans have also been made to install oil burning equipment. Brother Charles Harris, sr., is the chairman of the committee responsible for the undertaking. No services could be held on Sunday, December 16, due to the progress of the work.

Patriarch Stone arrived in Brooklyn during the first week of December to do work among this membership. His headquarters were established at the home of Brother and Sister William White. Brother Stone recently officiated at the funeral of Brother White's mother in Connecticut.

The Department of Women are providing a bit of Christmas cheer for the "shut-ins." Their thoughtfulness is highly commendable and will be sincerely appreciated, not alone by those directly interested but by their friends as well. But after all, is there anything more worthy of the true spirit of Christmas than the gift given in remembrance of the Great Gift? One bestowed upon a loved one or acquaintance without thought or consideration of this holy purpose, is bereft of the finer attributes involved in social stewardship.

Several years ago, when the place known as Brooklyn was a town of comparatively small extent, there came here our faithful brother and sister, Mr. and Mrs. Joseph Squire, sr. The mark of their valiant service in establishing the work of the Reorganization in the city of Brooklyn will never be effaced. In late years they established a home in Kirtland, from which they have recently returned to our midst and will winter with their children. They are comfortably located with their daughter, Sister Violet Haan, and her husband.

### General Chorister Welcomed at Toronto

TORONTO, ONTARIO, December 20.—General Chorister Albert N. Hoxie visited the branch on Sunday, November 25. He created a great interest and enthusiasm among the membership and friends by his leadership in congregational singing and beautiful execution of the violin. An audience of four hundred greeted him in the evening.

As there was no piano in the upper auditorium it was decided to rent one for the occasion, but the Department of Recreation and Expression said, "Let us buy one," and they did, a used Steinway grand, a magnificent instrument.

A renaissance has certainly taken place in the Department of Women. They are working toward an all-round development. The bazaar recently held netted them nearly \$300.

Brother and Sister Robert Farthing, of this city, left Friday morning for their mission to the Society Islands. They are well qualified for the mission and Toronto is proud of them. A farewell reception was given them in the church, a talented family from the late R. C. Evans church assisting along musical lines. Various presents were given Brother and Sister Farthing, the branch presenting them with a wardrobe trunk and a purse. Brother C. E. Miller showed on the screen with his lantern a number of views of the Society Islands and the mission house where the missionaries will live, the people they will labor among, the boats they will travel in, etc.

At the annual business meeting the old order of presiding priest, teacher, and deacon was adopted, with C. Edward Miller as presiding elder. Brother Miller presented an outline of priesthood activities, which embraced every man in office. It was unanimously adopted. One suggestion he made was that the automobiles of the branch be mobilized for official visiting, especially on Sunday.

Brother Miller started his illustrated lectures on the Book of Mormon on November 25. The attendance is large and is increasing.

### Southeastern Illinois Conference at Mount Vernon

MOUNT VERNON, ILLINOIS, December 14.—The Southeastern Illinois district conference was held with the Mount Vernon Branch on December 1 and 2, with an entertainment on Friday evening before.

The conference opened with Brothers L. C. Moore and Henry Sparling in the chair. The district was well represented. Sermons were preached during the conference by P. G. McMahan, L. C. Moore, and Harris Curtis. Sister Sparling had charge of the district Sunday school work and the Department of Women, and was elected to represent these departments for the coming year.

Prayer and sacrament service was held Sunday afternoon. An admonition of the Spirit was encouraging to all.

Conference adjourned Sunday evening and the Saints parted, feeling much strengthened and desirous of moving forward to a perfect condition of unity.

Brother Sparling has been the speaker for meetings that have been conducted in the church every evening since conference. Brother and Sister Sparling have located here and will doubtless make this their headquarters in the district for the year. Only a small program has been planned for Christmas as the time is so soon after the conference entertainment.

### Lectures on Book of Mormon Given

WATERLOO, IOWA, December 17.—Elder L. Houghton, of Madison, Wisconsin, the new district missionary, visited the Waterloo Saints a few days and held several preaching services, occupying two evenings in a lecture on the Book of Mormon, showing the nature of the book and the evidence of its authenticity.

The branch held its annual election of officers on December 10. The branch members desire to take a more active part in missionary work and build up the work here the coming year.

### Banquet Concludes Attendance Drive

HAMILTON, ONTARIO, December 15.—The Hamilton Saints have enjoyed a good year in many respects. Several one-day meetings were arranged by Pastor Hannah throughout the summer with large attendance. Those occupying were Elder C. M. Clifford, District President David Pycok, Bishop McLean, Patriarch John Shields, and Elder C. E. Miller who gave several lectures with slides. District Chorister Seaton and the North Toronto choir assisted on November 16 with the music.

The annual conference of the Toronto District was held here in Labor Temple. All the branches were well represented and much business was transacted. The conference as a whole was encouraging and marked a forward step in the work of the district.

Early in the summer Brother Ibbotson, superintendent of

the Sunday school, undertook a drive for new and redeemed members. The school was divided into the Reds and Blues and a captain was elected for each side. A drive was made by automobile from Hamilton to Independence on a chart. Members present, new and redeemed members, and collections all counted a certain number of points. As a result fourteen new members were added to the list. The contest ended with a banquet on Halloween night, given by the Reds.

November 25 was Christmas offering Sunday. Sunday school was in charge of the boys and girls of intermediate age. A program was given with a lecture by Elder Wagner.

### Christmas Offering Swelled by Social

TULARE, CALIFORNIA, December 12.—A social evening under the auspices of the Sunday school for the purpose of boosting the Christmas offering was held at the home of Brother and Sister A. J. Damron, November 16. Refreshments were served, which consisted of pie, sandwiches, coffee, chocolate, and punch. Instead of charging for the refreshments, a special collection was taken on Sunday, November 18. About forty dollars was raised for the Christmas offering.

The Sunday school is at present working on plans for the Christmas tree and program.

The branch business meeting was held Saturday, December 1, at which time the new officers were elected. The election of officers for the Sunday school and Department of Recreation and Expression was held Sunday, December 9.

Elder E. B. Hull and wife of Fresno have been visiting here. Brother Hull held a series of meetings beginning Wednesday evening, December 5, and ending Sunday, December 9, the Sunday morning theme being, "What has the world gained by the great World War?" The evening theme was, "The thief on the cross." Many Saints drove over from Dinuba to hear Brother Hull speak in the evening. All of his lectures were very interesting and instructive. Sister Hull gave some interesting talks on the life of the Hawaiians, and some of their experiences while doing missionary work in Honolulu.

### Saints Are Delighted With Christmas Entertainment

LUCASVILLE, OHIO, December 15.—Elder Anderton, of Columbus, Ohio, is expected to be in Lucasville Sunday, December 16, for a short stay with us. Many of the Saints are very eager to have him come, as all feel that the able assistance of some good elder would terminate in much good.

A movement is on foot to have a Christmas entertainment at the church Christmas eve, and everyone seems much delighted. Brother Luther Crabtree and Elder Clarence Current are expected to be present on this occasion and the Saints are glad to have their valuable cooperation.

The Sunday school is prospering and all are anticipating a more prosperous year to follow.

### Weston Has Rally Day

WESTON, IOWA, December 20.—The Rally Day meeting November 25 was a great success and many Saints from far and near, as well as nonmembers, were in attendance to listen to two forceful sermons by Elder C. F. Putnam.

One Sunday the speakers were Elder C. B. Bardsley and W. J. Darrington, priest, who spoke on the needs of the church.

The annual business meeting was held on December 20 in charge of District President J. A. Hanson, assisted by Elders Hans Anderson and H. H. Hand. The following officers

were elected for the year: W. J. Darrington, president of Boomer Branch; Paul S. Nielsen, clerk and treasurer; Sisters Christina and Bertha Darrington, chorister. The only changes made in the Sunday school were Ione Darrington, for secretary and Fern Butler for librarian.

Elder C. B. Bardsley is now superintendent of the newly-organized Sunday school at Neola. A committee was also appointed to look after painting and reshingling the church, and if found advisable to sell the barn that is on the lot.

### Successful Meetings Extended at Cleveland

CLEVELAND, OHIO, December 19.—The two weeks' series of meetings held here by William Patterson was so successful that the congregation requested that the meetings be continued another week. There is good attendance and interest, with five baptisms.

The branch has adopted a new system of collections for branch finances. Heretofore there have been both subscription and evening offering, but now they are combined under a new plan.

The effort put forth by the Herald Publishing House for more readers of the church papers has met with some success here, though there has been no special sermon on the subject. Brother Patterson mentioned the fact that Harry Dudley, a peace officer, was shot by boys who had been reading cheap novels. The Dudley family were here again Sunday because of the serious condition of their son who has just had a rib removed because of the shooting.

### Cottage Meetings Held at Pueblo

PUEBLO, COLORADO, December 20.—The Pueblo Branch has been the scene of much activity during the past few weeks and the hustle and flurry will not be over until after the holidays.

Elder Bruce Brown made his debut with the Pueblo Saints Sunday, November 18, and Sister Brown joined her companion the following Friday. They stayed until November 30. Cottage meetings were held, with the exception of Sunday. Brother Brown endeavored to "feed the sheep" spiritual food that will be helpful along the way. Sister Brown talked instructively to the Sunday school, November 25. This first visit was much enjoyed by all and the Browns have a standing invitation to return as often as their many duties will allow.

The Department of Women had their bazaar December 14. The booths were decorated in red and green crepe paper and the many articles were attractively arranged on the counters. The long tables spread with snowy cloths and a bottle of catsup set every few feet apart brought anticipations of the serve-self supper at 6 p. m. The proceeds went beyond expectations, but that always happens when a few Saints get together and push.

The Christmas program will be given by the Department of Recreation and Expression on Christmas eve, which will include a Christmas tree.

### Testimonies Borne by Nonmembers

OGDEN, UTAH, December 19.—The Saints of Ogden have felt the general feeling of "let's go" that seems to extend all over the church. Many good spiritual prayer meetings have been held. In the last meeting four were present who are not yet members of the church, but one of them bore a testimony of the truthfulness of the gospel, particularly in connection with the Book of Mormon, saying that she had read

some parts of it for the past several months and as yet had been unable to find a flaw in it. At another meeting every member took part, either with testimony or prayer, or both.

In line with the above the local priesthood has put forth a renewed effort to accomplish something here in the "valley of the mountains," and they feel that they have accomplished considerable since making the new start. They have been holding some very fine priesthood meetings, and in them have outlined a definite plan of work for the coming year. If the work is carried out as outlined, much will be done in and around the Ogden Branch.

### Indianapolis Branch Starts Building Fund

INDIANAPOLIS, INDIANA, December 19.—The Indianapolis Sunday school has an enrollment of forty with an average attendance of about thirty-four. Offering averages about 12 cents per capita each Sunday. Two years ago a building fund was started and there is now over \$200 in the treasury. In addition to this fund, \$50 was set as the goal for this year's Christmas offering. The Sunday school will do even better than this.

Religio is held every Sunday evening at 7 o'clock with good interest and growing attendance. Once a month some social event is planned. This month a free-for-all spelling match will be held. Last month there was an interesting debate on "Resolved, that the United States should become a member of the League of Nations." The judges awarded the decision to the negative.

The Department of Women is making a gallant effort to help out with the building fund. Last September, during the State fair, they had a concession that cleared about \$75, and on December 8 a fancy work bazaar cleared another \$75. Meetings are held every other week and interest is good.

### San Francisco Welcomes Visiting Apostles

SAN FRANCISCO, CALIFORNIA, December 21.—Several apostles have favored the branch with their presence recently. On December 3, Apostle M. A. McConley visited here on his way to Australia, preaching a very interesting and enjoyable sermon. On December 7, Apostle R. S. Budd was here and he too preached a very fine sermon in the morning, going to Oakland for the evening meeting. Then on December 12, the Saints had the pleasure of meeting Apostle D. T. Williams who has preached here twice and is now visiting some of the other branches. It is hoped that with the help of these two brothers some useful work will be done after the opening of the new year.

Elder L. B. Shippy, a newly ordained elder, preached the evening of December 3. He also baptized a young lady here on the 17th.

The Department of Women held a bazaar recently, clearing \$310.

All branch officers were reelected at the annual election of officers, and hopes for the future are bright.

### Soldiers Grove Scene of Early Hardships

SOLDIERS GROVE, WISCONSIN, December 24.—Soldiers Grove Branch truly has a "little brown church in the wildwood." And a beautiful spot it is, neither in a valley nor on a ridge, but in a dale. The membership numbers about one hundred twenty-five.

The work started here in 1895 when Elder Leonard Houghton, then a young man of some twenty years, sowed the first seed at great sacrifice, sleeping in the schoolhouses

and undergoing many other hardships. Many have cultivated the seed sown at that time.

District President J. O. Dutton visited here Wednesday, December 12, and stayed over Sunday, preaching some very good sermons.

Brother Hield, district superintendent of the Department of Recreation and Expression, gave the Saints a pleasant surprise when he dropped in Saturday evening and stayed over Sunday. This department is moving forward, and some interesting discussions are being held on such subjects as, What does the church need most? Which is more important, the pastor or the missionary?

### Honolulu Branch Has Full Weekly Schedule

HONOLULU, TERRITORY OF HAWAII, December 3.—Activities at this place are continuing lively. A full program every week results in increasing interest. For the week of December 2 to 9 the following schedule will be observed: Sunday, December 2, Japanese Sunday school at Kalihi, also at the main branch; sacrament service at 11 o'clock; Sunday school at the home of Brother Mahuka, 1 p. m., meeting of Japanese branch, 2.30 p. m.; choir practice, 5 p. m.; Department of Recreation and Expression, 6 p. m.; preaching at 7.30 p. m. Many of Hawaiian, of Japanese, and of Chinese parentage are leaders in these activities.

Monday, December 3, at 7.30 p. m. the Mizpah Club will meet at the mission house.

On Wednesday, December 5, the regular meetings will be held: 6.30 p. m., Doctrine and Covenants class; 7.30 p. m., prayer and social service; 7.30 p. m., prayer and social service at the home of Sister Violet Lee; 8.30 p. m. choir practice.

Thursday meetings for the week will be: 7.30 p. m., meeting at Waikiki and one at Kalihi.

Another meeting is scheduled for Friday, December 7, at 7.30 p. m., at Kalihi. The Department of Recreation and Expression, Waikiki local, is to meet at the home of Sister Sterling.

It can be seen that Honolulu is very active in the gospel work, and much good is resulting. The schedule given is an example of what is being done to spread the gospel.

### East Saint Louis Gives Beautiful Christmas Program

EAST SAINT LOUIS, ILLINOIS, December 27.—The Christmas program here in charge of Mrs. Elsie Barraclough was such a success that it would bear passing on. The rostrum was beautifully decorated in white with red poinsettias and silver tinsel. Even the Santa Claus banner which decorated the blackboard made a picture appealing to the eye. The entertainment of music, vocal and instrumental, pantomimes and living pictures, dialogues, etc., was of a very high character, and the committee deserves high praise. The church was all too small for the crowd, among which were visitors from Saint Louis.

The Sunday school, on the morning of December 23, with ninety-six in attendance, had a collection of over \$20 for the Christmas offering.

The Department of Women are to hold an open meeting the first Thursday of the new year. Each one is to take her own cup for use in serving refreshments.

Two of the brethren are now associated with a leading East Saint Louis paper, *The Daily Journal*, so that the branch is treated very nicely in the matter of space.

The budget system is at present engaging attention as an effort is being made to establish one in this branch.

### Radio Flashes

Clearwater, Nebraska.—We heard the program and masterly effort of Brother F. M. Smith broadcasted from Omaha. It seemed at times we could almost see him in his forceful eloquence. It did a world of good, especially when the intelligent mind realizes his position is the only solution for prevailing ills. Brother Jay Butler, of Inman, Nebraska, also tuned in and a number there were permitted to enjoy the program.—F. Gatenby.

Poteau, Oklahoma.—I heard the sermon to-night from the Stone Church. It came in clear and plain. I certainly did enjoy it. If I understood the name correctly Bishop Koehler was the speaker.—Abbie Judkins.

Thurman, Iowa.—Got your signals very plain last night and want to commend Doctor Smith for the excellent address on the very appropriate subject. I consider it a real pleasure to be able to hear such talks and remain at home. Seems that I can understand how the word shall go out from Jerusalem.—Mark Leeka.

Maple Park, Missouri.—Just a line to let you know that your talks which were broadcasted from your station Sunday, the 9th, at 11 a. m., also at 8 p. m., were greatly enjoyed. It was just by accident that I caught your station, as I did not know until then that anyone was in the air at that time on Sunday. I take this as a means to show my appreciation as they were certainly enjoyed by my wife and me.—John W. Truss.

Pittsburgh, Pennsylvania.—Have been listening to your broadcasting for some time now—two or three months, and let me assure you it comes in very satisfactory at this point. I have a list of about one hundred stations on my log and the strength and clarity of your signals are very pronounced, in regard to mileage and general location. Please reply, giving description and condensed schedule.—Howard L. Powell.

Chicago, Illinois.—Listened in Sunday evening to your program. It came in like a ton of brick. You also had a wonderful program. Do you send on week days? and what time? Please let me know. Your station could easily be heard 800 miles from here, it came in so good.—William Best.

Saint Augustine, Florida. Your concert came in fine last night.—J. I. Hellier.

Oconto, Wisconsin.—Just a word to tell you of my appreciation of your fine entertainment last night. I especially enjoyed the talk on "Our children." My sincere thanks to all who contributed to the entertainment. All came in loud and clear on my loud speaker away up here in northern Wisconsin, the gateway to the virgin timberlands.—H. W. Eckardt.

Cape May Courthouse, New Jersey.—I tuned in your station for the first time this evening; very clear and good volume. Much surprised when you announced the power. It was coming in much better than some of the higher power stations. Hope to receive your program soon. Thanks for same.—J. M. Bowen.

Fair Haven, Vermont.—I received your station last evening very clearly. The last part of your program and the announcement of your future broadcasting came through ex-

ceptionally well. The set used was a single circuit regenerative with one step of audio amplification.—W. Spencer Lloyd.

Leavenworth, Kansas.—Received your 11 o'clock program this morning on Western Electric loud speaker and it certainly was fine. The reception was extraordinarily loud and clear. We listen to your services every Sunday morning and have been doing so for some time. There is always a large crowd gathered at my residence every Sunday morning to listen to and enjoy them. In reality we have a radio church service here every Sunday morning and we sure enjoy your broadcasting. Since we have been receiving your Sunday morning services, some people have begun to go to church again who have not been inside of a church house, so they tell me, for years. May our Father in heaven in his divine mercy bless you all in your great work and also bless you for what you have done for us here. I hope with all my heart that sometime in the near future I and my family will have the pleasure of meeting you all and also the brother who delivered the sermon this morning. Don't forget to send me one of your future broadcasting programs.—George Cross.

Lacey, Iowa.—I hear your programs quite frequently and certainly enjoy them. You are sending out a fine grade of material, in excellent style. Your signals always come in fine. We are farmers, living ten miles from Oskaloosa where we attend church, but wireless is making up a deficit of bad roads, so we do not lose our two sermons on the Sabbath. You are doing a fine work. Keep it up. One of our neighbors who never had attended church services now makes a special effort every Sunday to get their chores completed in time to hear church services. Radio has gone where men have had no influence.—Raymond Good.

Neola, Iowa.—I will drop you a line to request that you put my name on your regular mailing list. I have been trying to pick up your station for a good while, but did not succeed until last night. I had been listening to WCY in New York; WHAS, Louisville, Kentucky; WSAI, Cincinnati; KDKA, Pittsburgh; and others, when WOAW, of Omaha, came in with a program that I did not care to listen to. I had picked up several other stations and was about ready to quit and go to bed and call it the end of a perfect day, when I heard a plain, sweet voice singing "Annie Laurie," I believe it was. It was coming in plain and clear, and I knew it was a new station from the position of the dials, so I waited to see where it was. Imagine my surprise and pleasure to find that it was the one that I had been trying to get ever since I got the outfit last June. Do you realize that by having such a low wave length you can be picked up loud and clear while other powerful stations are sending at the same time, and not be bothered with them? I got you last night clear and plain while WOAW was sending, and without a sound from anyone else. I have a three-tube Clapp-Eastham Set and am going to get a Magnavox Loud Speaker and invite the neighbors in to hear the church services direct from headquarters. I wish you success and a Merry Christmas.—Walter L. Bardsley.

### K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.

7.30 p. m. Sunday, musical program and sermonet.

9.00 p. m. Tuesday, musical program and educational talk.

9.00 p. m. Thursday, musical program and educational talk.



## Lamoni Items

LAMONI, IOWA, December 22.—A series of meetings was held in various branches throughout the stake the first four days of this week, the subject under discussion being "stewardship." In Lamoni Bishop James F. Keir was the speaker. The meetings were well attended and much interest shown.

The Sunday school will present the play "Balancing the Christmas Ledger" at the church Sunday evening.

### Community Christmas Tree

Among other Christmas festivities in Lamoni will be a community Christmas tree in charge of the American Legion. It stands in the center of town and was lit up for the first time last night. It will gleam each night till after Christmas. On Monday evening there will be a program in connection with it, featuring community singing in charge of Sister Mabel Carlile. Other numbers will be an address of welcome by Post Commander Raymond McElroy, and a reading by Brother Joseph Anway. Treats will be given to the children.

The singing of the Hallelujah Chorus from Handel's Messiah is an annual event much enjoyed and looked forward to. This year the rendition was by the Lamoni-Graceland Oratorio Society of one hundred trained voices, and was indeed inspiring.

Another Graceland romance culminated to-day in the marriage of Miss Anna Torrence of Guilford, Missouri, and Brother Roy Roberts, of Independence, President Floyd McDowell officiating. Brother Roberts is engaged this year as instructor in the public schools here but expects to return to Graceland next year when he and his wife will both enroll. Mrs. Roberts is a student of music and has devoted part time as linotypist in the Chronicle office.

### Graceland Debates

The preliminary intersociety debates were held at Graceland the past two weeks at which two very important and timely issues were discussed. The boys forever settled the possibility of granting independence to the Philippines, the negative teams winning in both debates. The Kappa Delta team, consisting of Philip Lewis, Sidney Phillips, and William Ely, affirmed the question against the Niketes, composed of Byron Roberts, Lloyd Heaviland, and James Thomas. While Brother Thomas is a minister of much experience, nevertheless he entered the realm of politics with equal vehemence and power of persuasion which did much toward influencing the judges in their decision. The other debate on the same subject was between the Victorians, Evan Fry, Allan Houghton and Ivan Johnson, affirmative; and the Alpha Pi Sigmas, Leland Omans, Albert Brackenbury and Ray Henderson, negative.

The girls chose the weighty immigration problem on which to display their forensic ability. The question was: "Resolved, that the present immigration law should be continued." Misses Julia Travis, Helen Stewart, and Tess Morgan for the Vics affirmed, while Misses Doris Nelson, Doris Mitchell, and Myra Nelson for the Kapps denied, and Misses Catherine Clancy, Mabel Gamet, and Cecil Graham affirmed for the Nicks against Winnifred Weinheimer, Dorothy Barber, and Helen Page for the Pi's. Both affirmatives won in the girls' debates.

The College Players presented their first program for the year December 14. It consisted of three one-act plays.

### College Vacation

Graceland closed yesterday for a two-weeks' vacation and many of the students and teachers went home. However

there are always the lonesome few whose homes are too far away and they must remain. Holiday festivities are always arranged for them, however, and little time is allowed for homesickness.

The weather in Lamoni up to the present time has been quite California-like, ideal in every respect. It was very fortunate for building projects in operation. The new railway station is completed and the last bit of pavement around it is being laid this week. Brother A. E. Bullard and his corps of student helpers completed the foundation walls of the new gymnasium and convention hall at Graceland. Brick laying will begin early in the spring and they hope to have the building ready for use by June.

At present Brother and Sister Bullard are enjoying the Christmas vacation with relatives in Denver and other Colorado cities.

The Graceland radio programs have been resumed. A religious service is broadcasted Sunday evening at 6.30, a musical program Tuesday evening and an educational program Thursday evening.

LAMONI, IOWA, December 29.—The crowd which gathered at the church to hear the play, "Balancing the Christmas ledger," is estimated to be the largest which ever assembled there. Close to one hundred were turned away. The play was very successful, the children and young people all taking their respective parts well, and the whole was enhanced greatly by a hidden chorus which sang from the balcony.

A group of singers visited the sick and shut-ins Sunday evening, singing carols that brought cheer and comfort to many a sad home.

We note the following missionaries who came from their fields to spend Christmas with their families: E. E. Long, C. E. Harpe, L. G. Holloway.

## Independence

### Stone Church Sunday School

Total Christmas offering for the year at the Stone Church Sunday school is \$3,005.85. The special collection on December 23 netted \$300.93, and the collection on December 30 was \$186.72. The Christmas offering is obtained by class offerings, and by special collections four times a year known as Quarter Days.

Recently the junior service children of the Stone Church Sunday school purchased a second picture for the walls of the lower auditorium. The first picture is of Christ blessing the little children. The second picture is "The Good Shepherd." The junior service is an extension of the Sunday school and is composed of children who do not wish to attend 11 o'clock services in the upper auditorium. Junior service is held at the same hour in the lower auditorium.

### Bishopric

Bishop Israel A. Smith left December 30 for Washington, District of Columbia, on Graceland College business.

### Athletics

The L. D. S. Athletic Association was not active in matched games during the holidays, as the K. C. S. S. L. had no games. The next game will be between the Independence L. D. S. team and the Kansas City L. D. S. team on January 3.

### Visitors at Independence

Miss Blanche Edwards, assistant superintendent of the Department of Religious Education and instructor in Graceland College, is visiting in Independence during the college

vacation. She was guest of honor at a supper given by Mrs. Frederick M. Smith at her home in Kansas City Sunday evening, December 30.

Mrs. Walter W. Smith entertained at a tea January 1 for Miss Edwards and Miss Ruth Fisher. Miss Fisher is from Boston and at present is instructor of Expression at Grace-land College. She is spending the holidays in this city.

Superintendent A. Max Carmichael, of the Department of Religious Education, is in Independence and Lamoni during the season's vacation. He has been studying at Columbia University, New York City, where he will return shortly for the new semester.

President G. N. Briggs, of Graceland College, is also a visitor in the city during the vacation.

#### Spread Holiday Cheer

Holiday cheer was passed on by one of the large Sunday school classes of the Stone Church. Bishop J. A. Becker writes of the work done:

"The I. X. L. Class of the Sunday school, under the leadership of Sister E. S. McNichols, believes in the brotherhood of man as well as the fatherhood of God. Three years ago, at the request of the class, Sister McNichols presented to us their desire to help make Thanksgiving and Christmas a time for more universal cheer. This year they furnished us with thirty-five baskets which were taken to that many homes the day before Christmas. The cost of these baskets was over one hundred dollars. The gratitude of the recipients cannot be measured in dollars. The thrill that accompanies the doing of a deed of kindness came to us as we visited the homes, but it belongs to Sister McNichols and her class, and we graciously pass it on to them.

"Brother J. G. Clark has been our stand-by in this work of cheer. He has assisted us each year, using his truck in delivering the baskets. We express our deep appreciation for the service rendered."

#### Book of Mormon Pageant.

"The first Nephite Christmas," written by Madge Seigfried, was staged Friday night, December 23, at the Stone Church by the Junior Department of the White Masque Dramatic Club. A full house witnessed the pageant and there were many who could not obtain entrance.

The theme was concerned with the birth of Christ, and the conflict in beliefs among the early American people. A synopsis of the play follows:

"And behold he cometh according to the words of the angel, in six hundred years from the time my father left Jerusalem."—1 Nephi (son of Lehi) 5: 236, Book of Mormon.

After six hundred years of health and prosperity in the Promised Land, the descendants of Lehi grew cold and heedless of the workings of the Spirit of God.

Their accursed and wayward brothers, the Lamanites, at this time warmed to this same Spirit, and were repenting of their evil deeds. From among them God sent the Prophet Samuel to warn the Nephites of destruction coming upon them and their lands, if they did not repent, speedily.

This prophet was rejected by the angry Nephites, and he fled for his life. Commanded of the Lord and protected by him, Samuel returned and completed his mission, foretelling the birth of Jesus within the next five years; also foretelling signs of the times.

Wondrous signs were seen in the heavens; miracles were performed and finally *the great sign* was given, at the moment when all Christians were to have been killed because the five years were so nearly past when the Son of God should be born:

There was "one day, and a night, and a day, as if it were one day, and there was no night." . . . "And they knew that

it was the day that the Lord should be born." . . . and "the more part of the people did believe and were converted unto the Lord."

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—John 10: 16.

Scene one was a "Street in Zarahemla," a city of the Nephites, 5 B. C. Harold Morgan played "Samuel," the Lamanite prophet, supported by a mob of Nephite unbelievers.

Scene two was in the "Garden of Omar's home," a faithful Nephite family. "Omar," Neville Cool; "Leah," Fern Cox; Moriah, Alden Russell, were the leads in this scene. They were attended by Nephite maidens, converts to Christianity.

"The wall around Zarahemla" was scene three. It showed Samuel and the Nephite mob.

Scene four was in the "Garden at Omar's home." Kenneth Trowbridge played "Aho," Niles Resch played "Laban," and Jack Gardner, "Ormiah." A cast of Nephite youths was in support.

Scene five was in the year 1, in the "Garden of Omar's Home." The "Prophet Nephi" was played by Earl Page. "The lament of Leah and Omar" was written by Paul N. Craig.

Doctor Frank Criley was the "Voice" in scene six, "A day and a night and a day." Ruth Landfried played the "Madonna."

Costumes, lights, stage setting, and action were good. The production was beautiful and the effect upon the audience one of solemnity. The attitude of worship pervaded all as the vast audience left the auditorium.

Mrs. J. A. Gardner was manager, and Gladys Newton coach. President Elbert A. Smith offered the opening prayer.

### Davidson Branch Carries on Work

DAVIDSON, OKLAHOMA, December 36.—The Christmas program here was a great success, and was said to be the best in town. There was a fine tree, and Santa Claus did his part.

The Department of Recreation and Expression is growing in interest and the Sunday school is a live wire. A pastor is greatly needed, and it is hoped one will occupy here sometime.

### New Branch Active in All Departments

SYRACUSE, NEW YORK, December 6.—The Syracuse Branch was organized July 14 and 15 of this year, and is presided over by Brother Arthur Richardson, his associates in the priesthood being one priest and two teachers. Though the Saints are few in number, they are trying to carry on the work in different departments. One has been added to the number recently by baptism and Brother Glen L. Davison and family have moved here from Sherrill. They will be of great assistance along musical lines especially.

The Sunday school is alive and has for its superintendent Morris E. Whitehead. All are now busy preparing for a Christmas program.

The Department of Women is in charge of Eleanor B. Whitehead, and all the women are interested in the study taken up. They are also planning a Christmas sale.

The Department of Recreation and Expression is moving forward under the leadership of Clara E. Bradt. A new class has been formed in public speaking in charge of Arthur Richardson, who is well qualified to teach this subject. A program of thirty minutes is given every meeting and a social is held once a month, the proceeds from which go to the Christmas offering.

A recent visit from Brother and Sister F. G. Pitt and Sister

Frederick was enjoyed. They spent one week with Brother and Sister Whitehead. The stories of their travels as well as their music were highly appreciated. Brother Allen also visited two weeks since conference.

Brother George Robley left a few days ago for his mission in Winnipeg. All were sorry to see him go.

### Professor Purfurst Dies at Hilo, Hawaii

At the age of seventy-four, A. B. Purfurst, for many years an elder in the church, died November 27 at Hilo, Hawaii.

He was born at Sclietz, Germany, in 1849, was sometime professor of languages at the University of Madrid, Spain, and since 1916 a teacher of music and languages at Hilo where he made his home. Brother Purfurst visited Hilo while on a health tour, and becoming fascinated with the place returned in 1916 to make his home there.

He is survived by a nephew, Alfred Purfurst, a resident of Dresden, Germany. Funeral service was from the Saints' chapel. Burial was in Homelani Cemetery.

### Big Brothers Club Discovers Talent

DES MOINES, IOWA, December 17.—Much attention is being given to the recreational, social, and religious phases of church life in this branch recently. The Big Brothers Club is beginning to show results. This club is composed of the boys of the branch, ranging in age from eight up. They meet every Friday night, spending part of the time in recreation and the rest in debating. From the experience gained from appearing before the few, some of the younger boys have not hesitated to debate before the Department of Recreation and Expression on some of the big issues that are confronting the Nation. The good this is doing them or the development the boys are acquiring cannot be estimated. The Department of Recreation and Expression is a big factor in developing self-expression.

#### Priesthood Meetings

A meeting of the priesthood was called one night last week by the pastor, that he might outline the work for the coming year. Even Brother David Dowker was surprised at the splendid response he received. It was nearly a hundred per cent meeting of the priesthood present. This feature alone was encouraging, but greater than this was the ready indorsement of his plan. The slogan adopted for the coming year's work is "Double tithing and every man a steward." A systematic plan was outlined with the hope that every member of the priesthood would be busy and that every member of the branch would be visited, not just once but as often as possible during the year. There are over two hundred and sixty-five families represented in the city. The group system was more perfectly organized, making eight groups in the city, covering the entire field.

#### Bazaar and Dinner

The Department of Women, besides holding their regular meetings during the month, held a bazaar and dinner in the business district recently and cleared nearly \$200.

Instead of the regular council meeting this month, the Ci-ku-des-ka Chapter of Temple Builders presented a play entitled "Christmas in the shoe" which attempted to show something of what the real Christmas spirit should be.

#### Recent Visitors

Sister Blanche Edwards visited in this city Sunday, speaking both morning and evening. Her morning subject was "The home," and the evening "The great adventure."

Another welcome visitor, though present only a short time, was Elder Daniel Macgregor en route to his western mission. His friends were as usual glad to see him.

Those who have radio receiving sets were delighted with President Smith's lecture from Omaha. The entire program came in clearly and concisely.

#### Missionary Meetings

Sunday night Brother J. F. Martin concluded a very successful preaching tour of the district. He has been in the district seven weeks and held services in all branches. They have been of a very high order, and in each branch he has been especially blessed with the gift of prophecy, and through him the Lord has spoken to many. Both he and the people have been mutually benefited by his visit here.

On Tuesday night the young people banqueted the older people in honor of Brother Martin. The word *power* was the topic for after-dinner speeches. It was divided into five parts—personality, originality, wisdom, energy, religion. The topics were discussed by five different persons, showing that to be a real power for service in the world one must to some extent possess them all. Brother Dowker toasted Brother Martin and presented to him, as a token of appreciation, a purse for him to give his wife as a Christmas present from the Des Moines Branch. Sister Edwards, a visiting guest, also gave a very splendid talk. Stephen Robinson, as toastmaster, with his sparkling wit and usual good humor, presided most effectually. Readings and musical numbers harmonized well with the rest of the program. All will be glad to have Brother Martin return in the future.

### Four Weeks' Series of Meetings Close at Mapleton

MAPLETON, KANSAS, December 24.—Brother W. E. Haden has just closed a four weeks series of meetings at this place. Eight were baptized and others are near conversion. Brother Haden's sermons were so uplifting one could not listen without having a greater determination to live a higher life.

Previous to these meetings the women's organization built on a new room and painted and cleaned the church.

The Saints met Thursday, December 20, for business meeting and the following officers were chosen: Hollie Dennis, president; William Duncan, priest; D. M. Dennis was called and ordained a teacher and chosen as teacher of the branch; A. L. Needham was called and ordained deacon and was chosen as deacon of the branch; J. L. Gunsolley, clerk; Roy Hughes, chorister; Nellie Dennis, pianist. The work seems to be on a firm basis and a promising year is ahead.

### Young People Present Entertainment

SAN BERNARDINO, CALIFORNIA, December 23.—The Christmas entertainment this year is to consist of a play, "Balancing the Christmas Ledger," to be given at the church Christmas eve. Thirty-five young people and children will take part, and all are doing their best to put on something worth while.

A new Sunday school has now been organized in Redlands, twelve miles from here, with Brother W. J. Murray as superintendent. It has caused the loss of some of the good Sunday school workers here, but all are happy to see the work start in a new place.

The choir is being reorganized with great success under the capable and willing hand of Brother Anthony.

Brother George Wixom, missionary for the Northern California District, preached here to-day, both morning and evening.

## LETTERS

## Faith "Healers" at Work in New Zealand

*From a Letter to the First Presidency*

AUCKLAND, NEW ZEALAND.—The month of October found us busily engaged as per usual in a variety of activities. We have preached on street on Sundays and also on Friday evenings and cared for the branch work and any spare time has been spent traveling from house to house and working on the section.

I feel we can say that the work is onward and there are more openings for visiting nonmembers than we can fill.

The Sunday school, Religio, and branch meetings have been well sustained, and most of the Saints have displayed reasonable zeal in attendance.

The city is now being visited by an evangelist named Wiggleworth, who advertises thus: "Wiggleworth prays, Jesus Christ heals." I attended and studied his methods and cannot indorse them. He asked anyone with a pain to stand and when they stated where their pain was, he said, "Put your hands over your head while I pray." He prayed and then said, "Touch the floor three times; twist your body; walk down the aisle; run down. Now, have you any pain?"

"No."

"Praise God."

Then more serious cases he marshaled in front of the rostrum, took off his coat and assisted. To another he shouted, "Come out, evil spirit," and at the same time passed right down the back for spinal trouble and the front for chest, etc., shouting all the time, "In the name of Jesus Christ, come out." Then he would slap the man on the back or chest, sufficiently hard to necessitate the assistant catching him to prevent falling. I came home feeling ill, and am satisfied that the methods suggest magnetic healing.

The Hickland (Church of England) healing craze is dead in Auckland, and most people outside the church and many in it think the Church of England has made a bit of a fool of itself. It is easy to find patients who went up for cure, but to find a cured person is another matter. I've never found one of the latter. I have met evidences of injury to some people's faith, some saying that the disappointment has made infidels of them.

New Zealand ought to be very healthy as we have the medical fraternity, the mineral baths and miraculous healers on the wholesale scale, such as Ratona, Hickson, and Wiggleworth; and yet one still sees cripples of all kinds and grades, and it cannot be wondered at that the infidel and agnostic place these healers in the same category as the patent medicine men and advertisements whose rostrums "cure everything" and yet leave the patient much as they find them. The query is, "How much money do they get?"

While these visitations have been in progress, we have tried to get before the people the correct and scriptural manner of healing in contradiction to such palpable erroneous methods and we feel that when these spasmodic efforts are dead the sure way will still be open for all who love the truth.

J. H. N. JONES.

Joy E. Baker of Versailles, Illinois, writes that the Sunday school election of the Pleasant View Branch resulted as follows: Clay Moore, superintendent; Myrtle Yockey, assistant superintendent; Joy Baker, secretary; Nina Baker, treasurer; Catherine Yockey, organist; and Doris Moore, librarian.

## Attendance Contest on at First Saint Joseph Branch

SAINT JOSEPH, MISSOURI, December 17.—The various departments of church work in the First Saint Joseph Branch has shown a commendable activity in the prosecution of their interests. For the last three Sundays the pulpit has been acceptably filled by the following: On December 2 Brother Salyards was with us and preached two splendid sermons. Seldom do we hear such fine delineation of the character and attributes of the Christ as that given in his evening discourse.

On December 9 Bishop J. A. Koehler was the speaker morning and evening and his sermons were both interesting and instructive. His evening subject was "Have ye received the Holy Ghost since ye were baptized?"

Brother Coventry Archibald preached on October 16, taking for his subject the text, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." His effort was very fine and he made clear the significance of the brotherhood of man. In the evening Brother Milo Burnett preached on "Ye must be born again," and emphasized the spiritual birth as typical of the natural.

## Attendance Contest

The Sunday school has only one more week in which to decide the contest between the so-called stronger and weaker sexes in point of attendance. As the weaker sex is now 182 points stronger, it seems fair to presume that on next Sunday that side will do the shouting.

The Girls' Day program brought out an attendance of 208 and was very enjoyable.

The oyster supper given by the Department of Recreation on Thanksgiving evening was well attended. All voted it to be a social success. The Social Service Department asked for donations of food, clothing, bedding, etc., and what was received was distributed by the ladies on Thanksgiving Eve. This department also gave an entertainment the evening of December 13 for the benefit of church needs. The program consisted of a one-act play entitled, "Sewing for the heathen," a pageant portraying the work of the department, and some good solos. The program was well received and netted a nice little sum.

The Department of Recreation and Expression elected the following officers for the ensuing year at their last meeting: George Bowser, president; Leonard Koehler, secretary; Roscoe Peterson, treasurer; Letha Burnett, pianist; Ethel Burnett, chorister.

## Classes and Lectures Held

The prayer meetings on Sunday and Wednesday evenings are increasing in interest and attendance of late.

Brother Salisbury is conducting a class in public speaking, which is largely attended. The class meets every Monday evening. Tuesday evening Brother Paul Craig, of Independence, conducts a class of about fifty in voice culture and chorus work at the church. During the ensuing summer the class expects to render several fine programs. Brother Craig also gives private lessons on Tuesday afternoon.

Brother Koehler is giving a course of lectures on "Stewardships" at the church every alternate Sunday afternoon. Those who attend them speak in terms of highest praise of these lectures. Brother Koehler also spoke on this subject before the Department of Women at its last meeting on the first Sunday evening in December. He seems thoroughly acquainted with the subject and presents it in a very clear manner.

The girls' chorus is doing some good work under the direction of Miss Letha Burnett. This is a large and attractive class of girls, and if they will make their lives correspond

to their looks, they will certainly be full of good works and a great asset to the church.

One of our young sisters, Viola Dempsey, is in the Ensworth Hospital at this time, having been operated on for appendicitis. She is a faithful Sunday school attendant.

A number of new people have been with us of late, Brother and Sister Boe from Montana, and family, Brother and Sister Morgan and children from Nebraska. All are welcome who cast in their lot with us.

EDITH COCHRAN.

### Branch Organized at Galesburg

It was the writer's pleasure to have part in the organization of a branch and the opening of a new church at Galesburg, Illinois, on Sunday, December 16, (and a very small part it was, too) for to those who by lives of devotion under handicap have made possible this creditable organization and church opening in one of Illinois' many thriving cities, goes the credit. These had the larger part on the Sunday mentioned; and from the light of God clearly seen in their countenances, they are already rewarded for the good work done.

The church is well located in a good neighborhood, on Harrison Street. It is a frame building, thirty by forty feet, with entrance in addition. It has a pleasing appearance. With full basement, font, and all nicely arranged, when complete it will be a credit to our cause. Services are being held in the basement until the upper auditorium is finished.

#### *Contributions of Saints and Friends*

Galesburg Branch is composed of some forty members, most of whom are interested and moving along well in the work. We have here, too, some very warm friends not of the church, who have generously contributed both in their attendance and by their means to the success our cause has realized at this place. Chief among these latter perhaps is our congenial friend Samuel Denton, the hospitality of whose home has all the years of their residence at Galesburg been extended the church for meetings, and to the elders for their entertainment while in the city. Under such devotion by friends and Saints, the work must prosper in Galesburg.

The branch has a full quota of the ministry, elder, priest, teacher, and deacon. The organization will be completed shortly, by selection of the heads of departments, under a splendid coordinating plan recommended by E. A. Davis, president of the district, and adopted by unanimous vote of the branch at its organization meeting. Recommendations for departments are to be made after careful thought and consultation, the people of course to nominate if and as they may desire.

By the way, Elder Davis, appointed here at the late conference, has been well received by the Saints of Kewanee District. He and our congenial missionary, E. A. Curtis, are working together nicely and are getting results. And mentioning Brother Curtis, it should be said the only thing to mar the day for the Saints was his absence. Brother Ed, as he is affectionately called by these good people, among whom he has so long and so faithfully labored, had been summoned home to help care for a little son very ill with diphtheria. The Saints rejoiced, however, in a letter to Elder Davis just received saying the boy was better.

#### *Font Dedicated*

The writer was honored in being privileged to dedicate the font in our new building at Galesburg by the baptism of two fine lads, sons respectively of Mr. Samuel and Sister Leah Shoemaker Denton, and of Brother and Sister Holmes, formerly of Joy, Illinois, given names of the latter having slipped from mind. Such boys as these are the stuff of

which staunch Saints are made. May God keep them and all such for the triumph of his cause.

Saints of Kewanee and Dahinda Branches were with us for the day, save the evening services, adding their due portion in spirit and devotion, and, of course, enjoyed well their part.

#### *Blessed by Spirit*

The writer was blessed in goodly degree in dispensing the word, especially to the Galesburg Saints alone at the evening hour. Indeed, the Spirit's presence in confirmation and light was with us in all the services, in the organization meeting as well, and in the latter with as much blessing as in any one of the others.

If it might be mentioned here, I would add that in Nebraska, and in Illinois, and in Wisconsin, and in Michigan, and in Iowa, since the General Conference, I have been most abundantly sustained by the grace of God through his Holy Spirit. Never have I enjoyed more liberty in preaching; and, indeed, on a few occasions has it been my privilege to occupy under a spirit the like of which I have not heretofore known. This I attribute mainly to the excellent spirit among the Saints, and especially to their desire to move on in the work. Everywhere I go, the good news of the wonderful spirit prevailing at the closing conference session, and in the priesthood meeting of the day following, has been carried on before by the brethren returning to the fields from the conference. To this good word from our devoted men are the Saints responding most beautifully. So, through them, are we blessed in our efforts.

May God continue to work, and he will, so that in "unity, honor, sanctification, and glory" we may unfold into his wondrous Zion, and for the preaching of his glorious gospel in all the world.

J. F. GARVER.

### Vision Gives Encouraging Outlook

I was privileged to attend the prayer service on Tuesday evening, October 2, and was associated with Elder L. O. Pearson in presiding over the meeting. Near the close of the meeting I asked for the singing of hymn number 347, and the singing appeared to be so full of expression and harmony that I quit singing after the first two or three lines and listened to the remainder of the hymn. Some one then asked for number 171, and again the harmony and unison of the voices impressed me.

Suddenly the faces of the Saints sitting before me seemed to undergo a change until their faces became illumined with a peculiar light, and there was a happy and joyous expression on their faces. They were clothed in pure white garments and were wonderful to look upon. All were singing and it appeared more sweet, harmonious, and full of expression than before.

I then noticed a number of faces of those who had lived in the branch in previous years and who had passed away. They also were clothed in white and had a happy, contented look upon their faces, which were so spiritualized that their faces seemed almost transparent. They also were singing, and I could very clearly hear the old familiar tones of their voices.

I also noticed some new and strange faces, about six or eight in number, who were intensely interested in the singing, although they did not join in the singing. They were not dressed in white but their garments were light in color and were very clean and neat. The impression came to me that these were some who would later yield obedience to the gospel.

There were three personages among the singers, sitting to the right and left and in the center. Their faces were illumined by a most wonderful light and their garments were



even more clean and white than those upon the other singers. They also were singing and I could clearly distinguish their voices which were the sweetest I ever heard. There seemed to be other beautiful voices as well which were joining in the singing but I could not see more faces than the three, which I knew to be angelic messengers.

The faces of all in the vision were clear and distinct and the singing was indeed wonderful, and everything was made as plain as if the natural eye saw it all.

JOHN L. BURGER.

## Missionary Work in England Moves Forward

*From a Letter to the First Presidency*

LONDON, ENGLAND, November 13.—We are in receipt of your short note of encouragement this morning, and I thank you for the interest you take in our work here.

The month of October has been a busy, happy one. The first part of the month was spent in Manchester, during which time I attended their northern conference, on the 6th and 7th. I preached for them morning and evening and had charge of their social service on Sunday, and believe that I was able to encourage and help them.

*Meetings at Manchester*

During the following week I held some meetings there, and also had the pleasure of ordaining Brother Harold Dewsnup to the office of elder, and Brother Tower, of the North Manchester Branch, also to the same office.

At the end of the week I made my way to Leicester for the Midlands district reunion, and I had charge of the social service in the afternoon, and also preached for them on Sunday evening.

*Baptism at Clay Cross*

From Leicester we came to Clay Cross. We immediately started to hold meetings the first week of my arrival, and I preached to the Saints that week, and made no effort to reach the outsiders. But for the second week the Saints here had cards printed, and also had a poster painted, and we had an article in the paper; so on the first Sunday evening of my stay we almost filled the church. The interest was wonderful during the week that followed, and it surely speaks well for the lives of the Saints here, that they are able to bring so many listeners to hear the sermons. During the week seven gave their names for baptism. These baptisms were attended to last Sunday. Brother Times baptized his own boy and girl, and I baptized the other five.

We had planned to stay here only for two weeks, but the interest was so great (for on last Sunday night there were between one hundred and fifty and two hundred in their little church, nearly every seat being taken, and of course more than half of them were outsiders, and the Saints just begged us to stay longer) that we have decided to continue our meetings here for awhile. However, I had to run down to Wales this week, to make final arrangements for Sister Laura Mason, the young girl from Llanelly, of whom Brother D. T. Williams has probably reported to you, who is coming to Graceland.

The Saints here are working hard this week, doing some further advertising, and putting out the subject on cards in the homes of the people here, for next week's meetings, and are anticipating a good time. The Saints tell us that all Clay Cross is talking about our meetings, and about the sermons that are being presented. We are getting a lot of free advertising from those who have already attended, so we expect to do much good before we finish our meetings. There are just numbers who are interested.

RICHARD BALDWIN.

## Good Spirit Felt at District Conference

*From a Letter to the First Presidency*

MOUNT VERNON, ILLINOIS.—I will say that our district conference passed off and it was one of the most spiritual conferences that this district ever had where I attended. The Spirit of prophecy was with us to a remarkable degree, and I say that we did carry with us the spirit of love that we partook of during our General Conference.

I am pretty sure that the same Spirit was shared by all present, and all departed for their homes with a much better feeling and a stronger desire to do good.

I will continue the meetings here for the balance of this week, and perhaps longer. That will depend upon the interest, which I believe will be good, judging from yesterday's meeting. Mrs. Sparling was elected district superintendent of Sunday school, also supervisor of the district Department of Women.

HENRY SPARLING.

## Radio Message of President Smith Enjoyed

*From a Letter to President F. M. Smith*

MALLARD, IOWA.—I hope that this will find you well and happy. Just a few lines to let you know that several others with myself heard your message Sunday evening at 9 p. m. over the radio on Broadcast Station WAOW, Omaha, Nebraska, and it came clear and plain. I am holding meetings at this place, and after the close we went with several others and heard you. The announcement of the program, and the subject, What is the matter with the world, and what is the remedy? with your message came in plain and fine, and all enjoyed it. The entire program was good and Brother Elliott's prayer was excellent; the announcements were plain, and such wonderful advertisement for the church and what a wonderful message was delivered and the spirit of cooperation accompanying it. I wrote the radio station WAOW at Omaha, and thanked them for the wonderful message and asked them to please come again. Oh, may God speed the right and God bless you.

W. A. SMITH.

*From a Letter to President F. M. Smith*

DES MOINES, IOWA.—Through the kindness of Brother L. E. Anderson, who has a radio receiving set, I was privileged to listen to the most of the program rendered by yourself and others at the Omaha broadcasting station last night, and was thrilled by your most masterly effort.

We heard almost every word distinctly. The invocation by Brother Elliott was also a masterly petition.

E. O. CLARK.

## Preparation for Fair Increases Interest in Work

*From a Letter to the First Presidency*

STEPNEY, SOUTH AUSTRALIA.—The month has been a very successful one, for though we have had no additions by baptism, the general development of talent and amiability in the branch has been more than ordinarily encouraging.

For instance, our fair and sale of work was held on the 27th of the month, and all the work in connection with it was a veritable foretaste of our Zionical ideal, where all shall be working for the good of all. Such joy and good will as was experienced in the making of goods, the building of stalls, and the work on the day of sale, could not be enjoyed where the work was for self-interests, but true soul satisfaction comes as a result of cooperation by many work-

ers for a common cause, when that cause is for the church of God.

Two thousand handbills were prepared and distributed in the vicinity, a number of willing boys helping me enthusiastically. The picture screen showed our advertisement too, at a small cost, the slide having been prepared by myself, by printing on opaque glass.

Nearly thirty-five pounds was raised altogether, but that was not so great (though it was very pleasing) as was the beautiful spirit that prevailed, for nonmembers by the dozens, and members who do not attend regularly, could not but feel what a fine sociable spirit was prevailing. Many expressions have come from nonmembers to that effect. Really it seems to me that where there is such a fine unity among the Saints, more good can be done for the cause in one afternoon and evening like that, than years of preaching could do without such associations.

Our street meetings are maintaining very good interest. Colin Cornish, priest, is doing well at street preaching. He will not be eighteen until next year, and his youthfulness, together with his good reasoning and use of scripture attracts favorable attention.

Victor Alberts, eighteen, deacon, is also doing splendid work, and preaches very well for a beginner. The departments are doing better I am sure than ever before. We are anxiously awaiting conference news, and wondering whom we may expect to take charge of the mission. We will surely welcome whoever it may be, for questions arise whereon we need advice.

HAROLD I. VELT.

### Old-Time Concert Given by Texas Saints

SAN ANTONIO, TEXAS, December 14.—The Saints of San Antonio are still alive, notwithstanding the fact that they have been silent for some time. The members, assisted by a few outsiders, have just put on an old-time concert which was rendered by about forty characters. The first rendition was at the Y. W. C. A. on Broadway, which netted about \$80. Then the Methodist Church of Harlandale requested that it be given in their church on December 11. They sold their tickets for half price, and as the weather was bad, only enough was realized to pay for our costumes. The Baptist people have requested that it be rendered for them, but their offer has not yet been accepted. However, they expect to render it again after the holidays in Beethoven Hall and expect to get good returns.

The Saints are hoping to build a new church, and the above effort was to help raise funds for that purpose. Brother Sheetz, who is employed by the Government, is located here for the present and is rendering valuable assistance in solving the financial problems of the branch. We are now trying the budget system and hope to make it work when the members get converted to it.

Brother W. H. Mannering, with a few other talented members of the branch, has been furnishing programs for the broadcasting radio station every two weeks. Next Monday night they will put on a few numbers from the old-time concert with an old-time sermonet by Brother Mannering.

The branch election of officers for the year resulted in the election of the old officers. Brother T. J. Jett, jr., branch president, has done much in preserving unity of spirit among the members.

MRS. JOHN HARP.

What kind of a church  
Would this church be,  
If everybody in it  
Were just like me?

## THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.  
Notices for publication in the Miscellaneous department must be in Branch news should be in by Monday.

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## MISCELLANEOUS

### Conference Notices

Portland, at Portland, Oregon, February 23 and 24. Saints' church located at 76 and Irving Streets. M. H. Cook, president.

Northern California, at Sacramento, California, February 1 to 3. All heads of departments and branch clerks please have reports in the hands of the district secretary before that date. Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

### Addresses

D. T. Williams, field address, 2417 Haste Street, Berkeley, California.

Roy S. Budd, field address, 2417 Haste Street, Berkeley, California.

### Corrections of Bishop's Report

(Items published in SAINTS' HERALD of September 12, 1923.)

#### Southern California

Nelson M. Van Fleet, should read, Nelson Van Fleet and wife. A. W. Feele, should read A. W. Teel, and wife.

#### Detroit District

William Ash, should read, William Oesch, \$10.

#### Far West Stake

\$250 credited to Alec Jensen, should read, Mrs. A. Jensen, \$150; Alec Jensen, \$100.

#### Independence Stake

R. J. Waterman and Russel J. Waterman, should read, Russel T. Waterman, \$256.60; I. W. Woods and wife, should read J. W. Woods and wife, \$12.80.

#### Southern Indiana District

Emily C. Bake, should read Emily C. Baker; W. O. Roberts and wife, should read, W. O. Robertson and wife; R. A. Schanks and wife, should read, R. A. Shanks and wife; George Straid and wife, should read, George Stroud and wife; Clivis Zahund and wife, should read, Chris Zahnd and wife; Mabel Boley, \$47.05 and Maybell Boley, \$16.65, should read, Maybelle Boley \$63.70; Winona Mayman should read Winona Maymon Krieger—a total of \$4.

#### Central Michigan

William Asch, should read, William Oesch, a total of \$35.

#### Northern Michigan

Anna Newman, 30 cents, and Herbert C. Newman, \$48, should read, Herbert C. and Anna Newman, \$48.30.

#### Minnesota District

W. W. Gould and wife, should read Winfield L. Gould, \$8.00.

*Western Montana*

Louise Nunn Reese should read, Louise Nunn Rees.

*Nauvoo*

David T. Williams, sr., should read, Daniel T. Williams, sr.

*Owen Sound*

J. R. Hockaday, \$22, was omitted from list in error.

*Southern New England District*

John P. Pilling and wife, \$26.50, should read, John P. Pilling and wife, \$1.50; John Pilling, \$25.

*Pittsburgh District*

Mary W. Baraer, should read, Mary W. Barker, a total of \$12; Robert Author should read, Robert Auther; Richard C. Warner, should read, Richard C. Stewart, total of 35 cents.

*Southern Wisconsin*

Mr. and Mrs. Elmer Lenox, should read, E. J. Lenox and wife; Joseph T. Pendleton and wife, should read, Joseph T. and Rosella F. Pendleton; Frank Milton and wife, should read, Milton C. Funk, total of \$22.

*Elder's Expense and Family Allowances.* In reference to missionaries who have been laboring in foreign fields, it should be stated that where they have received funds from other than direct from the Presiding Bishop's office, as elder's expense and family allowances, the prewar rate of exchange has been used. In the statement as published, in many instances this shows an excess cost for missionaries expenditures compared to the amount actually received by the missionary and his family. While we have ordinarily printed the contributions of tithing and offerings from foreign fields in the exchange which is prevalent in the territory in which same were made, we were under the necessity of publishing elder's expense and family allowances in the one list, using the dollar and cent unit.

Items charged to Clyde F. Ellis under elder's expense published as \$311.63 would read \$254.27, and contributions from Saints and friends of \$331.95 would read \$101.17 had the current rate of exchange been considered.

Charges to A. V. Karlstrom's family allowance of \$1,027.28 would read \$420.00; elder's expense of \$1,790.44 would read \$878.20; and contributions from Saints and friends, \$112.35 would read \$65.17 under the prevailing rates of exchange.

We are pleased to publish this corrected list, and wish to thank each one concerned for having called the above items to our attention, as we are anxious that our records shall be as nearly complete and correct as it is possible to have them.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

**Pastoral Notices**

*To the Saints of the Saint Louis District; Greeting:* It has pleased the appointing powers to ask me to labor in the Saint Louis District as missionary during the present conference year. I greatly appreciate the opportunity of again laboring in the district where I have, in the past, spent many pleasant years in missionary work. The Saint Louis District has become very dear to me as a result of these many happy experiences, and I hope in renewing our acquaintance with the district that a repetition of past experiences will be enjoyed. I believe I sense as never before the great importance of a consecrated effort on the part of each one, in assisting in every possible way in getting the gospel before the people, in a way that will appeal to them. I believe there are thousands of people in the world who are actually starving for the message we have, and our great problem is to present it in a way that will appeal to them. This can be done. In the spirit of humility and much prayer, with a consecrated life as an example, the task will be a much easier one. We therefore ask your cooperation in every way possible, that we might reach, at least, some of those thousands this year, that they too might begin to partake of the better things of life through receiving the gospel.

We would be glad to hear from you, no difference what part of the district you are in, with reference to the opportunities for preaching in your locality. There is nothing that gives us more pleasure than to help some struggling soul to see the better life. Let us all be workers together, that this may be accomplished.

My mission address will be 3711 Hebert Street, Saint Louis, Missouri. Mail will promptly reach me when sent to this address.

In gospel bonds,  
J. W. PAXTON.

**Convention Minutes**

**SOUTHEASTERN ILLINOIS.**—With Mount Vernon Branch, December 1. Sister Henry Sparling, assistant superintendent, was in charge. There was not much done aside from the election of officers. The new officers are: Sister Sparling, superintendent; Cora Henson, assistant superintendent. Mabel Knapp Phillips, secretary.

**Our Departed Ones**

**SADE.**—Oral E. Sade was born at Joy, Illinois, January 12, 1877. Baptized June 24, 1888. Ordained teacher, January 4, 1906; elder, May 31, 1908; seventy, August 18, 1911. Died at Saint Joseph's Hospital in Denver, Colorado, following an operation, October 27, 1923. Leaves wife and three daughters, Marguerite, Ina, and Doris. Funeral from Yeager mortuary at Denver. Funeral in charge of E. J. Williams, sermon by John W. Rushton. Interment at Joy, Illinois.

**HOOTEN.**—Fred M. Hooten was born June 19, 1869. Baptized August 11, 1904. Died at Fort Madison, Iowa, November 20, 1923, as a result of an automobile accident. Leaves wife, four sons, and one daughter. Three children have preceded him. Funeral from Saints' chapel at Fort Madison. Sermon by W. H. Gunn.

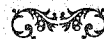
**CURTIS.**—Mahala Conley was born January 13, 1867. Married J. W. Curtis, April 6, 1883. United with the Christian Church at the age of sixteen; later with the United Brethren Church. Baptized into the Reorganization, June 3, 1917. Died November 28, 1923. Leaves husband and five children, Perry and Leonard, of Independence, Missouri; Myrtle Gunzel, of Shawneetown, Illinois; Gracey Curty, of Fisher, Arkansas; Frankie at home. Four children have preceded her. Funeral sermon by A. E. Ziegenhorn.

**BOOTH.**—Maggie Booth was born September 20, 1865, in Cass County, Missouri. Died at Logan, Iowa, November 5, 1923. Baptized February 17, 1920. Funeral at Saints' church, conducted by W. R. Adams.

**KENNEDY.**—George Elliott Kennedy was born October 15, 1898, at Logan, Iowa. Died at the Military Home, Dayton, Ohio, November 4, 1923. He enlisted in the late World War, and it was during his service that he contracted tuberculosis, which was the cause of his death. Funeral at Logan, Iowa, in charge of W. R. Adams. The American Legion attended in a body.

**MURFIELD.**—Joshua Murfield was born at Marley, Iowa, March 29, 1870. Died at his home in Logan, Iowa, June 15, 1923. Baptized January 28, 1921. Married Cora Salter, February 22, 1891. Leaves his companion, seven children, and seven grandchildren. Funeral conducted by W. R. Adams at Logan, Iowa.

**YEAMAN.**—Richard W. Yeaman was born September 1, 1856, at Chariton, Iowa. For a number of years resided at Gallands Grove, and Persia. Married Mary McCord. Has resided at Logan, the past five years. Leaves wife and three children, Myrtle Crabb, Bell Miller, and W. L. Yeaman, all of Logan. Funeral at Saints' church. Sermon by W. R. Adams.

**Begin the Year Right****Family Budget Book**

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Number 2

## EDITORIAL

### A Course in Recreational Leadership

#### *We Need Leaders*

An authority on the problem of recreational leadership says:

To meet the need for recreational leadership the church must challenge the capacities and abilities of thousands of Christian young men and women. Recreational leadership is one of the most difficult tasks in the ministry of the church. Not only does it require intelligence; it also demands a flexible personality to live with children and boys and girls and old folks. If any young person is looking for a real live job, let him or her undertake the task of leading the church and parish in that most socializing of all activities—namely, play.

The call for qualified leaders comes from every department of the church to-day. It is quite easy to find people who are willing to help but who are absolutely unqualified to do so because of lack of training. It is possible also to find a few people who are very well trained but who are not willing to serve. To put it in other terms, some people are willing to go but have no idea which way to go, and are incapable of journeying safely in any direction. We need leaders, men and women who are both willing and capable, who not only have adequate knowledge and efficient habits, but also proper attitudes.

#### *Recreation Must Be Supervised*

In no field do the above statements apply more directly than in the field of recreational leadership. In this field sins of omission as well as sins of commission are imminent. The path of least resistance would be to do nothing, but this would most certainly be the greatest sin of all. It appears that any observing student of modern life must be forced to the conclusion that herein lies one of the greatest educational opportunities of the present day. With equal certainty it must also appear that the results of mistakes in this field may be, and often are, so far-reaching as to nullify the effects of our social institutions, the home, the school, and the church. *In a word, recreation must be supervised. It must be supervised in harmony with and towards those ends set by the highest ideals of human development.*

Anything short of this will be disastrous to civilization.

#### *The Aim of the Church*

It is the aim of the church to make men Christlike. This means that the entire life of the individual must be modeled in harmony with the ideals of Christ. The body, the mind, and the spirit must be blended into a perfect whole. It means, further, that men must be taught to play, to work, to study, and to cooperate religiously. Recreational leadership means nothing other than the supervision of leisure time to the end that Christlike men and women shall result. Leaders who can accomplish this result must be God-fearing, trained, and consecrated men and women.

#### *A Course of Study Provided*

In trained leadership the church can find its only assurance of meeting successfully the recreation problem. As a step toward the furnishing of such leadership a correspondence course of twenty lessons on recreational leadership has been prepared. These lessons are based upon the best and latest books on the subject of recreation. No one interested in planning a recreational program can afford to miss this opportunity for preparation at home and practically without expense. Further information in regard to this course can be had by addressing the office of the Departments, Graceland College, Lamoni, Iowa.

#### *A Sample of the Material Offered in This Course*

One of the lessons outlines the principles of play supervision as follows:

1. The director of recreational life must be recognized as an officer of the church, and must keep in mind at all times the spiritual ideals of that institution.
2. The play program should be graded, that is, it must keep in mind ages, activities, and interests.
3. The active participation of all rather than a favored few should be encouraged.
4. The play program should be balanced.
5. The play program must take into consideration the work and the play already engaged in by those who are expected to participate.

6. Existing organizations should be used rather than new ones created.

7. The church program should cooperate with the community program as far as possible.

8. The use of artificial motives should be restricted.

*Another lesson will deal with the principles of program construction by seeking to answer the following:*

1. How to build a program.

2. How to classify the various activities.

3. What are the characteristics of the different ages to be provided for?

4. What kind of activities are suitable for the different ages for different occasions, for different seasons?

Other lessons will deal with such subjects as the "Nature and meaning of play," "The value of play," "Guiding principles in good times for children," "Principles and materials for programs of physical activities," "Scouting under church control," "Dramatic play in the church school," and many other similar subjects.

Do not wait. Decide now that you will qualify. Write at once for information to the office of the Departments, Graceland College, Lamoni, Iowa.

F. M. McDOWELL,

*Acting Superintendent Department of Recreation and Expression.*

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### "The Fool"

"The Fool," an outstanding play of the year, ends its 1923 run in Kansas City, having had a record attendance and more than ordinary publicity during its many performances.

Advertised as "the most talked-of play of the year," it merits its slogan. "The Fool" propounds the very doctrines of our church in a clever theme which has thrown consternation into the ranks of the sectarian world. It challenges the world to try Christianity, and in the character of the hero of the play it proves the feasibility. Applying to life such statements as "I am my brother's keeper," "Do unto others as you would be done by," it forcefully demands an acceptance of these standards in the name of reason.

But more striking in its appeal for Christianity than either of these, is the manner in which it deals with the distribution of surplus wealth. The hero is heard to say in the phraseology, so familiar to our own people, "From every man according to his ability, to every man according to his needs." For this he is called "The Fool."

Can it be that a Latter Day Saint sermon formed the basis of such a theme? Or perhaps it suggests that God works in mysterious ways his wonders to perform. Thousands of people have seen this play; thousands of people have heard sermons preached upon this play; thousands of people have been made to think upon a subject entirely new to their line of thought.

The play closes upon a mystified audience as the happiness of the wealthy man and that of the man, poor in worldly goods but who has lived a life of service, are compared. Secure in happiness the man of service *knows*, but the rich man, his eyes beginning to open, but still skeptical says, "I wonder, I wonder."

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### Unconscious Discipline

A friend of the children died the other day. He was only the custodian of a grammar school but he held the highest station life can bestow. He was a friend. There was in this man an intangible something that linked him with the children of the school. For thirty years he was the comrade of boys and girls, joining in their play, understanding them, leading them. Now he is dead, but thousands of men and women, once boys and girls, remember him. His life stands for something the world is in need of—friendship.

It is not important who the man was or where he worked. But the principle that made him a success should not be forgotten, for that principle should operate in others.

Children are queer beings. We don't understand them. They do so many things that should not be done. When we think of them as little men and women we lose our patience. They get flogged. That is discipline of the old school. It means that we have blundered, and to cover the blunder we punish the child. It is rule by force—obedience to power—might versus right. This is conscious discipline.

The true way to discipline a child is by an unconscious attitude toward him. He is not a little man who knows how to act on all occasions. He is a boy, and therefore must be made to feel the responsibility of his own behavior. It is his work to govern himself, not the work of his parents or teachers. He must learn self-control.

The custodian who was a comrade and friend to the children never punished them. He did not need to. He governed by leadership through love. They were just pals. If only every father could be a pal to his boy and every mother a chum with her daughter, boys and girls would not do wrong. That would be unconscious discipline. Just pals.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Religious Life Day

*A symposium by A. Max Carmichael, C. B. Woodstock, and F. M. McDowell, at the Young People's Convention, Lamoni, Iowa, June 14, 1923.*

BY A. MAX CARMICHAEL

I am very much pleased to see as many men here as there are this morning. I have had occasion to feel that our men seem not to have gotten the idea that they are religious educators. Our pastors do not seem to realize at times, it seems to me, that they are the chief religious educators in the community, and, I fear, that the priest has also failed to realize that he also is a religious educator.

As a talker on religious education, our name is too prevalently mentioned in connection with children. Religious education is a process of teaching religion, whether it be to adults or children. The average pastor does not appreciate the fact that the larger part of his congregation is children under twenty-four, and many of our priests when they visit the homes think only of the father and the mother and do not think of the children. They have failed to appreciate that some gambler down on the street corner is visiting the young man of that family religiously. While our priests themselves have made a formal visit to the home, yet they have failed to remember that they, too, should visit the child religiously on the street corner. It seems that they do not realize that they can visit on the street corner as well as in the home and visit members of the family apart from the entire family.

#### *The Meaning of Religious Education*

The term *religious education* may have bothered a lot of people. It probably bothers those who fear education. The term itself is of recent origin. It has come in part from those public-school teachers who have been interested in religion and who know that the public schools are not putting over religious education. These public-school teachers have helped to bring the term into use. The term *religious education* is a new name for an old process that has been going on since Adam existed. It is simply the process of teaching religion or promoting religious development. Our mothers, fathers, pastors, priests, teachers, and deacons have as much to do with this as anyone else.

The field is so broad that I do not know what to say this morning. I am embarrassed by the fact that I came here with the material unorganized.

However, I shall try to cover what I feel are very important features of it.

I hope the point I have already made is seen by you folks, that is, that in all of our work, both missionary and local, we are in the job of educating people religiously. It is very recent that the theological schools of the country have been doing it at the behest of our public school administrators who know that the public schools are not fulfilling their mission. It would seem to me that the ordinary training school for religious educators ought to provide for at least one fourth of their training on the teaching process. In what I am about to say I hope to be constructively critical. Up to date I have felt that the course we have put on at Graceland for our ministry is not sufficient. We have been teaching history, doctrine, a little economics, a little sociology, but the person goes out without much consideration of the question of how to teach religion. To my mind that ought to occupy one fourth of the training. One half of the training should be the social sciences, such as sociology, economics, history, etc., in preparation for his career, and perhaps the other fourth should be spent on English and the natural sciences, with the idea of being able to interpret the subject matter of these sciences in terms of religion. Pastors, priests, Sunday-school teachers, Oriole leaders, etc., need this sort of religious education.

#### *The Goal of Religious Education*

The most vital thing for our religious educator, it seems to me, is to determine what his goal is. We must know our goal. There is no need of my spending much time upon that, but I shall say a sentence or so which will give you my opinion of the contribution which our church can make to the world, which will be but another way of defining our specific goal.

Our church carries with it the idea of God's presence much more intimately and much more intensively than do other churches. I am speaking of the theological principle of continued revelation of truth. That is the theological principle upon which I base one of my reasons for adherence to this church. All truth has not been told us yet. So far as closing the canon of scriptures with the present section of the Doctrine and Covenants or the present page of the Book of Mormon is concerned, we have not yet in the three books one millionth part of all the truth that there is yet to know. The three books help to determine our goal philosophically and also give us a medium by which to interpret the experiences of the present in terms of the experiences of the past. I wonder if you catch the real significance of what I have just said. I think I have said everything that is necessary to overcome one chief criticism of the religious educational movement.

*Importance of the Three Books*

I shall take up two of the chief criticisms. One of these is that the religious educational movement leaves out the Bible, the Book of Mormon, and the Doctrine and Covenants. That seems to be a point of contention among us, and when we have differences of opinion the only thing to do is to come together and talk it out in the spirit of Christ, pray about it, discuss it, and sermonize about it.

Does the religious education movement, as advocated by some of us, leave the "three books" out? Personally I feel that the movement as advocated by us would make the Bible more vital to us than it is now. How did you missionaries learn your Bible? Did you learn it by having your Sunday-school teachers set off chapters for you to read one after the other? Or did you learn it by going out into the field, meeting a problem, and saying to yourself, "Where is that passage? I know it is there, but I can't find it." Brother John Martin illustrated that for us the other day. No doubt he had had a whole lot of Sunday school training, but he hadn't learned his Bible. He met a concrete problem, and that is when he learned his Bible. We are not going to learn our Bible by any present Sunday school methods or present college methods as well as we are going to learn it when it serves to help us solve a present problem in our life.

I have struck the pedagogical keynote of how to use the Bible and of the Bible's worth in religious education. When the Bible helps me to solve a problem, I am going to use it, and the Bible will continue to help us solve our problems largely because the great prophets of the past have interpreted their common experiences in terms of religion, and when we meet experiences in this world we can go through those pages and find there experiences that are common with ours, and we find out how those great men of the past have interpreted them.

The Bible will continue to have many of the proverbs, many of the maxims of life that meet our particular situations. The Bible will continue to have the bulk of the stories that we tell our children, not because they are in the Bible, but because those men of the past have told the stories and experiences that are common to the great mass of the people of all ages, and they have told those stories as if God's purpose was a part of their lives. We find in the Bible, then, a great storehouse of material with which to help our children solve their present problems of life.

It is true that there are many problems that our children run up against that the Bible does not help us to solve fully. I advocate that we go and get the material that is necessary. When my girl reaches

seventeen years of age and wants to dance, I haven't very much out of the Bible with which to help her, but I have my own experiences and the scientific revelations which I can bring to her and help her to be directed in the solution of that problem. All of these shall be brought to bear in helping her to solve and make her answer of her own free will and accord.

*The Church School*

In other words the church school is not strictly a Bible school. It is not a Bible school. It is a school for the promotion of religion. It means then that the Bible will be used to promote religion whenever it can be, but it also means that the history of the United States, that biology, that the science of physiology, or any other science shall be brought to bear in solving our present spiritual, moral, and social problems. And I suppose that is largely why Professor C. E. Irwin is making the hit he is, because he has a science that contributes to a present problem. And only in so far as the science of religious education helps us to solve a present problem will we make any contribution to the solution of the problem. I hope that that fully answers the criticism or differences of opinion with reference to the three books. I have even said with my father, that if I were to keep any one of the three books, I would rather keep the Doctrine and Covenants than the other two. I may not be right, and so far as the children are concerned the Bible is more valuable. The Book of Mormon in its present shape is very invaluable for children. Some day some of us are going to see the light and attempt to work this out as it should be. Our brethren in the mountains have done so to a limited extent, but the Book of Mormon itself is worth while to us only in so far as it helps us to solve some present problem.

*Use of the Spirit of God*

The other criticism of the pedagogical men in the church is the feeling that they are leaving out the Spirit of God. I meet this criticism once in a while, largely from the person who, I fear, has only half way thought out the problem. It is an old fight—the fight of the ages.

Sixty years ago when we started the Sunday school movement, some pastors were against it, and even intimated that the Sunday school movement was of the Devil. In olden days all religious education had to be given by the men. They did not let the women do it. It seemed to be the opinion that religious education could only be put across by one ordained and set apart to that task. In that day women were not considered as valuable as they are now. Both the introduction of the Sunday school

and of women teachers in the Sunday school were ostracised because it was largely a feeling that God was being left out and because some man-made method was being used to teach the children. The same sort of criticism is in evidence to-day.

Now let me tell you about the Sunday school. The Sunday school was not an institution as it started. It was a method, a process, and there is quite a difference between those two things—a method or process and an institution. We institutionalized the method, and we only institutionalized one phase of the method, and that was the process of pouring into the child Biblical information. The Sunday school institutionalized itself. Some great man found out that we could teach a little religion by teaching boys how to live, and so the Boy Scout movement started. That is a man-made institution, and yet the Boy Scout movement is not in the main an institution; it is rather a method. I should say that Floyd McDowell, who is probably to blame for using the Boy Scout institution, has absolutely no brief for the Boy Scout movement as an institution. It is the method that he wanted. I would like to kill the Sunday school as an institution and get it back on its old process basis.

#### *The Method or the Institution*

I haven't answered the question fully yet. It seems to me, my dear folks, as long as we admit that there is a God, God is in it whether we will or not. We will have to admit that ninety-nine per cent of the process we do not understand, but if we understand one per cent, for heaven's sake, let us use our brains and our intellects in carrying out the one per cent that we do understand efficiently. Do any of you folks mean to tell me that Brother R. V. Hopkins didn't plan the prayer meeting this morning with every ounce of thought and every ounce of pedagogy that he had? He used every bit of pedagogy that was in his soul. Are we going to have a chorister sitting up here with no pedagogy in him? Is it leaving God out of it because Brother Hopkins with malice aforethought planned ahead of time and got us all thinking together? He got us all so we each could make a contribution to a common ideal and idea, and that is all pedagogy is. He revolutionized the process a little bit. He analyzed it, and he probably got his idea of using the picture two or three days ago and thought he would try it out. I do not know whether he would next bring a statue of Christ in before us as the Catholics do or not.

I will tell you that the Catholics have some good common sense. I will admit with you that the use of pictures and statuary by the Catholics started in the day when they had to convert the heathen, but to-day the Catholics have institutionalized that proc-

ess, and we react against it. Why? Because they quit using them as a pedagogical method, and their use is now an institution rather than a process, things to be worshiped for themselves.

#### *Education and Religion*

I can't conceive for a minute how God is left out of the pedagogical process through which we are taking our child. There seems to be a feeling that education and religion are separate things. I am going to define these terms for my own purposes. Religion is our interpretation of life, and education is the process by which we get people to have the same interpretation of life that we have. So religious education is simply a process by which we get our people to have the same idea of life we have, whether that idea be wrong or right.

But it is not only to the inspiration of the past that we must take our children in the educational process. We must take them to the discovery of truth in the future. Not always backward, but more often forward to the truths yet to be revealed. I am not so sure but that in our efforts to conserve the inspiration of the past, we are not succeeding in killing out the prophetic spirit within our own ranks.

#### *Problem of the Church*

Now that comes to the second contribution I spoke of a while ago. First, is the continued revealment of truth; second, is that as a church we have a project ahead of us to carry out. We have a problem ahead of us—the social reconstruction of society, Zion. And do you know that as a church we would be in the best position to use pedagogy of any people in existence? Why? Because we have a project to think of. We have an idea to put across—a social idea which involves the inter-relationship of the human mind. Our evangelical friends are in exactly the same position as the rich young man who came to Jesus. All they ask of their brethren practically is to be good men, believe in Jesus Christ, and you will get there. We have something more than to tell people not to steal, to lie, etc. We say, Let us work together to reconstruct the rest of the world. Further we must have a technique worked out to put over this reconstruction. And so the religious educational program is an attempt upon our part to use the entire educational processes, fired and enthused by the feeling that God is at the helm to help bring about his kingdom here on earth. That is the statement in a nutshell.

#### *Warning to the Church*

Having answered the two great objections to the religious educational movement, I want to sound a note of warning to us as a church. I have been teaching public schools for a good long time, ten years

now, and you folks will take this from me that all during that time those children were getting religious values in that school, either positive or destructive. In this particular community of Lamoni I could see that those children were going to that school five days in a week and were getting certain problems of life solved and were having certain problems of life brought to them, but that on Sunday morning those same children were going to Sunday school and were not getting one ounce of help in reinterpreting those problems of school life in terms of God's purposes.

I had a class of sophomores learning biology. For six weeks they discussed the recreative processes, and I wish to God that I could have taken that class on Sunday morning and shown them how God is behind and back of it all. But no, that public-school teacher was required to go through that process as if God was not concerned with it, as if there wasn't any social purpose in it. The teacher had just to give the pupils the bare facts and put in a little moral training, depending upon her nerve and her courage. But it was like pouring syrup on the top of the life rather than fusing it into life. The Catholics have one of the best arguments for parochial schools that there is.

#### *Religious Agencies*

We must stand back of the public schools; and the public school, outside of the home and the movie, is the third most important agency in determining the religion of our child. The home probably is the greatest factor, amusement is the next, and the public school comes behind in determining the religious values of our children. But if our public schools interpret life for our children, just that much more must the church reinterpret that same life religiously for the child. We have one of the greatest problems of the ages, and that is to take the children who are reared in the public schools, bring them into the church school, and there reinterpret that same education as a part of their vital religious experience.

Some will say, Does that mean that you are going to bring the reproductive processes into the school? Does that mean that you are going to bring American history into the church school? Yes, it does mean that. That is just what it does mean. Some of our good brethren of other churches have seen the need for this and have started a new agency called the week-day school. Public school educators over the country realize the need of reinterpreting the education they are giving the children in terms of a purposeful life, which is religion. They are glad to give up the time. Somehow I rather feel that the statement made by a Jewish rabbi in Chi-

cago a year ago is to the point. He said, "I do not have the nerve to go out and ask the public school to give up its time when I am treating Sunday morning as rotten as I am." What right have you to go out and ask the public schools to give you an hour on Wednesday when you are not using your Sunday morning hour advantageously?

#### *Three-Hour Church School*

I am setting out a goal that some day we will have a church school on Sunday morning run for at least three hours, for both adults and children. But I know our adults will be the last to do it, so I am starting with the children. That is the vision I have. And three hours is not any too much. When we are using those three hours, fully interpreting the whole of life, not the Bible only, but the whole of life in terms of a purposeful living, in terms of the kingdom of God on earth, then we can begin to ask the public schools to give up some of their time for our benefit. That is a big goal ahead of us. I wonder sometimes whether we can do it with our present departmental organization. I have felt at times that it cannot so be done. In fact, I have at times looked forward to the entire abandonment of our departmental organization, within say the next twenty years. I have felt that the education I would like to do cannot be organized around the present departmental system. I believe it is too stereotyped. But perhaps it can, and it is our first task to try to develop our present organization toward these goals.

I want to give you an illustration here of what I mean. In this community a year ago we started lengthening the Sunday school from an hour and a quarter to two hours. I expected some of the parents would object to the children doing it, and then among the older children who are more or less free in their decision I expected some defections. The question I had to decide was which was the better, to have some fewer with the average quality raised, or larger numbers. I am not worrying about converting the world. I would like to convert two per cent of the members of the church. I am going to be satisfied in redeeming Zion if we have five per cent of the present members on a stewardship basis. I suppose some one will say I haven't any faith in humanity. That is one of the greatest struggles of my life. If five per cent of our people outside of the missionaries are living on a stewardship basis twenty-five years from now, I will be satisfied.

Well, the community responded better than I believed it would. There were some other features which would make them drop out. They didn't appreciate what we were doing. Naturally they would make statements with reference to the way in which we were doing the thing. It was to be expected. As

an expert in education I must remember that an expert in any democracy must not expect to be followed by any people blindly. He must go out and tell the people all about his methods. I am wondering whether in a large community it would be possible suddenly to lengthen the Sunday school to three hours. Would the people stand for it? It may be that the thing for me to do is to organize a three-hour Sunday school in every community and have those attend who would and still run the other shorter Sunday school. I hope it can be done otherwise. I hope we can do it through an expansion of our present departmental system and get some better coordination than we have.

—  
BY C. B. WOODSTOCK

I do not know just where these boys have placed me. I presume that I may start in this way with a little contribution that I wish to make. I wanted to bear my testimony this morning, but just as I felt that I should arise somebody directing the meeting urged that the young people should testify. Fearing I no longer qualified under that name I kept my seat.

#### *Offers Testimony*

I believe I may offer that testimony now. Seventeen years ago next month my wife and I came up to these grounds to offer our contribution to the church and to Graceland College. For eight or ten years we served the church in those days when it meant a great deal to serve. From that day to this I have been questioning in some way the value of the service we rendered. I have sometimes even prayed that God might directly in some manner manifest to me that our contribution was acceptable. This morning there came the confirmation I desired, and I no longer ask God to give me a special manifestation, for I was made to realize as I looked upon these men, these young men who came to Graceland in those days, that my work was in some measure bearing fruit. While I cannot feel that my life contributed much to their success, yet I am taking some satisfaction in thinking that my contribution may have helped them.

We must look upon this religious education movement under the vision which has been developed and is being developed by these young men, and especially by Brother Max Carmichael. It is the product of long years of development. There is some tendency for us to hold up our hands and say, "Hold on, boys! hold on!" As we view the situation there is a tendency for us to feel that the boys are seeing only one side of the problem. Two men went out to see a mountain. One saw one side which was beautifully wooded with great forests; the other saw only

the other side of the mountain, and there was no growing thing there. There was not a tree upon it. When they came back, their descriptions did not agree. One said, "It is a beautiful forest"; the other said, "There is not a tree upon it." There are some who would say, "Let us stay in the old paths. Let us cherish the traditions. These are the things that have brought us satisfaction; these are the things that have carried the church all these years." On the other hand, there may be a tendency for some to say, "Away with the customs and traditions of our fathers. Let us now get at this new thing, this new order."

I haven't given twenty years of my life in the field of education and church work without having come to some conclusions. I wish to bear my testimony this morning that these young men—Brother Carmichael, Brother McDowell, and others, standing as they do in places of responsibility—are thrilled with a desire to serve this church, and I am satisfied that God has blessed them with a vision in which they are enabled to see some of the unsolved problems of the church. I thank God that we have men of this type, not only men who can see, but men who have stability of character, in whom we may have confidence. This church cannot progress and develop without them, and some of us who are older will have to modify some of the ideas we have had. Possibly these young men will find some day that a few of the ideas they have been developing will also have to be modified.

#### *Services Acceptable*

This, then, will be my contribution. It is that we have faith and confidence in God. I no longer plead for any evidence of his acceptance of my services. If my little contribution helped to make men like Brethren McDowell, Carmichael, Irwin—and I might name a score of others—I am satisfied, especially when I feel the influence of the Spirit of God in our midst under their direction, under their leadership, and in their work. That is the only evidence I need, though I hadn't thought it out as being the evidence that I was pleading for. Our plea is that the young people of this church, and so far as possible every member of the church, shall not stand on one side of the mountain, satisfied with our own limited vision and content with our own limited ideas. Remember the men who went out to see the elephant—the blind men. When they came back they described the elephant. The one who went to the head of the elephant felt of his trunk and described the elephant as being an animal very similar to a snake. The other examined the leg of the elephant and described him as being very much like the trunk of the tree. Let us not wrap around ourselves the robes



of our own self-satisfaction. Let us not live altogether in the past. Let us realize that the work we are engaged in is a work of progress and growth and development, that God is in the lead, that we have consecrated men and women who have given their lives, their devotion, and their time in the hope that God may lead us on to victory. I plead that we may stand on the top of the mountain, if possible; that we may come up into the higher atmosphere where we shall leave the one-sided view, that we may be able to realize the mountain has two sides.

May God bless the efforts of these brethren who are seeking to lead us. In closing I can scarcely refrain from urging that these young men in their pioneering shall not run so far into the forest that they shall lose their bearings, and we shall not be able to hear their voices.

BY F. M. MCDOWELL

I am sure that Brother Woodstock's long experience as a teacher justifies him in recognizing that the process of education is a slow one. I am sure we appreciate his kind words and the wisdom which he brought.

I wonder if we may get at the problem in still a different way. I would prefer to have had some beautiful child about four years of age here for you to see, but I will let you use your imagination instead. Can you see him there? How many think this little imaginary child is evil? How many would raise your hands and say this child is evil, just naturally bad? How many think he might possibly be held in ways of righteousness? What are you going to do about it? In the next ten years, the community in which this child lives will spend hundreds of dollars to teach him to read, to write, and to spell. You will insist in that community that the teacher who teaches him that "two times two are four" be a trained teacher with a state certificate. How much time will you spend to teach the child about God? We must have a trained teacher to teach the child that two times two is four, but when it comes to saturating child's life with religion, do we need any training for that? Think about it.

#### *Extent of Religious Training*

In this country, between the ages of six and twelve only one out of four of our children is getting religious education, or going to Sunday school. If that continues, it means that three out of four of the next generation will be practically without religious education, unless they get it from other sources; and it means, my friends, that we are playing a losing game and are developing a generation

three quarters of which will be without religious education.

You said this child might be conserved religiously. He need not go to the bad. Shall we let this little four-year-old child go to the bad and then send a missionary out after him to convert him and say, "What a brave boy I am. I have baptized one more"? What shall we think if we have lost ten and gained one that way? What shall we think if we have lost seventy-five per cent and gained twenty-five per cent that way?

In our religious education to-day, we are trying to drain the pond with the inlet still open. We are trying to convert a few adult sinners and allowing the stream of children to continue on as always before. You said these children might be conserved religiously. It is our duty to do so, and if we would increase by one hundred per cent, by one thousand per cent, our missionary force, we would still continue to play a losing game.

#### *Saving Religious Lives*

The challenge of religious education is this: the saving of a religious life rather than the reclaiming of a sinner. We need both; we must have both, but if we had one hundred times as many missionaries as we have to-day, we would still play a losing game. There is no way out. We are playing a losing game when we allow a great stream of children to go to the bad and then convert a few.

I once attended a small reunion in which the one great purpose was the baptism of a sixty-year-old lady. It seems that their attitude was, "If we can just baptize that sister, we will all go home happy." It did seem to me that they were willing to let the children go untaught in their effort toward the conversion of this one individual. What shall it profit us if we gain one and lose ten?

Another reason why we must get this attitude is that childhood is the best time of all for education. It is the opportune time. God gave us a period of infancy and made it long that we might develop in the child the social attitudes, the religious attitudes, the habits of thought that are necessary to make a full-grown man and woman.

#### *Religious Educators*

The religious life we need to-day is going to come over into the life of an individual only as it is made to saturate the life of that individual every year of his life. This new interpretation of religious education means that we must interpret all the agencies of the church as working towards this same goal—the bringing of the individual to God and Christ, to the fullness of the stature of Christ. That means that the missionary is primarily an educator. It is

his duty to reach a particular class of people, to teach them according to their needs, the methods determined by their development, and to bring them just a step or two nearer the goal that is set for us. This also means that the priest is primarily an educator, and that he must go into the home as a teacher, teaching that group as Christ would have taught that group according to their needs. Have the priests conceived that mission? Have they gone into the home and adapted their teachings to the ages of the group there? How many times have you priests here visited the home when you have thought to yourself, Now there is a high school boy in this home, and I must get down to his level. The priest is one of a number of teachers whose duty is to help bring all men progressively to God, to help saturate their lives with the spirit of the Christian religion. If a Boy Scout leader in our church cannot come to conceive of himself as a teacher of religion, then we don't want the Boy Scout organization at all. The Boy Scout leader must come to realize that out on that hike, around the camp fire, with the evening story and prayer, he has brought those boys in touch with the divine, that he is better than any teacher or priest if he has brought some religion into their lives that the teacher or priest failed to bring. The Oriole leader has the same opportunity. Our play-time is the most golden opportunity for the teaching of religion, and if we try to limit the teaching of religion to a little half hour on Sunday morning, and do not realize the opportunity of teaching religion during the play life of the child, we are going to fail.

This view says that the church as an organization, the ordinances of the church, the sacraments, the baptisms, the Sunday school, Religio, Sunday-school teacher, the Boy Scout leaders, the ministers, the pastors, the missionaries, the priesthood, everyone of them is working towards the same goal, and that is the development of the religious life of the individual.

#### *Young People's Meetings*

Brother Carmichael has said that seventy-five per cent of the group are below the age of twenty-four. How many of your branches within the last year have had meetings adapted to the age of the children? As a pastor, what percentage of your time is spent with the children below the age of twenty-one? How many children's meetings have you had? Some one comes to your town who is going to hold a day's services. What percentage of that day did you give to the consideration of the children of that group? Was it like the reunion in Lamoni not more than five or six years ago when it was an adult affair and the young people had their activities over the fence? We made them irreligious. Now that

has been changed. To-day we have our watermelon feeds and our "weenie" roasts and our play on the ground. We try to get religion into the child's play life. We don't have to have policemen now.

#### *Meaning of Religious Education*

What does religious education mean then? It is the process by which the individual is brought progressively to the measure of the fullness of the stature of Christ. It is a terrible thing, isn't it? Again it is an attempt to make the religion filter into the whole life of the individual. Religion is not a matter of organization. It is a matter of life. Religion is not a matter of speculation as to what kind of a rooster crowed when Peter denied Christ. When you find a religious individual who combines head, heart, and hand, and combines intelligence, organization, reason, and service into one, then you have the right type of religious individual that we must have if we build Zion. To get this result, we must apply the well-known laws of pedagogy. Let us try to teach religion as well as we teach arithmetic, and we will get somewhere.

I do hope that this hour will result in one thing. If there is a way to raise beans, I submit that there is a way to develop the religious life of the human soul. Why should I cry when I want some string beans out of my garden if I have been so lazy that I did not plant beans. If there is a way to plant beans, there is a way to touch the religious life of the individual. There are some fundamental truths of life, of pedagogy, of teaching. These are the processes we must bring to bear upon the work of making a man Godlike.

Whether it is the heathen or the Boy Scout, the Mohammedan or the Latter Day Saint or the unconverted individual, it makes no difference, it is still a program of religious education so far as that individual is concerned. Our Boy Scout leader is only a teacher, a minister. Our Oriole leader is but a leader, a minister, and if they do not function as such let us get rid of them. If there is anything in the process of any one of these agencies that does not make them Godlike, let us get rid of it.

This, then, is the program of religious education. It is the bringing to bear of the great fundamental truths of education on the stupendous task of making people Godlike.

Travel by teachers is encouraged by the board of education of Tulsa, Oklahoma. Every third summer any teacher who spends the vacation time in travel is paid full salary at the same rate per month as in the regular school term.

## EDUCATIONAL

### Home Building

#### PART X

[The contribution in this issue of the HERALD on home building is by Mrs. Eunice Winn Smith, director of Kindergarten Primary Teacher Training Course, Independence Institute of Arts and Sciences. Mrs. Smith has for many years been actively engaged in teaching children and in directing student-teachers in the art of training the child. She is also head of a number of kindergartens in Independence and is superintendent of the beginner department of the Stone Church Sunday school. Mrs. Smith gives some of her ideas in a splendid article, "Training our children."—EDITORS.]

#### References

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, Mothercraft Manual, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

### Training Our Children

By Mrs. Eunice Winn Smith

The third paragraph of the introduction in the textbook is an inspiring text to mothers. The conscientious, well-intentioned mother who heeds the promptings of her instinctive mother love is well equipped to care for her child, and she should be encouraged to do so. There are many definitions of education, but all educators agree that the purpose of education is to develop a well-rounded, complete character. Our more modern educators define education as life, and we know that nothing teaches one to live like living. *Participation* is the test-word of education.

#### Great Educators

The author mentions certain educators who have studied the little child. It might be well to know more about them. Rousseau brought forward the individual from the masses, insisting that every person is an individual and should be educated as such and not be molded in the same mold with everybody else. The idea of the training of the individual was his great contribution to education. His book, *Emile*, explains his theory.

Pestalozzi was a follower of Rousseau. He introduced sense education and inspired teachers to re-

gard their pupils as individuals to be made into men and women. He gathered a group of children from the slums of the city, lived with them, worked for them, taught them, and one writer said of him: "He lived as a pauper among paupers to teach paupers to live like men." He was the teacher of Froebel.

Froebel's contribution is education through play—his text: "Come, let us live with our children and they will teach us how to teach them." On the basis of child study and education through play, Froebel founded the kindergarten.

Doctor G. Stanley Hall in America stirred educators of children by bringing modern psychology into their training. His great message was that the child is not an adult and must be allowed to live completely his life in the station where we find him.

Doctor John Dewey is contemporaneous with Doctor Hall and he emphasized the right of the individual, experimenting with the methods of teaching children in the classroom as individuals rather than in groups.

Madame Montessori has greatly influenced education the world over. She was the best trained educator of her age. She was a medical doctor, who had practiced with the best psychiatrists in Europe. Her first work was with feeble-minded and idiot children. By means of material which she designed, her work with them was very successful and she was encouraged to transfer her work to normal children. She was a philanthropist as well as a scientist, and while she approached her work in a scientific manner, she conducted it with great zeal and love. Her most successful work was her House of Childhood conducted in a tenement in Rome, where she gathered the little children who lived in the tenement and whose mothers were employed, into her school and kept them all day long, teaching them how to live. She stressed the right of the individual to develop without hindrances, according to his inclinations. She stressed the development of the individual so persistently that her message on this subject has influenced education all over the world. Our schools in America are working toward the development of the individual as a result of her stirring voice to our educators.

#### Three Phases of Education

The author considers education under three phases: instruction, training, and development. Instruction is the least important because the child is going to find out about things anyway. He will learn many things if he never goes to school. Under training we consider habits and skill. Attitudes and sentiments begin under training. If you teach your child to brush his teeth regularly, he will form the

habit to do so. He will also develop an attitude on the subject. Most attitudes begin with habits.

Development is the most vital part of education. It means growth; it means self-activity growing towards creative productivity, and it is creative productivity that we are trying to get from the child.

### *Instincts*

The subject of instincts is mentioned in this chapter and it would be profitable to pause in the study of the chapter for a lesson on instincts. Another lesson on the development of the nervous system and the formation of habits could profitably be taught before this chapter is finished. Our modern psychologists are taking into consideration the development of the nervous system more and more in the study of children, and educators are being cautioned to note the stage of the development of the child's nervous system in assigning work to the child. When Froebel founded the kindergarten, he knew nothing of neurology. He prescribed such fine work as sewing cards, pin-pricking, and fine mat weaving. Modern kindergartners have practically discarded this fine work because the nerves and muscles of the child have not developed sufficiently for him to do this fine work without injury. Instead, they have substituted work and play that call into action the larger muscles and nerves of the body.

### *Self-Activity*

Self-activity and participation are the things we are trying to get from the child, and all education, physical, mental, social, and moral, attempts to get this. One writer on self-activity compares an individual to a musician who is not only the instrument on which he plays but the symphony which he produces. Or he is the sculptor, and at the same time the clay he molds and the statue he creates.

In children self-activity is manifested in their play. The child reveals himself through play. As parents and educators we should see that the children who come under our care have opportunities for real play. There is a difference between presenting work playfully to children and real play. Children are very imaginative and a teacher may utilize this trait and get children to do things that are not play to them. In howsoever playful a manner work may be presented, that is not real play to the child. The teacher is not getting participation from the whole child. If the children may do the work in their play, it will bring splendid results.

An illustration of this thought is found in the modern teacher who started in the first grade with a description and imitation of their community life, beginning with dolls and families, playing house; and finding need for stores, the children began to

make a store. Stores in the community were visited. The things that could be made were planned. Notices of the opening of this store were written and sent to the other children in the school. Money was made and the children learned to count it and make change. Goods were made for the store and prices marked on them. Children were trained to be clerks and add sums of figures. Letters about the store were written to parents and friends. Stories about the store were composed, read, and written in books until they made a reading book about the store. This store work continued for half the year, the children suggesting, the teacher assisting and placing at their disposal materials with which to work out their plans. When the store was finally completed, the teacher found that this group of children had learned more about reading, writing, numbers, language, nature study, and art than any other first grade class in the school. Besides this, they were vastly further advanced in initiative, in planning and executing, and in social intercourse than children who had been taught in a more formal way. The reason for this was that it was real play and the whole child was engaged every day in the work of the day. This is a sample of what modern educators call the project method where children are encouraged to propose, plan, execute, and judge each step leading on to another.

### *Knowing the Child's Interests*

The surest guide to knowing what is best to do for your child is to know his interests. Those things in which he is interested are the things he needs physically, mentally, morally, and socially. His instincts, nerves, muscles, inner urge—all reach out for the things he is ready to do, and for the things which are best for him. For instance children up to six years of age lounge about a great deal and lie on the floor. This is such a common experience that Madame Montessori had small rugs in her classrooms on which the children might lie. Why do they do this? There is a very good physiological reason. Until a child is six or seven years of age, his head is too large for his body and he becomes weary and must lie down and rest.

Educators nowadays are making use of the child's interests. He is going to do the thing he is interested in doing and the mother or teacher does best who works *with* that interest instead of against it. This author brings up and discusses very helpfully training and observation, reasoning, morals, punishment, etc. It might be well to think about the imagination because many people regard imagination as something to be repressed. On the other hand, imagination is the basis for all creative work and all sympathy with others. One cannot have sym-

pathy unless he is able to put himself in the other person's place. People without imagination are cruel and stupid. The author mentions various ways of cultivating imagination.

#### *Eugenics and Hygienics*

The subjects of eugenics and hygienics deserve some notice. Mothers ought to know something of biology. They ought to be able to understand reproduction in the plant and animal life and bring striking examples of it to the attention of their children thus leading them to a reverence for God who has provided this divine ordinance. Instruction in sex hygiene should begin very early in the child's life, before there is self-consciousness, and the door between the mother and the child should be always open that he may be free to ask questions about things which trouble him or rumors which he hears, knowing that mother will answer truthfully and wisely.

#### *Social Education*

The author barely touches social education. Modern educators are making this the basis of school work. They are trying to teach the child how to live with others, to obey laws, to do his part, to cooperate, to be kind, to be fair, and to become good citizens. This socialized activity is the special effort of the kindergarten, and children who have kindergarten training are much better prepared for school and for life than those who miss it for they make many adjustments in their relations with other children of their own age. If children cannot have the privileges of the kindergarten, they should have other children of their own age to play with under the sympathetic, watchful eyes of wise parents or teachers.

#### *Sunday School*

The author makes the statement: "Religious worship, however, is not to be forced." On the whole, this is true, but it does not mean that parents may be lax with their children about attendance at Sunday school and religious services. They may have to influence the child without his being aware of it, but they will be paid for their efforts if they are able to keep the child in line. Religious education begins and is fostered very largely in the home. The attitude of the mother and father toward God and toward their fellows very largely influences the child. It is an easy thing for a mother to lead her little child to wish to pray and worship. Bible stories should have a prominent place in the religious education of the child. They are stories which have stood the test of ages. We may know many other stories, but we cannot be sure that any of those are

as good for our children as these stories which have endured. The Bible stories were told by people in the growing process, progressing as the people progressed. For instance we have the question of loving our fellow men first raised in the primitive story of Cain and Abel, when God said: "Where is thy brother?" and Cain replied: "Am I my brother's keeper?" He raised the question of the ages. Jesus mentioned it and Paul stated it briefly when he said: "Though I speak with the tongues of men and angels and have not charity, it profiteth me nothing." The Bible stories were told about a people and by a people who worshiped the one true God, and there is a God-consciousness running through these stories as through no other book in the world. These stories tell about God as though he were in the next room and they could go to him and get his advice when needed.

That is the way we wish our children to feel. Most Latter Day Saint mothers are asking anxiously: "How can we teach this to our children?" The mother must have that feeling of nearness to God, that God-consciousness, and if she has, every day she will give it both consciously and unconsciously to her little child.

#### *The Real Educators*

In conclusion I would say the mothers are the real educators. In this connection I remember a widow who had four children, one of them a daughter. The daughter wished to be a teacher. The mother provided for her sons in a way that pleased the community, but when she went to work in a factory in order to send her daughter to be a teacher, the women of the community said: "She is very foolish. When the girl gets her education, she will marry and what will her education amount to?" But the mother was wiser than her neighbors. She knew that her girl would probably be a mother and need her training to inspire her children. That mother has gone to her reward to-day, but the girl is the leader of the family. She sets their ideals; she takes care of them financially, mentally, and morally. I believe that mothers ought to educate their daughters for their great work as well as their sons for their place in the business world, because the mothers are the true educators.

#### *Outline of Course of Study*

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)



## CHAPTER X

*Education of the Little Child*

1. What is meant by the following: (a) education; (b) trial and error; (c) self-activity; (d) autoeducation; (e) interest.
2. What is the condition of the nervous system at birth, and how does it work?
3. When is the best time to train the special senses? Why?
4. What motor training should be given, and when?
5. What is the natural method of education, and how is this expressed by different educators?
6. Discuss the place of interest in child training.
7. When does sentence structure begin in the child? Discuss the use of language of adults around children.
8. What is meant by training in visual, auditory, and motor imagery? At what period is the imagination most active and unhampered by fact? How should the imagination be developed?
9. Discuss the following with regard to the child's education: (a) social virtues; (b) emotional control; (c) reproduction; (d) religious attitude.
10. Discuss the following: (a) giving commands; (b) breaking the child's will; (c) punishment; (d) discipline; (e) breaking a child's habit.

## CHAPTER XI

*Studying the Individual Child*

1. Why should self-consciousness not be awakened in the child?
2. Why is it unwise to discuss the child when he is present?
3. How should measurements and physical inspection be made?
4. Is it possible to secure a satisfactory psychological test? Explain.
5. Give the four views of play.
6. How may standards of normal and average conditions of development be learned?
7. What are the indications of vitality and endurance? Poor nutrition?
8. Auto-intoxication is shown how?
9. What indicates defective vision? Nervousness?
10. What fundamental traits should be cultivated?

Pupils assume responsibility in matters of behavior at the Gordon School, Cleveland. A "behavior council," consisting of a representative of each room in the school, formulates whatever rules it considers necessary for safety and order. Guards elected by the pupils enforce these rules, and in cases of extreme misbehavior the teachers may be consulted.

KIRTLAND, OHIO, December 31.—Sister Martha E. Van-Voorhis writes that the sisters of the Department of Women gave a supper and bazaar on the evening of December 4, which netted \$366.36, this sum to be applied on the debt of the auditorium building.

## LETTERS

## Meetings Held Near Council Bluffs

*From a Letter to the Twelve*

COUNCIL BLUFFS, December 5.—Since last writing you I have been anything but idle. Recovering somewhat from my indisposition I started a series of meetings in a schoolhouse near Council Bluffs. I am only about a mile from the paving in a little brick building and there is only limited room, but the interest is of a good kind. Several good people are quite interested and I shall not be surprised to baptize two families. We have electric lights right from the city plant and the heat we get from the school stove. So we are pounding away. Meetings have been going now every night since November 20.

I attended the conference of the Fremont District at Tabor, November 10 and 11. A good crowd and a fine spirit were features of the conference. Brother Chase was present and was elected president of the district for the ensuing year.

*Preaches Funeral Sermon*

I came from the conference expecting to start a series of meetings at the Riverside mission chapel and the Council Bluffs Branch but the branch president thought best to change the plan and defer until after the holidays. My plans were thereby upset and I took up this other opening after a few days delay. During the delay I was almost constantly with the family of our beloved president of the Woodbine Branch during the illness and death of his wife. She left this earth life on Saturday evening, November 17, and I was asked to preach the funeral sermon on Monday, November 19. The funeral was held in the Christian Church chapel in Woodbine. This building is intended to seat one thousand people, and the crowd filled every part of the building excepting the choir loft. Estimates from those familiar with the building indicated that at least nine hundred were present. The occasion was a sad one as there were several small children left behind. Brother Fry of course felt very sad at best; but his sadness was increased because of the fact that he was also ill and could not attend the funeral. He is out again now and attending to his business.

*Cottage Meetings Held*

Because of a community meeting at the schoolhouse to-night I am attending a meeting of the Hazel Dell and Boomer Saints, at the home of Brother Harry Olsen. Brother Olsen is one of the number baptized at the Hazel Dell meetings this summer. I am glad to have the opportunity of meeting with these good people in one of their regular Wednesday evening meetings. The order of the meeting is first a short talk on some church topic and then a round table for awhile and then this is followed by refreshments. (Of course I shall be present to-night at the refreshment service.) These meetings are bringing good crowds and attracting quite an interest. They are held at different homes each Wednesday evening and when they have gone all around the list, the plan is to start over again. I really think the idea is worth while.

I am enjoying my work and feel that the Good Spirit is with me. I shall try to do what I can during my stay in these districts and hope to be able to assist in the building up of the kingdom of God.

With a desire to see the establishment of Zion,

CHARLES F. PUTNAM.

## Missionary Sends New Year Greeting

With this writing we are entering upon the work of the New Year, and I am once more reminded of the good people with whom I, in the past, have had the pleasure of laboring. I want to express my appreciation for the blessings of the year that is past and once more to say that I have faith in the power of the gospel to save the race of humanity. Twenty years of constant service has endeared the church to me, and I want to be able to give the church a far better service this year than I have ever been able to do in the years that are past.

The years of service that I have tried to give to the work of the church have enabled me to understand that no one can attain unto the best without helping his fellow men up to that which is best. In other words, we can only receive that which we put out, and he who would attain unto the best must constantly give the best to others. The years have enabled me to understand what the Master of men meant when he said: "It is more blessed to give than to receive." Happy indeed is the man or woman who has found real joy in giving, for such a one will receive of the Spirit of the Christ, and shall thereby be fitted for the highest and best.

### *New Year Resolutions*

It is common for people to make New Year resolutions and I am of the opinion that this is not a bad custom, but I would like very much to see every person make good resolutions. Personally I do not know of anything that could be better for us to resolve to do than to live during the year that is just beginning, so that all who see us or hear our conversation may be led to honor and glorify the God we are trying to teach to our fellow men. I am a strong believer in the philosophy of Solomon wherein he says: "If a man's ways please the Lord, he maketh even his enemies to be at peace with him." I am convinced that we can teach our neighbors the truth without antagonizing them if we will employ the right methods. If we are kind in our attitude toward others we generally find them considerate enough to hear our message. So I trust our resolutions this year may be such as shall cause our friends and neighbors to see the Christ life reflected in us, and that then we may live up to them faithfully.

Surely we are all aware that the church of the future ought to be far in advance of the church of to-day, and I trust we are all aware that this can only be made possible by the growth and development of the membership of the church. We should therefore avail ourselves of every legitimate means of unfoldment and development. Those who have gone before us have done well, but it is up to us to do better. The church of the past has demonstrated many principles of the truth, but there is yet much of truth that we are required to demonstrate if we are to carry out the program of the church that has been outlined for us by the Lord himself. The big question for us is, Are we doing what we can to reach the state of efficiency that the good Master would have us attain unto?

### *Church Curriculum*

When the child enters school he has before him all the possibilities of an education, but he can get that education only by doing the things that are required in the curriculum of that school. So it is with us when we come into the church. We have the possibilities of life and of Zion before us but we can only attain unto those things as we are willing to do the things that are outlined for us in the curriculum of the church. That is to say, we must not only learn the laws of the church, but we must do them, and do them faithfully.

Permit me to remind you that the thing we would do well we must practice, so if we are to succeed in the great work that has been intrusted to us we must practice living as well as we practice other things that we would become proficient in doing. It is evident then that we will find plenty to keep us real busy during the year that is just opening.

The demand for workers is great and he who will qualify will be able to find opportunity to assist those with whom he comes in touch. May it be that we will increase our work and in every way possible qualify for a better and higher work. When we have mastered the requirements of the first grade let us pass on to the next one and continue to pursue our course until we reach the goal that has been set for us by Christ Jesus our Lord.

With the best of wishes to all I remain your servant for the sake of Him who gave his life for us.

J. E. VANDERWOOD.

## Roll Call Meeting Held at Saint Joseph

SAINT JOSEPH, MISSOURI, December 27.—The Second Saint Joseph Branch is showing great interest in the work. There has been much enthusiasm shown at nearly all meetings. The efforts put forth have brought splendid results and everyone has that spirit of working for a greater success during the coming year.

Thanksgiving evening we had a Thanksgiving and roll call meeting which was well attended and appreciated by all. Brother J. L. Bear, pastor, had charge of the services. Every member present was given an opportunity of expressing thanks to God for all he has done for them; also all addresses of members were given during the roll call that the priesthood might learn of any change in address during the year, which keeps them in touch with all.

On the evening of December 6, the four Saint Joseph branches consolidated in rendering a very interesting program at the Second Branch for the purpose of keeping a good feeling of fellowship in the recreation and expression work. Many took part in this program and a new spirit of enthusiasm seemed to flow through everyone present. And the house was packed.

### *Election of Officers*

The Sunday school has taken another step forward for the new year and hopes to send forth glorious rays of sunshine to all and make them feel the necessity of the Sunday school to them. New officers, all young people, have been elected for the coming year as follows: Gerald Phillips, superintendent; Paul Bear, assistant superintendent; Calvin Gurwell, secretary; Zelda Whitlow, pianist; Morgan Gurwell, librarian. These people have the Sunday school spirit, which makes everybody feel happy and glad to have the opportunity of attending every Sunday.

During the past few weeks there have been eight baptisms and two marriages which makes us feel the work is growing in this community.

Sunday morning, December 23, Brother O. Salisbury delivered a very impressive sermon to a full house. His topic was "Christmas." Brother Burnett delivered a good sermon to a good crowd in the evening and all enjoyed the message.

Christmas eve we had a fine Christmas program which gave much pleasure to a large audience and spread Christmas cheer to all. There was something to please everybody. The children were especially pleased when old Santa Claus came crawling out of the fireplace and gave them all a Christmas treat and then darted back up the flue.

GEOFFREY J. T. BEAR.

## Gospel Rapidly Spreading Among Lamanites

WALTHILL, NEBRASKA, December 11.—When Uncle Sam asked for volunteers in '98, I offered my services, and was assigned to a company of "Regulars," and the first time I attempted to talk after I had been assigned to my quarters, I was advised by an old "Vet" that I was not supposed to be heard from for at least a year—that the "Non-coms" and *sojiers* of more mature ability would do my talking for me.

To the Editor: If the same rule applies to the missionary arm of the Reorganized Church of Jesus Christ of Latter Day Saints, you will kindly consign these feeble words to the waste basket.

### Indian Plays Joke on Friend

About twelve years ago Brother R. O. Mann appeared upon the scene in this part of the Lord's vineyard, traveling *a la*



THE LAND SHADOWING WITH WINGS

*foot*. One evening about dark he appeared at the farm home of Mrs. Florence Henika, cold, tired, wet, and hungry. When he arrived at the kitchen door he advised the Indian landlady that he had a message for her, and as it was about dark, she invited him in so he would be able to deliver the message in a more dignified manner.

After a change of clothing, and Brother Mann had warmed his shins before the fire, he began to deliver the latter-day

Lamanite message. It did not fall on fertile soil. However, the bigness of the Indian heart of his hostess caused her to treat him kindly, and at her first opportunity, which was two days later, she sent him to Mrs. Minnie Hamilton's home, near Walthill (Mrs. Hamilton was a Presbyterian and a good friend of Mrs. Henika who wanted to play a joke on her by sending the Mormon preacher to see her) where he stayed and preached from October until March, baptizing six, Mrs. Henika being one of the six. She became inculcated with the germ of truth while ministering to the servant of God at her own home.

Sister Henika's home is four miles east of Pender, and is pointed out by the passers-by as the most up-to-date and prosperous Indian home on the reservation. There was a time when she thought the United States Government gave her her homestead, but since she has understood the Book of Mormon she realizes that it is an inheritance from God, and considers it as sacred ground. She continues to minister to all who come her way, whether they be saint or sinner.

In the accompanying photograph, Mrs. Henika is explaining to a white boy that this is the "land shadowing with wings," and it is the inheritance of the Lamanites.

### Other Missionaries Come

About a year after Brother Mann left, Brother Ether Lewis came and did some good work, followed by Brothers Shakespeare and Baker, who baptized about fifty. After this came Brother E. E. Long who also did some splendid work. A great many of the Indians attribute their acceptance of the gospel to his untiring efforts, for he tramped on foot through the snow and mud that they might have a knowledge of the things that God had done for their forefathers, and what he was willing to do for them if they would accept the message.

Brother Pierce was the next to appear upon the scene of battle. He, too, did some good work towards bringing back into the fold those who had halted.

Brother Hubert Case was the next to appear upon the gospel horizon. He baptized quite a number, among whom were four entire families of the choicest of the reservation. Finally he and Brother P. R. Burton blended their services, and baptized them by the score. Brother Burton continued his campaign until the 13th of November this year, never satisfied for a moment without taking some one into the kingdom of God through the waters of baptism. On Sunday before he left he baptized a splendid Indian whom he had been working on for two years.

Brother Bernard Case and his good wife Julia who took up the work where the missionaries left it, are doing some noble work in developing the Indians. They are always on the job, driving six miles every Sunday, rain or shine, and have won an enviable place in the hearts of the Lamanite brethren.

### An Indian Thanksgiving Dinner

On Thanksgiving Day we were invited to a dinner at the home of Brother Tecompse Dick, given by the members of the mission. We enjoyed it very much. While eating, my mind wandered back to that Thanksgiving Day in 1621 when those New Englanders met to thank their heavenly Father for protection from the ire of the Red Men. And here we were eating, drinking, and worshipping the God of our forefathers together.

Surely God is assembling her that halteth, and bringing to perfection his marvelous work and a wonder.

We hope to be able to leave our footprints upon the sands of this part of the Lord's vineyard if it be his will.

BENJAMIN F. CREEL.

## Sunday School Worker Encourages Cooperation

MOUNT VERNON, ILLINOIS, December 10.—Those of you who were not in attendance at our late Southern Illinois district conference surely missed a treat, to say the least. It was indeed one of the best conferences the writer has ever attended, and I have been in the habit of attending most all our district conferences both in my former district and in this. The business was dispatched with the spirit of good will and fellowship, and from the very opening prayer to the close there was a splendid spirit prevailing.

The gift of prophecy was manifest with a remarkable assurance of God's approval, and the instruction given to the Saints was encouraging. All unitedly felt the presence of God's Spirit and went to their homes with a deep feeling of gratitude and a stronger determination to do more for the upbuilding of the work in the future.

The writer was elected district Sunday school superintendent with a very able assistant, Cora Henson. Sister Philips was elected district secretary. We are in hopes that we shall see decided improvement in the number at our district conferences and conventions in the future.

As you will have noticed from the report of the conference, we are to have four conferences a year instead of two, so let each school in the district help and all try to attend next convention, which will be held at Springerton in February. I would like the address of each superintendent and secretary so I can supply them with blanks. My address will be 1515 West Broadway, Mount Vernon, Illinois.

MARY M. SPARLING.

## Baptisms Follow Meetings at Inman

INMAN, NEBRASKA, December 26.—Elder George J. Jenkins closed an interesting series of meetings at Meadow Grove, Nebraska, last Sunday night. At the close two gave their names for baptism, which will be attended to next Sunday. We feel glad to have Brother Jenkins in the district and are sure he will do good work. It was my good fortune to be with and assist him in the meetings part of the time and I have found him to be a genial associate, as well as an able exponent of the faith.

LEVI GAMET.

## Apostle McConley Arrives at Honolulu

*From a Letter to the First Presidency*

HONOLULU, TERRITORY OF HAWAII, December 14.—We arrived in Honolulu safely on December 12 after a very rough seven days at sea. It seems good to be on land again, although I have not yet lost the motion of the boat.

We left San Francisco on schedule time, 12 noon, December 5. The passengers were seated at dinner at 1 p. m. and were on the first course of the meal when our ship passed through the Golden Gate. When we hit the bar, there was great commotion and spilling of soup and upsetting of dishes in general. And this continued to be the regular thing at almost every meal during the entire seven days.

I preached to an attentive audience aboard ship on Sunday and was able to do considerable missionary work among the passengers during the balance of the voyage.

We remain in Honolulu over the coming Sunday and then on to Hilo on the island of Hawaii. The Saints have made us welcome and we have appreciated the fraternal tie manifested. May the day be hastened when it may be extended to all mankind.

Our hearts were cheered aboard ship by the receipt of numerous cards and letters wishing us bon voyage and we

certainly appreciate the spirit which prompted their sending.

After being away from it for a few months it feels good to be again on the firing line. We are hoping and praying that this way be one of the most successful years the church has yet experienced. I pray that the Spirit may be with you all at headquarters and solicit an interest in your prayers on behalf of all who are on the outposts.

MYRON A. MCCONLEY.

## Missionary Tells of Work in Utah

OGDEN, UTAH, December 27.—A few lines from the Utah District may be of interest to some who read the columns of our church papers.

I returned to my appointed field soon after the General Conference, accompanied by my wife and son. As there was much work to do, I was soon back in active service.

Being given charge of the district work, I made each branch a visit, telling the Saints of the splendid conference, getting acquainted, and trying to discover that which needed immediate attention. The Saints were ready to do their part, so we adopted the slogan, "Let's go," for the district.

On November 30 the writer and Brother Fulk went to the Malad Branch to conduct an institute, as had been previously arranged. Our institute met with a splendid response from the Saints, and many encouraging reports came to us of the work that we were trying to introduce.

### *Three Weeks' Meetings*

Following the institute, we began a series of services. We had planned on holding forth for only two weeks on account of the approach of holidays; but when the time came to close, the people were anxious that we continue for another week which we did, making three weeks in all. Splendid interest was aroused, and every service was well attended.

The Saints are to be commended for their presence, many never missing a service. They were there to take part in the half-hour song service which preceded each service.

Though there were no baptisms, we were given the assurance that many were near the kingdom, and new desires were created within them to live better lives.

Malad has a membership of nearly one hundred seventy members, presided over by Elder E. E. Richards. Brother Richards has faithfully carried the burden of presiding officer for fourteen years without much assistance as far as being associated with other members of the priesthood is concerned. But he has had the support of faithful Saints, and God has blessed him in his ministry. He and the Saints rejoice as the Lord saw fit to pour out upon them a wonderful blessing through the gift of prophecy, commending them for their earnest and faithful efforts and encouraging them to press on. Three men were called to office: Brother Lee, who was a priest, to the office of elder, Brother Hill to the office of priest, and Brother W. P. Jones to the office of deacon, making a full corps of officers to minister to the Saints.

### *Business Meeting at Malad*

The writer was called to Malad to be present at their annual business meeting, and again Brother Richards was chosen to preside, assisted by two counselors, Brothers Lee and Hill.

The branch starts out facing bright prospects for the year 1924. The Saints declare themselves built up and encouraged after our series of meetings and are ready to launch out and give their best for the building up of the kingdom of God in their community and carrying the spirit of that kingdom into the lives of their fellow men.

We have a program and arrangements made for the holding of an institute at Provo beginning January 5.

We expect then to go into the Idaho District for a series of services. The field is white, and many calls come to us for work.

Laboring to the end that God may crown our efforts with success and to Him be given the glory. GUY P. LEVITT.

### Pittsburgh Ministerial Conference Has Good Attendance

LOCK NO. 4, PENNSYLVANIA, December 17.—Conditions in the branch are favorable for great events in the near future, and greater interest is expected from every member of the branch. To many it has been a trying year, but all are resolved to go forward and build up the work.

Brother W. C. Neville, district supervisor, recently gave a very fine series of sermons and lectures on the gospel plan, using a large chart to represent the world from the beginning up to the present. These lectures proved to be very beneficial to all who attended.

The Pittsburgh, Pennsylvania, district ministerial conference convened here December 15 and 16, and there was a good attendance of Saints from all parts of the district. Brother Neville, of Canton, Ohio, was one of the main speakers of the conference, but District President J. A. Jaques and Vice President Shinn, of Pittsburgh, Pennsylvania, were live wires in making the conference worth while. Elder L. F. P. Curry was on the job with his outline work on priesthood duties. A good social service was held at which Elroy McCain was ordained to the office of teacher, and Arthur Howes to the office of priest. Both were members of Lock No. 4 Branch. J. C. ANSELL.

### Resigning Pastor to Do Missionary Work

BLOOMSBURG, PENNSYLVANIA, December 31.—Elder H. C. Cunningham, after leading the Bloomsburg Branch for fourteen years, has given up the presidency to do missionary work in this locality. Brother Walter Lewis, one time of Philadelphia, succeeds him in the branch presidency.

Brother Thomas Jones has been chosen superintendent of the Sunday school, and the officers are considering plans for instruction in physical recreation and education.

The vocal and instrumental work is in charge of Mr. and Mrs. I. T. Jones.

The great task amid all the pleasure calls is to make the will of God our pleasure. THOMAS JONES.

### Los Angeles Building Fund Is Increased

LOS ANGELES, CALIFORNIA, November 19.—More than the quota of \$500 dollars set by the women of the branch for themselves was raised at their annual bazaar. Forty dollars was realized at a rummage sale just preceding the bazaar. The proceeds are to go to the building fund, for Los Angeles is working for a new church building.

The Department of Recreation and Expression gave an entertainment recently, which netted a neat sum of money.

The Hermosa Beach Sunday School, under the direction of Sister Thompson, had set \$65 as its goal for the year but it has more than passed that mark.

Christmas week is to be marked with celebration and fitting observance. Friday night, December 21, there will be an entertainment at the church, Christmas tree, presents and program. On Christmas day at 11 o'clock there will be a Christmas service, consisting of music and an address.

## CHURCH NEWS

### President McDowell to Speak at Convention

FLINT, MICHIGAN, December 24.—The young people's organization of the city is working hard for the coming campaign to be conducted beginning January 27 and continuing for two weeks, terminating in a district convention the last three days. President Floyd M. McDowell will be the speaker. The advertising for this campaign will be done by the branch, by using the new multigraph recently purchased. Two extra sets of type were included in the equipment, which makes it suitable for most of the work. This brings the cost of advertising down to a minimum.

The publicity work of the church is in charge of the publicity agent. Saints and friends traveling through this part of the country will have no trouble in finding the churches. They are listed three ways in the city directory. The *Flint Daily Journal* carries weekly notices as does also the *Detroit Free Press*, of the meetings of the churches. The churches are accessible from the main part of the city, not more than fifteen minutes time being necessary to get to any one of the three churches. Any of the traveling brethren will find a hearty welcome here.

### Membership Increased

Many new members have moved here recently. The first of the month the membership was six hundred and seventy-eight. More are moving in every week. The automobile industry is responsible for the great influx of people.

The annual business meeting of the branch was held the fore part of December. The election of officers resulted in the selection of Elder A. H. DuRose for branch president, with Elders F. Z. Harder and F. G. Smith as counselors; Elder W. E. Alldread, pastor at First Branch; Elder F. G. Smith at Second; and Elder B. F. Ansbaugh at Third.

Some advance steps were taken by the branch as a whole at the annual meeting. The Third Church was ordered sold, and the united effort of the city for a new building in that section of town was pledged. At the present time the building is taxed to capacity for most of the meetings, and it is impossible to do any special work in that locality. With the completion of the Second Church, which will be finished shortly after New Year, the efforts of the Saints will be directed toward the Third Church building.

With the closing of 1923, one of the best years in the history of the church in Flint, not from the standpoint of new members but from a spiritual and financial standpoint, is found. It has been a year of prosperity, and the toll of the "grim reaper" has been very slight. With the coming of the New Year the Saints are hopeful of accomplishing some of the aims and ambitions they have set out for.

### Windsor Encouraged by Branch Reports

WINDSOR, ONTARIO, January 2.—The Windsor Branch held its annual business meeting December 12, and has reelected Elder Leslie Brown, president, for 1924. Any of the ministry contemplating a visit to Windsor may locate him at 1059 Howard Avenue, phone Seneca 2058-W. He will arrange to take care of them in person or by representative.

The largest number of reports in the history of the branch were in hand for this meeting, and were found to be very encouraging. Prospects for the new year are for a more united effort and better service.



### Christmas Play

On Friday evening December 21, the Sunday school put on the playlet, "Balancing the Christmas ledger," by E. P. Kearney, which showed what can be accomplished by systematic effort in collecting Christmas offerings. The characters were: Russell Beemer as "New Year," Sister Yolah Garnier as "Christmas Spirit," and Brother A. F. Moffat as "Father time," the remainder of the cast being Sunday school pupils also. The parts were well taken, showing that a great deal of time and effort had been expended in the training of the cast to make the evening such a remarkable success.

The little folks were out in full force and were delighted to have Santa Claus pay them a visit and assist Superintendent Gordon Brown in taking the gifts from an overburdened tree.

The entire evening reflects great credit to the untiring officers and committee.

### Patriarchal Visit

Many were pleased to meet Patriarch John Shields at a meeting of the Department of Recreation and Expression on Friday night. His presence seems to be an inspiration to love God more and serve Him better. On Sunday, December 31, Brother Shields gave two instructive and impressive sermons, using the text "Examine yourselves whether ye be in the faith," at the 11 o'clock hour, and at 7.30 p. m. he dwelt upon the personal benefit to be enjoyed both here and hereafter by becoming holy.

He gave an earnest plea for the Saints to acknowledge themselves as stewards, exhorting them to carry out in faith, and love to God and their brethren, the provisions of the resolution adopted by the late General Conference.

### Cantata Given

December 16, the choir of the Windsor Branch presented the cantata, "Eternal light," words by Bonner, music by H. W. Petrie, to a large and appreciative audience. This cantata is a difficult composition and has a brilliant accompaniment. Elder H. A. Koehler of London assisted with the bass solos, and Elder G. Orlo Coburn of Blenheim, district chorister, with the tenor. Sisters Nellie Andrew, Lillian Selden, Myrtle Cousins, Audrey Moe, and Brothers A. F. Mocat, A. C. Harnden, E. Beemer, and B. Barreck sang in this, the second cantata given this year by the choir. It showed that much effort and time have been expended in the training of the soloists and choruses to accomplish such a well rendered program. Music Director Edith Moore is sparing no effort to develop the talent of those desirous of assisting in the Music Department.

Monday evening, December 17, the choir honored Elder H. A. Koehler, and Sister Edith A. Moore, music director, with a reception. The entertainment took the form of an impromptu concert and a banquet.

Brothers Koehler and Moffat vied with each other in storytelling and kept the guests convulsed with laughter.

During the course of the evening Sister Moore was presented with a purse as a token of appreciation from the choir for her untiring efforts in laboring with them.

### Services Discontinued at Battle Lake

BATTLE LAKE, MINNESOTA, December 26.—The Union Branch at Clitherall has had no regular service since the first Sunday in November, due to the scattered condition of the members.

On December 17, Branch President Lester Whiting was called on to preach the funeral sermon of Sister Ruby Saffell Holt, who died at her home in Duluth December 13. Burial

was at the cemetery in Old Clitherall. One nonmember made the remark that the sermon was the best funeral sermon he had ever heard.

The weather here has been more like April and May all winter with the exception of a few days in November, when a taste of real winter was had.

### Reception for College Students Given at Independence

INDEPENDENCE, MISSOURI, January 7.—New Year's Day resounded to the lusty college yells of ninety young people gathered at the home of Brother and Sister Walter W. Smith. The occasion was a reception in honor of Misses Ruth Fisher and Audrey Traver of Boston and the Smiths' sons, R. Wayne and Dudley Winn.

Miss Fisher is a graduate of the Leland Powers College of Expression in Boston and is at present an instructor in Graceland College. Miss Traver is a graduate of Boston University and is now doing post graduate work at Graceland. R. Wayne Smith is a senior at the University of Kansas and a member of the Phi Delta Kappa honor fraternity. He recently represented the Kansas chapter at a convention in Chicago. Dudley Winn Smith is a freshman at the Kansas City Junior College. He is interested in the Boy Scout movement, is an Eagle Scout, has held world records in scoutcraft, and was recently an instructor at a scout camp.

Preparation for the afternoon affair at Brother Smith's was made many weeks ago and it was only necessary to wait until the holidays came around for the young people to return from the various colleges for vacation.

### Colleges Represented

Colleges and universities represented were, New York University, Columbia University in New York, Clark University in Worcester, Massachusetts, Temple University in Philadelphia, Brown University in Providence, Rhode Island, Boston University, Leland Powers College in Boston, University of California, the University of Missouri, the University of Kansas, Kansas Agriculture College of Manhattan, Graceland College in Lamoni, Junior College in Kansas City, the Kansas City Law School and the Independence Institute of Arts and Sciences.

All were vibrant with the spirit of youth while the college atmosphere and the holiday flavor made the charming reception lively and interesting. Happy New Year was on the radiant faces of the many youthful guests.

Besides those attending school at present were several college instructors and some who had graduated, but all were bound together by a common feeling that here was a representative bunch of men and women of Zion with hearts set upon one goal, its building.

A hum of voices announced many chattering groups, old friendships being renewed, new acquaintances being made. The vacation period was a reunion for many Independence boys and girls who are away at college during the year. Refreshments were served from three to five. Several entertained with special numbers. As part of the entertainment vocal solos were sung by Paul N. Craig and Evan Fry, and a reading was given by Miss Ruth Fisher. New Year's greetings were presented by Doctor Floyd McDowell, of Lamoni, A. Max Carmichael, and Bishop B. R. McGuire.

The speakers and entertainers were greeted by cheers given in the characteristic college rhythm. Each college, which was adequately represented for the purpose, then gave the college yells. The old rivalry, loyalty or school spirit, call it what you may, was then aroused. It seemed good to wit-

ness the untold energy, power yet unspent. The young people of the church represent the means for putting into effect the ideals of the gospel.

The reception was a delightful gathering of college people, mingling in the holiday spirit. Assisting Brother and Sister Smith were Mr. and Mrs. Charles Cox, Mrs. R. D. Etzenhouser, Mrs. J. R. Green, Mrs. Ellis Short, jr., Miss Dorothy Etzenhouser and Miss Frances Keys.

### Everett Has New Church Building

EVERETT, WASHINGTON, December 28.—Everett is a new branch in possession of a new church, which means work and sacrifice for all. The Department of Women did especially well with a Christmas sale, the proceeds of which are to be applied on the church debt.

The Saints here, with many outsiders, enjoyed a very successful Christmas program last Sunday, December 23, under the direction of Sister Shippy. The Christmas spirit was there for all to enjoy.

The Saints here feel to thank God for his goodness to them, and hope that at the end of another year they will have less to ask forgiveness for, and that all will merit a prosperous New Year.

### Kansas City Stake News

KANSAS CITY STAKE, January 3.—The holiday season just past has been filled with many delightful experiences in which the church folks, both old and young, have indulged themselves. The weather man promised good weather and kept his word faithfully, changing the order only to introduce a spell of winter weather which arrived with the new year.

Christmas exercises were observed at all churches in the stake. Various forms of religious dramatics which were in advance of former years, made a favorable impression.

At Central, the cantata "Holy Night" was given very creditably by the choir, under the direction of Brother T. B. Dunn, on Sunday night, December 23. This was followed on Monday night by a beautiful entertainment, consisting of plays, cantatas, and the familiar dialogues, by the juniors, all interwoven by the beautiful spirit of giving which added the touch of divinity to a pleasing setting.

#### *New Year's Eve*

On New Year's eve there were many in the city who observed the passing out of the old and the ushering in of the new year. Social functions were indulged in by the orderly, those of the merrier sort making considerable noise. Still others employed the radio to broadcast their somewhat hilarious programs. The church people were usually satisfied with the old-fashioned watch party.

The meeting of the Department of Women on December 16 was addressed by Sister Ida Etzenhouser, her theme being "Habits that show marked defect." A fair-sized and attentive band of the sisters was in attendance.

At the same hour a meeting of the priesthood was held in the north room to discuss "The individual responsibility of the priesthood." Stake Missionary W. I. Fligg read a ten-minute paper, making use of the scripture "Occupy until I come." He said the rights of the priesthood were from heaven—the commission from God. Learn to represent God. It is a great responsibility to represent things of God to men. To live at random in business and pleasure will bring chaos. The Savior manifested himself to destroy the works of the Devil. "Woe is me if I preach not the gospel." "He that is warned must warn his neighbor."

Bishop F. B. Blair was the speaker at Central on the morning of December 30, and President Tanner in the evening.

The force of Sunday school workers at Central will be in charge of Sister Lydia Wight the coming year.

Stake Missionaries Fligg and Ammon White are at present looking after house-to-house work near Sheffield. They will start a series of special meetings at Grandview January 13, to continue for at least two weeks. Recent speakers at Grandview were Bishop Blair and Thomas Newton.

### Modesto Branch Enjoys Christmas

MODESTO, CALIFORNIA, December 26.—The Christmas entertainment was held on Friday evening, December 21, and the children did their part splendidly. Sisters Anna Home and Lottie B. Rose had the program in charge.

The Department of Women held their bazaar on December 8 and did very well considering the number available for the work. Only six or seven women are available for this work.

The branch is going along nicely and meetings are fairly well attended. Elder W. C. Griffin, who was so painfully injured, is improving as well as could be expected, but is unable to use his right hand yet.

Winter has come and the country is covered with frosts each morning. There is very little rain, which the farmers need badly.

### "Wondrous Night" Given at Topeka

TOPEKA, KANSAS, December 31.—An appropriate discourse was delivered by Elder A. P. Crooker at the 11 o'clock preaching hour on December 23. In harmony with the familiar phrase that is being heard throughout the land to-day, he read Christmas greetings from the second chapter of Luke. Continuing, he said that the climate of this country, as it was that morning, was something like it was when the shepherds were watching their flocks on those Judean hills. Of all people, we should join with the world in singing praise to the new born King. Peace, good will to men, means more to us than to any other people in the world. Joseph Smith prayed in faith believing that God would tell him what he wanted to know. "This is my Son, hear ye him," in our day.

On Christmas night a program entitled "Wondrous night" was given by the Sunday school to a full house. The building was appropriately decorated for the occasion. The scene depicting the birth of Christ was made very effective by those who took part. At the close of the entertainment a treat was given to all.

#### *Topeka Election*

At the business meeting held on the evening of December 16, the following were elected as department heads for the coming year: W. L. Chapman, branch president; B. F. Deller, branch clerk and custodian of funds; Mrs. B. F. Deller, Department of Music; Mrs. H. C. Pitsenberger, publicity agent and branch correspondent; B. F. Deller, Sunday school superintendent; Lyman Pitsenberger, secretary; P. B. Anderson, superintendent of Department of Recreation and Expression; Clayton Crooker, secretary; Roy Whipple, superintendent of boys; Mrs. Emma Happe, superintendent of girls; Mrs. W. L. Chapman, superintendent of Department of Women; Mrs. Gale Hays, secretary.

B. F. Deller was the speaker at 11 o'clock December 9.

#### *Closing the Year's Work*

On December 30, Elder A. A. Goffe very ably discussed "How can we learn in a practical way that which will bring

unity?" This was followed by a farewell address in the evening by Elder Whipple who has served as pastor of the branch for two years. He was fervent in admonishing the Saints to rally to the support of the officers for the coming year.

The activities of the year closed with a watch party at the home of Sister Emma Happe, New Year's eve. The Saints of Topeka join with other Saints in extending a happy and prosperous New Year greeting in the work of building up Zion.

### Philadelphia Finishes Tithing Campaign

CHELTENHAM, PENNSYLVANIA, December 27.—Philadelphia has just finished a tithing campaign which started December 9. A special priesthood meeting was held, giving the bishops the opportunity of presenting the subject to the priesthood, so that they might go out and instruct the Saints more efficiently.

On December 16 two sermons were preached in which tithing, consecration, surplus, and free will offerings were brought to the front and their importance in the church dwelt upon at length. The campaign ended with a round table discussion the morning of December 23, which gave many the opportunity of obtaining a clearer understanding of the financial side of their religion and proved very interesting.

The announcement of Donation Day for the Sanitarium, by the Department of Women brought as a response the substantial sum of \$169.50 in cash and a long list of articles which have been forwarded to the Sanitarium.

On December 16 the Department of Women collected \$36.03 for the benefit of the Children's Home at Lamoni. Most of it will be spent to buy clothing and articles of use for the children.

Several more Italians, members of the Pentecostal Church, have been baptized, among them the pastor of that church. The indications are that a number of the older Saints will soon be called upon to instruct these men and women with their large families, in the principles of the church. When the call comes, judging from the earnestness of the Saints, there will be no lack of volunteers to choose from.

### Nonmembers Request Prayers of Saints

GLASGOW, MONTANA, December 26.—Last week a long distance call was received from interested nonmembers requesting the prayers of the members of the branch for an afflicted one. The members of the priesthood met and had special prayer.

The brethren of the ministry are anxious to prosecute vigorously the gospel among the people of these parts.

The new missionary, Elder Carl Crum, made a short visit here the middle of December and was kept busy each night preaching in the different homes of the Saints.

The branch business meeting was held to-day, following the Wednesday night prayer meeting, at the home of Sister Alma Jordan. There was a fairly good representation of the branch present, and reports showed all four members of the priesthood active, about 60 sermons preached, 5 baptisms. The present membership of the branch is 33.

The officers elected for the next six months were: Elder James C. Page, president; Joseph Sandidge, priest; Elmer Chase, teacher; Earl Wilcox, clerk.

The Christmas program was given on Saturday evening, December 22. It consisted chiefly of a pageant, "Bethlehem" which was well rendered. About 160 were present. The oldest person present, a stranger to our work, remarked

on leaving, "I am an old man. I have seen many Christmases but this is the finest program I ever saw rendered."

The Sunday school and Department of Recreation and Expression are moving along with good interest, the lowest attendance of late being 40, the highest 65.

A few of our number are sick just now, Theodore Crowl, Sister Caroline Sandige, and little Genevieve Couey. They are being remembered by the Saints in prayer meetings and at family worship.

The Sunday school at the beginning of last year set a goal of \$100 for the Christmas offering. This has been practically assured, as only \$3.80 is lacking.

### Chatham Choir Gives Entertainment

CHATHAM, ONTARIO, December 31.—On Sunday, December 30, the Chatham choir put on a program of special Christmas services in the church. The service consisted of Bible readings, a short talk, solos, duets, anthems, and trios. The evening was a huge success and a good crowd was present. Many favorable comments were heard from outsiders, and Brother R. Wood, the local chorister who arranged the meeting, and the choir itself, is to be highly congratulated on its success.

Friday, December 21, the annual Christmas tree and concert of the Sunday school was held in the church, which was crowded to overflowing. A splendid concert was put on by the pupils, at the close of which Santa Claus arrived by automobile and distributed gifts from the tree. Every boy and girl present received a bag consisting of candy, nuts, and an orange.

The Chatham Branch recently held its semiannual business meeting and election of officers. Elder Duncan Clatworthy was elected branch president, the other officers being continued as before.

Elder Stewart Lamont, who has been superseded as branch president by Elder Clatworthy, has been president of the branch for twenty years and has served the branch faithfully and well. His aim was always to further the interests locally, and the favorable position the branch holds in the city at present is greatly due to his untiring efforts in this regard. A unanimous vote of thanks was carried for his long and favorable services.

Elder Clatworthy, the new president, is a young man, energetic, and has been for years active in the auxiliaries of the branch. He has also been district superintendent of the Sunday school as well as first counselor in the district presidency. It is felt that the branch under Elder Clatworthy's charge will move forward, and to this end the Saints of Chatham are praying.

### Moundsville Has Rally Day

MOUNDSVILLE, WEST VIRGINIA, December 26.—Rally Day for the branch was held December 9. A special program was given during the 11 o'clock hour. At 2.30 p. m. District President O. J. Tary preached to an appreciative audience.

On December 23 the Saints enjoyed a very spiritual meeting at the 11 o'clock hour. In the evening the Sunday school rendered its Christmas program. One of the features was a story of the Christ child.

The Sunday school is progressing under the leadership of Brother C. Earl Dobbs, who seems to have a clear vision of the future of the work here in that line. When more room is afforded in the new church which is being planned, the departments of the Sunday school will be fully graded.

A good library has been built up during the past year. It is hoped that this year will bring even greater results.

Two normal classes are being held, composed of workers in the Sunday school and branch. They are studying Hurlbut's Old and New Testament Outline for Bible Teachers. Good work is being accomplished.

District Superintendent W. A. Schoenian visited the Steubenville, Ohio, Sunday school recently and encouraged them by a fine talk. He went to East Liverpool, Ohio, in the afternoon and preached for the Saints there. His subject was "Ye are God's builders." A Christmas program was presented by the Sunday school at the evening hour. They had a Christmas tree, Santa Claus, and gifts for all.

The bazaar held by the Department of Women of Moundsville Branch, December 1, cleared over \$60.

The progress of the branch during the past year was very satisfactory. Much has been done in study and good enthusiasm has been aroused among the Saints. It is hoped the new year may be even better.

### Local Ministers Leave to Do Missionary Work

BRADNER, OHIO, January 1.—Two of the brethren are leaving to take up missionary work, Elder E. L. Ulrich, formerly of Toledo, Ohio, Elder Walter Wierbaugh, an original member of this branch. Brother Ulrich assisted in bringing the gospel here. He will do a good work wherever he might chance to go. Brother Wierbaugh is comparatively a young man but this is more the reason why he should be able to put much vim and vigor into his labors. Both men are loved here and will be missed very much. The Saints will, however, smother feelings and permit the thought of the work these brothers must do in the bringing of this blessed gospel to others, to be first in their minds.

As regards the election of officers of the various departments of the church, this branch is ready for the new year.

On Christmas night, an entertainment was rendered, after which a treat was given to all present. Both were enjoyed immensely but the singing brought forth the greatest praises.

### Lamoni Items

LAMONI, IOWA, January 4.—The coldest weather for twelve years was recorded here this morning when the Government thermometer registered 26 below zero.

Stake President C. E. Wight returned last week from Benton, Illinois, where he went in response to an invitation to talk to the county teacher's association.

Elder L. G. Holloway preached a splendid New Year's sermon last Sunday morning, urging the Saints to "press on toward the mark of the high calling in Christ Jesus." The pulpit was occupied in the evening by Bishop A. Carmichael, who chose a very timely theme, the discussion between the fundamentalists and liberals which is absorbing the interest of the religious world to-day. He urged freedom of thought and argued that our doctrine was not designed to stilt men's thought but to develop it.

### Patronesses Entertain

The Patronesses of Graceland entertained the college students who remained in Lamoni over the holidays at the homes of Mrs. Ida Monroe and Mrs. John Lane last evening. Twenty-nine students responded to the invitations and enjoyed a pleasant social evening. The evening was bitter cold and the wind blew a gale over college hill, but we have heard of only one case of frozen ears as a result of the trip to town. An entertainment committee supervised the games at each home and kept things lively, after which refreshments were served.

The inmates of the Children's Home enjoyed a treat last Tuesday, New Year's Day, in the way of a moving picture show in their own home. They were permitted to invite a number of young friends to share it with them, and after the picture the party was served with pop corn, which was equally enjoyable. Russell Pendergraft, a young man still under the care of the home, is employed by the Coliseum Company here to operate their moving picture machine and he has earned a machine of his own which he employs for the benefit of the children. Miss Monroe secured the film from Settlement headquarters in Chicago. It was a Pullman travelogue showing the details of Pullman cars from the factory to the life of the passenger traveling thereon.

A special prayer service was held last Sunday afternoon in behalf of Miss Laura Mason, a Welsh girl who sailed for America to enter Graceland and who was being detained on Ellis Island by immigration officials. Every means was exhausted by President Briggs through church officials, Congressman Judge Evans from this district, and friends in the East, but her deportation seemed inevitable when last heard from. The date set for her return was January 3. Definite news regarding it has not been received here yet.

### Bishop Cooper Visits Bisbee Branch

BISBEE, ARIZONA, January 2.—The Saints of Bisbee Branch were favored with a visit by Bishop R. T. Cooper, of Independence, from December 28 to January 1. Interesting sermons both Sunday morning and evening by Brother Cooper were enjoyed by the Saints. The evening service was also attended by quite a number of the Douglas Saints who motored to Bisbee for the occasion. Sunday afternoon a priesthood meeting was held.

Monday evening the branch business meeting was held for the election of officers for the ensuing year, resulting in the following selections: Branch president, David L. Evans; superintendent of department of Religious Education, also superintendent of missionary department, F. M. Dearborn; superintendent of Department of Recreation and Expression, Henry Goldie; superintendent of Department of Women, Sarah Hall; superintendent of department of finance, Charles F. Rehwald; superintendent of department of music, Sister T. R. Davis. At this meeting Brethren David L. Evans and F. M. Dearborn were ordained to the office of elder, and Brother Henry Goldie to the office of priest, Brother Cooper officiating. At the close of the meeting the major portion of those present remained for a New Year's watch party and enjoyed games and refreshments.

### Chariton Hears Bishop on Stewardship

CHARITON, IOWA, December 27.—The Saints have lately been privileged to hear four splendid lectures on "Stewardships" by our bishop, Albert Carmichael. Much good seed was sown which will reap results in the near future, it is believed.

The Christmas program was given Sunday evening, December 23, to a crowded house. It was probably the biggest thing attempted so far in Chariton along program lines. Those taking part surely need to be congratulated on the outcome. The committee certainly felt repaid for all their work.

The cantata, "Blessed is he that cometh," remodeled and enlarged to fit local needs, was very brilliantly rendered. About forty participated in the program. The story of Christ's coming was told in dialogue, song, and tableau, which, embellished with appropriate costumes and lighting

effects, was most impressive both to those taking part and those who gathered to listen.

The future looks very encouraging along all lines. A special meeting is called for Sunday afternoon to talk over plans for closer coordination. Brother Ted Giles has been unanimously chosen president for the coming year. The hope is that he may be blessed in his work and be sustained by the prayers of the membership, that the year of 1924 may be marked by greater progress than ever before.

### Annual Dinner Given at Cherokee

CHEROKEE, IOWA, December 24.—Thanksgiving Day was a day of rejoicing and pleasure for the Saints when they met in the church for prayer service, after which a bountiful dinner was served to all present. Some time was spent in visiting. In the evening Elder W. A. Smith delivered his closing sermon of the series of meetings. The Thanksgiving meetings here are an annual event and are much enjoyed by the Saints.

Elder James Sheldon has located at Long Beach, California, where all trust he will be as faithful in his work as he was in Cherokee.

The Department of Women has this month packed a large barrel of canned fruit, a nice box of homemade candies, and a box of dolls and shipped to the Children's Home at Lamoni.

The exterior of the church has been newly painted as a result of efforts put forth by the Department of Women in raising the funds for paint and some of the brethren in donating the work.

The Sunday school gave a very fine Christmas entertainment on the evening of December 22. There was no tree, but a collection of about \$50 was taken up for Christmas offering.

Sunday, December 16, E. L. Edwards, Bishop's agent of Pomeroy, Iowa, delivered a very fine and instructive sermon on the law of tithing.

At the annual business meeting for election of officers, held December 20, Elder A. R. Crippen was again elected as branch president; Sister Etta Webb, superintendent of the Sunday school; Albert Haynes, teacher, head of the Department of Recreation and Expression. All departments were reported in good condition and each will strive to make the coming year a banner one for this branch.

### Large Contribution Made to Christmas Offering

MOORHEAD, IOWA, December 31.—The effort made here to swell the Christmas offering was very successful. The goal set was \$400, but over \$650 was raised. The Department of Women held a bazaar on December 8 which brought in around \$250 with but little expense to be deducted. The sisters have generously assisted in helping with the branch finances and in looking after the poor.

Frequent visits have been made during the past year by the traveling ministers, which visits have greatly assisted in the spiritual part of the work.

In viewing the progress that has been made in the Moorhead Branch during the year, most of the Saints are quite anxious to understand the stewardship plan, and express themselves as hoping to be able to comply with the plan soon. The financial part of the work has been greatly hindered because of the decrease in the value of farm products. Most of the Saints here are farmers, and after paying interest and taxes the majority are left without surplus. However, the Saints are trying to do the best they can under the circumstances.

Much literature has been distributed recently by the Publicity Department, which no doubt will bring results in the future.

The Saints have appreciated the privilege of listening in to several of the church programs that have been broadcasted lately. Many Saints, as well as nonmembers, have expressed themselves as being well pleased with the sermons of President F. M. Smith that were broadcasted from Omaha.

The holiday season has brought families together to spend their vacations, among them being a number of young people teaching in Des Moines, Humboldt, Lamoni, and some who are attending school at Cedar Falls and Graceland College. Sisters Charles Hield and Dorothy Briggs, of our school faculty, are visiting home folks at Pleasanton and Lamoni.

### Book of Mormon Day at Stone Church

Religio Book of Mormon Day at the Stone Church is set for Sunday, January 13. A full day's program has been prepared, beginning with a young people's prayer meeting at 8 a. m. Special music and songs of the Book of Mormon are to be sung by the choir, congregation, and by soloists.

Sunday school follows the prayer meeting. The lessons will be on the Book of Mormon. At 11 o'clock J. W. A. Bailey will preach on "What need have we for the Book of Mormon?" The sermon will be broadcasted.

During the same hour the children in the lower auditorium will engage in a special Book of Mormon service prepared for them. There will be songs and talks.

Prayer meeting will be at 2.30 p. m. A Religio message to parents will be given by Sister J. Strachan, superintendent of the Junior Department of the Religio.

At 6 p. m. the Religio will meet in regular session. Lessons will be taken up and a sacred program rendered.

Radio service at 7.30 p. m. will follow the theme "The Book of Mormon and the land of America."

Preaching at 8 p. m. will be by Bishop James F. Keir on "The new covenant, even the Book of Mormon."

Something at every meeting is assured. Parents are especially urged to have their children attend the evening sermon at 8 o'clock.

Average attendance at the Religio is now about 425. It is the intention of those in charge to make 1924 a profitable Book of Mormon year. Visitors are welcome and members are encouraged to take advantage of the program before the Religio.

### Preacher Becomes Member of Church

SAINT THOMAS, ONTARIO, December 31.—Sunday, December 23, Mr. Simons, a local preacher, was baptized and now his wife has consented to do likewise. They have heard little preaching but have been doing a great deal of studying and talking with several of our members and have finally become convinced that this is the true church.

The Sunday school held their annual Christmas tree and entertainment on December 20. Every available seat was taken in the little church, as at socials and entertainments of this character a good attendance of nonmembers is always assured. The children did well in their recitations, songs, dialogues, and tableaux. The proceeds amounted to over \$20.

On Sunday, December 30, Elder H. A. Koehler came from London and preached in the morning. All enjoyed his excellent sermon. Brother Gordon Brown, of Windsor, was also a visitor.



## Independence

### Zion Conference

Conference in Zion, which met at the Stone Church, Monday, January 7, at 8 o'clock, elected pastors for Zion and then adjourned until January 14.

The First Presidency and Presiding Bishopric were given full supervision of Zion. This action also gave the First Presidency the pastorate of the Stone Church. R. V. Hopkins was chosen first assistant to the Presidency upon their recommendation.

### Officers

Other Zion officers elected were: Mrs. Anna Murphy, superintendent of the Department of Women; Paul N. Craig, chorister; John A. Gardner, superintendent of Department of Recreation and Expression. Action on the superintendent of the Department of Religious Education was deferred until another time.

### Pastors

The following pastors were elected: Second Independence, R. J. Lambert; Enoch Hill, Charles Fry; Walnut Park, John A. Dowker; Englewood, J. E. Warne; Liberty Street, J. M. Baker; Spring Branch, John Soderstadt; East Independence, A. H. Parsons. Vote was taken separately in each case.

### President Smith Speaks

President Frederick M. Smith made a short address at the opening of the conference telling of the program the Presidency are desirous of carrying out. They have only the progress and success of the church at heart and to this end the closer organization in Zion was anticipated. The church must conserve its purposes, and one of the chief of these is the Christianizing of society. The people of Zion should represent a cross section of the church, showing the highest spiritual development. Opposing forces to right are sure to begin in Zion because greatest harm can be done there. President Smith warned the people to prepare, that the time was close when the Lord will call as he has not called in the past. He urged the people in Zion to be big enough to see that the center place was representative of the whole church and that it was not a local affair. It is because of this fact that the Presidency is desirous of a closer supervision of Zion's affairs than it has taken in the past. He closed by asking for the cooperation of the conference.

There was little opposition to the sustaining of the Presidency but some was raised on points of interpretation over supervision.

President Elbert A. Smith stated that the Presidency did not intend to insist upon the support of its program. The plan was presented and it remained only for the people to accept or reject. The people pledged their support, as evidenced by the vote.

### Radio

Radio services Sunday, January 6, consisted of a musical program and sermon by Apostle E. J. Gleazer at 11 a. m. The evening services at the Stone Church were broadcasted. At 7.30 a half hour musical program was rendered. President Elbert A. Smith spoke at 8 o'clock on "The gathering."

### Enoch Hill

Enoch Hill congregation presented retiring Pastor W. D. Bullard with a handsome brief case and autographed album on New Year's evening at the church. The album contained verses of appreciation from nearly every member of the congregation. Brother Bullard has been pastor for four years. He is succeeded by Bishop Charles Fry. A program was presented during the evening consisting of music and

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Notices for publication in the Miscellaneous department must be in Branch news should be in by Monday.

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talks. Refreshments were served in the basement of the church.

### Presidency Day

Presidency Day will be held at Walnut Park Church Sunday, January 13. President F. M. Smith will speak at 11 o'clock, President F. M. McDowell at 2.30 p. m., and President Elbert A. Smith at 8 p. m.

### Basket Ball

The second series of the L. D. S. basketball league was finished at the Stone Church gymnasium Saturday night, December 21. The S. R. S. class team defeated the Y. K. T. team 33 to 26. Second Independence lost to I. X. L., 23 to 31.

The seven teams now entered in the league are: Bar-Gar, Bennet Blues, I. X. L., S. R. S., Y. K. T., Walnut Park, and Second Independence.

Games Saturday night January 5 were S. R. S. and Second Independence, the former winning 23-16. The Y. K. T. team defeated the Bennet Blues 32-11.

### Weather

Independence saw the mercury drop to fifteen degrees below zero during the last week. The cold weather stayed for a number of days and then left as suddenly as it came. At present the mild weather of the fall is here again and the forecast promises still warmer days.

### Sunday School

The quarterly business meeting and officer and teacher conferences of the Sunday school will be held at the Stone Church Tuesday at 8 p. m., January 15.

### The Twelve

Apostle J. F. Garver has been in the Sanitarium having his tonsils removed. He is out again.

Apostle F. Henry Edwards, J. A. Gillen, and E. J. Gleazer are all in Independence this week.

### The Bishopric

Bishop B. R. McGuire spent the week-end and Sunday with the Saints at Cameron, Missouri.

Bishop J. F. Keir and President F. M. McDowell attended the Wichita conference last week.

Bishop I. A. Smith is still in Washington, District of Columbia.

## Stewardship Articles

Beginning January 10, the *Ensign* is publishing a series of articles on "Studies in the stewardships of Zion" by Bishop J. A. Koehler. These give a comprehensive view of what is meant by the term *stewardships* and should be read by every member of the church. Subscriptions to the *Ensign* are \$1 a year. Order your *Ensign* and ask that it begin with the issue of January 10.

## Radio Flashes

Milwaukee, Wisconsin.—I am very glad to mention even at this late period that I heard a portion of the Sunday evening church services which were broadcasted from Omaha recently. I arranged a temporary antenna over our little meeting hall and moved my set there the day before. Owing to the spark Q R M we were deprived of the first part of the program, but the last part of the music was heard quite clearly through the loud speaker by all present. We hope the time will soon come when the church will have equipment that can be heard at all times. I am sure that a fund for this end will be heartily supported by all outside Saints.—Fred V. Dreyer.

Genoa, Colorado.—President F. M. Smith: Must express my appreciation of the services from W O A W Sunday evening, December 2. Everything came in fine. We did not miss a word or a note. The music was fine. The discourse was clear, both as to subject matter and delivery, and we enjoyed every word of it. I could almost believe that I was not over fifteen feet from the speaker, and in the words of Longfellow, slightly varied, "It sounded to me like your father's voice speaking in paradise." Let us have more sermons over the radio.

May God bless your efforts to bring about ideal conditions, and may the people in the church respond by a unity of efforts. The last few years have been very trying to the Saints in many ways and no doubt much more trying to you who have so much heavier responsibility.

Pardon my intrusion on your time, but I enjoyed the discourse and felt like saying so.—Mrs. J. R. Sutton.

Boston, Massachusetts.—I thought you would be interested to know that we picked up your station last night. It came in very clear on a loud speaker.—The Edison Electric Illinois Company, of Boston, Massachusetts. Station W T A T.

Bastrop, Texas.—We were delighted to hear your program last night for the first time. The reading was fine and very clear.—Mr. and Mrs. W. I. McDaniel.

Eureka Springs, Arkansas.—Have been enjoying your programs and sermons very much. Would like to hear more religious talks on the radio but suppose we should be thankful for what there are, as there are not very many this day thinking about salvation. Keep the good work up.—E. R. Braswell.

Weyburn, Saskatchewan.—I have an Atwater-Kent radio outfit, as my firm sells them, and last night I heard the sermon preached by Bishop Keir from K F I X. It was grand. This is the first time I have been able to get K F I X, but I think since I have found it, I will try often. I got the finish of the sermon by President F. M. Smith preached some time ago from W O A W. If you would let me know of any special sermon that was going to be broadcasted from any station, I would be pleased.—J. R. Dickson.

## K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.

7.30 p. m. Sunday, musical program and sermonet.

9.00 p. m. Tuesday, musical program and educational talk.

9.00 p. m. Thursday, musical program and educational talk.

## MISCELLANEOUS

## Conference Notices

Southern California, at Los Angeles, February 8 to 10. The Los Angeles church is located on Eleventh and Wall Streets. D. T. Williams and Roy S. Budd, of the Quorum of Twelve, are to be with us. N. T. Chapman, president, 526 West Eleventh Street, Long Beach, California.

Eastern Colorado, at Denver, February 23 and 24. W. E. Wolfe, secretary.

Central Nebraska, at Clearwater, February 6 at 10 a. m. Levi Gamet, president.

Central Oklahoma, at Terlton, February 16 and 17. Earl D. Bailey, president.

Southern Missouri, at Thayer, February 9 and 10. All reports should be in the hands of the district secretary, Benjamin Pearson, Tigris, Missouri, by February 1. Sunday school convention at the same place on February 8. J. C. Chrestensen, president.

Central Illinois, at Beardstown, February 2 and 3. We expect Brother John Garver, of Lamoni, Iowa, to be present. Joseph Price, secretary.

Seattle and British Columbia, at Seattle, February 23 at 10 a. m. The auxiliaries, Religio and Sunday school, will occupy at 10 a. m. and 2 p. m. on Friday as usual, with a program for the evening. To reach the conference take cars numbers 19 or 27 and get off at First Avenue, Northwest. It is earnestly requested that all having performed ministerial work within the district, unless it should be the discharging of branch duties, will report direct to the undersigned immediately after December 31 for the period of six months ending on said date. Branch clerks will kindly send in their statistical reports promptly for the same period on forms which will be furnished for them. It is hoped that all who possibly can will be in attendance and every one will make special efforts to spend an enjoyable time. We are assured that Brethren Roy S. Budd and D. T. Williams, of the Twelve, will be present. Frederick W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

Holden Stake, at Lees Summit, Missouri, February 2 and 3. Conference convenes at 10 a. m. Saturday. Business of special importance to the stake is to be considered. It is desired that each church in the stake be fully represented. The First Presidency expect to be with us. D. J. Krahl, president.

## Requests for Prayers

Sister Jean Kahler, of Wilmington, Illinois, requests the prayers of the Saints in behalf of her mother who is afflicted with primary pernicious anemia.

## Sandhedens Banners for Sale

To the Scandinavian Saints and Friends: We have a number of *Sandhedens Banners*, dating from November, 1902, until September, 1916, bound in three separate books. Many fine articles, letters, and contributions in the Scandinavian languages; translations from Church History, *The Ensign*, and *HERALD* by Peter Anderson and Peter Muceus; H. N. Hansen's autobiography; and other works are included.

Prices: Cloth binding, per book, \$1; cloth binding with leather back, per book, \$1.25. Postage of \$1 for three books to be paid by the purchaser. These prices are a little above the cost of binding, but the extra money thus gained will be devoted to the help of the Scandinavian Mission. Remember that three books make up the complete years mentioned.

Here is an opportunity to procure some good books at a very reasonable price. The supply is limited, so do not delay in ordering. Send all orders to E. Y. Hunker, Bøn, Norway. E. Y. Hunker.

# THE SAINTS' FRALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

not any man among you have save  
; and concubines he shall have  
Mormon, Jacob 2:36.

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Number 3

## EDITORIAL

### A Young Man's Philosophy of Life

Among the many excellent and encouraging letters received at the office of the First Presidency, there is one that will always be cherished as ranking among the best. It is written by a young brother who lives in a far western city. After expressing his appreciation for the monthly letters which are being mailed to the young people of the church, he says:

In brief, my conception of life and my program is about as follows:

1. Religion is life to me.
2. Zion is a society, place, or condition where each and all may enjoy the maximum of human welfare.
3. Zion is the next great objective in the onward march of civilization.
4. Zion must be brought about by social reform.
5. The gospel of Jesus Christ is the *means* we must use in reforming society.
6. We must (in order to apply our gospel to society) go into the industrial and business world and make the gospel the foundation of the industrial life.

I have made a covenant with God that I will use all the energy and power, financial and otherwise, that I possess and spend my life in the interests of Zion. . . . For myself, I will say it is my desire to mobilize every force within my power, physical, mental, and spiritual, that I may help back you up as we move onward towards our goal.

God grant that more of our people may catch this vision and become enthused with this ideal. No doubt this young man is practically unknown to our church; perhaps he has had little opportunity to get in touch with the instruction and leadership which the church affords. Yet, how excellently has he organized his own thinking and formulated the philosophy of our church. Certainly Zion must be redeemed. With God's help it *will* be redeemed.

F. M. McDOWELL.

Correspondence courses in radio reception and transmission are offered by the engineering extension department of the Pennsylvania State College. More students have enrolled in the radio courses than in any of the other correspondence courses.

### The Delusion of Success

The delusion that individual advancement is made by crushing others is one of the causes for the great suffering in the world to-day and it is at the bottom of man-made institutions which must necessarily fail on that account.

Germany built upon that delusion and Germany to-day is on the brink of utter ruin. Her former government has already fallen and her institutions to-day are tottering because of the theory which has been a part of her for generations. In the midst of defeat she refuses to accept a condition which she herself attempted to inflict upon others. France would be victorious, but her attitude in triumph is of the master over the slave, the victor over the defeated, advancement by crushing others. France has her fate in her own hands. We need not predict her future.

America in her foreign policy has maintained an attitude of big brother to the world. She retains the ideals of Washington and Jefferson and Monroe. Upon this attitude will she stand, for her foundations are upon solid rock. God himself has said his hand was in the forming of this Nation. Could America in business reflect the ideals of America in her attitude toward other nations, prosperity would be more abundant than it is possible at present.

What wonder God chose America as the land of Zion, a place of the pure in heart! Zion is in the center of a land whose government is built upon the ideal of brotherhood. From her, the heart of the Nation, should radiate truth in example to the world.

Zion as a material condition should set a standard for American business. Zion as a spiritual condition should send out to the borders of this country the highest ideals of brotherhood. Zion is building upon the idea that "I am my brother's keeper" and your advancement is mine and mine yours. "Each for all, all for each." Her buildings will never crumble, her walls will never fall, for her buildings are open to all who observe her laws, and her walls shut out only those who refuse to enter.

In Zion there can be no individual advancement upon the ruins of another. Success for one, means success for all.

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### Blue Pencil Notes

Why all this captious talk about mothers-in-law? Every man thinks that his wife has a very fine mother-in-law. And every woman is sure that her husband has one that is even better.

First speaker: "Did you go to the Stone Church last night to hear President Smith preach?"

Second Speaker: "No, I stayed at home and listened in on the radiator. It was fine, only there was a little statistic trouble in the air."

James C. Young, of the New York *Times*, visited the "rum runners' fleet" off the Jersey coast. He went aboard one vessel and was invited to dine with the captain. The captain ordered two cups of tea for himself and gave his visitor choice of tea, coffee, or cocoa. He explained, "I am here *on business* and can't take chances. There is no rum drinking on my ship. If anybody wants a drink he can go ashore and get it. I won't have drinking on board." 'Tis a rum ship, all sailors will agree. Yo! Ho! and a cup of tea!

Here was a wise rum runner who knew exactly the nature of his cargo and its effect on business. Precisely so the old-time bartender "of the better sort" never drank. A man "in business" has to be careful, you know. Sell carbollic acid to fools and razor blades to babies if it pays—but don't take chances yourself.

A voting majority of the dear public concluded some years ago that this philosophy would work on both sides of the bar. If it is good business to be sober behind the bar it is good business to be sober in front of the bar. So between perfectly sober persons who desire to remain sober the bar might as well become a lemonade stand. If it is good business for rum runners to keep clear heads aboard ship; it is good business for men on shore to know what they are about.

The sober bartender, the abstemious rum runner, profit financially by the sale of intoxicants—so do coroners and undertakers. But most people are not undertakers, and booze is bad for business in general. Even if there were no moral or sentimental reasons involved, the eighteenth amendment would stand the test of logic just as "good business sense."

As before stated, a majority of the voters of the United States came to agree with the rum running captain that booze was bad for business. William Allen White puts it thus: "They tired of the five-day week, tired of blue Monday, tired of wrecks on the railroads, and mistakes in the shops, tired of work left undone on the farm. Then a lot of Puritans got to owning motor cars and they were more determined than ever that their nice motor cars should not be messed up by a lot of alcoholic carelessness on the part of other men."

A drinking man does not fit into the cab of a fast passenger train. He does not sit well at the wheel of an automobile. He does not fit into the crew of an ocean liner. He does not fit into a smoothly running, complex business. He does not fit in anywhere excepting in the place where he is going when he dies.

Modern society is too complex to take the risk incurred when alcoholics of any degree run at large. Hence prohibition. An active and rebellious minority does not see the logic of the situation. They think a man should be free to tank up and get aboard an auto and careen down a crowded thoroughfare at his own sweet will. The voters say no. Neither do shrewd business men want the vagaries of addled brains projected into their business affairs in any way. Even the astute rum runner will have none of it on his own craft—"If anyone must drink, let him go ashore."

It is true that a vast amount of liquor still finds its way into America—partly by the help of shrewd and well-organized rum runners who are wise enough to drink tea themselves. A larger amount of poisonous substitute is manufactured at home and sold under high class names to low grade men. But the man who will drink soon eliminates himself by reason of the stuff he drinks, and so does not long continue his deleterious way to endanger and discommode others. The general welfare is bettered because many now drink tea (or water) with the philosophic rum running captain, who was "there on business."

Thus Wayne B. Wheeler compiles statistics to show that during the past four years the elimination of the saloon has meant one billion dollars added to savings accounts; a reduced death rate that has saved more than eight hundred thousand lives; a decrease in preventable illness; a very great reduction in arrests for drunkenness and crimes associated with drunkenness; fewer persons committed to penal institutions; less poverty; increased home building and owning; and a higher percentage of school and college enrollment.

Not all of this may be directly traceable to prohibition, though much of it is. But as he points out, only a sober and industrious community could have wrought these things. The contrast with the days of the open saloon with sloppy bars at every corner and drunken men on every street is too apparent to need argument.

Hence if the matter ever again comes to an issue at the polls the voters are quite likely to say with the rum running captain, "Come, have a cup of tea. We are here on business. If anyone must drink booze let him go to sea."

ELBERT A. SMITH.

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Two Virtues That Shall Yet Save the World

*Radio sermon by F. M. McDowell, broadcasted December 23, 1923, from KFFV, Graceland College, Lamoni, Iowa.*

Scripture lesson, Luke 2: 1-14.

Text: John 3: 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

#### *Two Great Principles*

Let us examine the text closely: God so *loved* that he *gave*. Thus tersely expressed is the divine pattern. Thus summed up is the philosophy of Christ. In this brief sentence is couched that doctrine which shall yet save the world. When men have learned to love and to give in harmony with the divine pattern, then and then only will the conquest which was begun by the Master himself two thousand years ago have been complete. Then and not until then shall there be a kingdom of God on this earth.

There is little evidence that the wise men and the shepherds, leaving their gifts at the feet of the newborn Christ, realized the significance of the moment. There is no indication whatsoever that as they journeyed homeward they were conscious that they had witnessed the inauguration of the new era on this earth. There is, in fact, on the contrary, every reason to believe that they did not know anything of the nature of the new kingdom or that they could have been made to comprehend or appreciate it had it been explained to them.

Christ came to a world that had been taught: "An eye for an eye; a tooth for a tooth; and blood for blood," a world that believed in the justice of war and the righteousness of revenge and hatred.

Christ came teaching: "Blessed are the peacemakers"; "Love your enemies"; "Blessed are the pure in heart"; "Bear ye one another's burdens"; "If anyone smite thee on one cheek turn the other also."

Is it any wonder that they said: "This fellow is crazy. He ought to be shut up. He should be crucified for spreading such pernicious doctrine. He is a dangerous enemy of society, a disturber of the peace"?

#### *The World at the Time of Christ*

The world to which Christ came is described by a recent writer as follows:

The haughty, conquering Roman despised the poor conquered Jew; and when Christ, one of that "despised race,"

began to promulgate his strange heterodox doctrine, love was a dead letter in the world. The mere thought of such a thing was utterly foreign to the spirit of the times. Rome was practically "Mistress of the World"! She had enslaved it and made it minister to her pleasures and her vices.

When the Christ was born in Bethlehem, luxury and self-indulgence had already enervated the mind and enfeebled the muscles of that ancient mighty race. The most abominable vices and the most fiendish cruelty were the common practice. The poor, the weak, and the unfortunate were mercilessly flung aside and trampled under foot as waste material. We do not wonder that the cruel and lustful Roman governor, Herod, bred in the ethics of Rome, treated the Christ as a fool. He was a discordant note in the cruel, lustful Roman Empire. We marvel that such teaching as that of the Sermon on the Mount could ever have taken root anywhere in the brutal Roman empire.

Who could believe that there was any chance for the survival of such sentiments as "Blessed are the pure in heart" in the Roman capital, where such a thing as purity was scouted—was incomprehensible! Think of the injunction, "Love one another," being taken seriously in a country where the leading women in high Roman families, the wealthy and the aristocratic, would hurry with their children to the Colosseum to gloat over the torture and death agonies of human beings like themselves! The most popular entertainments provided for the masses by Nero and other Roman tyrants of that terrifying period in history were those Colosseum "shows" in which the men and women who had embraced the new Christian doctrine of Love, were forced to fight for their lives with wild beasts, which had been kept for days without food to make them more ferocious for this occasion.

Long after Christ had left his disciples to carry on the work which he had begun on earth, the noble Roman matrons used to take their sewing or their knitting with them when they went to the Colosseum to witness the torture of His believers. See them with the common people—daintily nurturing ladies and their children, applauding when the lions and tigers, maddened with hunger, corner their defenseless victims and tear them limb from limb! The little children clap their hands with delight at the cries of the human torches—Christians covered with pitch and then set on fire to illuminate the Emperor Nero's gardens!

#### *The Philosophy of Love*

What chance did the love seed planted by Christ have in such an environment? What hope had it to survive? And yet the fact that every year, nearly 2,000 years after Christ, we celebrate His birthday, is evidence of, pays amazing tribute to, the power of the *philosophy of love* to conquer the world.

May not this conquest be well called in the words of Orison Swett Marden, "The miracle of the ages"?

Drummond says: "Jesus had no money—had no army—organized no institution—yet he conquered the world."

Sociologists openly tell us that the progress of redeeming the world from its inherent wrongs and of reclaiming the fallen institutions of society has been made only by the application of the principle of love as taught by Christ. History pays tribute to this doctrine as, one by one, the great institutions of so-



ciety, the home, the church, and even government have slowly emerged upon a higher plane. A score of leaders in the field of social science tells us in no uncertain words that there is no hope for the world save through the application of the principle of sacrificial love in all human relationships.

Doctor Marden, in a Christmas editorial which can be found in the December number of the *Success* magazine, says:

Love is to-day—and ever will be—the greatest thing in the world! It is the mightiest force that man can wield. In spite of the horrible aftermath of the World War—the poverty, the desolation and the discord, the angry passions that are still aflame, and warring against it—Love will yet conquer! In spite of the prejudices and hatreds of nations—the greed and selfishness of multitudes—Love is gaining tremendously! In spite of the opposition it is meeting—Love will yet make a paradise of this earth.

### *The Principle of Giving*

God not only loved, but he gave. Christ loved us, but he gave his life for us. Giving is the second virtue that shall yet save the world.

In the editorial above mentioned, there is told the following legend in regard to King Solomon:

When the Queen of Sheba, attracted by the fame of King Solomon, came to visit him, legend says that among the costly gifts she brought the king there was one he treasured above all the rest.

This was a rare vase, filled with a marvelous elixir, one drop of which would restore health and prolong life indefinitely. King Solomon's friends heard about this life-restoring elixir and when desperately ill sent messengers to him to beg for a drop of the precious fluid. The king, fearing that if the vase were opened its contents would evaporate and none would be left for himself, refused all these requests. At length he himself was taken very ill.

And behold, when his physicians unsealed the precious vase it was *empty!* The life-giving elixir had all evaporated!

This legend illustrates a law of life. We lose that which we are stingy and selfish with, and strangely enough we retain only by giving. Who is sympathetic but he who is constantly expressing sympathy? Who loves most if it is not the one that gives most love? Refuse to express love and it dies; your heart is sealed and your affections paralyzed.

The measure of love is found in giving. God so *loved* that he *gave*. Christ *loved* us and he *gave*. The mother *loves* most because she *gives* most. "Where your treasure is, there your heart is also." No greater truth was ever uttered.

"People who pinch their output, pinch their supply." He who sows sparingly, reaps sparingly. We must give of our strength in exercise before we can take away greater strength. In all life it is the same; we must give; something must go out from us before we can get anything in.

Do you remember the story of Scrooge in Dick-

ens's Christmas Carol? Surrounded by heaps of gold, his life was a wretched, miserable failure. Why? Because love and generosity were strangers to him. He cared nothing for his fellow men. He neither loved nor was loved. Then the Christmas spirit found him. He began to give, to love, to serve. For the first time in all its pinched, starved existence, his soul felt the thrill of happiness.

In the words of Doctor Marden:

There is very little happiness in getting, but there is a lot of happiness in giving. It is the plus of life, the generous overflow of kindness, of service, of love, that makes us of value to the world, that brings us real success and happiness. People who hoard everything they get, who never give of themselves or of their means, who never think of others, may manage to scrape a fortune together, but they never grow.

A son of a poor clergyman was asked one day what his father was doing. He replied, "I don't know what he is doing, but I know that he is helping some one somewhere."

Yes, here is the secret of life. Here is the virtue that shall yet save the world. Here is the builder of character. Here is that which can make humans divine.

To quote again from the *Success* magazine:

The candle loses none of its light by lighting another's candle. Our capacity for friendship, for being friendly, is increased by giving abundantly of ourselves, of our love. Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. "It is in giving—not in seeking gifts—we find our quest."

### *The Message of Christ*

Friends, we live in a social chaos. This is not pessimism. It is a demonstrated fact. We are reaping the results of the folly of mankind. We have worshiped the Master in form but have belied him in actions. We have praised him with our lips but in service have been far from him. We have attempted to bring honor to his name at Christmas time and yet have been found unwilling to accept him as the divine exemplar of our lives. If Christianity has any message for humanity to-day, it is, "Hatred and selfishness must be forever banished, and love and sacrifice must come to reign not alone as ideals but also as actual principles which find expression in every act of human relationship."

May my unseen hearers have a Christmas that is made merry because each has found that life can only become *life* when it expresses itself in *love* and *service*.

Without any claim to originality, we offer as our third entry for the Bok peace prize the well-known Ten Commandments.—*Dubuque American Tribune*.

## New Year's Resolutions and Habit

*Radio talk by Howard W. Harder*

New Year's Day is universally observed as the day of all days on which to make and begin to keep new resolutions. It is the beginning of a new year, the starting point of another period of time, and it seems altogether fitting that men should take stock of conditions and erect anew ideals for which to strive. In other words, they evaluate their present situations and resolve to better them in the future. Often we scoff at those who make New Year resolutions, and in this we are not altogether unjustified, for this attitude, of course, comes from the almost universal tendency on the part of men to fail to keep resolutions made, and the making of them becomes a joke. But the very fact that these new starts are made is significant. It shows that the desire to do other than we have been doing is still strong within us. The making of new resolutions is an index of our desires, at least, and helps us to take courage in the thought that we are not hopeless, even if it has become a habit with us to make them.

### *The Power of Will*

However, there is much harm in continually making new resolutions without really trying to keep any of them. There is no more effective way to weaken your will power to the point where you cannot will at all. It is well to have good desires, but if you have good desires alone without the ability to put them into operation, you are like an automobile fully equipped and ready to run, but lacking a driver. The controlling mechanism of your mind, the driver, is will. You can strengthen it by doing. You can weaken it by failing to do. You develop your arm by physical exercise. Why not develop your will by mental exercise? We should not fall into the habit of making new resolutions with no expectation of keeping them.

We know, of course, that most new resolutions are made for one of two reasons: we wish either to form a new habit or to break an old one. Since habit is responsible for most of the things we do in life, let us see what habit is.

### *The Place of Habit*

Habit implies a tendency on our part to do easily, naturally, and with growing skill and certainty what we do often. That is to say, the thing we do often in a certain manner becomes a habit. Habits manifest themselves in two ways: in increased facility of performance or in decreased power of resistance. The psychological definition of habit is "a new pathway of discharge through the brain by which certain incoming currents of nervous energy ever after tend

to escape." A good illustration of this in the physical world would be the track made by an automobile on a dirt road after a hard rain. The first car over the road makes deep tracks. The next car over the road drives in the same ruts because the driver finds it is easier to guide the car there and the car requires less attention on his part. In other words, the tracks in the road offer less resistance to the wheels of the automobile. The succeeding cars deepen the ruts, until finally it is almost impossible to drive a car over the road without following the track made by the first car.

Thus we see that the physiological effect of habit is modified tissues. The tissues of the nervous system are changed and modified or, if you please, the ruts are formed, whenever we perform any act. Each time that certain act is repeated the tissues are still further modified and the ruts deepened. A habit, then, implies the modification of the tissues to the point where a given stimulus will, each time it is applied, call forth the same reaction. And once the tissue is completely changed and modified it is almost an impossibility to break a habit completely. The plasticity of the tissues is much greater in children than in adults. That is why it is easier for the child or young person than for the middle-aged person to break an old habit or form a new one.

### *Importance of Good Habits*

The importance of habit in our lives thus becomes apparent, particularly the importance of forming right habits in youth. The Duke of Wellington, that veteran soldier, is said to have exclaimed, "Habit a second nature! Habit is ten times nature." And he might well say it, for he was in position to know. His long experience as a military man showed him that the daily drill and years of discipline end by fashioning the soldier completely over again. Even cavalry horses whose riders have been lost have many times been seen to come together and go through their customary movements at the sound of the bugle. We walk from habit, and we ordinarily walk either slow or fast just as we have become habituated. We eat certain foods and wear certain styles of clothes from habit. We even think certain things and in certain ways because of habit. Nearly everything we do in life is done from habit.

William James said:

Habit is the enormous flywheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of law and saves the children of wealth from the envious uprisings of the poor. It keeps the fisherman and the deck hand at sea through the winter; it holds the miner in his darkness; it nails the farmer to his cabin and his lonely farm through all the months of snow. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disa-

grees, because there is no other for which we are fitted, and it is too late to begin again. On the whole, it is well for the world that in most of us, by the age of thirty, the character has set like plaster, and will never soften again.

Habit thus visualized assumes an importance that cannot be overestimated. To the child it means that during the highly plastic years of his development there must be acquired by him those habits and ideals which will be an anchor and help to him all through his later life. He must learn to be neat and clean in his person, and to be courteous and frank when dealing with others. In short, in his kindergarten years he must acquire the attitude, the habit if you please, of respect for authority of the government, regard for the rights of others, and love for God, the all-wise Father.

To young men or young women, it means that the things they do now or the habits of thought formed now will be the determiners of their later lives; and more than that, these habits will be the index of success or failure in life. The things they do now will likely be the things they will do for the rest of their lives, for, later, habits become crystallized and cannot without great effort be broken or overcome.

#### *Modification of Habits*

To the older person this question perhaps brings the realization that it is never too late to mend, and that although at this period of his life it is hard to form a wholly new habit or entirely to break off an old one, he still has a chance to modify his actions and attitudes in some degree, thus adding to his ability to adjust himself to his environment.

But perhaps the hardest habit of all to overcome and change is the habit of thinking into which one unconsciously has slipped. An attitude of mind, such as optimism or pessimism, for example, is nothing but a habit of thinking, and these attitudes of mind are hard to change. To illustrate what I mean by attitude of mind, let me cite a little incident I witnessed one day just last week as I was going home to lunch. Ahead of me walked two or three small boys discussing the price of some little thing in which they were particularly interested. One of the boys said he thought it cost forty or fifty cents. Upon hearing that, the youngest boy, not more than ten years of age, spoke up and sneeringly said, "Such vast sums of money!" It was his attitude toward money I refer to. When I was a boy of his age, a half dollar was a fortune. I remember one time after a particularly hard storm the rural mail carrier paid me twenty-five cents for chopping up and clearing out of the road a large dead pine tree which had blown down. I worked nearly a half day on the job, and even then considered I had the best of the bargain. To-day, however, the average

youngster has more spending money and many more luxuries, and all this is reflected in his attitude toward spending. The boy in the illustration I gave just now will undoubtedly grow up to manhood with the idea that the acquiring of money is only for the pleasure of spending for the gratification of self. This attitude of mind will become a habit, and when the habit is crystallized it will be the boy's taskmaster. Is there not reason to plead for the formation of right habits of thought?

#### *New Resolutions*

Since we have seen that habit is of such great importance in our lives, we ought to be able to recognize that if there are things we should do we are not doing, or vice versa, the sooner we change our ways the better it will be for us. Here is where the question of new resolutions comes in. The first requisite for making a new resolve is a desire to change from the customary way of doing. The second is the will to carry the new resolution into effect. In this connection it might be well to state briefly the four fundamental laws of habit-forming, as set out by one of our leading psychologists. If these four laws are faithfully observed and carefully practiced, results are sure to follow.

#### *Laws of Habit Forming*

The first of these rules is that we must launch ourselves upon the task with as strong and decided initiative as possible. We must make our resolution in good faith. We must not merely *wish* to overcome the objectionable habit or form a new good one; but we must *will* to do this. We must know not only the difficulty to be encountered, but we must strongly sense the benefits to be derived. The desire must be active, not passive.

Second, we must never permit an exception to the rule to occur until the new habit is thoroughly acquired. For instance, if we have resolved to attend some religious service each Sunday, we must never permit the weather or any other condition to keep us away from church on the Sabbath until the new habit is formed, and formed so strongly that there is no inclination to do otherwise. That is to say, after making a resolve we must not think or say, even to ourselves, as did Rip Van Winkle when in the Inn he was offered a glass of gin, "This one don't count!" We must begin to *work* at the acquiring of the new habit at the very moment we experience the *desire* and necessity for it. "This one don't count," kept Rip Van Winkle from acquiring the habit of abstinence, even though when away from the tavern he made all kinds of pledges and promises that he would never touch another drop. This is the rule that usually breaks down in the process of

habit-forming. Exceptions are permitted, until the exception becomes the rule—and then the resolution goes to smash.

Third, we must assure success at the outset by siezing the first opportunity to act on the resolution made and on every prompting we may experience in the direction of the habit to be acquired. If we are to be successful in our task, we must at once begin doing the thing which will lead in the direction we wish to travel. Procrastination is the thief of time. It is the thief of other things, as well. It steals our moral strength and saps the very vitals of our will power. When once we make a resolution and do not immediately begin to "work at it" the likelihood of our ever acting on the resolution probably lessens in exact ratio as the time of procrastination lengthens. The safe thing to do is to act on the new resolution at the first opportunity.

The fourth and last rule for the acquiring of a habit is this: Keep the faculty of effort alive by a little gratuitous exercise every day. Translated into everyday language, this means that we must each day do something which we do not like to do, something for somebody else that is not required or expected: we must, without any hope of material reward, feed the beggar who calls at our door, bind up the wounds of the mongrel cur run down by the milk wagon, make some homeless and destitute child happy by our generosity, stand in the street car to enable an elderly person to sit, and the thousand and one little things that cost nothing but effort on our part. In other words, we must get the habit of strengthening our will power by doing for others the many little courteous things which are unpleasant. If we do this, we will be better able to launch ourselves on the task set and keep at it without permitting exceptions to occur.

#### Summary

Let me summarize these four rules for habit-forming in just a few words:

1. Begin with as strong initiative as possible.
2. Permit no exception to occur until habit is securely rooted in your life.
3. Seize the first opportunity to act on the new resolution.
4. Keep the faculty of efforts alive by some gratuitous or free exercise each day.

Have you made any resolutions for the new year? Or are you going to? Let me urge that at this time of universal introspection and retrospection you take stock of your physical, mental, and spiritual condition. Can you see room for improvement? If so, the obvious thing for you to do is to set about making what resolutions you know you are strong

(Continued on page 59.)

## EDUCATIONAL

### Home Building

#### PART XI

[Superintendent A. Max Carmichael of the Department of Religious Education is the contributor to this part of the series of articles on home building. Those familiar with his work and who know his personality are aware that what he does or says is most positive and forceful. He has no apologies to make. Read this article on "Curriculum" and see if you can discover yourself among those home builders who fail in some respect to qualify for parenthood.—EDITORS.]

#### References

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

#### Curriculum

By A. Max Carmichael

The content of Chapter XII in the textbook deals with the entire curriculum in the education of the child in a much more comprehensive way, too, than is administered by the ordinary public school.

#### Agencies Affecting the Child

There are probably three agencies that are consciously trying to affect the child for good, the home, the church, and the public school. Indeed, there are other agencies that are affecting the child, which may or may not be for his best welfare, and which are not consciously trying to affect the child. These are the street, the poolroom, the amusement park, the theater, etc. Of all these agencies, there is no doubt in my mind that the home is the largest contributing factor in the development of the youth either for good or evil. Perhaps the public school may be next. But the theater in modern life will run it a race for second place. The church in the power of its influence runs far behind these other agencies in my opinion. As I said before, the home probably stands first, yet I have seen some communities and some neighborhoods in which I felt that the street and theater were larger contributing factors than the home. But on the whole I feel that the home is the largest contributing factor. Mother's mission is at once so natural, so powerful, and so

sacred that she needs no special commission from any human or divine institution to perform her maternal functions. So should be and is the father's. It is to father and mother that we are directing our efforts in this campaign.

### *The Question of Curriculum*

The question comes to all parents, "What is going to be the content of our daily contact with our children, our week-day contact and our Sunday contact? In other words, what should be the curriculum of the child?"

I think fathers and mothers fail to appreciate sufficiently their problems with reference to growing children. I think too largely the average father and mother are going about the daily business in a sort of mechanical manner and little is thought of the development of the youth. Largely, what he and she do is a matter of habit. If Jack happens to have this experience, all right; if he happens to have that experience, all right. I think the ordinary father and mother are too unappreciative of their problems. It is evidenced by the fact that far too few women and men will come out to an ordinary parents' meeting.

After some of my talks I have had mothers of adolescent children come up to me and say that they have a very serious problem on their hands. The mothers doubtless have just begun to appreciate that they have these problems peculiar to adolescence. These mothers probably did not see the slightest prophecy of these same problems ten years ago. Yet, the things that started these problems probably happened ten or fifteen years ago. At the time of their incipency, the mothers failed to appreciate it.

### *The Destiny of the Church*

The destiny of this church is not in its priesthood so much; it is not in the First Presidency, notwithstanding we may attach to these offices a very great dignity; it is not in the President's personality, or policies, or honor. The destiny of any institution is in its motherhood and fatherhood. There is no ministry that is greater than that; and it is to this class of people that we must direct our efforts.

Our first duty, then, is to get mothers and fathers to know they have a very real task ahead of them in the rearing of children. There is no doubt that the home is a very costly institution so far as dollars and cents are concerned. Yet it is up to the nation and the church to interest its mothers in their task. Teachers, priests, friendly visitors, you must carry into the home an unbounded enthusiasm which is not or which cannot be stifled by any refusal upon

the part of the mother or father to accept your work or to think at your bidding. We must go into these homes, we must carry the enthusiasm to them, we must get the mothers and fathers interested in their problems and appreciative of them. We cannot say that parents have not been interested. They may have been interested to a very great extent in so far as they have taken time to think. Many of them have had a great desire to do their work effectively. But what does desire and enthusiasm amount to without the training and ability to do what one desires?

### *Problems of the Child*

The book we have been using as a text analyzes the problem into several different phases; the sensory experiences of the child, motor experiences, language experiences, health experiences, mental experiences, emotional experiences, moral experiences, constructive experiences, etc. I will take these up somewhat in that order.

### *Sensory Experiences*

There is no doubt that the first task of the mother and father is to increase and make as varied as possible the sensory experiences of the child: seeing, feeling, hearing, tasting, smelling. The ordinary child is not led to analyze his simple sensory experiences sufficiently. This was far too true of me in my early education. Early learning to read, I relied too much upon books for my education, and my parents seemed to fail to see that I was getting my experiences second hand through books, and not through the use of my sense organs, first hand.

The ordinary mother in order to quiet the child hands him a new thing. She does not hand him things with design, with purpose, with feeling, with knowledge, scientific knowledge. No, she hands them to him to get rid of the screams. That is the kind of way in which our children are too largely reared. You have all seen the ordinary mother when the baby cries take it up and go to the window and say, "See the horsie?" She has not shown him the horse with the purpose of increasing his sense experiences, but rather intuitively to keep the child from crying. Too many of our first sensations were gained under this motive. Once in a while you will find a mother who will take her child out at four years of age and actually show him the trees, the flowers, or the stars. Speaking more specifically, how many mothers with design in their hearts increase the number of smells the child can appreciate? Or is it rather just a casual happening of the moment when the child learns them? Of all the things to see and of all the things to hear, how little do we teach our children!



*Transmitting Racial Heritage*

Too much of our pulpit time is spent in training us about everything else but the job of child teaching. It seems to me, too, our mothers' clubs are responsible. Comparatively too much of their time is spent in matters of an æsthetic nature, so called, and too little upon the more beautiful matter of forming human character. We may be able to appreciate some of the wonderful compositions of our great composers; but these things come to naught unless we are capable of passing on and forming the thing called human flesh. It is a very wonderful thing to work with. There is no more wonderful task given to human adults than that of passing on to children the rich heritage of the past.

Let us therefore as teachers of men first attempt to apprise mothers and fathers of the problems involved in this wonderful and beautiful task. Let us help them to see that in the early days of the child, he should receive purposefully at their hands as many of the sensory experiences as possible so as to lay an early foundation for fuller development later on.

*Motor Control*

The ordinary person looking at a baby is quite interested in his motor control. In fact, that is probably what the father sees in the child more than anything else, the ability to use his arms, feet, and trunk. Not many fathers and mothers have made a study of just what motor coordination should be made at each stage of the baby's development. The ordinary father is unappreciative of the fact that the child will reach for things ten feet away from him when he is first learning to reach.

Then we come along to the child of six or eight or ten years of age. At which age in the child's life will a game, as tag, appeal to him? Suppose we were expecting to start this game in a group of children, at what age would we expect this game to be most appreciated by them? There is fundamentally in the original nature of man a desire to be accurate. At what age can you teach the technique of running? Does the four-year-old girl care anything about the technique of running? Does she care anything about perfection in running? There is an age, running all the way from ten to fifteen years of age, during which there is a desire upon the part of the child to perfect his running movement. As another illustration, you have noticed how the child wobbles when he first begins to walk. A few months afterwards his play and other activity seems to be designed to perfect the walking movement. If fathers and mothers actually knew these stages, how much more effectively they could help the children, and how much better off we could all be!

*Mental Life of Child*

The third thing that I wish to talk about is the mental life of the child. Mental life is one side of a child that is little appreciated and understood by the average mother and father. It is to the mental life chiefly that the public school is directing its attention. It is too bad that a few mothers in cities where kindergartens are supplied will attempt to get their children into school without going through the kindergarten. The feeling is that reading and writing, etc., are about all that the school can give the child. They are unappreciative of the fact that the kindergarten is probably the most all-round educative factor that comes to the children at that particular age. But as the school is a strong factor in the development of the child's mental life, let us hasten to other phases.

*Emotional Experiences*

The emotional life of the child is the one that is most misunderstood and the least appreciated by us. The child's emotions are very uncontrolled, and how to get those emotions under control is one of the biggest problems of parenthood. Let us take the emotion of fear. I suppose the emotion of fear is one that is very predominant in the life of the child. Some mothers seem almost with design to increase the fear of the child. I believe this one emotion has received the greatest emphasis among our mothers' clubs. As a result mothers are to-day doing much better in alleviating fear. I must say that one of the best sets of books for good suggestions for alleviating fear, in fact, suggestions of a very specific nature for many other problems of parenthood, is a set entitled, *Practical Child Training*, 16 volumes, by Ray C. Beery.

These have been written especially for mothers' clubs. Of course, you know what the ordinary mother does to increase the fear of the child. It is to show it herself. A thunderstorm comes up; the mother wrings her hands and carries on generally and the child perceives the attitude. As father stays out late at night, the mother begins to assume a fearful attitude and the child quickly catches it. Children imitate emotions.

It is during that impressionable age that the emotion of love has the most intense growth. I expect it is a shame that the ordinary child is not loved more than he is. "Well, we are all the time fondling our children," some parents will say. There is a great difference between fondling our children and loving them. Does that seem queer? Love is a synthesis of all the emotions that are constructive in their nature, the unifying of all the emotions that are constructive. Love may use fear once in awhile. It is the gathering in and using in due proportion

every emotion. The emotion of fear, the desire to be master of others, the instinct of inferiority, or the feeling of superiority—all of these enter in and affect the emotion of love. The child, however, must glean his feelings of what love is largely from the concrete expression of it. It is a shame that we do not have more fathers who extend more of that concrete expression to the children. The concrete expression is too often treated as a joke before the children. It is a shame that the ordinary father forgets to woo his wife after he wins her, so the children do not get the benefit of this continued concrete expression of that which did once happen. It is from seeing the concrete expression of love between his parents that the child gets his attitude toward life. We must increase the formal expression of it upon the part of our parents. I do not know what a pastor or friendly visitor would do to bring this about in the home. I suppose they would not dare to talk about such a subject directly to some fathers and mothers.

You have heard what some mothers say to their children when they do wrong. "Father will do this or that to you when he gets home!" This does two things at once that are detrimental; it brings fear into the child's heart for the father, and at the same time it decreases his love for the father. It is a crime, but it is done occasionally even now.

#### *Moral Development*

I have given at various times before considerable discussion on the question of the moral development of the child. Consequently I will not dwell upon it long here. Suffice it to say that the general thesis of these discourses upon moral development has been that the parental authority should be sufficient in childhood to demand obedience, yet it should be of such a nature that it can be lessened as the child grows older without any loss of proper moral conduct upon the part of the child, that the authority should so be exercised that the power of self-control is gradually becoming stronger and sufficiently strong as the child grows older.

#### *Constructive Thinking*

We find, too, that the constructive side of the child is not developed consciously by the parent, as it should be. This seems to be one of the good things we get from the kindergarten for our children. The ordinary parent buys his toys for the child ready-made. This is a mistake. The parent should make them for him and with him. Better still, the child should be permitted to make his own toys. I made this mistake just recently. I did it under the excuse that I was overruled with work, that anyway, I was working for the Lord. That is

a very poor excuse. To work with our children, to guide them in making their own toys is the most intensive way that we can work for the Lord. I bought a wren house for my girl; she showed it all around the neighborhood, as proud of it as could be. But I didn't increase the constructive ability of my child in the least by buying that wren house ready-made. The kindergarten is serving that interest largely.

Once in a while I see in a home—and it is a very fine thing to have in a home—a blackboard with a roller at the top, on which there are a multitude of things that can be drawn and colored on the board. There ought to be one in every home for the use of the six-year-old. Every child ought to have a painting easel in the home, and he should be taught the use of the crayola early in life. It will surprise you how soon children get the constructive attitude and begin to make pictures. It is true that the child does not go through a complete visionary process in his mind when he starts to draw anything. What is going to be on this side of the picture? He has not yet decided. But he will put something over there. It may be a church or a road. Do you know as the child is going through that mental process he is making a very wonderful advance and a very wonderful contribution to his own future development. That concrete mental process undergone in forming a picture is of great value to the child.

#### *Toys for the Children*

The toys that should be bought first are those that are constructive in nature. Every boy ought to have a chance to use a hammer. Buy the boy a hammer and saw first so that he can learn to make things. If you look around you will see that there are many parents who buy the toy ready-made before they even think of buying the things with which toys could be made. It is true that the boy really prefers the constructive toy rather than the ready-made one. A pair of scissors and some paste make very good constructive toys for the girl or boy either. Suppose the mother buys a doll for her little girl. She then goes to work to quilt a nice little quilt, and she must have the quilt for that little doll bed as perfect as possible. But mother forgets entirely that that is not teaching the girl to make her own doll-quilt.

Some parents refuse to buy these tools for fear the children will break or destroy something with them. The boy is apt to efface the good furniture of the house with the saw and hammer. This offers a moral problem. Their argument is, of course, that if they must meet a moral problem in buying these constructive toys, then they won't buy the boy any at all. The argument is stated to show how foolish it is. Too many parents would rather not give the boy a chance to make anything than to meet cour-

ageously the moral problems of teaching him to use these tools properly. Such moral cowardice! Don't be afraid to meet these problems when they face you.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XII

##### *A Curriculum for Babyhood and Early Childhood*

1. Define curriculum. About what does it center? How will it be modified?
2. What environment is most conducive to development?
3. Why should the child's associates be carefully chosen?
4. Why are both sensory and motor experience necessary? Explain.
5. How may the emotions be controlled? What moral training may be given?
6. What are the different aspects of education in the complete development of the child?
7. What does the social side give him? Of what benefit is the economic aspect? Upon what does the moral and religious depend?
8. What constructive work may be provided?
9. How should the child's questions about the origin of life be answered?
10. What are the play interests of children at different ages?

#### NEW YEAR'S RESOLUTIONS AND HABITS

(Continued from page 55.)

enough to carry out. It may take many years of effort to reach the goal of your ideals. You will remember that Longfellow once wrote, "Heaven is not reached by a single bound," so although your ideal is high you should not try to reach it by making a single resolution unless you are reasonably certain you will be able to keep it. If a resolution asks too much of a radical change in your life or work, and you cannot keep it, discouragement is sure to follow, with a consequent lessening of your ability to keep any other resolution made. The ability to live up to good desires in the face of repeated failures decreases in the same ratio that that confidence which comes because of success increases. It is a cumulative proposition; so the making of resolutions should be gone into not only with courage, but with a full understanding of oneself, especially one's limitations.

Since habit is the basis of our attitude and actions in life, and since most New Year's resolutions have as their object the forming or breaking of some habit, it will be well if we each make only such resolutions as will improve our situations and help us to better meet the conditions of life.

## LETTERS

### Patriarch Holds Meetings in Rhodes

RHODES, IOWA, December 29.—The branch at Rhodes has had a treat in the recent past in the way of church services. On December 1 Patriarch J. F. Martin came for a week's visit. He has been spending a week in each of the branches of the Des Moines District.

December 2 was rally day, Saints coming from all parts of the district. A goodly number arrived in time for Sunday school, and by noon the little chapel was packed to the doors. Brother Martin delivered a fine discourse at 11 a. m. on "Love." The sisters of the branch served a warm dinner at noon in the basement of the church. About two hundred were served.

The regular monthly prayer and sacrament service was held at 2 p. m. Words of commendation, admonition, and encouragement through Brothers Martin and Holloway were given.

Most of the visitors returned to their homes after the afternoon services. In the evening Brother Martin gave another fine sermon on "The fullness of the atonement of Christ," after which about twenty-five Saints and friends, by invitation of Brother and Sister E. G. Beye, gathered at their home and listened to a radio program by the Omaha Saints. This was indeed a rare treat.

Despite the busy times, a goodly number of the town people attended the services throughout the week, some expressing themselves as being well pleased with the able manner in which Brother Martin handled his subjects.

As a mark of appreciation for Brother Martin's services, a little farewell party was arranged at the home of Brother and Sister Beye, following the services on the last evening. On behalf of the branch, Brother C. M. Richeson presented Brother Martin with a small purse as a Christmas gift for himself and family, to which he very feelingly responded in words of appreciation of the kindness shown him by the Saints since he had been among them. A verse of "God be with you till we meet again" was then sung, after which Brother Martin invoked the blessing of God upon the little band of Saints. Thus ended a week of service long to be remembered.

We would have loved to keep Brother Martin longer, but his time was limited. MATTIE HUGHES.

### Wishes Happiness to All the Church

BERKELEY, CALIFORNIA, December 24.—At the opening of the new year, we wish happiness and prosperity to all the men of the church who have proven the reality of their love and the value of their manhood by the sacrifice of the fascinations of the workaday or business life for what might be the monotonous humdrum of church service; not because their part in the whirl of constructive endeavor in the world would be less important or of less service to their fellows or the church but because there is exhibited in the answer to the call of God and of men to them a vision which bespeaks to us all that their ministry can and will be made just as fascinating to them by calling forth and putting into play all of the powers of initiative and response that the other life might call forth.

To them and to their not less noble companions and loved ones do we wish a fullness of joy this coming year and may they that toiled in the affairs of the men of business and of work labor together with these and God for the accomplishment of the work intrusted to all. CECIL HAWLEY.

## Ontario Ends Lively Season

LONDON, ONTARIO, December 31.—The last few weeks have been very busy for us as a branch. In fact, commencing from the General Conference, we have had the district young people's rally, our seventh anniversary services, including a supper and entertainment, the annual bazaar, and the Christmas playets.

The young people's rally was under the guidance and supervision of District President Frank Gray, Bishop J. L. Burger, and Missionary H. A. Koehler, who responded with such subjects as "The youth as an asset," "How can the young aid financially?" and "How best can we give service?" The sports were a feature enlivened with contests. The Saint Thomas girls played the London basket ball team, and while they were defeated they put some fine plays. The London baseball team defeated the district. The London team of volley ball tossers were the losers in a hard-fought battle with the Stratford boys. A true sportsmanlike spirit was manifested by all of the contestants, and each team is looking forward to some stirring hockey games this winter.

The anniversary services were attended by a number of outsiders and the Saints from the surrounding places. Elder H. A. Koehler, Elder William Grice, Bishop J. L. Burger, and Sister Burger, were the speakers, with Elder Koehler aiding in the concert given on the concluding night. The whole affair was enlivened by the presence of Brother Albert Hoxie and his violin and with Sister Needham's vocal selections.

The bazaar held by the Department of Women proved a great success.

The annual Sunday school entertainment, which included several playets, was one of the attractive events of the Christmas season and was enjoyed by all.

This ends the activities under Branch President James Winegarden, whose term expires at the beginning of the new year. Brother Hardey takes the reins. We are indebted to Brother Winegarden for his faithful service to the branch, a great deal of it under most unfavorable circumstances. We feel that he has done all with a willing mind and unselfish spirit.

We start the New Year with a series of meetings to be conducted by Elder H. A. Koehler. Special advertising of topics is being placed before the public. We hope for great success in this part of the vineyard. F. J. TIMBRELL.

## Reunion Site Purchased in Australia

NABIAC, NEW SOUTH WALES, November 6.—It occurs to me to write you and let you know how we are getting along. Mrs. Davis and I are both quite well and are going along as best we can in the church work. We just came home the other day from an extended trip north. While away we visited a large number of scattered members. We have traveled more than five hundred miles by horse and sulky during the last two months. It is extremely hot here in the summertime, so we make our long trips by night. I will have more than a hundred miles to do within the next week, and then we will go into camp until after Christmas.

### *Purchase Reunion Grounds*

As you know, we have purchased eighty acres of land on the sea coast for a permanent reunion ground. Our application was approved by the Land Board a few days ago, and we have possession now. We have a beautiful site. It is located between the sea and a beautiful salt water lake, the two bodies of water being separated by a narrow isthmus not more than two hundred and fifty yards wide part of the way. We have more than a mile of frontage on a lovely sandy sea beach

which is ideal for surfing and fishing, and a lake frontage of the same length. The water along our lake shore is shallow with a clean sandy bottom and is free from stones or anything that would be in the way.

Our land is covered thickly with a variety of small green timber which will afford us an abundance of natural shade for our camp. We will have to clear away the undergrowth of course.

We have arranged to hold our first reunion there commencing December 22 and continuing until January 1. Mrs. Davis and I, with a number of others, will go into camp there next week and commence the work of preparation. We will have some buildings to erect, together with the clearing that will have to be done. We will remain there until reunion time. I will be able to fill Sunday appointments during the period. We expect a good crowd at our reunion and are confident that we will have a happy and profitable time. This will be the first real reunion in Australia.

We have had no General Conference news yet, and it will be a couple of weeks longer that we will have to wait. We hope it will be good news when it comes. J. W. DAVIS.

## Apostles Hold Meetings in Northern California

### *From a Letter to the First Presidency*

BERKELEY, CALIFORNIA, December 27.—I thought that I would write you just a few lines to let you know how we are getting along out here. I stopped in Portland two weeks ago last Sunday night, on my way out. The Saints greeted me very pleasantly and I preached for them at the night service. I continued my way on Monday evening and arrived in Berkeley the following Wednesday.

Brother Budd and I have held forth in the following places: Windsor, Santa Rosa, San Jose, San Francisco, and Oakland. Next Sunday night we will begin a short series of meetings at the last two mentioned places. These meetings will be held simultaneously. We will alternate between these two places.

We will stay in this part of the country until after the conference at Sacramento, February 1, 2, and 3. After that we will be going to the conference at Los Angeles. After the conference we will pass through the district visiting the branches and looking over the field. D. T. WILLIAMS.

## Gives Religious Instruction to Members

NEW CANAAN, CONNECTICUT, December 20.—The closing days of 1923 are upon us, and with them there comes a let-up in religious activities. Minds are occupied with holiday preparations, gift making, Christmas shopping, etc., which makes it difficult to conduct services. However there are requests for services at the opening of the new year.

My time for a few days will be occupied in preaching occasionally, visiting members, and locating members that have neither been seen nor heard from for some time. I am not giving many blessings, as I see there is great need of religious instruction among our people, feeling that the blessing will follow as a result.

During my stay of two Sundays with the Brooklyn, New York, Saints, I surely expected to see President F. M. Smith, as it was stated he was expected to visit there. But the pleasure was not enjoyed. However, his radio sermon was read with interest. The matter treated is surely timely. This brings to mind a statement that we need a new social order which should read much like the statement of the Apostle John when he was speaking of a new commandment which

was not new. Perhaps if we could have a revival of the old social order that worked so successfully with Enoch and his band, we too might make progress like unto them.

The social conditions referred to in the radio sermon surely produce misfits in various forms—moral, physical, and spiritual. If it were possible to keep them out of our ranks or eliminate what has already crept in, some hearts would be made glad indeed, and as we go from place to place, our work seems to broaden until it seems a stupendous task that will require time, practice, and tact, completely supplemented by the Spirit of God as well as inspiring the minds of his servants to attempt to engage in so wonderful a work as to convert saints as well as sinners.

I trust that God will sustain his faithful workers in their efforts to promote his cause so that Zion will soon become a reality, a city walled by the power of God for the defense of those who are worthy. May God grant to you all the blessings of his Holy Spirit.

A. E. STONE.

### Bishop Kelley Expresses Appreciation for Christmas Message

From a Letter to President F. M. Smith

INDEPENDENCE, MISSOURI, December 25.—*Dear Brother:* It is with much pleasure that the special holiday greeting of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric was duly received by the undersigned for Christmas morning, and I heartily return to you a similar greeting, which is also gladly devoted to the excellent workers and associates in the true and holy church of Christ whom you so well and encouragingly also set forth.

For sixty-two years I have been fully and truly convinced of the holy message of salvation, brought to the world for the redemption of all its children, by the greatest teacher, Christ, and all should heartily and hastily extend a devoted heart and hand to instructing the world's children to receive the word of life, and come to Christ, their blessed Redeemer.

It is pleasing to me to be able to extend the true and lawful Christmas greeting to you and all of your working associates. May each and all of you have a pleasant holiday, and a successful and triumphal year of grace and holiness in your labors.

EDMUND L. KELLEY.

## "Abraham Lincoln"

An excellent play for observance of the birthday of the great emancipator. Suitable for Lincoln's birthday or other patriotic events. For young people or adults. Written by Margaret Davis, and has been produced successfully under her direction.

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### German Missionary Again Thanks Saints for Help Given

HALLE ON SALLE, GERMANY, November 26.—*Editors:* Thanking you very much for publishing my lines of August last in your columns, in which I expressed heartfelt thanks in the name of the Saints of Germany for love tokens received in their favor, I to-day should like to repeat those thanks for several parcels meanwhile received containing food of several kinds, underwear, etc., that the kind sisters of the Department of Women of Detroit sent for our needy ones at Berlin, Tilsit, and other places. Kind thanks be said at the same time to the sisters of German descent of Southern California who gave some financial help for our needy ones, and several other helps held out in prospect.

We do not wish to forget Brother Purfurst of Hilo, Hawaii, the German brethren of Stewartville, and last, not least, Brother Zimmermann, jr., of Philadelphia, to the munificence of which brethren we owe very much, partly for needy ones, partly for general mission purposes, such as working capital for printing our mission leaflet *Seher* and fitting out the new meeting hall of Ræschen with heating arrangements, etc. We wish also to thank Brother Muceus, of Norway, and his relations for the aid they extended to the needy German Saints.

In view of the steady sinking of the German mark, it would long since have been impossible to get our "*Seher*" any longer printed, because whenever I receive the subscriptions from the part of the branches, the sums don't in the least show a compensation for what I paid the printer one or two months back. Often one cannot even pay the raised postages for the next month, so rapidly is the value of our money sinking. So it is a vital question for our mission paper to have some working capital on hand.

Besides the played-out paper mark we now have "*weestbestandiges*" (perpetual value) money. We name them "*dollar-Schatzanweisungen*," "*gold-Anleihe*," but only in exchange for dollar bills you can have them at the bankers in pieces of 20 down to one tenth of one dollar, and he that expends them in shops is a highly respected person in public.

Yet one cannot say that the American dollar has still the same "*Kaufkraft*" (marketable value) of the past. It has only about half of its former value, and with certain articles, such as meat, even one eighth of the former value. Pork especially is extremely expensive to buy. Before the war one could buy one pound of it at 80 pfennings (20 cents), whereas now one has to pay 7 goldmarks (one dollar and sixty-cents). However, prices fluctuate each day.

Old people and our youth are very badly off. As regards youth, the general type in the streets now is: a young body with an old head and features which show the ineffable deprivations most of them go through.

Trusting to see our hopes fulfilled, I am with kindest respects to all of our friends over there,

ALEXANDER KIPPE.

### Radio Enjoyed at Thirty-Two Below Zero

ANDES, MONTANA, December 31.—We are experiencing here our first real winter weather. With the thermometer standing at 32 below zero and a strong wind blowing we are not anxious to venture out more than is needed. However, since a radio has been installed in our home, space has been eliminated and we can listen to many sermons, lectures, etc., and the daily paper is not missed. We have not yet been able to get the services put on by our church, but hope to before long.

The Sunday school here gave a nice program for Christmas



and the little chapel was filled, over half the number being outsiders.

As we have not had a good crop since 1916 many of the Saints have moved away, but those who remain are trying to do what they can, and are hoping that our sojourn here will bear fruit for the gospel even though no financial gain be experienced. However, all are longing for the time to come when they can come to Zion.

The happiest two weeks of my life in the gospel work were spent in and near Independence last summer. Our prayers are for those who are trying to lead the church onward, and though it may seem to them difficult, if they will press onward, Zion will soon be redeemed.

S. M. ANDES.

## Report Made of Work Among Scattered Members

*From a Letter to the First Presidency*

INDEPENDENCE, MISSOURI, January 4.—We are hereby reporting something of the work done among the scattered members outside of branches and districts. We have on our list this year 763, an increase of 144 members. Letters returned ninety-seven. This number has been placed on the unknown list, which is a few more than we had last year. One hundred fifty have answered our letters. We wrote to 212 once. These were mostly new members recently placed on the list, at least during the year. We wrote to eight hundred sixty-four members twice. We have written to very few three times this year owing to the fact that we have been writing to those who have not answered last year as we had hoped to hear from them. This accounts to some extent for the lesser number that have answered this year and also for the increased number of returned letters. A number have been transferred to branches, which would nearly offset the unknown number of ninety-seven, for when they are transferred to branches, they are taken from my list.

### *Breadth of Work*

The total number of letters written was 1,076. Seventy-five were for correction of names or addresses and other matters of inquiry upon their part. To one or two we have sent oil which had been consecrated at their request. A number have sent in tithing and Christmas offerings. I have not kept an accurate account of this but it has been turned over to the Bishop. As near as I can get the items, about seventy-five have been visited by missionaries or local officers during the year at my request. I have met a number of them who have not answered the letters, who have expressed to me their appreciation at getting a letter and the interest taken in them although they had not answered as I had asked them to do. I find a number of these people are not in the habit of writing letters and as a result we do not get answers from them but they get the letters and it seems to have an encouraging effect and makes them realize that the church has an interest in them. We have sent out from this office twenty-six bundles of HERALDS and *Autumn Leaves* to those who expressed a desire for them, but were too poor to subscribe for them.

### *Branch Organization Recommended*

I make this report so that you can see some of the work that we have been doing. I have also tabulated groups of names in the vicinity of each other, sufficient for branch organization, which I have reported to the Quorum of Twelve. I have also reported to them a number of invitations for a missionary to come and preach where they would entertain them while doing so. So I have sought to make the work of this scattered list as beneficial as possible, thinking you would

be interested in knowing what had been done and that we are using our opportunities as best we can, I am making this annual report. We have had many words of very keen appreciation of the interest taken by the church in those who are away from the church privileges. Some of them, it would do you good to read.

FREDERICK A. SMITH.

## Los Angeles Choir Adopts Vestments

LOS ANGELES, CALIFORNIA.—At their last rehearsal on Thursday night, December 20, before rendering the cantata "Adoration," the choir members, already filled with the Christmas spirit, and with complete accord, decided it would place them all on a more common level to have vestments of white for each member. There being but two days left, it seemed out of the question to have them for Sunday. But the apparently impossible was made possible by the tireless energy, service, and sacrifice of Sister Grace McNichols.

There was not much time for the news to spread, so the congregation was entirely unprepared for the change. As the choir ascended the platform in their robes of white, it seemed as if the heavens had opened and angels twenty-four strong stood before us.

The rendition was very exceptional. The soloists were: Stella Kelley, soprano, and chorister; Grace McNichols, alto; Dana Crum, tenor. At each recital it was as if God leaned nearer and touched their souls with music divine.

Apostle J. W. Rushton, in a short address, gave his approval of the vestments and spoke of the poise and dignity added to the choir.

### *Repeat Cantata*

Sister Marguerite Wickes invited the members of the choir to repeat "Adoration" for the Santa Ana Saints on Sunday night. Nineteen of them, and eight who were not members, made the trip, starting early and stopping over at the home of Sisters Wickes and Lewis, who, aided by Sister Clapp, had prepared a most tempting buffet supper. Here two most enjoyable hours were spent. The gracious hospitality of the hostesses and the mistletoe hanging above would cause the love to spring from a quiescent heart.

At the church we were greeted by a goodly number, among them our old friend Nat Carmichael, of Independence, who was in charge of the meeting. Brother Cox, of Long Beach, made a short talk.

The closing prayer was by Brother Anderson, the pastor, and was most fitting and touching. All felt that the Spirit of God hovered near and were more than repaid for the thirty-five mile trip.

FRANK A. GREGG.

## Requests Prayers for Wife

It has been some time since my voice was heard "in the wilderness" or elsewhere crying repentance to the people, yet by the grace of God, I am yet alive and in the faith. I ceased to labor as a missionary in 1905. In 1912 was married and wife and I lived happily together for a few short years, when she became an invalid. She has been at the Independence Sanitarium now more than twelve months. That seems a long time—watching, waiting, hoping, saying, "Thy will, O God, be done, not mine." While at the bedside of my companion this morning she said she wanted the HERALD readers to pray for her. I believe that the coming year, 1924, will be a banner year for the Reorganized Church of Jesus Christ. Let us one and all work, watch, and pray to that end.

C. J. SPURLOCK.

## Another Young Member Testifies to Truthfulness of Gospel

CALHOUN, LOUISIANA, December 31.—To the dear Saints and all those who read the HERALD: While sitting here at my fireside to-night after finishing my school studies, I decided I wanted to hear the people ring out the old year and ring in the new one, and thought while waiting it would be a good time for me to express in my weak way some things that it is my desire to do which might be of benefit to others.

We as God's people down here in Eros, Louisiana, Branch, still have a great determination to come up higher than we ever have, and do hope that we may be able to do so. Brother E. A. Erwin was with us quite a while and went from here to his home to spend the holidays with his loved ones and friends. He left us many words of consolation which are still burning in my heart like a flaming fire. The words he left with us and the spirit he had with him I know will never be forgotten by me. We had lots of good spiritual prayer meetings, and I pray that God will grant that he may come back and be with us again.

### Church Papers Read

One young sister, Gladys Teeter, of Independence, Missouri, wrote in one of the late HERALDS, wondering if many of the young read the church papers. Not a HERALD comes to our home but what I read some of it, and I read it all when I have time. I receive more spiritual food than anyone can imagine. I want to say this much, that the letter this young sister wrote wrought a great influence upon me. It caused me to exert greater efforts to try to come up higher in the gospel and be an instrument in God's hands for doing much good some day. I hope she will write often.

Dear Saints, I love this work. It brings me more comfort than anything else. It is my desire to come up higher. We are either going upward or downward. I want to go upward. Although I am weak in spirit and have many things to overcome, we know what is promised to all those who overcome. On the first day of 1923 I asked God that he would give me rich blessings throughout the year, and I can say that he was not slack in his blessings. He heard my prayer. He is merciful.

### New Resolutions

Now, Saints as I have seen and heard many requests that we all set forth with new determination the coming year, I will say it again, Let us all wake up and see what the real necessity of living a pure and good life means. Let us cling to that rod of iron which Lehi and Nephi saw leading to the tree of life, and thus not fall away and drift off into darkness. And let us pray for the missionaries that they may go forth from their homes with more of the spirit.

I want to hear from the young people, as well as the old, through the HERALD. We do not take any other paper, through hope we will soon take the others. I wish the prayers of the Saints all the time. My motto is: "I will do the very best I can and come up higher." What is yours?

HEAMON HAWKINS.

## Former Missionary Is Preacher for Nonmember Congregation

ORAVODA, NEVADA, December 29.—I came here from California and have filed on 320 acres of good land. In other words, I have taken a homestead. I was shown by vision that there was a work in this State for me to do. When I was here in 1910 in the missionary work I also saw the need of work to be done; so I am here with my family.

There is a Sunday school here organized by a young man of the Brethren Church, but I do the preaching. I have a good crowd of nonmembers each Sunday to speak to. They all seem to like the preaching so far. I hope to baptize some here soon.

We hope soon to see Zion arise and put on her beautiful garments. We ask the Saints to pray for our success.

J. F. WILES.

## Church Paper Gladdens Heart of Brother

MORELAND, SASKATCHEWAN, CANADA, January 7.—I received a sample copy of the HERALD and have read it several times and with much joy. It surely filled my heart with gladness to read the sermons and all the letters of those that wrote about hearing sermons at such great distances with the radio.

It made me feel that I must have the HERALD as I have drifted into a country where there are no Saints. I am forty-five miles from the nearest branch, so it is a year since I heard a sermon.

May God bless the gospel message.

J. A. LOUCKS.

## Christmas Carols Sung in Maine

JONESPORT, MAINE, January 3.—Standing upon the threshold of the new year, with its possibilities and opportunities, it is quite natural that we look back over the past, to compare our achievements of the past with our ideals and aspirations for the future. It is a little less than a year since I entered the general ministry. My experiences have been varied, and new, and for the most part very pleasurable. I am not entirely satisfied with myself as a representative of Jesus Christ, but what mortal man can be!

Nearly everyone who comes to Maine feels the spell of the beauties of nature, and we can well indorse the thought suggested by Brother Elbert Smith after his visit to the Maine reunion last summer, that God was especially pleased with the completed product as he viewed his handiwork on the coast of Maine. But to the child of the Northland (I am one by adoption) the perfection of nature's beauties is seen in the winter.

An entire vocabulary of superlatives could not describe a more ideal night than Christmas Eve in Jonesport. Those who participated in our little celebration feel that it was quite in keeping with the spirit of Christmas, and those whom we visited were very generous in their expressions of appreciation.

The custom of carol singing has never been carried out in this town—at least, not in recent years. When we proposed to try it out, our suggestion met with a hearty response. Some of the older ones didn't take very kindly to the idea of starting out at midnight, but the younger people were "game."

About twenty of us young people assembled at our home at ten o'clock, and spent the evening in practicing, and in a social way. Sister Chelline had prepared refreshments includ-

Brother Thomas W. Price, of Robinson, Pennsylvania, writes that he is sixty miles from the nearest branch, but looks forward to the days when the field will be opened up in his part of the country. He also expressed himself as pleased that his wife desires to become a member of the church. Brother Price was married last year.

a birthday cake in honor of the writer's birthday (December 24). Promptly at midnight we offered prayer, and then stepped out into the cold night and started our carol singing, continuing until about two o'clock. Arriving at the home of Elder David Joy, we all entered the house to rest and to enjoy a luncheon prepared by Sister Joy and "Aunt Eliza" Walker. After about a half hour there, Brother Joy pronounced a benediction, and we all went home feeling the joy of service in that we were permitted to sound the echo again that was sung from the hills of Bethlehem.

May the spirit of Christmas remain with all the people of God in all the world until He shall come again, the next time in power and glory, is the sincere wish of your fellow servant.

H. A. CHELLINE.

## Western Friendliness Appeals to New Pastor

INDEPENDENCE, MISSOURI, January 14.—Ralph W. Farrell, of this city, has recently taken up his residence in Warrensburg, Missouri, as pastor of the church there. Brother Farrell has been in the ministry for a quarter of a century, his field including some of the large cities of the East. He declares, however, that the friendliness of the little western town, to which he now goes as pastor, appeals.

In a letter to the *Star Journal*, Warrensburg, he says:

"I deem it a privilege to take up my ministerial labors in Warrensburg, for the city is small and friendly, and a relief from the wilderness of the large cities.

"The cause I love is the cause of Christ. I have no quarrel with the man who differs from me in belief, and I am anxious to unite with every power that works for the uplift of humanity.

"It is my belief that God has saints in every denomination, and according to the good they do, their reward will be in the world to come. Let us all be brothers—brothers of the world.

"I am not affiliated with the K. K. K. I do not know whether its efforts are for good or bad in any community. I have nothing to say for or against it.

"I am a Free Mason, but have no quarrel with those who do not favor secret societies.

"I believe there is good in every man, and I am every man's friend. As a minister in this city I hold myself ready to visit the sick, help the helpless, and in every way possible assist men to find Christ.

"I am sure that it is necessary only to state that the Latter Day Saint Church in this city is not connected with the Utah Mormons; however, we do not persecute them and believe they have as much right to exist as any denomination, provided they uphold the Constitution of the United States.

"As for politics, let me be a liberal, voting for the best man.

"In my pulpit, I preach the belief of my church, as I understand it, not forgetting that one of its cardinal principles is the lifting up of Jesus Christ as the only Savior of the world.

RALPH W. FARRELL."

## Northeastern Illinois Conference Held

*From a letter to the First Presidency*

December 21.—December 7 to 9 I was in attendance at the Northeastern Illinois conference at the First Chicago church.

A very good spirit prevailed throughout the conference, especially in the communion service Sunday afternoon. I found the same spirit here which has been present at the various places I have visited since the conference.

J. F. GARVER.

## CHURCH NEWS

### Poverty Relieved Among Nonmembers

SHERRILL, NEW YORK, December 26.—The Christmas sale of food and fancy articles scheduled for December 8 was a success, although there were three large sales by other churches in the little city. Part of the funds was turned over to the branch for the maintenance fund, especially for helping to meet Sherrill's part of the district budget. Part of it was used to help deserving families, not of the church, in whom the Saints are interested, and some shut-ins, to brighten their Christmas.

District President Arthur Allen was here a week the first part of December and gave some very good sermons.

The pastor and his wife were presented with a new pulpit for the church by a friend, Mr. Fred Comfort, whose wife and sons are members. It is a most acceptable gift, for it was much needed.

The church presented a very pretty appearance for the Christmas entertainment, a children's pageant, "Bethlehem," being given Sunday afternoon at 5 o'clock. Seven children not of our faith assisted in this pageant, and in the audience there were a third more nonmembers than members to see the play. The gain is slow, but all are thankful for any gain at all. The American Legion and Boy Scout movement recognize the church and our pastor, but the churches do not. The Thanksgiving union services did not include this branch.

### Double Parts Taken by Actors in Play

SPEARFISH, SOUTH DAKOTA, December 28.—Aside from the regular routine of services the Christmas playlet, "Wondrous night" was given Sunday night, December 23. This is a beautiful little play and was splendidly rendered, although there were only six young people available for the cast, necessitating all taking two, and some three, parts. With the splendid arrangement of the lighting system a beautiful effect was obtained in each scene.

As a prelude to the play the primary department gave a few recitations and songs and a mixed quartet rendered excellent music for the whole program. Also a brass quartet from members of the city band gave two numbers. The audience was very appreciative, some being enthusiastic enough to declare that it was the best program ever given in Spearfish.

On Sunday afternoon, the quartet consisting of Brothers A. O. Plumb, G. W. Newton, and Sisters Mabbott and Newton, were called upon to sing at the cemetery for the funeral of the three-year-old daughter of one of the Methodist neighbors, Mr. and Mrs. Whitlock.

The same quartet started out about four o'clock Christmas morning singing carols to the "shut-ins" of the city. From appreciation that was shown, it was undoubtedly well worth the effort.

### Revival Meetings Held in Oakland

OAKLAND, CALIFORNIA, December 27.—The Saints here are working hard for a series of revival meetings to be presided over by Apostles R. S. Budd and D. T. Williams, which are being greatly anticipated by all.

A diversion in Christmas entertainments was given last Sunday evening by the Sunday school. After a violin solo by eight-year-old Eddie Peterson, a cantata, "The crowning of Christmas," was given by a junior cast with the exception

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of Santa. The results were so good that the Sunday school is now anticipating a junior choir. The junior problem has partially been solved here by having the children meet in the "social hall" of the church during preaching services, which gatherings are presided over by various members of the priesthood assisted by members of the Department of Women.

A turkey dinner, followed by a bazaar, was held just before Christmas by the Department of Women. About \$200 was cleared at that time. This bazaar is an annual event.

Brother John Carmichael is the newly elected branch president. Sister Inslie, formerly Miss Earlita Smith, daughter of "Aunt Vida" Smith, was elected superintendent of the Sunday school.

### San Antonio Broadcasts Program

SAN ANTONIO, TEXAS, January 2.—The San Antonio Sunday school furnished a program for the W C A R radio station Monday evening, December 31, followed by a sermon by Brother W. H. Mannerling, in which he urged better living during the new year.

The Christmas exercises were marred by an accident, when little Marshall Richardson was knocked down by an automobile in front of the church. He was taken to a local hospital where several stitches were taken in his hip. No bones were broken.

On Sunday evening, December 30, the Saints were favored with a sermon from a visiting elder of Dallas, Texas, Brother Johnson, who used a large chart to explain the conditions of the religious world just prior to the restoration of the gospel. His effort was appreciated by all who heard him.

At 10 a. m. Sunday morning funeral services were held for Sister Effie Matthews, whose body had been shipped from Denver, Colorado. Services were in charge of Brother D. S. Palmer, assisted by Brother T. J. Jett, jr.

### Three Baptized at Westerly

WESTERLY, RHODE ISLAND, January 2.—The Westerly Branch is still active in spreading the glad tidings, and results are being seen. Recently Brother Herbert B. Johnson led three young people into the waters of regeneration. As there is no church building here and therefore no font, baptisms take place in the river.

The children of the Sunday school gave a Christmas entertainment the evening of December 22 which consisted of singing and recitations on the birth of Christ; after this they were pleasantly surprised by a visit from Santa Claus with a pack of gifts on his back for them. His visit was enjoyed by both young and old, although he limited his gifts to the young. Santa also picked the gifts from the Christmas tree, which was a source of wonderment to the young.

As winter is setting in, the Saints expect to take up some of the educational work of the church, that they may be prepared to reach more of the flock who have not yet heard the voice of the Master.

### Meetings Held at Wyeville

WYEVILLE, WISCONSIN, December 27.—Interest was renewed and the attendance good, during the meetings held by Elder Lester Wildermuth and Elder Ervin Lenox the middle part of December. The Saints were sorry to have Brother Wildermuth called home by the death of his mother. However Elder Lenox continued speaking for several evenings and was present at the branch business meeting December

20, at which a good Spirit prevailed. Branch officers elected were: Floyd Griswold, branch president; Charlotte Pratt, secretary; C. O. Root, treasurer; Leone Root, organist; Charlotte Pratt, chorister; Nora Root, superintendent of Recreation and Expression; C. M. Root, Sunday school superintendent; Lulu Griswold, leader of Department of Women.

The ladies' aid and Department of Women held their annual chicken pie supper and sale in the church basement December 7. Almost \$100 was taken in, although the evening was rainy.

A mistake was made in the last letter from this branch, stating that Brother Floyd Griswold was an elder, whereas Brother Griswold holds the office of priest, there being no elder in this branch.

### Fresno Remodels Church Building

FRESNO, CALIFORNIA, December 18.—Following the remodeling of the chapel here, the Saints are enjoying what is said to be, by the *Fresno Republican*, "one of the most attractive little churches in Fresno."

An addition of thirty-eight feet has been built onto the church. There is now a dining room, kitchen, and dressing rooms besides the auditorium. A special feature of the remodeling is the interior decorating of the auditorium. The ceiling is divided into three panels of equal size with a light in the center of each. The lights are two-hundred-watt lights encased in fourteen-inch filed glass globes, twelve inches from the ceiling, thus giving a splendid lighting effect. The side wall is divided into twenty-three panels, bordered with a small stencil. The color scheme is gray enameled woodwork, including the pulpit and seats, blended into a very pale cream ceiling and heavy cream in the paneled side wall.

Work on the building was personally directed by Pastor Samuel Wood. Much of the work was donated by friends of the pastor and of the branch.

### Madison Saints Attend District Conference

MADISON, WISCONSIN, January 4.—Twenty-five of the Madison Saints went by automobile to Beloit, about fifty-five miles, to attend the district conference, December 1 and 2. All felt repaid for time and effort spent. The sermons by J. F. Garver, W. A. McDowell, and Ward L. Christy were very instructive and enjoyed by all. Brothers Garver and McDowell came to Madison December 5 and each preached a sermon before leaving for Chicago to attend conference there December 7 to 9.

While here, Brother McDowell united in marriage Sister Neva Brigham and Mr. E. G. Kuenzi. They have the best wishes of all.

On December 28 the regular branch business meeting was held and the following officers were elected: H. W. Woodstock, president; Leonard Houghton, jr., secretary; Russell Wirth, treasurer; Carl Wirth, custodian; Cleo Carpenter, member of library board; Mary Woodstock, organist; Carl Wirth, chorister. One of the encouraging things at the business meeting was the willingness of those nominated to accept office.

Any Saints passing through Madison will be welcome at the church located at 2119 North Jackson Street, or at the Saints' homes. Brother Woodstock's address is 1907 East Washington Avenue.

In response to the call for help for the Sanitarium several bushels of vegetables, eighteen quarts of canned fruit, some towels, wash cloths, and a quilt, besides some cash, were donated by members of the branch. The quilt was made and

given by Sister Rogers who is past seventy-eight years of age. This is the fourth quilt she has made and given to the church. She makes them out of all new material and has them for sale.

In the past year the response of all the Aaronic priesthood has been very fine, none having been called upon for any service that has not been cheerfully given. There is a desire on the part of all the priesthood as well as the membership to attain higher ground this year.

There has been a general awakening of the membership to the responsibilities and privileges of a child of God, and the Saints have been blessed in many ways, for which all are thankful.

### New London Saints Enjoy Interesting Program

GROTON, CONNECTICUT, January 8.—New London Branch enjoyed an interesting program under the direction of Sister Eleanor Whipple, on Tuesday evening, December 25, at the home of Chorister John E. Blastow. Young and old took part in the program which consisted of reading, recitations, dialogues, and vocal selections. The big attraction, however, was the Christmas tree loaded with gifts, fruit, and candy for the children, and a visit from Santa Claus.

### Proceeds from Sale Applied to Church Fund

BROCKTON, MASSACHUSETTS, December 27.—The theme at this time is invariably the Christmas just past, and all the activities relative to it. The first thing on the Christmas program here was the annual sale by the ladies' sewing circle, held in one of the local stores. Many beautiful pieces of handwork and also food were donated by members. Practically everything was sold out before closing time and a sum of about one hundred and nineteen dollars clear profit was realized, which went toward clearing the church debt.

Some of the Brackton choir members attended the cantata rendered by the joint choirs of Boston, Providence, and Attleboro, given at Boston. The trip out was made by auto and a good time enjoyed.

#### *Sing Christmas Carols*

On Christmas eve, which was a wonderfully clear night, several gathered for carol singing. There were four auto loads all going together. Among those visited and to whom carols were sung were Sister Laura Nute, Brother Elisha Beech, Brother and Sister Booth, Brother James Howard, Sister Clara Wright, Sister Mary Chase, and Brother J. C. Hoxie, all of whom have been ill, with the exception of Brother and Sister Booth and Sister Chase. However at the home of Brother and Sister Booth, the daughter was found lying in bed, having been struck and run over by an auto, so it seemed the carols were opportune. The true spirit of service and the reward it brings certainly came to those who went out and they were amply rewarded when each and every one thanked them with eyes brimmed with tears.

#### *Program*

At 6.30 p. m. the Christmas program was begun. The church was beautifully decorated and showed hard labor and genius on the part of the committee. The program took the form of a playlet depicting the ideal Christmas in the time of Christ, and the Christmas of to-day. The name of this was the "Christmas quest."

The committee in charge were Mrs. Margaret Roberts, chairman, who is also superintendent of the primary department, Mrs. Sylvia Megathlin and Mrs. May Cowgill. There were 35 who participated, 22 adults and 13 children. A great

many strangers were among those in the congregation. After the playlet the tree was stripped of its numerous gifts which were distributed by the young men of the school.

#### *Women's Work Outlined*

The Woman's Good Cheer Club, under the direction of Sylvia Magathlin, which meets every Thursday evening, have as their aim for the year 1924, a new piano and new carpeting and runners for the beautification of the church.

The business session of the church will be held December 31. The following Monday evening the business meeting of the Sunday school and the Department of Recreation and Expression will be held.

### Cottage Prayer Meetings Started at Fanshawe

FANSHAWE, OKLAHOMA, January 8.—Elder J. N. Perkins has started cottage prayer meetings here and they have proven very beneficial to all who attend. The young people now want a prayer meeting for themselves, so plans are being made to grant their request.

The officers of the branch for the coming year are as follows: J. N. Perkins, presiding elder; W. O. Brannon, presiding priest; C. G. Smallwood, chorister; Ida Smallwood, organist; Cecil Goss, secretary. Brother Smallwood expects to lend his efforts the coming year to organizing the young people.

Brother and Sister Smallwood are to be congratulated on the fine Christmas tree and program that was put on at the church Christmas eve. Everything was in perfect order.

Though the Saints at Fanshawe are few, they are trying to do their part to keep the work going. There is a spirit among the Saints to try to do more this year than was ever done before. Though the branch came far behind in the paying of tithing and Christmas offering, a strenuous effort is being made by the branch solicitor, Brother Smallwood, to arouse the people to a sense of their duty. Even the young boys and girls are now talking about saving their money to pay tithing.

It is to be hoped that all the Saints will put their shoulder to the wheel the coming year and, by paying their tithing, help to put more missionaries in the field and help care for their families. A great deal of good can also be done by attending services and encouraging the young people to attend and take part.

### Graceland Students Return to Work

LAMONI, IOWA, January 12.—Graceland began her work for 1924 early on the morning of January 7. From the radiant smiles and cheery greetings of student and faculty one would conclude that it was a real joy to be back and be busy.

#### *The First Chapel Hour*

The first chapel hour of the year fell, as they all fall this year, on Thursday morning.

The time was occupied by President Briggs in his happier mood. Presenting first three Victor numbers from his favorite artists, he followed with a short but excellent talk outlining the work of coming months. He set before student and faculty his unflinching high standard and made a strong appeal for the sanctity of that standard and pleaded that faith be kept with pledge and prayer of those at home. It was a good foundation and well laid on which the school may build the half year before them.



*Athletics Handicapped*

Students are greatly handicapped without a gymnasium. The open, pleasant autumn gave opportunity for outdoor athletics, but a registration of temperature below zero drives even the stalwarts inside. The halls are being utilized and a general effort made to "keep on smiling" and be patient.

Organization for the next half year's work in athletics is going forward.

The football record for 1923 was excellent, scores standing high and morale most excellent. Two men, Charles Curtis and Frank Ebeling, won mention in the honor roll for the State. This selection appeared in the *Des Moines Register* and the list was made from all colleges of the State. Much credit is due for success and morale to the work of the coach, W. A. Gilbert.

*Forensics*

Forensics swing along without any gymnasium. On Saturday evening all societies met in the chapel to witness the deciding battle in the men's final college debate. The Niketes and Alpha Pi Sigmas represent the two winning teams, and between them the question, "Resolved, that the United States should enter the world court," was decided when Niketes speaking for the affirmative won the pennant offered by the Athenian Federation of Societies. Interest centers now on the declamatory contest and that of short-story writers.

*Graceland Radio*

The Graceland Radio K F F V broadcasts each Sunday at 6.30 p. m., sending out a religious program of music and sermon, and on Tuesdays and Thursdays at 7 p. m. with a program composed of musical and educational numbers.

From various directions come messages of encouragement and suggestions:

Tuleta, Texas.—This is to let you know that I heard your program. Your signals were not very strong but quite clear.

Omaha, Nebraska.—Personal congratulations to all responsible for the fine program of January 8.

Glenwood, Iowa.—Heard your station clearly.

Casper, Wyoming.—Your modulation seemed fine and you had volume.

Clear Water, Florida.—I picked up the latter part of the discourse this evening from your station and the song, "Joy to the world," came in distinct and clear.

*Moving Pictures*

The chapel is always crowded for the community pictures. These are shown on alternating weeks, two shows on Friday night and one Saturday afternoon. These are of high order and most satisfying to the screen lovers in the community. The Patronesses of Graceland, active always in their cause, are usually in attendance with homemade candies and pop corn.

**Holden Stake News***Warrensburg*

Brother Ralph W. Farrell, of Warrensburg, was unanimously chosen pastor Wednesday evening, December 26. Brother Farrell is getting in touch with college and civic matters as well as church activities. He arrived Sunday morning, December 30, and gave two splendid sermons.

The Department of Women held a supper in the lower auditorium of the church New Year's eve and also gave a program and reception in honor of the new pastor, Brother Farrell. The young people watched the old year out and the

New Year in at the home of Sister Bray and Sister Christensen.

Edna and Bertha Johnson, who teach in the high schools at Lamoni and Independence, enjoyed the holidays at home with their parents, Brother and Sister Nalmer Johnson. Sister W. S. Macrae is visiting relatives in Joplin, Missouri. Sister Clara Wood, a Graceland College student from Massachusetts, visited during the holidays with Brother and Sister I. M. Smith. The college students, who have been away on their holiday vacations, have returned and our town has put on college life again. Will the students attending get in touch with Brother Farrell whose address is Hotel Estes?

*Lexington*

Lexington has adopted the budget system for the New Year and it is hoped the financial condition will be placed on a better working basis. The superintendents of departments for the new year were chosen Sunday, December 30, as follows: William Beard, for Sunday school; Fred Furness, for Department of Recreation and Expression; Lola A. Johnson, for music; and Priscilla Irwin, for Department of Women.

*Atherton*

December 23, the Saints of Atherton enjoyed two powerful and spiritual sermons by Brother J. E. Vanderwood, sermons that will not soon be forgotten. The Saints desire to express their thanks through the columns of the *HERALD* for the wonderful spirit that accompanied the first Sunday of the new year at the sacrament meeting. Evangelist Richard Bullard was present. A very beautiful and encouraging manifestation of the Spirit was given through him in which assurance was given that God is mindful of this place, and promises of the future are such as to cause all to put their shoulders to the wheel and work. Brother John Schwab, the pastor, was promised that God would be with him in his added responsibility. Brother Bullard gave the evening sermon.

*Holden*

The Department of Women at Holden held a bazaar the early part of December and realized a good amount for us in church work. The Priscilla Club is working on a playlet to be given in the Home Auditorium in the near future. The Christmas entertainment given at the church on the evening of December 23 was very well attended. The numbers given were well rendered and the scenes beautiful. Brother C. F. Scarcliff, the retiring superintendent of the Sunday school, was presented with a token of appreciation for past splendid services. He has worked faithfully for the school and is held in high esteem. He resigned so that he might give more time to his work as stake superintendent. Pastor Krahl has been taking a forced vacation the past month on account of an affliction of the leg which interfered with his getting around. He is back at his work again and desires to thank those who have so kindly remembered him.

**Two Weeks' Meetings Held at Persia**

PERSIA, IOWA, January 12.—On November 25 Elder D. R. Chambers, of Magnolia, was here and preached morning and evening.

Elder Charles J. Smith, of Sioux City, commenced a series of meetings on December 2, which lasted for two weeks. All were glad to have him back. The meetings were much enjoyed, as well as the association with Brother Smith. Sunday, December 9, Brother Smith spoke on stewardships and made a masterly presentation of the subject.

No services have been held the last two Sundays.

## Independence

### Report of the Laurel Club

On January 8 the first meeting of the Laurel Club for the year was held at the home of Mrs. T. J. Watkins to hear the report of the year and to hold election of officers.

At the beginning of 1923 the work of beautifying Independence was continued by first making a survey of the groups, and by way of encouragement some shrubbery was purchased for the church grounds. Several localities were especially cared for during the summer.

The Laurel Club was asked to take charge of the dining room and kitchen at the Sanitarium on Hospital Day, May 10. Decorations were furnished, and refreshments were served to all guests visiting these rooms. The club also has purchased a set of dishes for the Sanitarium with "Independence Sanitarium" burned on them.

On July 4 the Club had charge of an old-fashioned celebration held on the Campus, asking the Sunday school to have charge of all games. The Chamber of Commerce and the citizens of Independence furnished fireworks. The Laurels looked after the amusement tent and the refreshment stand. Between 10,000 and 15,000 attended, and as a result they were able to turn to the Bishop \$564.71 toward the purchase price of the grounds.

A reception was held at the Campus on August 3 for President and Mrs. F. M. Smith, the most successful social event of the year.

At the request of the priesthood a father and son banquet was held on November 20 in the dining hall, which was attended by 350 fathers and sons, all being seated at one time. Many excellent talks were made, nice music was furnished, and it was declared quite an enjoyable affair.

The bazaar on December 11 was quite satisfactory, the handwork alone bringing \$250. Several donations were made by friends of the club, which added to the financial success. A cafeteria dinner and supper were served in connection with the bazaar, also a candy booth.

This year three bake sales and one rummage sale have helped swell their fund. This year \$1,810.65 have been raised, of which \$1,421.16 have been paid out.

The following officers were elected for 1924: Mrs. T. J. Watkins, president; Mrs. J. B. Rodger, first vice president; Mrs. H. L. Loosemore, secretary; Mrs. G. S. Trowbridge, secretary-treasurer; Mrs. R. J. Lambert, press agent; Mrs. Viola Short, historian.

Mrs. Watkins was assisted in serving by Mrs. Sarah Cochran.

### Spring Branch

Sunday morning, January 13, the attendance at Sunday school was lighter than usual. Elder Oscar Okerlind visited for the first time, preaching a splendid discourse at the preaching service. He spoke from John, the eighth chapter, "Ye shall know the truth and the truth shall make you free."

In the evening Elder Walter W. Smith gave an interesting sermon, using Matthew 4:4 as his central thought, "Man shall not live by bread alone."

The Sunday school and Religio work is progressing in this group, although somewhat crowded for space in the church. It has been announced that Brother Gard's class of the Walnut Park Religio will furnish the program here this coming Friday evening.

The work in the Spring Branch congregation is still progressing under the leadership of Elder J. E. Soderstadt, with L. B. Winslow as Sunday school superintendent, and Alma Tankard as superintendent of the Department of Recreation and Expression. These same officers were elected to continue for the coming year.

The program given on Christmas eve was quite a success, and the house was crowded. Of course Santa Claus was there also with a treat.

Sunday school is nearing the one hundred mark in point of attendance. Recently Brother Frederick A. Smith spoke to a full house on the mission of Christ to the world and its broad application to the people in general. The same evening Brother Francis Smith delivered another forceful sermon, thus making an interesting day for the Saints in this branch.

New Year's eve a watch party, ending with prayer service, was held in the church.

The first Sunday of the year showed a good attendance at the communion service. In the evening Brother J. J. Bailey, of Michigan, a patriarch of the church, gave some very good advice along the line of everyday living.

### Zion Conference

The second session of the first quarterly conference in Zion, 1924, was held Monday night, January 14, at the Stone Church.

Reports from the quorums of elders, priests, teachers, and deacons were read and spread upon the minutes.

The report from the Department of Statistics showed a loss in membership due to transfer, but these were simply the removal of names long held on the books that no longer belonged there. There was an actual gain in the number, due chiefly to transfer.

The First Presidency recommended for ordination to office of priest Joseph E. Martin and Dick Bullard, of Enoch Hill. The ordinations were ordered. Enoch Hill congregation had previously approved these recommendations.

The chief business of the meeting was the consideration of the Bishop's report, including the budget for 1924.

There are eight congregations in Independence, each with its separate church which requires local expenses to maintain. Bishop Becker prepared a budget covering the estimated needs of these various congregations, under the following items.

Janitor .....	\$ 2,349.00
Fuel .....	900.00
Lights .....	527.00
Water .....	134.00
Repairs .....	1,220.00
Music .....	255.00
Advertising .....	220.00
Insurance .....	347.00
Interest .....	2,045.00
Social Service Bureau .....	1,265.00
Miscellany .....	2,331.00
Total budget of .....	\$11,593.00

In addition to this local budget the bishop proposed a plan of liquidating the indebtedness that exists in the building fund of the various congregations which totals at this time \$36,760. It is planned to pay off this debt in four years, which would mean that one fourth of the indebtedness, or \$4,190, must be added to the budget for local expenses. This makes the total budget for Independence for the year 1924 \$20,842.

There are forty groups, comprising 1,806 families and \$4,190, must be added to the budget for local expenses. This so that each group would be given its share of the load. While this involves a considerable sum to raise for local expenses it is believed that by systematizing the work in this way the people will respond to the need and that at the close of 1924 the amount for the year will be raised. In addition to the money raised in Independence for local expenses there was

paid in as tithing, offerings, and special consecration in Independence last year a sum of \$32,742.27.

As President Elbert A. Smith stated at the meeting, our problem is different from that of most churches. Other churches make their great effort to get people to attend. Our effort is to get churches large enough for our growing congregations.

After considerable discussion the report and budget were accepted.

Walter W. Smith stated that no provision had been made for maintaining the library, but no action was taken on the matter.

*Basket Ball*

The First Christian team lost to the Independence L. D. S. team by a score of 55 to 14. The game was played in the Kansas City Sunday School basket ball league. The next game will be at the Central High gymnasium on January 15. The Independence boys will meet the Central Christian team.

The S. R. S. team takes the lead of the L. D. S. basket ball league as the only undefeated team out of the seven teams entered. The I. X. L. and Bar-Gar teams, which were leading them in the pennant race, both lost in their contests Saturday night at the Stone Church gymnasium.

The I. X. L.'s were defeated in the first game by the Y. K. T.'s, score 42-30. The Bar-Gars were humbled by a snappy quintet from Walnut Park in the second game to the tune of 21-12. The league standing now is:

	Won	Lost	Per Cent
S. R. S.	2	0	1000
I. X. L.	2	1	667
Bar-Gar	2	1	667
Y. K. T.	2	2	500
B. Blues	1	2	333
Walnut Pk.	1	2	333
2d Indep.	0	2	0

*Volley Ball*

Two regular teams of volley ball are now organized. The Herald Publishing House team meets the Church Office team after 5 o'clock twice a week in the Stone Church gymnasium.

The Church Office team is made up of three from the Presidency's office, two from the Quorum of Twelve, four from the Bishopric and one from the auditing department.

The game is becoming so popular that, it is said, occasionally suppers grow cold while interest in the deciding of a championship waxes delightfully warm.

C. B. Hartshorn is manager of the Church Office team and Clarke Buckley is manager of the Herald team.

*Sunday School Installation*

The Sunday school installation service at the Stone Church will be held January 20. At 7.30 p. m. the ceremonies will begin with a musical concert by the auditorium orchestra of the Sunday school. This will be followed by an address by James F. Moore, superintendent of Hyde Park Christian Sunday School in Kansas City and an executive member of the Missouri State Sunday School Association. His subject will be "Sunday school contribution."

Then will come the presentation of officers and teachers by the pastor and superintendency. A charge to the officers and teachers will be delivered by Walter W. Smith, dean of the Independence Institute of Arts and Sciences.

*The Twelve*

Apostle J. A. Gillen is at present in Independence, as is also F. Henry Edwards, who just returned from Iowa City and Cedar Falls.

Apostle John Garver, who has been in the Independence

Sanitarium having his tonsils removed, has returned to Lamon, Iowa. Apostle E. J. Gleazer has been in Kansas.

Apostle M. A. McConley writes that he expects to leave Honolulu the beginning of February for his Australian field.

*The Bishopric*

Bishop I. A. Smith has returned from Washington, District of Columbia, where he was called on Graceland College business. A student from England bound for Graceland was held up at Ellis Island because the quota was full. She was finally returned to England because she could not qualify for entrance as a student for an institution of higher learning. She had not completed her high school work.

Bishopric Day will be held at Walnut Park Church Sunday, January 20.

Bishop J. F. Keir will go to Lawrence, Kansas, Sunday, January 20, to be with the students of Kansas University at their Sunday services.

**Pottawattamie Conference Held at Council Bluffs**

COUNCIL BLUFFS, IOWA, December 20.—The conference of the Pottawattamie District was held in this city December 13 and 16. Elder John A. Hansen were elected district president to succeed himself, and upon his suggestion the conference elected as his associates Elders George Beatty and M. A. Smith. The secretary was elected to succeed herself, and the Bishop's agent was sustained. Brother J. Charles Jensen resigned as district historian, and Brother J. F. Mintun was chosen to succeed him. Resolutions of appreciation were ordered drawn up and presented to Brother Jensen.

It was decided by the reunion committee to hold the reunion for 1924 at Glenwood, Iowa, and the district conference of the Pottawattamie District approved their decision.

*Conference Visitors*

Present during the conference were: Apostle J. A. Gillen, who preached an inspiring sermon on Sunday morning; Charles Putnam, of the seventy, who preached a forceful sermon on the conscientious representation of self in the service of God with faith in the ultimate triumph of the gospel; Sister Dora Glines, general superintendent of the Department of Women, who spoke at three different sessions of the conference, giving instructions and information; and Elder M. M. Turpen, of Pleasanton, who assisted in conference sessions.

Five were baptized during the conference.

An interesting entertainment was enjoyed Thursday evening.

At the business session the first Monday in December, the branch presidency were reelected to succeed themselves.

*Missionary Services Held*

Elder Charles Putnam has been for over three weeks holding missionary services at Dutch Hollow Schoolhouse, about a mile from the city, and while few have attended, there has been a very marked degree of interest on the part of those attending, and some are very near the kingdom. These meetings will continue. Brothers J. B. Heide, M. A. Smith, W. T. Spanswick, and J. F. Mintun have assisted in these services.

Sister May Skinner is still unable to be present at the church services.

The Temple Builders held a social at the home of Sister Ivy Lewis on the evening of December 18.

Recently the marriage of Elder J. F. Mintun to Sister Sarah J. Moore occurred at Creston, Iowa, and they at once returned to Council Bluffs to make their home and to continue the missionary work that Brother Mintun has been engaged in so many years.

## Radio Flashes

Imogene, Iowa.—Please send us your program, as we are listeners Sunday mornings and evenings to your services. You said to mention if we heard yesterday morning's service. We did and were much pleased. I was raised in a Latter Day Saint home. My husband and I are Presbyterians but still hold dear the memory of my parents' church. We were married by Elder Henry Kemp, who is still dear to our memory, but suppose he is in heaven with my dear parents.—Mr. and Mrs. Dew Kline.

New Orleans, Louisiana.—I certainly hate to hear you sign off, as your music and singing programs are the best in their class that is on the air. I always tune you in every time you are on the air. Wish you a Merry Christmas and good luck for the New Year.—A. P. Rabito.

Weskan, Kansas.—Will drop you a line to let you know your programs are coming in loud and clear. We are out on a western Kansas prairie, twenty miles from a church, and enjoy your Sunday programs wonderfully. Your program, and especially the speech last Sunday, December 16, was very good. I get you almost every time you are in the air. On Sunday I tune out all the other stations until I get Independence K F I X.—C. O. Livgren.

Petrolia, Ontario.—Thought perhaps you would be interested to know that I had the pleasure of listening to the lecture by Brother Koehler last night, broadcasted from the radio station there. I tuned in just before the last number was rendered by the choir from the Stone Church, anthem, "God is our Refuge." The lecture came in as clear as could be; and please tell Bishop Koehler for me, I think it was a masterpiece. I had just finished a discourse on "The establishment of God's kingdom on the earth" when I listened to him and was happy to hear some of the same statements made by him that were made by me.

I expect to be here until the last of the week and will try to tune in Tuesday and Thursday nights. If I can get your station again, I will be pleased to report to you. Wishing you success in your wonderful work, I am—Elder B. H. Doty.

Bates City, Missouri.—We have been enjoying your programs for some time, and although we have only a crystal set, we can get them very plainly. Our neighbors, who wouldn't think of going to our church to hear a sermon, listen to the sermons over the radio. Our postmistress says she never misses them if she can possibly get the time to listen. One of our business men says he never listens to any other sermons, so I think the radio is a wonderful missionary. Why do you have to broadcast the educational programs at nine at night? There are lots of people who would like to listen to them who cannot sit up so late on account of their work. Who should we send a little contribution to, to help with the sending expenses?—Frank H. Cotterell.

[The radio work is financed by the general church, and any who wish to contribute to the radio work can send their offering to the Presiding Bishop, Box 256, Independence, Missouri. In sending remittances it would be well to specify for what the contribution is sent.]

Joy, Illinois.—We have been trying to tune in on your station K F I X for some time. To-night we succeeded in bringing you in good and loud on the table talker, just in time to get Brother E. A. Smith's sermon. It was sure fine to hear

a sermon delivered from the Stone Church, and by Brother Smith. His voice came in very natural. We are certainly delighted to know we can get your station. Please put us on your mailing list for your programs.—Mr. and Mrs. W. V. Holmes.

Mondamin, Iowa.—Being somewhat snowbound in western Iowa and unable to get to our place of meeting we tuned in K F I X and were pleased after listening to some excellent music to hear Brother E. A. Smith's kindly voice on the subject of "Gathering." Your message should have a strong appeal, not only to our friends and neighbors, but most of all to our own people. K F I X came in exceptionally loud and clear.—Everett E. Gamet.

Pleasanton, Kansas.—We heard your sermon over the radio Sunday evening January 6, 1924, which we enjoyed very much and would like to hear all of them in the future.—Mr. and Mrs. Adam Springer.

Pittsburg, Kansas.—Heard the radio program last Thursday night, January 3. Doctor Wood's lecture on better living was fine, also the music. We heard Elbert's sermon broadcasted Sunday. Could hear fine part of the time. The signals would rise and fall.—E. E. Gilbert.

Madison, Wisconsin.—Just a line to let you know that we built up a radio receiving set in the hope of tuning in Station K F I X, and am glad to say our hopes were not in vain. After three trials on different nights, we finally connected up. My wife tuned in the cornet solo that was being rendered prior to Brother Walter W. Smith's lecture. At the close of the solo she heard the words we longed to hear, the name of the church and the station. She called out, "I got them." Talk about excitement! I was busy working on my books but jumped up and rushed to the set, grabbed up a set of phones that we borrowed from a neighbor boy and connected them up. We heard most of Brother Walter's lecture and enjoyed it very much. For some reason unknown to us we could not hold him clearly all the time.

The two vocal solos at the close came in clear and fine and the closing remarks also.

You can imagine the good feeling we enjoyed in being able to hear from K F I X. We have marked our set so that we will be able to pick you up quickly on Tuesdays and Thursdays. Sunday services here are at the same hour that you broadcast so we will not be able to enjoy those services. We are living in hopes that you will broadcast on Sunday afternoons also.

Our prayers are that God's blessings may attend all that is broadcast from Station K F I X and that it may be a means of bringing a goodly number face to face with the pure and simple gospel of Jesus Christ, that may not hear it in any other way.

Wishing all Saints a happy and successful New Year spiritually and temporally, we wish to remain humble and devoted.—Carl Wirth and family.

## K F I X

*Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.*

11.00 a. m. Sunday, preaching service at Stone Church, broadcasted.

7.30 p. m. Sunday, musical program and sermonet.

9.00 p. m. Tuesday, musical program and educational talk.

9.00 p. m. Thursday, musical program and educational talk.

MISCELLANEOUS

Call for Missing Number of "Journal of History"

Several copies of the *Journal of History* for January, 1922, are needed to complete files in libraries and elsewhere. The Herald Publishing House is entirely out of this number and would appreciate receiving copies of this issue from any of the Saints who feel that they can spare it. Mail to Herald Publishing House, Independence, Missouri.

Housekeeping Position Open

I want to make a request through the columns of the HERALD for a middle-aged woman to act as a companion and housekeeper for my mother who at the present resides in the city of Appleton, Wisconsin, on the main line of the Chicago Northwestern Railroad from Chicago to the Copper County of Wisconsin and Michigan. Appleton has a population of 20,000 and has a small branch of limited privileges. The home is well located within a few city blocks of the shopping district. The position carries a good salary with all living expenses paid. This is an excellent opportunity for a woman of settled disposition, one who is kind, considerate, and who can exercise a reasonable amount of patience. Anyone interested can get full details by writing Fred V. Dreyer, 863 Mineral Street, Milwaukee, Wisconsin.

Southern Michigan and Northern Indiana District Priesthood Meeting

The semiannual meeting of the priesthood of the Southern Michigan and Northern Indiana District will be held in the Saints' church, corner Logan and Saint Josephs Streets, at Lansing, Michigan, January 19 and 20. Meetings commence at 9.30 a. m. on the 19th. It is expected that all four quorums will hold sessions. Apostle Garver is likely to be with us. Branch presidents should urge every member of the priesthood to be present. E. K. Evans, president, 240 Travis Street, Northeast, Grand Rapids, Michigan.

Addresses

O. J. Hawn, 116 East Fifteenth Street, Indianapolis, Indiana.

William Patterson, 3355 West Eighty-sixth Street, Cleveland, Ohio.

Conference Notices

Des Moines, at Des Moines, Iowa, February 9 and 10. Bessy Laughlin, secretary.

Saint Louis, at Saint Louis, Missouri, January 26 and 27. All secretaries are requested to send in their yearly reports to the district secretary at once. Sunday school and Department of Recreation and Expression will have charge of the afternoon meeting at 3 o'clock. Lunch served at 6 p. m., previous to business meeting. Election of district officers. Charles F. Remington, secretary, Route 5, Box 268, Webster Groves, Missouri.

Central Nebraska, at Clearwater, February 16 at 10 a. m. This corrects the date which appeared in last week's HERALD. Levi Gamet, president.

Our Departed Ones

EDDY.—Arnold Lavern, son of Brother and Sister Charles Eddy, was born August 28, 1920. Blessed March 16, 1921. Some months ago, while he and his twin brother were playing, he fell from a buggy. From these injuries he died November 30, 1923. Leaves father, mother, four brothers, and three sisters. Funeral sermon at Black River Falls, Wisconsin, by E. J. Lenox. Interment at Burns Cemetery.

MARSHALL.—Demar Ellison, son of Edward E. and Hannah M. Marshall, was born June 6, 1904, at Pawnee, Missouri. Baptized August 16, 1920. Died November 22, 1923, near Andover, Missouri. Leaves parents, five brothers, and three sisters, also his grandfather, John Johnston, of Lone Rock, Missouri. Funeral services at the Brick Church, Lamoni, Iowa. Interment at Rose Hill. Sermon by James A. Thomas. Funeral in charge of Carl Ballantyne.

HIGBEE.—Mary Frances Coop was born January 14, 1867, at Hayesville, Iowa. Baptized in 1885. Married George Higbee September 6, 1891. Five years ago she moved to Simla, Colorado, where she lived at the time

THE SAINTS' HERALD

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of her death. Died at Colorado Springs, December 4, 1923. Leaves husband, six children, a mother, three brothers, three sisters, and two grandchildren. Her children are: J. C., Lawrence, Maggie, and Catherine Flohis, of Simla; Esther Wilson, of La Madera, New Mexico; and E. C., of Wewoka, Oklahoma. One daughter preceded her.

PURFURST.—A. B. Purfurst was born at Sclietz, Germany, in 1849. For many years was a teacher of music and languages to the young people at Hilo, Hawaii. At one time occupied the chair of languages at the University of Madrid, Spain. Was an elder in the Saints' Church for many years. While on a health tour, he became fascinated with Hawaii to which place he returned in 1916. Lived in Hilo until his death. Interment at Homelani Cemetery. Leaves one nephew, now in Dresden, Germany.

WILSON.—Jessie W. Baillie was born at Denney, Stirlingshire, Scotland, February 14, 1880. Came to America with her parents in 1881. Lived in Pennsylvania three years and came to Kansas with her parents in 1884. This has been her home ever since. Baptized March 20, 1892. Married James Wilson, January 27, 1906. Died, after a long illness, December 12, 1923. Funeral sermon by Samuel Twombly. Leaves husband; one daughter, Jean; two sons, James and William; father, mother, and three sisters.

ROWE.—Mary E. Gaskill Rowe was born May 9, 1842. Baptized November 14, 1897. She came first into the Fayette City Branch in Pennsylvania and then was transferred to Look Four Branch of which she was a member at the time of her passing. Died December 13, 1923. Funeral sermon by W. C. Neville at the Saints' church in Fayette City.

CLARK.—William Francis Clark, son of Mr. Alexander and Sister Jessie Clark, was born April 1, 1904, at Severs, Iowa. Was fatally injured at Mine Number 19 at Bucknell, Iowa, on December 10, 1923. Sermon by E. J. Giles. Interment at Lovilla, Iowa.

BURDETTE.—John A. Burdette was born September 22, 1890, at Beeville, Texas. Baptized January 7, 1922. Died after an appendicitis operation at Baptist Hospital in Houston, Texas, on December 13, 1923. Leaves wife, two children, five sisters, and three brothers. Funeral in charge of A. J. Banta. Sermon by S. S. Smith. Interment in Forest Park Cemetery at Houston.

SERIG.—Amelia N. Serig, wife of the branch president at Wheeling, West Virginia, was born there November 18, 1874, and spent her entire life in the vicinity. Her parents being Latter Day Saints, she was baptized at an early age. Married Louis A. Serig, June 7, 1893. Died November 24, 1923. Leaves husband; seven children, Edith Braman, Vera Carlisle, Helen Deuker, Leah Reis, Chester, Alma, and Elbert; four brothers, Francis, Fred, Joseph, and Frank Ebeling; and three sisters, Annie Smith, Lydia Thomas, and Mrs. J. B. Winship. One daughter, Mrs. Merle Baker, preceded her. Funeral sermon by O. J. Tary.

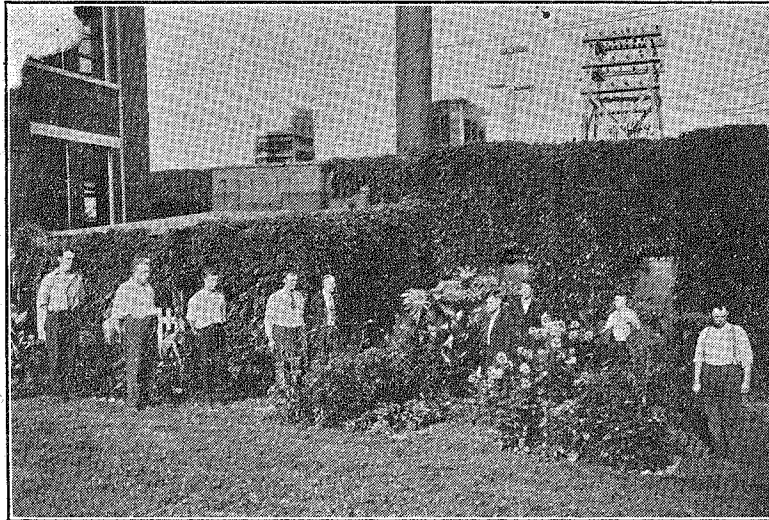
SHEEHAN.—Albert Sheehan was born near Dunville, Ontario, July 15, 1838. Died December 20, 1923. For the last five years he was living with his son, Professor W. B. Sheehan, of Fennville, Michigan. He had two sons and two daughters, one of whom is Floralice Miller, of Toronto, Ontario. Although he was a member of the Anglican Church, he was very friendly towards the Latter Day Saints and welcomed the missionaries and others who visited his daughter. Until he left Dunville for Michigan he attended the reunions at Lowbanks and enjoyed the services of our people.

BALDWIN.—Allen Robert Baldwin was born in England, July 12, 1835. Came to United States in his early manhood, crossed the plains from Iowa to California about 1852. Married in California. Baptized about 1869. Died at Watsonville, California, November 25, 1923. Funeral sermon by C. W. Hawkins.

SHELL.—Amelia Schell was born at Kingston, Michigan, June 4, 1884. Married Edward Schell, November 23, 1905. Died December 4, 1923. Leaves husband and three children, Vernice, Percy, and Leon.

RICKERT.—Nancy Elnora Rickert was born September 8, 1863. Baptized August 18, 1889. Married Joseph W. Rickert July 19, 1896. Died near Brunswick, Nebraska, November 10, 1923. Leaves husband; two daughters, Mrs. Gladys Powell, of Los Angeles, California, and Mrs. Rossella Locking, of Cross Timbers, Missouri; one son, J. Earl, of Council Bluffs, Iowa; one stepson, William L., of Neligh, Nebraska, two grandchildren, five step-grandchildren, and one brother.





THE LAMONI ELECTRIC PLANT

## Gold Bonds --- For Safe Investment

The Lamoni Electric Company is offering \$50,000 worth of five-year Gold Bonds, bearing 5 per cent interest, payable semiannually. This money will be used to refund the bond issue soon falling due and to liquidate the balance of the purchase price of the plant.

When the Herald Publishing House plant was destroyed by fire in 1907 and replaced by a new building in 1907, provision was made for electrical power to operate the machinery and supply lights for the different church institutions in Lamoni. The town council requested the company to furnish street lights, and requests from the residents of the town were so insistent that gradually an electric light department was established. As it could not be operated legally under the articles of incorporation of the Herald Publishing House, it was deemed wise to organize a company to take over the electric department. In this way the Lamoni Electric Company had its beginning.

Year by year the business has grown and new equipment and machinery has constantly been added until now the Lamoni Electric Company is furnishing light and power to Lamoni, Kellerton, Davis City, and Grand River, and now has assets including the plant, transmission lines, and merchandise amounting to \$105,000.

The plant is in excellent condition and really worth much more than the inventory figure given. By a system of reserves which are set aside each year there is always money available to make necessary repairs to plant and machinery. When these bonds are issued, every indebtedness will be liquidated.

The stockholders of the company are Bishops B. R. McGuire and J. F. Keir, of Independence, Bishop F. B. Blair, of Kansas City, and Bishop A. Carmichael and A. Otis White, of Lamoni, Iowa. These men each have their just wants and needs supplied from other sources so that the profit accruing from the conduct of the business will be turned to the church treasury as surplus as soon as the indebtedness has all been paid. The by-laws of the company provide that the stock shall be held according to the law of stewardship.

The highest class securities to-day are public utility securities. The electric light and power companies are rated high as investment opportunities. Aside from the fact that this business is conducted by men of known integrity and ability, the plant itself is placed where it has unlimited field for expansion. This investment comes as near being absolutely secure as any bonds could be.

These bonds may be subscribed in sums of \$100  
or more. Address applications to

Lamoni Electric Company, - - - - Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

"There it be ones none."—Book of Mormon 2:36.

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

Volume 71

Independence, Missouri, January 23, 1924

Number 4

## EDITORIAL

### A British Pastor Champions the Cause of the Boys and Girls

It is constantly our aim to encourage pastors to care for the needs of all their flocks, of every age and temperament. This means watching over the young boys and girls as well as ministering to the needs of the older members of the congregation. We realize that this necessitates much time, energy, and study; in fact, it asks for a deep consecration. In other words it is a high ideal towards which we all must aim but which very few actually reach. Yet from time to time it is encouraging to learn of the people who have advanced along this road with considerable success. You can understand, therefore, our delight at receiving the following letter from a pastor who for some time has been caring for the younger section of his congregation while not losing sight of the older. Quoting from his letter of January 2, we read:

I am pleased to say that we have an excellent group of boys connected with the church and affiliated with the Baden-Powell movement. We are warranted officers, and I, myself, have been appointed as district commissioner for the whole of the movement in this part of the country. I have had an uphill fight with most of the people but have won through because of results which have accrued through my efforts among the young. I have just baptized four of the boys and several more are on the verge of joining the church. When I started I could see the great need there was for an organization for young people in Great Britain, and can see how sorely it has been neglected in past years. In looking around I can see that the reason in my opinion for the seeming failure of the work in Great Britain has been simply because we have not been able to keep our young people, so I decided I would form a boys' club, but having a friend, a school-teacher who was connected with the Boy Scout Movement, he persuaded me to form it into a Boy Scout troop. This I commenced with six boys and success came to us to the extent that we have received great support from the local authorities, and a good staff of instructors in the Y. M. C. A., of which I am an honorary member. On two occasions we have been asked to form guards of honor to royalty and have been picked out for this work from about ten troops which are in the association. I am now doing my best to organize Boy Scout troops in all the branches of the British Isles. I am speaking this week-end on our aims and objects at the reun-

ion conference of our district at Birmingham, and then I am going to Manchester to form a troop of scouts at the new church which has recently been built there by the Saints. As you see by this brief outline, I am endeavoring to do my best in behalf of the young people of this country, and can see that it will be for the salvation of the work here if only we can keep them interested between the ages of 11 to 17.

As I told you at the commencement of my letter, I had recently baptized four boys. One of these, the oldest, has won the silver challenge shield valued at 8 pounds (\$40) through winning the most proficiency badges. This same boy has recently been recommended to be ordained to the office of deacon. Although only 18 years of age, this is the brightest boy that we have in the branch and he came in solely through the scout troop. At the same time he has been the means of his mother joining the church and she has also become one of the leading members. His mother, too, was the means of bringing in three more, so you can see that my work in this regard has not been in vain.

With regard to Temple Builders and Oriole Girls, I might say that I am organizing in this regard but along the Girl Guide lines of Great Britain. This still gives us the privilege of forming into Oriole Circles, etc., but also gives us the same privileges that accrue from belonging to the Girl Guide Movement, such as reduced fares, access to camping grounds, etc.

Although I am branch president, and have to consider all the ages and different temperaments, yet I am led to rejoice to know that God's blessing is being with me in this work, and although it has been an uphill fight, yet by God's help I am winning through, and can say that my desire is still to carry on the good work.

We are glad to know that this brother realizes his position as the father of the branch, and that he is caring for the development of all his people.

F. M. McDOWELL.

### Reunion Survey

Elsewhere in this issue there will be found a report of a survey of reunion work which has been conducted by two of the members of the reunion committee appointed for last year. This survey contains a great deal of very interesting material which deserves the careful thought and consideration of all the Saints, especially those having direct supervision of reunion activities. This gives us the opportunity to say what we have had in mind for some time, that in our opinion the work of the reunion committee should be a year-round task, and should

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not be limited merely to recommendations for the appointing and routing of speakers, but should include more or less exhaustive studies of the whole reunion problem and the conserving of reunion experience, putting same in such form as will be available for reunion workers throughout the church.

There are now some fifty reunions held each season, costing the church tens of thousands of dollars annually. This is a huge educational endeavor and demands the most careful and experienced supervision. In our opinion this work can be best carried on by a small committee working throughout the year. This committee shall of course be expected to keep the office of the Presidency informed as to its work, program, etc. It will also be expected to consult frequently with all departments of church work, especially those departments affected by the appointment and routing of speakers. For the purpose of carrying on this work in accordance with the above ideals we are appointing as members of this committee the following: F. M. McDowell, chairman; F. Henry Edwards; A. Max Carmichael.

THE FIRST PRESIDENCY,  
By F. M. S.

### Book of Exodus Verified by Excavations

Absolute proof of the bondage of the Israelites and their exodus from Egypt has been established with the discovery of a stone tablet upon which is inscribed the first record of this people in the condition described in the book of Exodus.

Excavations in Palestine by the University of Pennsylvania have proved of tremendous value by establishing this fact, if for no other reason. The university has, however, achieved great success in its recent operations in the Holy Land. Given permission to carry on an archaeological expedition, following the mandate of Great Britain in Palestine after the war, the university has uncovered several ancient cities, built one upon another. The city at the bottom of the huge mound, and yet uncovered, dates back to about 4000 B. C., the report says.

The excavations are taking place at the little village of Beisan which is all that is left of the once large city and fortress called in the Bible "Bethshean."

Why the stone tablet, telling of the Israelites in bondage, was found in Palestine instead of Egypt is not known, for it bears the seal of the Pharaoh Rameses II. Heretofore the exact Pharaoh who persecuted the Israelites was not known, and some even doubted that the Israelites were ever in Egypt.

We look with interest for what may be the next startling revelation in discovery.

### Blue Pencil Notes

Is it too late to borrow an illustration from the football field? No. Would it be beneath our dignity to borrow from that source? No.

Very well, then: when "the team" goes into action, particularly in a dangerous crisis, their fellows, the school or the town, join in a chant: "Go on, boys! We're with you! Go on, boys! We're with you!"

Hearing this clarion call, there is not a man on the team who will not do his best. His best may not be as good as another man might do. He may even fumble the ball at times. But he will do his best.

How different it would be if everybody on the side lines should jump up and down and all shout, "Rotten! Rotten!" You can imagine the effect upon the men.

If you would get the very best effort out of your church representatives, whoever they may be—if you would get the most out of the First Presidency, if you would get the most out of the Quorum of Twelve, the Presiding Bishopric, the district president, your pastor, your visiting officers, try this slogan: "Go on, men! We're with you!"

Ah, that has a sound! That has a thrill! It is a cold heart that will not leap to that call. It is a poor stick that will not quicken to that salute. It is a slothful servant who will not do his best and give his best in response. The man who will not respond is hopeless. Take him out and send in a substitute.

ELBERT A. SMITH.

With the amount of attention given to the subject of conversions by recent psychology and the ultra materialistic views expressed, it is extremely interesting to note what the eminent authority William James says upon the subject. "In the case of conversion I am quite willing to believe that a new truth may be supernaturally revealed to a subject when he really asks, but I am sure that in many cases of conversion it is less new truth than a new power gained over life by a truth always known."

Roads are manifold that men have sought in their desire for salvation. Henry Osborn Taylor says: "For one man shall find his peace in action, another in the rejection of action, even in the seeming destruction of desire; another shall have peace and freedom through intellectual inquiry, while another must obey his God or love his God and may stand in very conscious need of divine salvation." Religion is a means of adjustment or deliverance.

## Boy Selects Bible as Best Book

In a prize essay contest in the city public schools on "The best ten books I ever read," fifteen-year-old Calvin L. Tinney, of Tulsa, Oklahoma, says the Bible leads them all.

His literary criticism was so remarkable for a boy of his age that the essay was published in the *Daily World* with very favorable comment. We are presenting the part dealing with the Bible as follows:

In its wide circuit, the Bible is known all over the world. No other book has made such an impression upon humanity as it. It is the day's best seller—in spite of the fact that it can be had for the mere asking. Of the ten books included in this discussion I consider the Bible the best—and justly so.

The Bible is the masterpiece of literature; a masterpiece of all time. It is as much above Shakespeare, Scott, Wells, Bok, Bunyan, and Defoe, as they are above the commonplace. The writing of it was guided by One who knew more about humanity than any historian, philosopher, poet, dramatist, or novelist.

In a discussion of this kind the Bible cannot be given justice. The task is too big, and the work is too large. I would not be able to cover it, no matter how I might handle it. I can but call it the greatest book I have ever read, and rest in the satisfaction that comes to me now, that my choice is undisputed, and that I have surely chosen

### THE BEST AS BEST!

Asked to choose the most important passage of the book I select as best, the passage I choose—and my choice, I believe, will be agreed to by all laymen and reverend gentlemen—is the old, familiar verse we learned by heart in early childhood, and have treasured so much in later life: John 3: 16.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is here, and here only, do we find the answer to man's greatest problems—the problems of life, death, and immortality. It is the belief to which you and I hold, and the promise that makes the world go round.

## Changes in Creeds

Creeds have had a shake-up recently, especially in the Episcopal Church. The Faculty of the Cambridge Episcopal Theological School has sent out to its alumni a suggestion as regards the apostles and Nicene creeds in the Episcopal Church, which represents an interesting stand.

One of these creeds was obligatory in the regular order of worship, recalls the *Christian Work*, but with the present controversy over the Virgin birth, it becomes extremely unwise to continue its use. The suggestion in part appears as follows:

The church is greater than the creeds. The central faith in God as he is found in Christ, upon which the church is built, is not destroyed or diminished by doubts concerning the method of Christ's birth, of his return to God, or of his future judgment. The church made the creeds. The creeds did not make the church. The church was and is a fellowship

issuing from the love and power of Christ which has shaped the creeds for its own purposes. What the church has made, it can remake. Tradition is still in the making; the inner life of the church is still forcing itself to expression. We do not find the creeds perfectly adequate as expressions of Christian allegiance, as summaries of the Christian view of life, or as tests of discipleship. To leave the church because of dissatisfaction with clauses in the creed would be to put the creeds above Christ and his church, and to pursue a fruitless sectarianism.

One of the statements in the letter to the alumni is that when formularies in their original intention have ceased to represent the mind of the society of which they were a part, the alternatives to literal adherence or withdrawal are interpretation and re-statement.

An admission of this sort would hardly be expected to come from leaders of so conservative a church as the Episcopal, yet that is what has occurred.

We, as a church, have long contended that creeds were not only unnecessary but that they hindered progress of a body of people. We have no creed, unless it be "All truth."

The Fundamentalist-Modernist controversy is evidently forcing certain changes in the traditional ways of some of the churches. They are beginning to realize that a restatement of their doctrines is perhaps necessary to meet with the advance of Christianity.

## Denominational Distrust

"No denomination has a right to distrust another which in its creeds and confessions professes its allegiance to Christ and the gospel," says an editorial in the *Christian Work*, commenting on the meetings of the Executive Committee of the Federal Council of Churches of Christ, held in Columbus, December 12, 13, and 14. At the same time it advocates a closer bond between Protestant churches, that the Federal Council may speak officially for the Protestant world. Denominations still outside the council are urged to come into the circle.

It appears that the sentiment expressed, that one denomination has no right to distrust another denomination, provided all express a belief in Christ, works well within the council ranks, but we wonder what would be the application if the Catholics or our own church were mentioned. Perhaps distrust would be too mild an expression of the attitude.

Vocational schools in several Michigan cities have assisted the State organization of parent-teacher associations by printing without charge its monthly bulletin for distribution in their respective districts.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Reunion Questionnaire Analysis

#### *Annual Reunion*

The annual reunion has become so important an event in the lives of so many of our districts, and the welfare of the reunions as a whole is so vital to the general church, that in this, as in all of our church work of any magnitude, it has become imperative that we shall give careful thought to what we are about, to the direction of our efforts to ends which we shall consciously choose as worth-while, to the perpetuation of those forces which shall aid us in reaching such ends, and to the elimination of all that would deter us in our advance to the accomplishment of our righteous purpose.

#### *Wasted Experience*

Many of us have deplored the wastage of experience from which we suffer. Too frequently the gains which have been purchased by many years of individual labor have been lost with the passing of the individual. We need to make our individual gains the permanent possession of the entire church, so that basing their forward movement on our achievements the workers of to-morrow shall be able to reach heights of which we have but a dim vision, but to the attainment of which we can in this way contribute.

#### *Questionnaire*

It is with this thought in mind that the reunion questionnaire has been distributed to General Conference appointees and reunion workers. Many of the factors which have made for success in one part of the country can be utilized in promoting reunion work in every other place to which the church has extended its efforts. We can standardize, possibly, on some of the fundamentals of reunion success. Some of the factors which have spoiled reunion effort in another part of the country will probably prove deterrent wherever they are allowed to have their place. Can we not determine that these forces shall have no entrance into any of our reunion work wherever it may be localized?

#### *Purposes of Questionnaire*

Our annual capital outlay on reunion activities is well past the \$10,000 figure, so that this question is of moment from the financial viewpoint as well as on account of other considerations. We therefore issued the questionnaire in an endeavor to discover what are the factors mentioned. Put briefly our purposes are threefold:

- a. To discover the progressive and retrogressive elements in reunion work.
- b. To make known the results of the investigation for the benefit of those engaged in reunion work.
- c. To stimulate helpful criticism by giving it affirmative direction and focus.

While we wish to extend the use of helpful factors, we recognize the individual and local characteristics of each situation, and suggest that the general rule must have specific application to insure success.

#### HAVE REUNIONS IMPROVED?

We hope that the past five years have shown general improvement, even though the dyspeptic outlook of temporary "blueness" may make us feel that no progress has been made, so that it is faith-promoting to realize that so many who have been connected with various phases of reunion work are convinced that we are moving forward. Their view is of course quite general and depends for its value upon the basis of judgment recognized by those replying, but it certainly shows what the reunion workers feel. Here is an analysis of the replies received:

Unqualified statement of improvement .....	42
Not improved .....	1
Better five years ago .....	1
Miscellaneous comments .....	8
Replies expressing an opinion .....	52

#### *Is Reunion Time Well Spent?*

We spend plenty of time in reunions. Money, too. We have wondered whether this is really justified. Could we not put this same time and money into the improvement of our district conferences with better advantage to the general church? Are reunions just a fad which has "caught on," or are they a vital force in our development? This is what those who know think about it:

Reunion Time Is Well Spent:	
Unconditionally .....	28
Conditionally .....	8
Miscellaneous .....	10
Expense not justified .....	5
Miscellaneous opinions .....	4
Opinions expressed .....	55

#### *Forces Tending to Improvement of Reunions*

Replies received from missionaries and others whose experience has been gained over extended fields of observation are of more general application than those received from local workers who have been with the one reunion during the whole course of the period of this review. However, the local workers have had more time to study specific working of forces felt everywhere, and what their re-



plies lose in breadth they gain in intensity. Some of the replies listed under the general heading of "miscellaneous" make a very distinct contribution, while others have a purely local application. However, where representatives of large and small and wealthy and poverty stricken reunions combine to pronounce certain factors helpful, these may well be put into operation wherever possible, and studied so that they may be the basis of still further advance. The following factors were enumerated:

Organization, with the working out of a definite program in advance .....	30
Supervision of recreation for, and general attention to young people .....	14
Leadership made efficient through prayer and preparation .....	6
Educational activity. Institutes .....	6
Prayer services .....	3
Miscellaneous suggestions .....	9
Replies expressing opinions .....	68

*Helpful Factors Become Harmful*

The replies to this question when taken in conjunction with the replies just tabulated show quite clearly the way that success lies. Compare the two analyses:

Excessive emphasis .....	23
Lack of effective organization, leaders, etc. ....	21
Intrusion of personal defects .....	6
Miscellaneous ways .....	7
Suggestions given .....	57

*Forces Having a Harmful Effect on Reunions*

It has been said that the road which leads to heaven leads also to hell. It is merely a question of which way one faces. This is confirmed by a comparison of the replies concerning the harmful forces with those about factors which tend to the improvement of our reunion work. In addition the importance of the deportment of individuals as it contributes to the success of the various gatherings is emphasized by the large number of replies which center on anti-social deportment as a widespread hindrance to success. Leadership, as here used, is to be interpreted as leadership of the meetings, conduct of the priesthood, preaching, etc., after the opening of the reunion. The summarized list reads:

Poor organization and management .....	20
Anti-social deportment—pleasures out of season, etc. ....	16
Inefficient leadership .....	10
Lack of care for old or young, or too much discrimination between ages .....	5
Miscellaneous .....	12
Replies expressing opinions .....	63

**MAKING HARMFUL FACTORS HELPFUL**

A route into an important city was almost impassable because of huge holes and numerous rocks. A

far-sighted engineer used the rocks to fill the holes and so built a highway. The same policy seems to be recognized among our people, for most of the answers to this question were affirmative suggestions rather than demands for elimination. Note how these suggestions dovetail with the list of forces tending to improvement. It is difficult to classify the answers other than very generally.

Suggesting better supervision, leadership, and organization .....	13
Suggesting elimination .....	3
Miscellaneous affirmative suggestions .....	12
Suggestions given .....	28

**COMMENTS ON SPECIAL ACTIVITIES**

*Supervised Recreation*

Of late years there has been a remarkable growth of appreciation of the effect of physical well-being on every phase of social intercourse, from team work on the field to the spiritual communion with each other and with God which Paul evidently had in mind when laboring that the Saints might have "fellowship one with another." Reaction to this question was:

Unqualified approval of supervised recreation .....	56
Conditional approval .....	5
Replies expressing an opinion .....	61

It will be noted immediately that no one has expressed disapproval of supervised recreation. Judging from the replies received, we are more united in our approval of this aspect of reunion work than on any other under discussion. The trend of the conditions mentioned was toward the restriction of recreation within its own domain, so that it shall not become primary but shall continue to serve as a means to the end of total good.

*Young People's Prayer Meetings*

These meetings have become such a feature of our reunions that it is difficult to imagine a reunion of any magnitude in which they do not play an important part. Evidently the reunion workers as a whole have come to rely on these meetings for inspiration and power, and from the replies received it would seem that the question is not whether we shall have young people's prayer meetings, but how many shall we have, and under what conditions? Here are the summarized replies:

Unqualified statement as beneficial .....	55
Conditionally beneficial .....	3
Questionable .....	2
Conditionally harmful .....	1
Opinions expressed .....	61

### Special Services for Children

The direct question as to whether special services for children are beneficial did not evoke many varying answers. It may be that here, too, the question is one of the extent of these services, as is the case with the prayer meetings.

Unqualified statement as beneficial .....	56
Conditionally beneficial .....	2
Danger of becoming mechanical .....	1
Opinions expressed .....	59

### Special Reunion Themes

The practice of using a special theme for a reunion had its origin in the desire for some direction in mental and spiritual preparation by those about to participate, and a parallel desire that each reunion might be given a unique character by reason of its contribution to the solution of some specific problem or to the attainment of some specific ideal. Reunion themes are favored by some of our best-known workers, and opposed by some of those who have not had such general experience or experience with such large gatherings. This does not necessarily mean that themes are approved for *all* reunions by those having the greatest experience, but possibly that while they are advantageous to the successful conduct of a large reunion they are not so well suited to smaller gatherings. The note of warning is against mechanical adherence to the theme. Perhaps this can be interpreted as advice to leaders, or a suggestion that themes are not easily adaptable. The replies may be stated:

Unqualifiedly beneficial .....	40
Conditionally beneficial .....	10
Harmful .....	3
Miscellaneous suggestions .....	4
Opinions expressed .....	57

### Special Daily Topics

This is an individualization of the thought governing the use of special reunion themes, and the same criticisms appear to apply here as in the other case. The warning is again against mechanism and consequent monotony:

Unqualifiedly beneficial .....	36
Conditionally beneficial .....	8
Harmful .....	3
Miscellaneous comments .....	5
Opinions expressed .....	52

### Round Tables and Problems Meetings

These, too, have won their permanent place in our reunions. While they are unanimously approved, stress is laid in all the conditional approvals on the

need for efficient direction and appreciation of their relation to the other exercises:

Unqualifiedly beneficial .....	51
Conditionally beneficial .....	10
Opinions expressed .....	61

### Lectures on Special Subjects

Exactly the same remarks apply to the inclusion of lectures on special subjects in the program of the reunion. The program must be well-balanced. The leader or organizer who permits any fad or vagary of his own to lead to the inclusion of too much of one aspect of the reunion activities risks failure.

Beneficial .....	53
Conditionally beneficial .....	7
Opinions expressed .....	60

### Literary and Musical Programs

The warning here is against "showing off," rivalry, and disproportionate attention. The tone of the literary and musical activities of reunions evidently needs to be raised. Here is the list:

Beneficial .....	47
Conditionally beneficial .....	10
Value dependent on time and frequency .....	3
Miscellaneous .....	2
Opinions expressed .....	62

### HOW CAN WE IMPROVE ALONG THESE LINES?

#### Financing

Opinions here are fairly evenly divided. Apparently the replies reflect the systems in operation in the places in which those replying have labored, showing that here specialization is demanded to secure helpful data; or where the best means are conditioned by local practices or surroundings. Here are some of the means suggested:

Budget apportionments .....	9
Individual offerings and donations .....	7
Collections from those attending .....	7
Per capita subscriptions from district .....	5
Proceeds from the dining tent .....	3
Miscellaneous .....	6
Total suggestions .....	37

#### Arrangement of Dates

In the past individual committees have fixed the date of their reunion without regard to the dates of similar gatherings throughout the church, and have then sent in their requests for the assistance of one or more of the general officers of the church. The endeavor to comply with these requests has cost the church many hundreds of dollars through the necessity of doubling back, and even in spite of this only a small proportion of the requests have been filled,

although these few months find the leading quorums working day and night. Apparently few had considered this phase of organization, since so few replies were received:

Arrange dates by agreement between local and general reunion committees, or by general committee only	14
Miscellaneous suggestions	8
<b>Total suggestions</b>	<b>22</b>

*Character of Services*

Almost every one replying has a different idea regarding the character of the services in an ideal reunion. However, some of the suggestions were decidedly helpful. We have grouped them:

Diversified	5
Spiritual—educational—entertaining	4
Miscellaneous	13
<b>Suggestions tendered</b>	<b>22</b>

*Missionary Work*

The replies to this question showed differences of opinion regarding the purpose of reunion work. Maybe the purpose is different in different parts of the country. Speaking generally, reunions are for the upbuilding of the work, and this building means strengthening local forces in some parts of the country and gathering converts in others. No one advises against holding missionary services, in fact everyone appears to recognize that a well-balanced local program demands that attention be given the missionary aspect of the work, but some advise against giving missionary work undue prominence. The replies were difficult to analyze, but here is the list:

Hold missionary services at night	9
Limit the number of missionary speakers	5
(These evidently approve.)	
Put the main emphasis on local development	4
Miscellaneous	9
<b>Opinions expressed</b>	<b>27</b>

*Cooperation With General Committee*

Very few could suggest ways of cooperating with the general committee, and perhaps this is explained by the haziness apparent in the replies received regarding the functions of this committee; haziness which possibly extended to those who did not reply. In our opinion the function of the committee is to advise the Presidency regarding suitable allocation of the various general officers of the church, to seek to unify and strengthen the forces throughout the church, making for successful activity, and to advise and counsel with local reunion committees. Suggestions received were as follows:

Cooperate with the committee on dates, plans, etc.	4
Report needs—speakers, dates, etc.	6

Make early arrangements	4
Miscellaneous	2
<b>Suggestions received</b>	<b>16</b>

**HOW LARGE SHALL REUNIONS BE?**

Apparently the replies to this question were almost entirely conditioned by the experience of the person making the reply. Roughly, we are evenly divided. The considerations entering into a discussion of this question are primarily:

- Presence of efficient leaders in small districts.
- Location of the Saints:
  - Could many of them afford to travel the extra distances required by combination of reunions?
- Possession of a permanent reunion ground.
- Centralization round some historic spot.
  - Kirtland, Nauvoo, etc.
- Purpose of the reunion:
  - If for missionary work, smaller reunions appear to be preferred.
  - If for local development, larger reunions are in demand.

The voting was as follows:

For small reunions	31
For larger reunions	19
For large or small according to the local circumstances	6
<b>Opinions expressed</b>	<b>56</b>

**HOW SHALL WE SERVE MEALS?**

Everyone has an opinion about meals. They are varied, and the success of each depends on efficient organization, but the one plan is evidently more popular than all others combined.

Cafeteria	35
At cost price	13
Family style	10
Free	4
Miscellaneous opinions	3
<b>Preferences expressed</b>	<b>65</b>

**SHALL WE USE TENTS OR AUDITORIUMS?**

Of those replying, thirty-three used tents, and fifteen auditoriums, but this is not a very valuable criterion since several connected with the same reunion may have replied and so duplicated or triplicated the reckoning for that reunion. However, the reasons given for the preferences expressed are quite enlightening and are presented here:

<b>Preferring Tents:</b>	
More comfortable	7
Transportation easy	3
(This only pertinent if grounds not permanent.)	
More seasonable	2
Miscellaneous	4
<b>Reasons given</b>	<b>16</b>
<b>Preferring Auditorium:</b>	
Independent of the weather	15

More comfortable .....	4
More secure .....	3
Miscellaneous .....	3
	—
Reasons given .....	25

Those advocating the use of auditoriums gave several reasons for their choice. Those advocating tents appeared to think that no reasons were necessary. It would seem that if the weather is fairly reliable, and there is no permanent ground, tents are slightly preferable.

#### PERMANENT REUNION GROUNDS

About eleven out of fifty reunions have permanent grounds. The purchase of a permanent place of meeting is of such importance that it should never be undertaken without communicating with the general reunion committee, for a number of factors will enter, and on these points the committee have information more easily available than is usual with local committees.

#### SUMMARY

Summarizing this summary, we would say:

##### Prepare in time:

Arrange dates and speakers in conjunction with the general committee.

Organize fully, but do not overorganize.

Work out a program and revise frequently and carefully and after consultation with others.

Give careful thought to your location, the use of tents or auditoriums, probable weather conditions, etc.

Remember that your reunion is distinctive, and keep before you continually your specific needs.

##### Leadership:

Must be both prepared and consecrated.

Must set the example in deportment, being in all instances such as will command respect.

##### Young people:

Need their own prayer meetings.

Need supervised recreation.

Need educational opportunities.

Need to have due regard for the rights of others.

##### In the conduct of the reunion:

Avoid excessive emphasis.

Do not try to crowd in too much.

Use themes if these will help your campers.

Do not preach too much. Give your departments a chance. Educate along the lines you need in your district.

Utilize your missionary opportunities. Avoid too many speakers at missionary services.

Keep your literary and musical standard high.

##### Financing:

Must be such as will enable the greatest possible number to spend the greatest possible time at the reunion.

Will differ according to conditions.

##### Meals:

Can only be well prepared and efficiently served after careful planning.

This is a vital factor and should receive early attention.

The principles of reunion success appear to center around three words: Consecration, organization, equipoise.

The complete analysis is being used by a number of our reunion experts to aid them in the preparation of a reunion handbook which we hope to have ready for publication within a short time. It will be a symposium embodying the best information yet available, and when completed will be about the size of the Young People's Convention Handbook issued last year. Look out for the announcements of publication.

#### An Intellectual Triumph

By Paul M. Hanson

One of the greatest intellectual triumphs of modern times was the deciphering of the Egyptian hieroglyphics inscribed on the Rosetta Stone, now in the British Museum, London.

This stone, which is of black basalt, was found at Rosetta, near the mouth of the Nile, in 1799, by an officer who accompanied Napoleon on his Egyptian expedition. From Rosetta it derived its name.

It well deserves the prominent place given it in the world's most wonderful museum. It is on the ground floor. Upon entering the building and after passing to the left through the Roman Gallery, one sees it in the middle of the floor near the entrance to the Egyptian Galleries. This stone in its present state is about three feet nine inches in length, two feet four inches in width, and one foot in thickness.

The inscription on it is in two languages, Egyptian and Greek. The Egyptian portion appears in two forms: in the character of hieroglyphics, a picture form of writing which was used for sacred, state, and ceremonial documents; and in the demotic character that was used by the common people, which was an abbreviated form of the cursive or hieratic form of hieroglyphic writing. The remaining portion is in Greek.

Hieroglyph comes from the Greek *hieros*, sacred, *glypho*, carve.

The text consists of fourteen lines of the hieroglyphic, thirty-two lines of demotic, and fifty-four lines of Greek.

The ancient Egyptians employed for their sacred writing pictures of men, birds, animals, and other objects, and continued so to do with some modifications until after the birth of Christ. The key to the meaning of these inscriptions was lost in the early part of the Christian era. The only information available was, therefore, through classical and early

authors. Scholars attempted in later centuries to find the meaning of the picture writing, but without success.

#### *Greek Translation*

The Greek on the Rosetta Stone was translated and found to contain a decree promulgated B. C. 195 by the priesthood of Memphis in honor of Ptolemy V, Epiphanes, king of Egypt. In the beginning of the writing a number of titles of Ptolemy V are employed. Reference is made to his love for Egypt and the Egyptians. Various benefits which he conferred upon his country are enumerated, such as gifts of money and endowments to temples, forgiveness of debts to the government, and release of prisoners who had been in jail for years. Provision is made by the council of priests of Egypt for honors to be paid to the statue of Ptolemy, which was to be set up in every temple of Egypt. An annual festival was appointed, and copies of the decree were ordained to be engraved in stone in hieroglyphics, demotic, and Greek, and set up in all the temples of certain orders, which were to be placed by the side of the statue of Ptolemy. This stone in the museum had been set up in the temple near Rosetta.

#### *Knowledge of Coptic*

To translate the Egyptian language, a knowledge of Coptic was necessary. The Copts were Egyptians who embraced Christianity at Alexandria, likely after the preaching of Saint Mark, and the translations of the Holy Scriptures made by them from the Greek into their own language was in the Coptic. The knowledge of the Coptic has never been lost, and a comparatively large literature in manuscripts has ever been available for study.

Doctor Thomas Young, in the early part of the nineteenth century, was the first to discover and apply the phonetic principle in reading the hieroglyphs. Various scholars believed that in the oblong rings or cartouches, was a royal name. This was proved when the names Ptolemy and Cleopatra were successfully deciphered. These names are also in a bilingual inscription on an obelisk at Philæ. It was known from the Greek and demotic, which were regarded as a translation of the hieroglyphic characters, that the two names appeared several times in the inscription. Thus from these names was secured the first clue to the identification of the letters of the hieroglyphic alphabet.

J. F. Champollion, early in the nineteenth century, studied the Coptic language and literature until he became an authority on the subject. This knowledge enabled him to work out the phonetic value of many syllabic signs, and to give correct

readings to many pictorial characters, the meaning of which was made known by the Greek text.

#### *Alphabet Formed*

He correctly deciphered the hieroglyphic characters of the names and titles of most of the Roman Emperors. In 1822 he formulated a demotic and hieroglyphic alphabet, which is practically the one used by all later Egyptologists.

This stone, deposited in the British Museum in 1802, proved to be a priceless key which led to the unlocking of the meaning of the Egyptian hieroglyphic writing. Its history illustrates that the value of archaeological relics lies not in the objects themselves, but in their interpretation.

As a result of this long step forward, there has been gained an intimate knowledge of the literature, customs, religion, and life of one of the greatest of the ancient empires, the origin of which reaches into the mists of antiquity.

Surely the truth is more interesting than theories and imagination.

### **Tithing As Observed by the Ancient Nations**

By Bishop Edward Ingham

Tithing is not a modern institution. Among ancient peoples sacrificial gifts frequently assumed the character of a tribute paid to the deity in acknowledgment of the blessings bestowed upon the land in the form of abundant crops and the increase of flocks and herds which were attributed to his providential oversight. However inexactly it may often have been paid, the proportion of one part in ten seems to have been accepted in many ancient nations as the normal measure of sacred tribute paid from the gains of husbandry, trade, or even of war.

#### *Tithe as a Tax*

The tithe was not only sacred in character but appears to have been also a common form of tax upon the produce of land or other revenues for civic purposes. It was exacted on agricultural products and flocks by Hebrew kings and on imports by monarchs of Babylon, and still forms an important element in the fiscal system of Mohammedan states.

Its special home was in the East, although we find it in Greece and in Sicily, as well as in Asia under the Roman Empire. The proportion of one to ten was so commonly taken in antiquity as the basis of ad valorem taxes that any such tax or tribute might be called a tithe.

#### *Caring for the Poor*

Under the Mosaic economy, as set forth in Deuteronomy, we find not only the annual tithe re-



quired, but reference is also made to the triennial "whole" or "full tithe" which was primarily intended for the care of the poor and appears to be an innovation for this purpose. We find, however, that the Levites also participated in this triennial tithe, as, instead of remaining in the hands of the tithepapers to be doled out in charity, it was later proposed to store it in the temple. This latter plan, however, appears to have been very imperfectly carried out.

The provision of regular support for the priests and Levites, the ministers of the public ritual, received special attention from Ezra and Nehemiah who contended that the tithe was a tribute to the Levites, who in turn were to pay a tithe of it to the priests.

#### *Offering the First Fruits*

The tithe is probably nothing more than the old offering of first-fruits made definite as regards quantity. In the oldest Hebrew legislation, apart from the consecration of the firstlings, the amount of the sacrificial gifts to Jehovah is not fixed. In Deuteronomy, however, the tithe or tenth of corn, wine, and oil is required in addition to the firstlings of the flock and the herd.

In Genesis we have the account of Abraham paying tithes unto Melchisedec and also of Jacob making a vow to pay tithes on all the material possessions that God should bless him with, in the land whither he was going: a vow similar to that of the Arab, who, however, usually honored it more in the breach than in the observance.

Under the old Mosaic system, God's altar was to the Jew the central focus of all gifts; it was associated with his worship, and the gift laid upon it acquired a new dignity by so being deposited thereupon. The gift being devoted to a cause that had divine sanction became ennobled and exalted thereby. Association gave dignity to the offering. This is what Jesus had in mind, no doubt, when he said: "The altar sanctifieth the gift." Hence it is that giving becomes an act of worship when it has to do with the altar.

#### *Generosity in Giving*

When God's work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Is it not a shame and a disgrace that there ever should be a lack of meat in God's house?

Those who learn to give on gospel principles learn also to love to give. Such gifts become abundant and systematic and self-denying.

Once it was necessary to proclaim to the people of God that what they had brought was "more than enough" and to "restrain them from bringing." Should not that always be the case?

## DEPARTMENTAL

### The Status of the Departments

Just what is the status of the Departments of Sunday School, Women, and Recreation and Expression? This question has been asked, and the superintendents of departments think it is wise to join in a statement of their official opinion of this matter.

#### *A Bit of History*

1. The Woman's Auxiliary in its General Convention of 1920 passed the following resolution:

Having in view the necessity of making changes to meet new conditions of church work, and to complete the transition of the women's organization from a separate society to a department of the church, we see that the ultimate abolishing of the constitution under which we have been working will be inevitable, and inasmuch as some changes in the officers seem advisable now, we authorize the executive committee of the department to make such changes in the governing rules as developments demand in harmony with the church authorities. And in order to further facilitate the work of the executive in meeting the demands likely to be made upon our organization, we authorize our general director to appoint such officers as she may consider necessary in place of the present corps.

2. The Religio Department in its General Convention of 1920 voted to adopt the recommendation of the superintendent of the department:

We suggest dispensing with the present constitution as a separate rule of action and the incorporation into the general church law such necessary provisions as may govern this department.

3. The General Sunday School Association in its General Convention of 1922 voted to concur in the recommendation of the general superintendent, and asked him to recommend plans as soon as possible. His recommendation was as follows:

It would seem to your superintendent that the Sunday school is an integral part of the general church, and that rather than set itself up as a self-governing body it should not think to form any new constitution but submit itself to the control of the General Conference of the church. We would respectfully urge that this be the action of this body. If such action were taken it would throw Sunday school business on the General Conference floor, where we believe it should be.

#### *Effects of Acts of Convention*

The acts of the convention cited above are interpreted by us as having the following effect upon departmental administration:

1. They placed the responsibility of the work to be accomplished by the departments and the church upon *all* who were the constituent members of the church. The members composing the groups—the local, the district, or the general organization—could pass legislation for the respective depart-

mental activities within the respective groups—local, district, or general—as was deemed wise and for the best good of the group as a whole. To illustrate:

- a. The General Conference could pass legislation affecting the general departmental work;
  - b. District or stake conferences could pass legislation affecting the work of the departments within their various territories in harmony with rights of legislation that were in the province of district or stake control;
  - c. Branches in their business meetings could pass such legislation affecting the departments within the branch as was in the province of the branch so to do.
2. It did not follow from this that these various church legislative bodies—general, district, and stake, or branch—would automatically take over all the distinctive legislative functions of these departments.
3. It is the privilege of the people comprising the district and stake or branch business meetings to say just how much of the business of the departments will be transferred from the separate business meetings of the departments to the business meeting of the church itself.
4. It was the sincere desire to be of assistance in these matters that led the departmental superintendents to unite in sending out in word-picture an analysis of four typical forms of local organization *already* in use in various parts of the country as forms of relationships that might exist between local departments and the branch. One form—Form Five—was the only new form of local organization outlined. Form Five is an ideal that presented a more simplified, coordinated organization when the proper material for conducting the same could be had. An article setting forth these plans of local organization was issued in the HERALD of November 8, 1922. It was the intent of the article to show that it was optional—that it rested with the people of each branch or district or stake to say just what should be done as to local organization. It advised ways and means whereby this might best be done. In a nutshell, our advice in that article was for branches *not* to take over the business of the departments until the departments had so voted, and until the district superintendents of said departments had given their consent. Our advice was not always followed. The branches and districts which did not follow our advice as to the ways and means of transferring this business were perfectly within their rights. Church legislative bodies could take over the business of the departments directly, if they

chose, without asking the consent of respective departments, and such was done in several instances.

5. These acts of the General Convention did not destroy the identity of the departments. The departmental organization, with the exception of where its business could be done, whether in separate departmental business meetings or in one business meeting comprising departments and church, remained identically as it was. Its officers, general, district, and stake, or branch, were the same as they always were. Their constitutional rights and responsibilities, and ways and means of electing officers were exactly the same after these acts of the General Convention as before.

As so far explained, the departmental organization remains as it was prior to the General Conference of 1923.

*An Analysis of Nomination of Departmental Officers in the Light of the Ruling of the Conference of 1923*

The act of last General Conference with reference to the nomination of officers, we would interpret as applying to the departments. The nomination of departmental officers for locals, districts, or stakes, and for the general church is a right of the membership, but the respective presiding officers also have the right to make nominations. The body may delegate its right to the presiding officers and not use it if it so desires.

*Local Departmental Superintendents*

As applied to any local department, this would mean that the members of the body having jurisdiction have the right to nominate a local departmental superintendent. It would also mean that the president of the branch, or the respective district departmental superintendent, acting singly or conjointly, can place a nomination for the said local departmental superintendent before the branch business meeting, or if the business of the said department of electing its officers is still done in its own separate business meeting, the above-mentioned officers—branch president or respective district departmental superintendent, acting singly or conjointly—have the right to place nominations before such business meeting.

*Assistant Local Departmental Officers*

Members of the body having jurisdiction have the right to make nominations for assistant elective officers. Also, when elected the superintendent of said local department and the branch president acting singly or conjointly, can place before the proper business meeting nominations for the assistant elective officers of the respective department.

*District Departmental Superintendents*

As applied to districts, this would mean that members of the body having jurisdiction have a right to nominate a district departmental superintendent. It would also mean that the district president and the general superintendent, singly or conjointly, can place before the district or stake business meeting having jurisdiction, nominations for the district or stake elective departmental officers.

*Assistant District Departmental Officers*

In districts as in locals, members of the body having jurisdiction have the right to make nominations for assistant elective officers. Also, when elected, the district or stake departmental superintendent and the district president, either singly or conjointly, can place before the business meeting nominations for the assistant elective officers of the respective departments.

*Recommendations and Suggestions*

As general officers of the departments, we feel responsible for the conduct of departmental work throughout the church. We desire therefore to make the following suggestions and recommendations:

1. We wish to reiterate our advice:
  - a. That church jurisdictions should not take over the departmental business until the departments have expressed themselves as favoring such changes.
  - b. That such church jurisdictions have the right, however, to take over such business directly by virtue of the acts of the General Conventions cited above.
  - c. That as fast as possible there be an amalgamation of the business of the departments in the one church business meeting in the various jurisdictions.
  - d. That departmental superintendents act together with their respective church president in placing their nominations for assistant elective officers before the business meetings having jurisdiction in order that there may be an intelligent division of the work among the available workers.
2. We wish to recommend further that in as far as is consistent with the desires and needs of the people composing the group affected:
  - a. That the pastor and the superintendents of departments work together as coordinating officers in all affairs pertaining to all activities carried on by the several departments represented in the local church. We feel that this group of workers or leaders will, by their conferences, come to understand each other more

thoroughly and be better able to work together more harmoniously than when each works in his own way for his own ends.

- b. That this committee or cabinet, get together at least once a month for the discussion of matters of mutual interest pertaining to the work under their care.
- c. That when elected or appointed such additional workers as Superintendent of Cradle Roll Department, Superintendent of Home Department, Leader of Young Women, Boy Scout Master, etc., work under the direction of the above mentioned group or cabinet. This arrangement will, we are confident, make for a more efficient administration of all the activities of the group.

The above is the system of organization under which the Presidency and general superintendents are working at the present time. Under this plan, conferences are held frequently and consideration given in turn to the particular work of each department as such relates to the work of the other departments as well as to the program of the church as a whole.

Any questions that you may wish to ask in regard to departmental organization and work will receive immediate attention if addressed to The Departments, Lamon, Iowa.

A. MAX CARMICHAEL,

*Department of Sunday Schools.*

F. M. McDOWELL,

*Department of Recreation and Expression.*

DORA PANKEY GLINES,

*Department of Women.*

**Entertainments and Socials in Our Churches**

*From a report of the Bishopric presented at a conference in Zion, January 7, 1924.*

[During the first quarterly conference in Zion of the current year, Bishop J. A. Becker, representing the Presiding Bishopric, read a report which appears in part herewith. It explains many questions that arise from time to time in the branches, and because of its general nature we are sharing it with our readers.—EDITORS.]

*Departmental Budgets*

By action of the conference in Zion our office [bishopric] was made the depository for the funds of the various departments of the church work. Such funds should be reported to our office at least monthly. Each department should be operating under a budget and the officers be authorized to draw on the funds as per budget. No officer or committee of any department should want to go beyond the budget allowance or make any special effort to raise a fund outside of the budget without the approval of

the department for which the fund is to be used. In this as well as in all other work in the center place there should be the closest cooperation between department and general officers.

The question as to the use of our church buildings has been discussed at great length among the membership, and varied conclusions have been reached. It is difficult to lay down a hard and fixed rule that shall govern universally in the church. Local conditions must be taken into consideration. However, the conditions in the center place are so nearly uniform that general principles may be safely adhered to without doing injustice to any particular group.

### *Entertainments*

Sunday school and branch entertainments: The young, middle-aged, and aged are alike under obligations to shun the evils of the world, and adhere to the teachings of the word of God. They are not their own, but having been "bought with a price," they belong to Christ. That which is immoral in its tendency, or that which will in any wise interfere with the performance of duty as presented to us in the sacred word, or that which tends to prevent us from rising to that high standard of thought and action to which all the Saints of God should aspire, should be excluded from the entertainments held in different branches of the church. And we believe that the enactment of tragedies should be avoided, and that purely frivolous display, or farces which embody no moral, as a prominent feature, are improper.

While in the very nature of the case, it is difficult, if not impracticable, for us to denounce in a wholesale manner any class of performances known by a specific name, yet we may safely condemn all that we are unable to harmonize with the teachings of the sacred books of the church; that is, the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants. That which is harmless and pure in its character and tendency may safely be admitted; that which is not should be excluded. The holding of Sunday school and church entertainments for laudable purposes, when of a proper kind, are not only permissible, but commendable. The exercises, however, should be of such a character as will tend to develop the latent powers of mind in the young, and those of riper years, imparting broader views of morality and social enjoyment, thus imparting that innocent pleasure which inspires those who possess it to reach still higher after that which is elevating and instructive. We are further of the opinion that those who are in charge of Sunday schools and branches where these entertainments are to be had, may with proper care, be qualified to choose between that which is innocent and beneficial, and that which is not. All should so live as to enjoy that measure of the Spirit of truth which will prevent them from indulging in that which would lead them away from God.—General Conference Resolution, Number 369.

### *Socials*

God's plan for financing his work is by "tithing, surplus, freewill offerings, and consecrations," (Doctrine and Covenants 129:8) but there are many ways in which the members can earn, either individually or collectively, the funds with which

to make these contributions. The church should not undertake to finance itself in any other way than that presented by the Lord. For example, the church need not sell aprons to erect a church building, but any member can do so and his contribution will be an acceptable offering. If two or more join in the effort, it is none the less acceptable. Any line of work, in which an individual can conscientiously engage for his own benefit, may also be conducted by him for the benefit of the church.

Bazaars and suppers may be conducted by members, groups, or organized classes in their own name and the benefit be given to the church subject to the law governing in temporal things. It would be well if we had a special building in each group or district in which such affairs might be conducted. Until such time we must do the best we can and use such places as we have available, including our church buildings.

The very nature of our work makes it essential that the closest cooperation exist between those conducting socials and entertainments and those in charge of the work where such affairs are conducted. Before proceeding, the programs should be submitted for approval. Anything of a doubtful character should be eliminated.

Selling at auction should not be engaged in at any time or place. As generally conducted, it does not give those bidding an opportunity to exercise their better judgment which frequently brings unfavorable results.

Action of General Conference makes the First Presidency and the Presiding Bishopric the presiding authorities in Zion. They have expressed their approval of the general plan as herein stated.

Application for the use of the property should be made to the pastor in charge of the congregation and caretaker, who, after consultation, may grant the request.

In the matter of the rendition of programs or entertainments where an admission fee is to be charged, the request should be presented to the presiding authorities in Zion in each instance for their approval or disapproval.

With the proper cooperation these entertainments and socials may be utilized for the benefit of the individual members, as well as for the groups as a whole.

Kentucky now has a State director of music. The creation of this office by the State superintendent of public instruction is the result of the action of the 1922 legislature, which passed a bill giving music a place in the course of study for all Kentucky schools.

## EDUCATIONAL

### Home Building

#### PART XII

[Miss Ruby Williamson writes on "Play" in this number of home building. She is experienced as a teacher of children, being a teacher in the Independence, Missouri, public schools, superintendent of the Primary Department of the First Independence Sunday School, and author of several quarters of the primary lessons for Sunday school use. The article in next week's HERALD will also be written by Miss Williamson.—EDITORS.]

#### References

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

### Play

By Ruby M. Williamson

What is play? "Play is spontaneous self-activity." Froebel tells us that play is the highest phase of child development, and that "it is the self-active representation of the inner, from inner necessity and impulse." "The plays of childhood are the germinal leaves of all later life; for the whole man is developed and shown in these." The young child instinctively imitates the activities of his elders. We call this play, but these same activities later become work. Play is nature's method of training for the responsibilities of maturity in human beings as well as among the animals.

#### *Recognition of Play by Education*

Early educators soon learned the value of play in the education of children. Many of the ideas of such educators as Plato, Comenius, Rousseau, Locke, and Rabelais have been used by later educators as a foundation upon which modern education has been built. Pestalozzi and Froebel were the first modern educators really to utilize play in the education of little children. Look where we may, we see the influence of play in the education of the youth.

#### *Relation of Play to Work*

When we watch children at play we do not realize the amount of energy they are putting into it. Neither do we stop to consider their motives and in-

terests. This play leads into work that requires the utmost of their physical strength, endurance, and skill, and the greatest exercise of imagination, initiative, judgment, and patience in solving problems. The so-called work that the adult performs, when it is an enjoyable task, is really "grown-up" play. It is the interest in the end sought that makes the task easy to perform.

The child must perform many duties in his home, both for himself and his household as well as for the community. Without an interest in such the result will not be satisfactory. Imagination and play are required to make the doing more effective. Very early in life the child may be led to feel his responsibility in his small home community.

All learning should be introduced through play. In the schoolroom we find pupils who are unhappy, disinterested, and inattentive, which is proof that there is some fault in the educational system, when it has not discovered the instinctive interests of the child and his natural way of learning. The same may be said of the home. When a child does not respond to the parents' idea of work and play, something is wrong and a new method of dealing with the child should be sought. This may be done largely by studying the child's instinctive habits, activities, and interests.

#### *Equipment Necessary for Play*

Every child should have a playground near the house so that the mother may closely observe her child's activities and those of his playmates. This playground should have some shade for the warm days and open spaces for the sunshine in winter. A sand pile should be included, as well as swings, playhouse, houses for pets, and other apparatus that the family can afford.

For rainy weather there should be a playroom where the child may feel the principal care and responsibility. Mary L. Read gives an excellent description of a playroom and its furnishing in chapter thirteen, *Mothercraft Manual*. She also presents some good thoughts on the subject of children's parties.

#### *Play Interests and Activities*

The type of play varies with the age of the child. It begins with infancy and should be developed throughout the entire life of the child.

(a) Play interests from infancy to four years are sensory and motor activities, individual play, toys, simple, imaginative, dramatic play, and quiet games in preference to more active ones.

(b) From four to six years:

Sensory and motor activities.

Dramatic imitation, industries, animals.

Beginning of unorganized group play.



Beginning interest in circle games, singing games, traditional games.

Finger plays.

Climbing, jumping, sliding, swinging, etc.

Handicrafts.

Pouring, weighing, measuring.

Care of garden and pets.

Simple games.

Play with words.

Experimenting with colors.

Exploring.

(c) From six to ten years:

Sensory interests less marked.

More complicated games.

Running.

Ball play.

Dancing, balancing, swimming, skating, climbing, swinging, etc.

Dramatic play.

Handicrafts.

Decorating.

Weighing, measuring, counting.

Housework.

Rummaging, hoarding.

Collecting interest strong.

Gardening, care of pets.

Games of mental alertness.

Play with words.

Measuring of strength, wit, patience, personality, will, with others.

Observing industries.

Exploring.

Expression of natural ability in special phases of art.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

### CHAPTER XIII

#### Play

1. Why is play one of the most important phases of child life, both to the mother and the child, physiologically and psychologically?
2. What is the difference between work and play? When is work drudgery?
3. If the child is unhappy in school, where and what is the fault?
4. What is the highest value in education? How may the ideal be reached?
5. In what way may children's parties be made educational? When and where should they be given?
6. How many children should be invited? How should children be dressed? What refreshments should be served?
7. Describe an ideal playground.
8. What should be considered in furnishing the playroom?
9. How should children be clothed for outdoor play?
10. What do children learn by playing together?

## LETTERS

### Retired Missionary Again Answers Call

EL RENO, OKLAHOMA, January 14.—My companion and I came here in response to an invitation of the First Presidency to answer a call for pastoral work. Still having an earnest desire to labor for the cause we love more and more, we met the difficulties peculiar to making such a change, and against protests on the part of dear friends, we came.

By the great kindness of Brother and Sister Thomas Mc-Kevit we were taken in their auto from Independence to Kansas City to take the 11.30 p. m. train. By the kindness of our dear brother and neighbor, J. H. Scott, and group twenty contributing, we were enabled to have a berth in a sleeper, which was a great help, as my companion is in poor health. We heartily appreciate such kindnesses. "By this shall ye know that ye are my disciples, if ye have love one for another," says Jesus.

We arrived on December 28, two hours late, and were met at the train by Brother G. C. Lewis, who knew us by spiritual discernment, we being strangers in the flesh. He took us in his automobile to his home, where we were made welcome.

Time has not permitted us to see much of the outlook, but we discern a field for active work in feeding the flock.

We enjoyed (?) a cold spell of 3 below zero soon after coming here, but when we learned of 15 below in Zion we felt fortunate.

El Reno is a well-built city of good brick business houses, two principal streets, and business well represented. There are about a hundred members in the branch, with branches roundabout. We see a cosmopolitan people here with a sprinkling of Lamanites.

Sunday, January 13, was a very profitable day on which Sunday school was held and two sermons delivered, one on "The business of angels" and the other in answer to the question, "Whose pulpit would Jesus occupy if he visited El Reno?" A Religio was organized at 6 o'clock, the work being entered into with great zest. The quarterlies will be used.

With faces to the front, we expect success.

J. M. TERRY.

### Cold Weather Handicaps Missionary Efforts

DEER LODGE, MONTANA, January 3.—While at conference I bought one of the conference pictures, and I have been carrying it with me in the field and showing it to the Saints and preaching them a sermon on what I saw and heard and felt while at conference. It has put life into the Saints wherever I have been, so I intend to keep it up wherever I go.

The last two months have been very pleasant ones for me. The good spirit that was manifest at the close of our General Conference has continued with me, and I have been preaching with fine liberty. It has been quite common to see the whole congregation in tears, and I thank the good Lord for his goodness to the church and to me. I want to thank the First Presidency, Twelve, and Bishopric for their nice Christmas letter. As quick as I got home my wife handed it to me, and as I began reading it the good Spirit accompanied the reading of it and for some time after.

At the present time it is hard to hold meetings, it is so cold. It has been thirty-two below zero; and as most people travel nowadays by car, they are afraid to let them stand out; but the few days I am around home I am putting in

some of my time visiting the sick and the Saints. Yesterday I visited Sister Jenkins, who has been in the church over seventy years. She is ninety-three years old, and was in Nauvoo when Joseph was killed. I am also living right in a settlement of the Morrisites; some of them have been baptized in the recent past, and a number more are interested in our work and keep asking me to visit them, so I will do that during the cold weather.

Praying that God may continue to bless you in your labors of love.

GEORGE W. THORBURN.

### Topical Prayer Service Adopted at Barberton

BARBERTON, OHIO, January 11.—Regular services are held here each Sunday: Sunday school at 9.30, preaching or social service at 11, Religio at 5.30, and preaching at 7.30 p. m. The senior Bible class has been changed to a Doctrine and Covenants class and all seem interested in studying it. There is also a fine Bible class of young people. Attendance at morning preaching and social service is fair, but there is a good attendance at Religio where the Book of Mormon is now being studied.

There has not been much interest in the midweek prayer service but plans are being made to change this service, which, it is hoped, will stimulate more interest. Last Wednesday evening the subject, "Our gardens," was taken up and many good thoughts were expressed. The plan is to announce a subject from the stand each Sunday for the following Wednesday night.

The Sunday school gave a very fine Christmas program, many of the smaller children taking part. The most interesting and impressive part of the program was a play on the birth of Christ. Many outsiders were in attendance and all highly complimented the play.

Brother Patterson is expected here in the near future to make a missionary effort. The Saints expect to advertise extensively and help in every way they can.

After the business meeting on December 31 all went to the basement where the young people entertained with a watch party. At three minutes to twelve all went to the auditorium and sang the old year out and the new year in, singing the "Old, old path," which was followed by prayer.

JAMES MCCONNAUGHY.

### Apostle Curtis Tells of Visit to London

LONDON, ENGLAND, December 26.—Brother Hanson and I left New York December 1, on the S. S. *Samarita* and landed at Liverpool the tenth at 9 o'clock a. m.

Our trip across the sea was very interesting indeed. Most of the time we had good weather considering the time of year. On Sunday morning, the ninth, we came in sight of land at Queenstown, Ireland, where we stopped to let off several passengers. The sun came up clear and bright, and as its rays fell on the hillsides of the coast of Ireland, it was wonderful to behold. Land looks good after seeing nothing but water for over a week.

On board the steamer we made many friends. Somehow we formed quite an attachment to our Irish acquaintances and were loath to part with them when we reached Queens-town. From Liverpool, where the autos, teams, and single carts drive on the left side of the street, and where the trams, usually called street cars at home, have an upstairs department in order to handle the crowd, we went to Manchester where we soon found quite a large number of Saints. Three

branches are located here. Two of them have church buildings in which to meet, while one uses a rented hall.

### Visit Manchester

This seems to be a wonderful country, and Manchester proved to be a great industrial city. As Christmas was approaching, the streets down town were crowded with people looking for presents.

It seems as though we are almost in another world, as things are so different here to what we have been used to; but an Englishman has just as good a right to drive on the left side of the street as the Yankee has to drive on the right side. The climate being so different to what we had been accustomed, we found it necessary to put on more clothing, as the weather was cold and damp. At once we got busy visiting Saints, and services at the different branches where we found the gospel was appreciated as well as in other lands. Many of the Saints here have relatives in the States and were anxious to learn of them.

### Arrive at London

After a week in Manchester we came to the great, wonderful, and ancient city of London. On arriving at Saint Leonard's, which is the missionary headquarters, we found Brother and Sister Richard Baldwin, Brother and Sister Dan B. Sorden and baby Sorden, Brother and Sister John Foster, and Sister Kemp, the head cook. Brother Baldwin and wife have spent about three years in this mission and will be returning to the States in the spring. Brother Sorden and family are getting ready to go to Palestine and relieve Brother and Sister Harry Passman, who have been so long in that far-off land.

London and New York City are the largest cities in the world. As to which is the greater, it depends on to whom you are talking. Both are so wonderful and so great that it seems that the whole country round about has been turned into a city. London has many places of interest, such as Buckingham Palace where the king lives, Westminster Abbey, Saint Paul's Cathedral, and the Tower of London, the last-named an old prison where many were forced to spend their last days, where many distinguished personages were put to death, and where the crowns of different kings of England are on exhibition as well as many instruments of gold. These crowns are studded with many diamonds, called the "Stars of Africa." The crown of King George V contains 6,170 diamonds. Here is seen the largest diamond in the world 516½ carats. Here is seen the block and large ax weighing 70 pounds with which many were beheaded; also a large collection of arms, ancient and modern, large helmets, and armor both for men and horses, showing how wars were carried on centuries ago.

### British Museum

The most wonderful and interesting building to me in London is the British Museum. The immense collections from different nations, past and present, are beyond my pen to describe. We looked, we gazed, we admired. We spent hours studying the large collections from Egypt, Greece, Rome, and other places. We attended different lectures on these countries, which were educational indeed. Here is the great Rosetta Stone, which when found and interpreted gave the key to the language of ancient Egypt.

The Christmas time is passing, and we will soon be attending the conferences of the Northern, Midland, and Southern Districts. Then to the Continent, where we wish to establish the angel's message more permanently.

The harvest is great, but the laborers are few. Let every one who will, thrust in his sickle and reap. J. F. CURTIS.

## Department of Women at Centralia Serve Dinners Twice Weekly

CENTRALIA, WASHINGTON, January 5.—The Department of Women here has been active of late in raising funds for necessary repairs on the church. About a year ago, feeling the need of funds, the women of the branch began serving meals in the basement of the church. Some business people came to those dinners and requested us to come to the Community House and serve for them at 60 cents per plate, 40 plates guaranteed. We now serve the Kiwanis Club each Wednesday, 40 guarantee, and the Chamber of Commerce Thursday, 30 guarantee. We have served several other organizations occasionally at \$1.50 a plate, 100 guaranteed.

We did not know until August that money used for repairing should be tithed, but since that time all money has been carefully tithed and we feel that we have been directed in this work.

Our record shows \$1,361.83 paid into the branch besides help given to the poor, flowers sent to the sick, cooking utensils bought, tithing, Christmas offering, and pay for labor on a box for the cooking utensils.

The aim of the department for 1924 is to order some HERALDS for those unable to subscribe, study along health lines so as to be able to help those in need, and organize a juvenile department.

The officers for 1924 are: Ella Ward, president; Blanche Davis, vice president; Agnes Steel, treasurer; Nora Crown, secretary.

NORA CROWN.

## Conducts Services at Genoa

*From a Letter to the First Presidency*

GENOA, COLORADO, January 8.—As best I can do I am conducting services here in Genoa in regular order. We have a very fine little band of Saints; they are all good, wholesome characters, and they all seem willing to do what they can to further the work. To meet with the band of Saints takes me more than twenty-five miles, or more than fifty miles the round trip. I always feel blessed in meeting with the Saints and more than repaid for efforts made. Over the radio last Sunday evening we heard Elbert Smith's sermon on "The gathering" and enjoyed it very much. However, the singing we could not get very distinctly for some reason. By radio, therefore, we are placed in touch with the headquarters of the church. May the Master bless you for the great duties of your affairs, I pray.

J. R. SUTTON.

## Nonmember Invites Saints to "Listen In"

DOW CITY, IOWA, January 9.—It is a real pleasure to read of the happenings in the different branches, especially those of this district. It was also interesting to learn that Brother W. A. Smith and his congregation at Mallard were enjoying the radio program broadcasted by the Omaha Saints at the same time the Dow City Saints were assembled at the home of one of the members listening in to the same program. When the Omaha Saints broadcasted their first program the Saints here were invited to the home of Mr. and Mrs. J. A. Brill, nonmembers, to listen in. About forty responded to the invitation and all appreciated the opportunity thus granted.

Elder E. R. Butterworth, who has presided over this branch for the past seven years, has moved his family to Lamoni where he has entered Graceland. This loss from our membership is greatly felt by all. Brother Talcott and family

have moved to Chadron, Nebraska, which proves to be another loss to the branch, but others seem to take up the responsibility so the "ball rolls on."

## Christmas Play

The Christmas playlet, "Wondrous night," was put on here at Christmas time and was a decided success. Much praise is due the committee in regard to the costumes and stage arrangements. The quartet work was carried by LaJune Griffin, Beatrice Griffin, Julian Pearsall, and Amherst Anderson, with Zita Clothier at the piano. The program was witnessed by a full house, and after Santa had arrived and distributed the presents from the tree, each one present received a treat from the Sunday school.

Brother J. L. Butterworth is now presiding over the branch. He is also in charge of the Sunday school. The Religion is in charge of Brother John Allen.

The Department of Women has a class in home hygiene which meets at the home of Sister Bertha Rolls every two weeks during the winter. This class is under the instruction of Sister Beatrice Griffin, and those who have been regular in attendance feel that much practical knowledge has been gained.

BESSIE PEARSALL.

## Seventy Visits Saints at Sandpoint

SANDPOINT, IDAHO, January 6.—The Department of Women met January 2 for election of officers. Sister Ollie Bronson was reelected as superintendent; Sister Lovina Bennett, as assistant superintendent; Sister Grace Keisey, secretary and superintendent of the Home Department; Nettie Faulkinghor, friendly visitor; and Zella Deeter, cradle roll superintendent.

There are only a few Saints here, and no member of the priesthood, but we are buying a lot and expect to have a church some day. Meetings are now held at the homes of the Saints. In spite of discouraging times, the Saints have had hours of rejoicing, when the Lord spoke telling us that he was pleased with the efforts at this place and that if we would go on he would bless us and more would come into the fold and a branch would be established.

Elder Daniel Macgregor visited us at Christmas time and delivered two fine sermons, strengthening our faith and giving encouragement.

ZELLA DEETER.

## Church Papers Are Only Sermons

REEVES, LOUISIANA, January 6.—We are cut off from the church privileges as my wife and I are the only Latter Day Saints in this part of the State. We are therefore renewing our subscription for the *Herald* so we may read what others are doing.

Many people here do not know of the gospel. We would be glad to welcome any of our missionaries in our home and do all we could to help in spreading the work.

We would enjoy hearing from Saints anywhere as we are almost "spiritually starved" for want of church privileges. Pray for us that we may remain faithful.

R. E. BANKESTER.

## Aged Saint Killed in Automobile Accident

LOS ANGELES CALIFORNIA, January 1.—The Saints were saddened at the death of aged Sister Bergerson, who was struck by an automobile on Christmas night. She died a few hours after the accident.

A number of years ago she lost her right arm by cancer and during the past two years was the victim of three auto-

mobile accidents. The fourth one was fatal. Sister Berger-son was a widow.

The Sunday school appropriated funds for a floral wreath at the funeral held December 31.

Services on Sunday, December 30, at 11 a. m. were devoted to preaching by Apostle John W. Rushton.

## Report Made of Work in Utah District

*From a Letter to the First Presidency*

OGDEN, UTAH, January 9.—Acting as district president out here in the Utah District, I feel that I have been rather dilatory about reporting the district work to you.

I got busy and visited every branch in the district, remaining three or four days, and in one sermon I related the instances of our splendid conference, trying to encourage our people, asking them that we adopt as our slogan, "Let's go." The response was good, and the feeling of good will was beginning to be felt. I wrote a circular letter to all the branch presidents, and in a couple of weeks after I wrote a letter to every member of the priesthood in the district.

### *Institutes Held*

I have been trying to create an interest in the departments. In order to do this, I have endeavored to introduce and conduct some institute work. I am glad to report that this work has received a splendid response wherever we have presented it. The other branches are asking that we hold institutes in their home branches; also, the Idaho District has requested that I come up there and carry on some work of that nature. It is rather encouraging to me. Previous to the three-week series of meetings that we held in the Malad Branch, we conducted a three-day institute. The people attended nearly one hundred per cent, and we felt that it was a contributing factor to the success of our meetings. We just closed our institute at Provo Sunday evening. We are making plans for other places.

All together the outlook is good in the district. Therefore we are optimistic concerning the year 1924 and look forward to a good year for the Utah District. There is much work to be done along all lines. May God direct in the affairs is my prayer.

I might say here that we begin a series of services in Salt Lake the thirteenth, hoping to create an interest, building up the faith of the Saints and stimulating others to render obedience to the gospel.

May the blessings of God attend you in your noble work, is my prayer.

GUY P. LEVITT.

## Great Work Being Done Among Indians

KAW CITY, OKLAHOMA, January 12.—The new year reminds us of the deeds of the past, and desires and resolutions of the present.

### *Indians Baptized*

My work began last year with the vision from the Lord of a beautiful field of golden grain, and instruction to go forward and gather it into the garner of the Lord. I was in Nebraska City at that time and it was the first night in my new field. I saw the field; as in the dream I stood at the corner of it, looking to the northwest. Loads of corn started towards me from near one side, four teams loaded with the beautiful corn. They were followed by many others, all having full loads. This was surely fulfilled when at the south-east corner of the Omaha Reservation, where I was preaching, four full loads of Indians came, full families asking for

baptism. They were followed by many others until there were 175 of the Omaha tribe baptized into the church. I had worked five days at this work and had many names for baptism, my Brother Bernard assisting me, when we met Brother Burton, and asked him to quit his meeting at the northwest corner of the reservation, and come and assist in this great gathering of souls into the garner of the Lord at this place.

I started this meeting with the same methods I had used with the Cheyennes twelve years before, visiting their homes and taking their names for baptism after preaching to them and visiting with them, explaining the message. This will work with the white people the same as with the Indians.

Last year was my banner year in mission work, and this year is starting better than last. So far on the new conference year I have 56 baptisms, and believe I shall do better work than during any two years of the past, at least the prospects are very flattering. And best of all, the Lord is surely doing his part with the outpouring of his good Spirit to encourage.

HUBERT CASE.

## Aged Member Enjoys Church Papers

DES MOINES, IOWA, January 10.—*Dear Editors:* As my subscription to the HERALD is almost expired, I am renewing same. The church papers are all I have to keep me in touch with the progress of the work. It is all I have to instruct me in this latter-day message as I am nearly eighty-four years old and cannot get out to church.

I hope to live a faithful life and do all I can for the work for I know it is true. I feel my weakness but pray my heavenly Father to keep me in the right way that I may obtain everlasting life.

I do not live in town and am too old to be out much in the cold weather, but my heart is alive to the work and I hope to be kept faithful to the end.

Wishing all a happy and prosperous New Year,

MRS. J. H. SHEELER.

## Patriarch Griffiths Thanks Friends for Kindness

*To all my many friends who remembered us in the time of our great sorrow and loss of companion:* There were so many who sent letters and telegrams expressing their deep sympathy, and many floral tributes that we cannot in person thank you, but we wish in this manner to say to you that they were highly appreciated and were of much comfort to myself and daughters.

We thank you from the depths of our hearts and pray that God may bless you in all your lives as he has sustained us in our great sorrow. We especially thank the First Presidency, the Quorum of Twelve, the Presiding Bishopric, and other high officials of the church for their beautiful wreath and for sending Brother Patterson as their representative and who participated in the services in the Kirtland Temple.

Coincidentally, it was he who was with me when in Australia I received the notice of my wife's serious illness, nine years ago. It seems strange that he would be with me in America at the time the final summons came.

Thank you again.

Yours in gospel bonds,

G. T. GRIFFITHS.

Elder D. J. Williams and wife, who have been appointed to the Hawaiian Mission, will sail from Los Angeles, January 26, on the S. S. *Calawau*.

# CHURCH NEWS

## Holden Stake News

### Holden

Brother A. T. Cornelison, one of the oldest members of the church at Holden, died on Thursday morning, January 17. Brother Cornelison had been a member of the church for about thirty-five years, being baptized by Elder I. N. White while conducting services at Holden. His funeral service was held at the church on the 18th, Elder C. F. Scarcliff preaching the sermon.

Elder Alvin Knisley, one of the missionaries appointed to the stake, has been visiting the Saints in the region of Post Oak and Leeton. He came to Holden January 19 and is announced as the speaker for Sunday.

The departments of Sunday School and Recreation and Expression enter into a contest for increasing of their attendance on Sunday the 20th. The losing organization is to entertain and give a banquet to the winner.

A number of the Saints and citizens of Holden are enjoying the radio programs being broadcasted from the Graceland Studio and the Stone Church of Independence. Very favorable reports are given. It is pleasing to see the effort being made to make these programs of the best. The station at the Holden Home is not fully equipped for receiving at present. It is hoped that some arrangements will be made to provide a loud speaker so that our aged Saints may have the privilege of hearing the sermons delivered by our leaders and the other ministers.

### Holden Home

On Saturday previous to Christmas the fifth and sixth grades of the public schools gave an entertainment in the home chapel, which was appreciated very much by the aged Saints. The Christmas exercises of the Home Sunday school were held Sunday afternoon the 23d. On Christmas morning the "family" assembled in the reception room around the Christmas tree, when the many presents were distributed. The usual gift of candy from Brother A. C. Dempsey, of Nevada, for the entire family was in evidence. The home also received a gift of a set of silverware from Sister C. C. Joehnk, an aluminum savory roaster from the kitchen employees, and a copy of the Inspired Translation of the Holy Scriptures for chapel use, by Brother John Stevenson, of the Home, Christmas being Brother Stevenson's seventy-fifth birthday. Brother G. W. Beebe, the superintendent, had charge of the program. C. F. Scarcliff was Santa Claus, and Sister Edith Carr, the matron, had charge of the distribution of presents.

### Marshall

Elder R. D. Weaver returned January 12 and commenced another series of meetings Sunday, January 13. A good crowd greeted him from the first, notwithstanding the inclemency of the weather. He has been well advertised, and those who came to his other meetings come again.

He speaks with power and demonstration of the Spirit, and what more need we say, along with his daily example of uprightness? He is a painstaking sower of the seed, and seems to think the pulpit is not the only place to teach, so at the firesides of the Saints he sows the seed of cheer and wisdom.

A committee of the branch assiduously strove to find a suitable hall in a more central location, but could not. Per-

haps after all it is better as it is, for a score or more of interested people and new converts could not have gone up town, which would have been a great disappointment to them.

Each day at 3 p. m. the Saints offer up a prayer in their homes for the success of the meetings.

## Omaha Reports Profitable Holiday Season

OMAHA, NEBRASKA, January 12.—Apostle James A. Gillen closed his series of meetings on December 16, having sandwiched in between on the last three days, several services at the Council Bluffs conference. Following his sermon on December 12, he presided at the annual branch business meeting, at which a wonderful spirit of unanimity and peace was evident. Brother B. M. Anderson was unanimously chosen president, with power to choose what counselors he desired, and otherwise perfect details of branch organization. Sister Rose Adams was retained as superintendent of Sunday school, Brother Elmer Riner, recently of Milwaukee Branch, chosen as president of the Department of Recreation and Expression, Sister T. J. Elliott sustained as leader of Department of Women, Sister Audentia Anderson as chorister, and Sister Charlotte McDonnell as pianist.

Thursday and Friday evenings, December 13 and 14, were record ones in point of attendance and interest in Brother Gillen's series. The little church was filled almost to capacity, many new faces being welcomed.

### Reception Held

Sunday, December 16, was noteworthy because of the presence in late afternoon and evening, of Sister Dora Glines, General Superintendent of the Department of Women. A reception was held for her at the church at six o'clock, at which the sisters and others interested might meet their chief, and at which, also, Sister Glines gave a most instructive talk on different forms of branch organization. It was good to note that among the eager listeners and questioners were several of the brethren who carry various burdens of administration in the branch and district, and they, as well as the sisters, seem to receive much encouragement and benefit from Sister Glines's address. An informal luncheon followed, very enjoyable, creating a fine spirit of comradeship and friendliness preceding Brother Gillen's closing sermon. The Omaha Saints will have a warm welcome for both these consecrated laborers in God's vineyard when they may again visit here.

### Christmas Programs

Outstanding events of the branch life the past month were the Christmas programs. Tastily decorated Christmas trees, with festoons in holiday colors back of the pulpit greeted the members of Sunday school at 9.30. Following the lesson, solos were sung by Sister Lois Francis and little Ann Self, and an anthem given by the young choir of fifteen voices, Sister Ruth Bryant accompanying with violin, Sister McDonnell at the piano. Sister Anderson then read the Christmas message from President Elbert A. Smith, and followed it with a very effective reading entitled, "The cup of loving service." These numbers occupied the usual eleven o'clock preaching hour, and finished with the usual Christmas treat of candy and nuts for all the children of the branch.

### Play Presented

The next evening, under the general supervision of the assistant Sunday school superintendent, Howard Elliott, and the able coaching of Mr. Fred E. Parks, thirty-five young people gave "Santa's Christmas bargain" to a delighted audi-



ence. From start to finish it was a thing to be proud of, having much of the dash, assurance, and finish of professional work. The lame Mr. Tinkle, inventor of mechanical toys; the white fur-clad Eskimo lad with his parrotlike appreciation expressed always by "Me tink he fine"; the squad of camera girls, hunting for the kind of smile Santa wants on the mechanical man he would buy; the Fairy Princess with her sparkling crown, wand, and band of small fairies; the quartet of amateur detectives trying to find out who had been reporting their doings to Santa; fat but jolly Mrs. Tobey with her eight sons, of whom she was so inordinately proud and whose gifts and charms she told so fondly; and perhaps, greatest hit of all, the six or seven "tots" whose antics were mostly impromptu but wholly entertaining—one and all seemed to excel in each particular part, winning continuous applause from the appreciative audience. And we must not forget Santa, with his jolly songs and good cheer, nor—perhaps the most difficult of all the parts—the "mechanical man," who was compelled to stand like a wooden image, through long periods, nodding, bowing, or making gestures with jerky, impassive movements when the proper "button" was touched.

Besides the pleasure and delight this entertainment gave those who listened and beheld, the children and young people who participated have derived much benefit. They have been given to know some of their latent powers, and to find a confidence in themselves which can be of use to them. Then there was the nice little sum to be added to the Christmas offering of the school, the social good times during its preparation, the training in teamwork, and, development of the spirit of cooperation.

#### *Work of Department of Women*

On December 27 about thirty of the sisters met at the home of Sister Anderson, at which meeting annual reports were made and officers chosen or sustained for the coming year. Over two hundred calls during the year had been made by the sisters, and about a thousand dollars expended in furnishings for the new church. It was voted to donate about \$250 more to lift the last bit of indebtedness on the building, and altogether the sisters feel well satisfied over their efforts.

#### *Weather Affects Attendance*

The weather has been severe, having something to do with small attendances at church. On the morning of December 30, there were more young people in the choir than individuals in the audience, and that evening three fifths of the entire number present were young people. There is a very fine set of young people in this branch, and the older members are looking forward to a year of constructive work among and with them. Brother Riner, the new leader, is a young man, and eager for progressive ideas. At a meeting of all district and branch executives, at the home of the branch president, the work was mapped out and coordinated to a great extent, so that all are moving forward into the year's work hopefully and earnestly.

### **San Bernardino Will Build**

SAN BERNARDINO, CALIFORNIA, January 16.—At the annual business meeting Friday, January 11, the branch unanimously accepted the proposed plan of the committeemen, for a new church building, to be added to the old one, which will almost double the present seating capacity. At this same meeting Brother F. G. Lacey was reelected as president of the branch for the coming year.

The attendance at the first sacrament service of the new year was greater than it has been for many years. This is indeed a splendid beginning, and the need of securing more communion cups is very encouraging to the Saints.

### **Kansas City Stake News**

KANSAS CITY STAKE, January 17.—An act well done is worth repeating, according to the Grandview Saints, for after many requests they again rendered the Christmas cantata, "The world's Redeemer," on Sunday evening, January 6. This cantata was first given December 23, by a select chorus of local talent consisting of twenty-five voices. The soloists were: Miss Pearl Peterson, soprano; Mrs. Ralph Johnson, contralto; Mr. Ross J. Evans, tenor; and Mr. Lawrence Hayes, bass. The chorister is Mrs. Ross J. Evans, under whose able direction the chorus was brought up to its present efficiency. The rendition of this cantata justly earned the profuse praise given them. The tableaux effects were especially inspirational.

The Grandview Saints are anticipating a strenuous two weeks commencing Sunday evening, January 13, when Elder W. I. Flegg began special services. They are having a very satisfactory attendance thus far, several not of the faith being present.

Sacrament service was observed at all the churches of the stake on January 6 at 11 a. m. Some who were experimenting as to the hour had tried changing the service to 6.30 p. m., but have found it is better to be in line, so have changed back to the old time.

The speaker at Central on the evening of January 6 was Pastor J. A. Tanner. On Sunday, the 13th, Patriarch F. A. Smith was the speaker at 11 and J. A. Tanner occupied at 7.45.

### **Notes From Brooklyn**

BROOKLYN, NEW YORK, January 17.—The annual election of branch officers resulted in the sustaining of High Priest Ephraim Squire as president and Archibald Hawkins as secretary. No announcement has as yet been made by the president of deacons to be designated to act in the positions of property custodian and treasurer. Brother Squire, in addition to the trying responsibilities of "caring for the flock," also presides over the New York and Philadelphia District, in all of which he has served faithfully and well for many years. But let it be understood however that the brother is yet in the prime of life, having "enlisted" as a boy, and the "many years" of service is a record of which anyone may well be proud.

#### *Sunday School Election*

The Brooklyn Sunday School in selecting its officers for the year 1924 has made some changes. For superintendent, first and second assistants, Brethren Millard Friday, A. P. Hawkins, and Maynard Beardsley were chosen. The Bishop's agent, Frank Lester, will serve as treasurer, Ada Schenk as secretary, Leroy Squire at chorister, and Anna Truman Potts as organist. Brother Friday, the new superintendent and yet one of our "boys," has had two years training as an assistant under the retiring superintendent, Brother William E. Nichols, to whom credit is due for having inaugurated a policy of placing responsibility by degrees on the shoulders of his young coworkers that they might have the opportunity to qualify thoroughly before leadership might be thrust upon them. Brother Millard has proven his ability

to serve in this capacity and all are justly proud of his past success. Sunday school work is not new to Brother Hawkins but to Brother Beardsley comes his first opportunity to make good.

*Department of Women*

Sister Ethel A. Potts, as secretary of the Women's Department of Brooklyn local, in issuing notices for their meeting has made use of this somewhat novel announcement:

On the 22'd of Jan., in business session we meet  
 At the home of our Sister Mackenzie of 229 Adelphi Street,  
 So take down your calendar for this the New Year  
 And mark it with red, to make it quite clear  
 That you should be present and ready to hear  
 The business transacted with hearty good cheer.  
 A goodly number were present at our meeting,  
 The first one in Nineteen and Twenty and Four;  
 If then you were one that was absent, be sure  
 To come next time and make it, One more.

*Member Returns*

Only a few years ago, Brother Ray Frisbie came to this city from the Detroit Branch and performed faithful service in his office of priest. He then held a responsible position with the Chevrolet Motor Company which later called him back to the old home town. His many friends here were delightfully surprised on the morning of January 13 to see him enter the church again and participate in the services of the day. He is now a district sales agent for the Durant-Star interests with his headquarters at Saint Johns, Michigan.

*Branch Orchestra*

Never in the history of the Brooklyn Branch has it been better provided with orchestral talent than at the present time. Under the devoted leadership of Brother LeRoy Squire, the musical requirements of the Sunday school and the church services are well supplied. Brother Squire, however, is not the only artist who can perform acceptably in solo offerings. Of able assistance is Sister Ella Squire, his mother, also his sister Gladys, Billy Nichols, jr., Roderick and Alan Binnie and others. There is truly a marvelous power in music when the songs of the Saints are sung.

On Sunday morning, January 13, Brother Squire laid aside his baton between musical numbers and stepping down to the pulpit, delivered a very interesting sermon. This effort deserves mention as last moment developments made necessary a change in previous arrangements for the service which did not permit him to make special preparation, however he proved himself quite equal to the occasion.

**Waterloo Issues Church Directory**

WATERLOO, IOWA, January 18.—Monday evening, December 10, the Waterloo Branch elected officers for 1924, nearly all the old officers being reelected for another year. Sunday school and Religio officers were also elected at this time.

A small directory of the Waterloo Branch of the church has been issued for 1924, telling when the branch was organized, giving its charter membership, the branch officary, including the officers of the Sunday school, Religio, Department of Women, and the teachers of the various classes in both the Sunday school and Religio. This directory also gives the program of churches for the week and where the church is located. The directory is put up in an attractive way and should be of value to the Saints there or to those visiting Waterloo.

**Independence**

The Independence L. D. S. team met the Kansas City L. D. S. team in a special game at Manual High School Saturday night, losing by a score of 43 to 27. A part of the L. D. S. Band went over to boost the Independence boys. When these teams met before on their regular schedule, the score was 34 to 24 in favor of Independence. They will meet for a third contest Saturday night in the Stone Church gymnasium in a benefit game to help buy suits. Thursday night, January 24, they are scheduled to play the Benton Baptist team at Central High School gymnasium. The local league games this week will be played on Thursday night instead of Saturday. The Bar-Gars play the S. R. S. team in the first game. Walnut Park and Second Independence will also play.

The Second Independence team won a hard-fought contest with the Bennet Blues Saturday night with a score of 21 to 18.

The I. X. L.'s forfeited their scheduled game to the S. R. S. team with a score of 2 to 0. The league standing now is:

Team	W	L	Percentage
S. R. S. ....	3	0	1.000
Bar-Gar .....	2	1	.667
I. X. L. ....	2	2	.500
Y. K. T. ....	2	2	.500
Walnut Park .....	1	2	.333
Second Independence .....	1	2	.333
Bennet Blues .....	1	3	.250

*Sunday School Installation*

Installation exercises of the officers and teachers of the First Independence Sunday school were held at the Stone Church, January 20, at 7.30 p. m.

The Auditorium Orchestra rendered a concert preceding invocation by R. V. Hopkins. The I. X. L. class double quartet sang "Sweet and low" with orchestra accompaniment.

An address, "The Sunday school's contribution to present-day needs" was given by James F. Moore, Superintendent of the Hyde Park Christian Sunday School, representing the Department of Religious Education, Kansas City Sunday School Association. This was followed by another quartet number.

Officers and teachers were then installed: General superintendents, by President E. A. Smith; department superintendents, by Superintendent C. B. Hartshorn; presentation of staff officers and teachers, by department heads; charge to newly installed officers and teachers, Walter W. Smith, dean of the Independence Institute of Arts and Sciences.

Dedicatory prayer, was by President E. A. Smith.

A hymn was sung, followed by benediction by Albert L. Sanford. The orchestra played an exit march, "Lights out."

*Citizenship Course*

Sister A. L. Yingling, of Independence, is to head a civic educational drive among women voters of Jackson County. The University of Missouri is furnishing the course supplied from the extension department.

Sister Yingling is third vice president of the Missouri League of Women Voters and chairman of the league for the fifth congressional district. She has been active in the Department of Women in the church for many years.

The plan for the citizenship course is to get in touch with women's organizations and clubs. A general institute with classes may be held later.

"We expect to cooperate with existing organizations in putting into effect this course," said Mrs. Yingling. "Its aim

is to teach women to vote understandingly to bring about better conditions for their homes and children."

The league expects to get out seventy-five per cent of the voters at the coming presidential election. Sister Yingling believes the first step in getting women to vote is to interest them in questions on which they will vote. The citizenship course aims to do that.

#### *Independence Sanitarium*

The Independence Sanitarium staff, consisting of all the local doctors and the Sanitarium Board, made up of the First Presidency and Presiding Bishopric, met at a banquet at the Sanitarium Monday night, January 14. Miss Copeland, superintendent of nurses, was hostess. Twenty were present.

Doctor C. E. Nickson took the place of Doctor G. Leonard Harrington of the staff.

The Independence Sanitarium has sold its interest in the Independence Drug Company to Mr. John Feldhahn.

#### *The Bishopric*

The Bishopric announces the sale of the church's mill and fuel interest of the Independence Storehouse to D. H. Crick.

Bishop I. A. Smith is at present busily engaged in the local drive for funds for the Boy Scout Movement.

The son of Bishop B. R. McGuire, "Benny" McGuire, who has been ill with diphtheria, is improving.

#### *The Twelve*

Apostle E. J. Gleazer spent the week-end at Council Bluffs. He will return to Independence to-day.

A series of meetings is being held at Joplin, Missouri, by Apostle J. Arthur Gillen.

Apostle F. Henry Edwards is holding a series of meetings for ten days at Topeka, Kansas.

Apostles Roy S. Budd and D. T. Williams are still in northern California holding meetings.

#### *Apostle's Daughter Married*

Miss Dorothy Rushton, daughter of Apostle John W. Rushton, was married to Mr. Orlo Backer, in Los Angeles, December 26. Both are active church workers and loved by the Saints and friends of that city.

Mrs. Backer also has many friends in Independence where she lived for a time. Since moving to Los Angeles, Mrs. Backer was graduated from the University of California Southern Branch and has been teaching school since. Mr. Backer attended the University of Southern California Law School and is now engaged in business in Los Angeles. The bride and groom will remain in California.

#### *Subscription Contest*

The young people of Independence have united in a subscription contest offered by the Kansas City *Journal-Post* which will present \$20,000 worth of prizes.

The person obtaining the most subscriptions gets the first prize which amounts to \$3,500. Other prizes are also of importance.

Frances McGuire, daughter of Bishop McGuire, is the candidate selected, and Frances intends that when she wins the prize she will contribute the money to the building fund of the gymnasium which is to be erected on the Campus. There is nothing impossible to accomplish if all will pull together. A \$3,500 prize is well worth working for as it will be a tremendous help in starting the building of the gymnasium. This sum, together with the other money now in hand and already pledged from other sources, will go far toward paying for the new building.

The *Journal-Post* published the picture of Frances McGuire in the Sunday paper, as one of the foremost contestants.

A campaign committee has been arranged, with Howard W. Harder as chairman, and Mrs. J. A. Gardner and Mrs. Bea McNamara as assistants. Headquarters are Room 25, Battery Block. A printed letter has been issued, telling of the subscription campaign, upon which is also a picture of the contestant, Frances McGuire, and the automobile for which she is working. The prospects for winning the first prize are exceptionally good. The contest will close March 22.

#### **Graceland Chats**

The close of the semester brings feeling of anxiety to students. Examinations, whether the best thing to be or not, still prevail and with each passing day—well, hope springs eternal here as elsewhere. Next week will decide many questions of deep importance to the teaching force at least.

Chapel exercises were under the direction of Miss Margaret Armstrong, teacher of voice in Graceland. The program was delightful, consisting of vocal and instrumental numbers and a reading by Frances Van Fleet, whose appearance as a reader is always greeted with pleasure.

#### *President's Office*

The close of the semester finds the student who wishes to change his course of study seeking the office of President Briggs. Hustling across the frozen campus, we enter the wide west door, glad to be within shelter these exceptionally cold winter days. Stopping to remove outer wraps, we glance at the bulletin board to our left and comfortably near the radiator, since we have but one general meeting each week. This bulletin board is kept crowded with notices and it is well to consult it and see if something is liable to happen to you, whether you be faculty or student. Here you come to consult the oracle. Between the bulletin board and the clock stands the door leading into the reception room where you wait for two important men to say, "Come in." We wonder if they are not tempted to use the greeting of another eminent man: "Come in without knocking—go out the same way."

At least we are here. Furniture is simple: one large divan and the radiator to insure warmth to your welcome. The glass-cased room you face is the president's. The door opens in. He is there before an open desk, to one side files of catalogues, to the other a study table. A calendar is close. If you are on business, you will soon be telling it. If you are trying to fix a date or a meeting, his hand seeks an inside pocket and draws forth a small memorandum book and you get your possible date, and if so you need the schedule for school activities for most of the year.

This is a positive boon to workers. There is no typewriter, no stenographer in this little office—the president gives his whole attention to you. The long west windows are curtained with soft white material across the lower section, and if one were drawn open you would get a vision of the wide campus standing to the west, and beyond the hills the sky line so often radiant with glorious prairie sunsets. Reserving your visit to the other man and retracing your steps to the hall, you may meet a train of laughing, chatting students making a rush for class or library, and that brings us to the library. You must visit it sometime, and that room to the northeast, that's Dean McDowell's corner. He loves it and—but we will visit that some day.

This is the old building, the Administration Building, and is the most interesting of all buildings in the group.

The radio has been active as usual putting out programs that bring many letters from many directions.

*Debates*

The concluding debate of the girls' teams was held Saturday night the 19th. The contending societies were the Kappa Deltas, affirmative, and the Niketes, negative, the latter winning the banner. The question discussed was: "Resolved, that the United States should recognize the Soviet Government."

**Fiftieth Birthday of President of Church Celebrated**

INDEPENDENCE, MISSOURI, January 22.—In honor of the fiftieth anniversary of the birthday of President F. M. Smith, January 21, friends associated with him at the church headquarters presented him with a gold fountain pen and pencil at 11 o'clock January 22.

The friends gathered in the council chambers at the general offices, and after a prayer by Bishop McGuire a short presentation speech was made by Patriarch F. A. Smith, expressing their congratulations. President Smith responded feelingly, his heart being touched by the joy of the occasion. He appreciated the motive that prompted the gift and thanked his friends for the remembrance.

A birthday cake had been prepared at the Independence Sanitarium for President Smith, and the superintendent, Miss Gertrude Copeland, presented it. This cake, together with ice cream and the famous Hav-A-Bons of Frank A. Russell manufacture, was served.

Just prior to the serving, Brother Russell proposed the following toast in which all joined:

"President Smith, you can't conceal it,  
Though your pep does not reveal it,  
But on yesterday, the record says, 'twas fifty years;  
Don't know how this feed will strike you,  
But we're here to say—'We like you!'  
And we want to help to fill your heart with cheers."

After singing "Blest be the tie that binds," each one present shook hands with President Smith and offered personal congratulations.

**Pueblo Saints Enjoy Cottage Prayer Meetings**

PUEBLO, COLORADO, January 16.—The cottage prayer services held at the homes of the Saints are profitable to all. They are filled with spiritual, strength-giving prayers, testimonies, songs, and meditations. Afterward the people usually visit a little and then disperse feeling and saying that these are fine "get together, know each other" meetings.

The sacrament service January 6 was a pentecostal shower to the Saints of Pueblo. God's Spirit filled the room and gave assurance of the wonderful message given through the pastor, Wilbert Richards. Three brothers, Reuben Ard, Stuart Mapes, and John Eve, were called to take their places in the priesthood, and the Saints were encouraged in their work. It was a wonderful meeting, showing well how God is willing to own and to bless.

Sister and Brother Edward Burnham are sad and we sympathize with them over the death of their fifteen-months-old daughter, Betty Louise, who was buried January 11. Elder Wilbert Richards preached the funeral sermon and Sister Bertha Eve and Elder Richards sang "Lord, comfort me," and "Go to thy rest, fair child," from the Hymnal.

**THE SAINTS' HERALD**

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.  
Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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**MISCELLANEOUS**

**Another Call for Clothing for the Indian Mission**

We are very much in need of clothing for some of our Indians of this district. While the Saints have responded nobly to past appeals for help there is still an urgent need for anything that will help to keep them warm. Will the Saints kindly send any cast-off clothing? We can use anything that is clean. Mrs. B. F. Creel, Box 62, Walthill, Nebraska.

**Appointment of Bishop's Agent**

Having received the resignation of Brother J. W. Wooten, who has been acting as agent of the Southeastern Kansas District since its organization, we hereby appoint as his successor, Brother C. T. Pooler, 325 North Fifth Street, Arkansas City, Kansas.

Brother Wooten has rendered splendid services during his term of office and we feel that the district is to be congratulated to have one succeed him who is equally interested in this phase of the Lord's work.

We commend Brother Pooler to the Saints of the district and solicit their earnest cooperation in the interest of the financial department. Brother Wooten will continue to look after the work during the month of January.

BENJAMIN R. MCGUIRE.

**Conference Notices**

Lamoni Stake, at Lamoni, Iowa, February 2 and 3. A good attendance is desired. Ethel A. Lacy, secretary.

Central Illinois, at Beardstown, February 2 and 3. We expect John F. Garver to be with us. Any member of the missionary force of the church who might be passing through this field at this time will surely find a glad welcome to meet with us in conference. Joe Price, secretary.

Little Sioux, at Sioux City, Iowa, February 9 and 10. This is the quarterly conference. The church is located at 610 Center Street. Brother U. W. Greene is at this time laboring in the district and it may be possible for him to be in attendance at the conference. All ministerial reports should be forwarded to J. W. Lane, president, Logan, Iowa. Other reports to the secretary at Woodbine, Iowa. We would appreciate having them at hand a week prior to conference if possible. Plan now to attend. Your presence will work for mutual benefits. Ada S. Putnam, secretary.

Central Texas, at College Station, February 16 and 17. The Sunday School Department will meet on Friday night. Sheldon Armstrong, secretary, 56 Waugh Drive, Houston, Texas.

Southwestern Texas, at San Antonio, February 23 and 24. Conference will convene at 3 p. m. Saturday. Thomas Jett, jr., 416 Pruitt Avenue.

## Radio Flashes

Lamoni, Iowa.—We enjoyed very much the sermon last evening by President E. A. Smith. My wife and I listened all through the program and we got the most of it, but it seemed that the microphone must have been most too close to the speaker and the one offering the prayer as well as the musical operators. Nevertheless it was fine and we enjoyed it, especially the treatment of the subject, "The gathering," for it has been a long time since we have heard a sermon on that subject. Kindly enter our names on your list for programs each month as we shall take pleasure in listening in whenever we can do so.—Charles F. Church.

Saint Olaf, Iowa.—We tune in regularly for your Tuesday and Thursday evening programs, but to-night is the first time we have heard your complete Sunday evening services. You came in loud and clear. The music was especially good and every word of Brother Smith's sermon eagerly taken in. By radio is the only means we have of hearing L. D. S. services and we surely count it a grand privilege. We wish to thank you for all the good programs we enjoy and ask you to please put our name on your mailing list.—Mr. and Mrs. Sidney Werges.

Lockport, New York.—The writer, his family, and friends certainly enjoy your splendid programs, and as suggested by you last evening, we would like very much to have advance printed programs. Your station is received by us just as distinctly on the average as KFKA. We received your broadcast on a Fried Eisemann Neutrodyne and Music Master Loud Speaker. There are many stations that broadcast very poor programs, and those stations that are striving to broadcast superior programs should be complimented. Hence this letter. With very best wishes for the New Year.—Charles Upson.

San Antonio, Texas.—We got your station several weeks ago on a Fada Neutrodyne set, and have enjoyed several evenings as listeners. To-night we received you and the wonderful church services very fine. We not only enjoyed the sermon of President Smith, but all the service, including the saxophone solo. We thank you and will be set on 240 meters next Tuesday.—Mr. and Mrs. G. L. Wallace.

Meadville, Missouri.—Have been listening in over the radio to the L. D. S. sermons. Heard the sermon Sunday morning by "Brother Bailey." It was the first time I had been able to get this church. It came in fine, also Sunday evening at 7.30. Certainly did enjoy both. Also heard the Saints at Lamoni, Iowa, Sunday evening. I am not a member of this church, but I can truthfully say that I am persuaded in my own mind that this is the true church. I think the radios will finish carrying this gospel message around the world.—Mrs. H. E. Bartlett.

San Antonio, Texas.—Would be pleased to have our many friends know that we enjoyed the evening services broadcasted from the Stone Church very much. The program came in fine on January 13.—Mr. and Mrs. Ferguson.

Saint Joseph, Missouri.—Your Sunday musical program and sermon by President Elbert A. Smith was received for the first time and was very clear and distinct. You entertain our company very royally. I was just trying out a new speaker, which did its part well. Will try to tune in on your Tuesday program.—F. R. Gist.

## K F I X

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

THURSDAY, JANUARY 24, 1924

9.00 P. M., From the Latter Day Saint Radio Studio

"Minuet," by Paderewski.

Played by the L. D. S. Radio Orchestra.

Reading, "The colored lady on the telephone."

Read by Miss Dorothy Benson.

Song to "Evening star," by Tannhauser.

Played by the L. D. S. Radio Orchestra.

Lecture by Doctor Tom Twyman, staff of Independence Sanitarium.

"Angel's serenade," by Braga.

Played by the L. D. S. Radio Orchestra.

Contralto Solos:

(a) "Teach me to pray," by Jewitt.

(b) "God shall wipe away all tears," by Roma.

Sung by Mrs. Alice Burgess.

"Spanish dance," by Theo. M. Tobani.

Played by the L. D. S. Radio Orchestra.

SUNDAY, JANUARY 27, 1924

11.00 A. M., Latter Day Saint Church Services

Hymn.

Prayer.

Anthem, "Glorious forever," Rachmaninoff.

Soprano Solo: "The still small voice," by Hamblen.

Sung by Miss Madge Lorena Nesbitt.

Address, subject: "The church and education," by W. L. Harding, ex-governor of Iowa.

Hymn.

Benediction.

SUNDAY, JANUARY 27, 1924

7.30 P. M., Stone Church, Independence, Missouri

Music by Children's Chorus.

Hymn.

Chorus: "Win them one by one," by Miles.

Sung by Junior Chorus.

Solo: "Hark, 'tis the shepherd's voice," by Ogden.

Sung by Duelda Bailey, five years of age.

Reading: "The multiplication tables."

By Doris Holsworth, eight years of age.

Solo and Chorus: "I'll be a sunbeam," Excell.

Solo by Inez Hartman, thirteen years old.

Violin Solo: Selected.

By Orrin Fry, fourteen years old.

Duet: "Never alone."

By Effie Lee Vail, thirteen years old, and

Bertha Gunsolley, thirteen years old.

Solo and Chorus: "Who will our pilot be?"

By Guinn Bronson, eleven years old.

TUESDAY, JANUARY 29, 1924

9.00 P. M., From L. D. S. Radio Studio

The following selections will be played by the L. D. S. Band.

March, "Heroes of the Argonne," by Griffis.

Overture, "Lutspiel," by Keler Bela.

March, "Loyal American," by Skaggs.

Lecture, "Citizenship."

By M. A. Etzenhouser, of Independence Institute Faculty.

Descriptive, "Teddy trombone," by Fillmore.

Overture, "The iron count," King.

March, "Salute to Washington," by Keiffer.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATER DAY SAINTS

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

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

Volume 71

Independence, Missouri, January 30, 1924

Number 5

## EDITORIAL

### The Spirit of Youth

The awakening of youth to a sense of power and responsibility is seizing the young members of this church as it has seized those of like ages in all parts of the world. We read of the Youth Movement in Germany, the youthful Fascisti of Italy, and about the Young Turks. Reports from the recent Student Volunteer Convention at Indianapolis, where nine hundred colleges were represented, contain an admission by many older leaders that the younger generation can be trusted to think through the "tormenting questions of the day and to commit themselves to working out answers to them."

In some quarters the youthful awakening has taken on the form of revolution, almost spontaneous in its rising. In others the young have reacted to existing institutions and their teachings, and declared for a new order. With the movement in Germany has come the conclusion that the church has failed, therefore each will seek God in his own way. Here youth has run away with itself.

Our church is not free from this spirit of youth, but we should welcome it instead of holding forth fear lest it overwhelm our traditions. Traditions are good so long as they hold us to the forward direction, but when they close in on four sides, then they have played their part. But youth is impulsive and may abuse its power, unless checked at times by the stable influence of the past.

Here we have two opposing forces, youth in its turbulent, headlong desire to go ahead, and tradition in its reluctant, resisting habit to hold back. A good combination truly!

It is not a matter of argument as to which is better. It is simply a matter of adjustment to existing conditions. Zion must be built. The work in the future must be done by the youth, but the structure must be built upon the foundation of the past. A gradual transfer of responsibility must take place, and that is what is happening. It is not a thing to be done at any one time and thereafter to remain complete. It is a never-ending process. Only its

rate of progress can be noted. The process itself never stops.

Perhaps we have been going too slowly. Perhaps the older ones upon whom the responsibility rests are hesitating unnecessarily long in the transfer of their burdens. Perhaps the young have been loath to give up the interests of the world to accept the load of responsibility.

Whatever has been the situation in the past, at least now we are awakening to the vital need of hastening on to the finish. Youth is willing to take the reins. It declares its power. As fast as it is prepared to take on the responsibility of driving this church on to its goal, the transfer must be made.

The church needs missionaries, teachers, doctors, lawyers, business men—every honorable worker is called to service. But consecrated lives begin at home. Preparation must be complete before the gathering takes place. All must be prepared. In a warning issued by the President and Prophet of this church at a recent meeting in Zion, he said that the time is closer than anyone knows.

We can wait no longer. Youth, are you ready?

The Young People's Convention at Graceland College in June will tell a tale never before told. The enthusiasm of the first convention of the kind will have grown to great proportions. May the spirit of youth under the direction of wise counselors and the help of God move on to a triumphal accomplishment already too long delayed!

### An Envious Record

A report from a branch of 190 members states that \$1,361.83 has recently been paid into the branch in addition to operating expenses, such as help given the poor, flowers sent to the sick, cooking utensils bought, tithing paid, Christmas offering given, and pay for labor on certain things about the church.

Here is a record that would make any branch in the church "sit up and take notice." How could such a record be made? We answer that it was made by consecrated effort on the part of the women of that branch who were willing to sacrifice for a cause.

The history is brief. These women started serving dinners in the church basement to raise the necessary funds for repairs on the building. An offer

was accepted to serve dinner once a week to the Chamber of Commerce at a certain minimum guarantee. Later a similar offer was accepted for the Kiwanis Club. Two dinners a week are now served, besides several special dinners which have been given on different occasions.

Needless to say, the women are workers. But the results of these efforts should be especially noted by others in the church who wonder what can be done.

What the women in this branch have done can be approximated by other branches, perhaps not in the same way, but in other ways. We merely wish to offer this as a suggestion. Wide-awake people do not wait to be told what to do. They do it.

### The Age of Crime

Startling as it may seem, it is now a known fact that the majority of criminals in recent years is found among youths of less than twenty-one years of age. The average age of criminals has been lowered six or eight years during the last decade, according to information presented at an Indianapolis meeting in the interest of religious education, cites the *Kansas City Star*.

Decent, respectable homes have been suddenly awakened to this fact by reading in the morning paper that some members of their irreproachable families are held at the police station, charged with criminal offenses. This is not now a rarity; it has been too often repeated in recent months. To the parents of these young waywards such a thing seems too cruel to be true. It must be some one else's boy! Homes have awakened too late to save their youths and the respectability of their family names.

Children are not born criminals. They grow into lives of crime because of improper training and a mistaken concept of life. Many of those who are allowed to do as they please and who grow up to be a social menace might easily be saved to society. We need wide awake public-school teachers, trained and consecrated social workers, and above all wise parents who are not unmindful of the conditions of the world and the interests calling to youth. Parents who have withdrawn from the world too far, find that security for themselves has meant danger for their children.

Parents should know where their children are and what they are doing. When this is begun early in the life of the child and when parents are sympathetic, then control of their children is not lost when the teen age is reached.

Obedience in childhood must be demanded. But a lessening of authority should be had as the child grows older. This does not mean lessening of influence, but only a transfer of control from the parent

to the child. That is our aim, self-control. The child must learn it.

Alas, how many parents say, "I can't do anything with him"? Of course not! And the child knows that, too. But if obedience were demanded in childhood and a lessening of control made by way of transition, that boy or that girl would not now be out of control.

The crying need is for men and women, parents and teachers, who understand boys and girls.

### Editorial Inaccuracy

Arthur Brisbane seems to be becoming notorious for inaccuracy. We called the attention of our readers some time ago to a ridiculous misstatement of facts concerning our church in one of his ranting editorials.

The *Christian Work*, in referring to an editorial of Mr. Brisbane, in which he displays more ignorance of the Bible, calls his statements "arrant nonsense," and goes on to say:

If men are going to talk about technical questions touching the Bible, why do they not try to become as well informed about them as they would expect to be if they were going to discuss technical questions concerning radio or automobile carburetors? Questions touching the text of the Bible are just as technical as like questions concerning Shakespeare. After all, knowledge is knowledge, even when it concerns the Holy Scriptures.

### Schools for the Blind

Statistics of sixty-four schools for the blind in 1922, with an enrollment of 4,947 pupils, are reported by the Bureau of Education of the Department of the Interior in a bulletin just issued. Nine other schools are listed in earlier reports, with 655 pupils, making in all 73 schools for the blind in the United States with a total enrollment of 5,602.

Forty-eight of these institutions are State schools, and 13 of the State schools are for both blind and deaf. One public institution is in Porto Rico; 16 are parts of city school systems, and 8 are private institutions.

These schools report libraries containing 140,905 books with raised type, and 61,785 printed books. Three institutions say they have no libraries, and 4 others failed to report on this feature.

The bulletin states that the receipts of 60 schools reporting on the subject from State, county, or city, from private benefactions, endowment funds, and other sources, were \$3,414,973. The expenditures of the 58 schools which reported on this subject amounted to \$2,664,999 for the fiscal year. These expenditures were for building and lasting improvements, teachers, salaries, books, and other current expenses. Fifty-six schools reported property valued at \$5,909,768.

## DEPARTMENTAL

### Department of Recreation and Expression

We are living in an age of rapid change. This is true whether we wish it or not. It is true whether we are ignorant of it or intensely conscious of it. The extent to which an individual lives is determined by the extent to which he is able to make adjustments necessary to meet the changing conditions. The extent to which an institution lives will be determined by the extent to which it can adapt itself to the ever-changing environment in which it finds itself.

The lives of Saints as individuals offer no exception to this rule. Neither the church as a whole nor any of its departments are exempt from this. Safety, therefore, lies not in hiding our heads ostrichlike, but in a recognition of the changes coming, and intelligent and prayerful effort to utilize them in the realization of our aims.

#### *Changes in Departments*

The departments of the church are no exception to this general rule. They have been, they are, and always will be passing through stages of transition. Every living being is changing; every living organization is changing and always will be changing because it always will be growing. If the value and significance of change is recognized it should cause no one undue alarm.

A careful reading of the minutes of the conventions of the Department of Recreation and Expression since its origin will show that it has been constantly growing, constantly changing. This is as it should be. In spite of its reasonableness, however, this situation seems to be the cause of uneasiness and confusion among some of our members at the present time.

#### *Present Misconceptions*

There seems to be a feeling in some quarters that the Department of Recreation and Expression has gone astray in its attempt to find new fields within which to function. This feeling has been augmented by an intense desire on the part of many church people to study the Book of Mormon. Furthermore the general officers of the department in the preparation of an ever-widening variety of courses of study have often been interpreted as desiring to set aside Book of Mormon study. All of these situations have tended to culminate at some quarters in a movement to reorganize the Zion's Religio-Literary Society. It is the purpose of this article to show that in the opinion of the writer such an attempt is tantamount to the organization of a new society, and

contrary to the spirit of the agreed-upon policy of the church in regard to its departments.

#### *A Bit of History*

At the twenty-sixth annual convention of the Zion's Religio-Literary Society, held at Independence, April, 1920, it was recommended in the report of the general superintendent, Brother T. W. Williams, that the name of the department be changed from Zion's Religio-Literary Society to Religio Department. The convention adopted the recommendation. Some two years later, Brother Williams again suggested that the name be changed from Religio Department to the Department of Recreation and Expression. While we do not profess to represent Brother Williams in stating his reasons for this recommendation, we presume that it was due to his sincere conviction that the department must somehow take over the supervision of the recreational activities of our church.

Although this recommendation was never formally adopted by the convention, yet General Conference has twice sustained the department and its officers. This makes the position of the department clear.

#### *The Present Situation*

The superintendent of the department would therefore seem to have sufficient reason for his position that any attempt to reorganize in locals the former Zion's Religio-Literary Society will simply bring confusion to the departments and be in effect no more nor less than the organization of a new department. But this is not all. Those who desire to reorganize are actuated by the desire to study the Book of Mormon which to some has for a time seemed neglected. The writer maintains that it is perfectly possible under the present organization and with the present machinery for any local to continue the study of the Book of Mormon, meeting as frequently and studying as long as they care to. The General Department of Recreation and Expression has recently reprinted one of the former courses of study in the Book of Mormon. The general superintendent has encouraged this study and has tried in every way to meet the needs of the locals who desire to take up this subject or any other course of study.

In the little pamphlet entitled *What Can We Do at Our Religio?* published in 1921, the writer at some length recommended a continuation of the study hour in what was then known as the Religio Department. There is absolutely no reason why the department as now organized cannot do the same. Resting under the sincere conviction, however, that we are right in our belief, we maintain that the work of this department should not be limited to one

hour, or one course of study. We feel that we are supported by convention action, by conference resolution, as well as by the spirit shown in the minutes of the conventions and conferences of several years in our contention that there is a growing need and demand that the leisure time activities of our people receive proper supervision.

The office of the departments is at present in a better position than ever before to furnish suggestions for study work of all kinds. In recent material which has been mailed, the course of study in the Book of Mormon is advertised. Many locals have been encouraged to take up this study. There is absolutely no need whatever of organizing a separate department. No other department in the church is reprinting the Book of Mormon quarterly except the Department of Recreation and Expression. Everything is to be gained and nothing to be lost by utilizing the present machinery.

#### *A Request of Local Workers*

As your general officers, we are responsible for the conduct of the work of this department. We are responsible to the General Conference and its action, and to the people whom we represent. We are asking that before any change is made leading to a reorganization of the old society or an organization of a new society, that you consult with us with a view to getting us to meet your needs. It seems to us that this course is just, fair, and reasonable, and that the wisdom of this request will be apparent to anyone after a moment's reflection.

#### *Conclusion*

Let us repeat for the sake of clarity:

1. We are unqualifiedly in favor of the study of the Book of Mormon. We hope that it will be studied not only in the Religio but in the Sunday school and at other times as well.
2. The course of study in the Book of Mormon is being reprinted. It is available at a nominal cost.
3. There is available also a great variety of other courses of study along lines of the church problems to-day. The current lessons deal with the stewardship plan. Does anyone need to apologize for such a course?
4. There is available also a long list of suggestions for materials for recreational, social, and dramatic work. A special course for the training of leaders has been prepared.
5. All of this is provided by the Department of Recreation and Expression. This department is a legitimate department of the church and has had its work clearly assigned to it by the church.
6. Any attempt to reorganize we feel is absolutely unnecessary.
7. The departmental machinery as now organized

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Caring for the Missionaries

By C. J. Hunt, Bishop of Holden Stake

Our blessed Master said upon one occasion, "My meat is to do the will of him that sent me, and to finish his work," thus manifesting his love to all by obedience and service. Have you partaken of that same spirit of utility, helping to "finish his work" by contributions of a substantial nature in order that missionaries could be cared for? Saint Paul, an enthusiastic missionary and church worker, also in charge of missionaries, was in his travels urgent upon the membership to provide for the Lord's ambassadors in their fields of labor, and their families at home, emphasizing the need of so doing, declaring it to be a work of true discipleship to be numbered with the "cheerful givers." This same truth is restated to us in encouraging words in Doctrine and Covenants 26: 2, 3; 83: 16; 129: 8, 9.

A faithful tithepayer observed that—

It is the things you leave undone,  
Which give you the painful heartache  
At the setting of the sun.

The Apostle Peter, full of missionary spirit and devotion to the church, earnestly appealed to the saints to be more faithful to their duties and responsibilities, saying, "I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance" of the greatness, the truthfulness, and saving power of the gospel, which message cannot be heard without a preacher, requiring substantial gifts to carry it forward. Then you should

Count that day lost, whose low descending sun  
Views from thy hand no worthy action done.

It is a truism that the conquering and converting

is prepared to direct the work of the authorized departments of the church. No legitimate demand up to the present has been refused.

8. We respectfully ask that local and district superintendents in this department cooperate with us by giving us a chance to furnish them with materials, and in other ways work with us, rather than organizing or reorganizing unnecessary and duplicating societies.

We are working under what seemed to be the spirit of the people as expressed in legislative action. Your cooperation is solicited, and you may be sure that it will be reciprocated.

Sincerely,

F. M. McDOWELL,

*For the Departments.*

of self brings the human heart in subjection to the divine law, which effort should be a continuous one, witnessing, as we must, that "all victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith." (Doctrine and Covenants 100: 7.)

#### *Helping Missionary Work*

What we owe to the caring for the missionaries, and why we owe it, is a very important subject for every Latter Day Saint to meditate upon. We should train the mind to positive thinking along lines of helping the Master's great work, for he "requireth the heart and a willing mind." This church needs the overflowing service of "all for each and each for all" in order to more fully demonstrate this gospel of helpfulness, being "doers of the word and not hearers only," which thought is cleverly expressed in a commercial sense, that "One worker is worth a hundred shirkers on the market." "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."—Deuteronomy 14: 22. Jacob promised: "And all that thou shalt give me I will surely give the tenth unto thee." A poet wrote:

Not what we gain, but what we give,  
Measures the worth of the life we live.

Can people, who for years have listened to the first principles of the gospel preached, justify themselves before the Lord by excusing themselves or refusing to obey? Answer..... Can *you* justify yourself before the same Lord by trying to excuse yourself, or refusing to keep the temporal law? Answer.....

The following queries might also be in order: Will your children follow your example? Have you paid your tithing in full? Have you diligently taught your children to pay tithes? Have you given property to your children that has not been tithed? If so, would it not be well to request them to return a tenth to you for use and benefit of the church? Example is a powerful teacher. A modernized version of Lowell's poem might read:

Not what we give but what we share,  
For the gift (the tithe) without the giver is bare;  
Who gives himself with his alms feeds three:  
Himself, the missionary, and his family.

The church is progressing. The mountain heights so hopefully sought are being reached where great and inviting fields of prosperity await the faithful builders of Christ's kingdom. In this forward movement the divine counsel is that—

All are called according to the gifts of God unto them, and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the

accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

An earnest church worker said, "It must be conceded that any spiritual or missionary movement will fail when the fires of the temporal law burn low, so that there are only smoldering embers where there should be the leaping flames." My brother, my sister, we should do all things that bring us closer to God, renewing our missionary zeal by paying tithes and freewill offerings as our blessed Lord and his church has directed. A noted writer beautifully expressed thoughts on the economic problem in the following:

To earn, to save, to spend, to give, these are four heavenly graces which must need grow up evenly out of one's economic relations to life; and these, rightly balanced, constitute a large part of the true Christian character.

The more of the Christ character we develop, the greater our desire to earn, to give, and the larger our vision and determination will be, to "press on to the consummation designed of God for his people—unity, honor, sanctification, and glory." (Doctrine and Covenants 129: 9.)

#### What Must a Citizen Do to Be Saved?

*An address by M. A. Etzenhouser, at the General Conference, Independence, Missouri, October 3, 1923.*

I think there are about sixteen subjects presented or will be in the course of this conference, on the various aspects of salvation. I have been asked to speak on one aspect of salvation, that which affects the citizen, and if I should not quote as much scripture as some others, it will be because I desire to stick very closely to the text assigned me, and I take it that the citizen in this connection is one not necessarily identified with any religious body, or has any church affiliation. However, I think the citizen has tremendous responsibilities.

In order that I may keep rather closely to the subject in hand, I want to define my terms.

#### *What Is a Citizen?*

A citizen is one owing allegiance in, and entitled to protection from, a government. There is a difference between a citizen and a subject. The subject implies a master or lord to whom the citizen owes personal allegiance, while the citizen implies membership through the tie of loyalty to a state with reciprocal rights, the enjoyment of privileges.

Let me emphasize that reciprocal rights. I want to define the term *reciprocal*. Reciprocal is indicated in the dictionary as something done by each to the other. Given and received; due from each to each.

Let me define *rights*, or at least refer to the



source from which these reciprocal rights come. My rights as a citizen are not extended to me, or vouchsafed to me by the President; they are not granted by the governor, nor by the mayor, but the rights of citizenship are granted by every other citizen. So, then, I am going to talk about that aspect in which the rights of every other individual should be our concern, and if the citizen is to be saved, he must get that concept of his responsibility to his fellow man.

Perhaps I should define the term *saved* so that we will have each of our terms so clearly defined that we shall know the field in which we expect to occupy. To be saved is to make safe, or to bring to safety. To preserve; to be kept. Then, let us consider how the citizen may be saved.

#### *Citizenship Applied*

I think the best statement I have seen in support, at least, of citizenship, is one which I have noticed pasted on the windshield of automobiles: "Howdy. Half the road is yours." I think therein is the best statement of the citizenship, at least, in its implications, I have ever seen. Howdy. Half the road is yours. You have seen that, haven't you? I thought, That is magnanimous, generous. The individual driving the other car is going to see that I have half the road. It is liberal, altruistic. There is another implication, however, that is just as deep and just as strong; and that is, that *only* half the road is yours. Is not that a fine statement? Half is yours, recognizing my responsibility to you as we pass on the road; at the same time it calls to your attention your responsibility to me, as we pass on the road. The man who has that on the front of his car says to me that you shall have half and no more, but I am going to see that you have that half. Everything is couched in that implication that fits in with my concept of citizenship, in the relationship of man to man, in our civic and our political relations. The individualist of course says, I am going to get my half; and usually, when he is so determined to get his half, we find him getting our half, too, and in ordinary road parlance, he is a "road hog." You have to watch him because he does not recognize the rights of citizenship, my rights, and therefore will crowd me into the ditch.

Now, two men never pass each other and have an accident on the road when each is observing his right as a citizen, and also conferring on the other individual his right as a citizen. Men do not have automobile accidents on the road, colliding with each other, when both of them recognize that fundamental right of citizenship.

The individualist will say, I am going to get my half; but the socialist, on the other hand, says, I will see that he gets his half and then there will be half

for me. There are two halves to every road, and if the other fellow gets his half, and his *only*, then there is vouchsafed to me the other half. Is that not true? If I see that your rights are secure, that you always have half the road, and no more, then I need not be concerned about my half of the road; and so it is in all of our activities and rights. If I see that you get your rights, I need not worry about mine, provided you get your rights, and your rights only.

#### *Responsibility of Citizenship*

A citizen, then, carries a great and tremendous social responsibility. Now if it is my business, as a citizen, to see that you and every other individual, gets his rights, then, do you not see my individualism must be concerned in the great social whole? That is the only way a citizen can be saved, to recognize the rights of every other citizen.

Paul, I think, made the statement, "No man lives unto himself," and no man does live unto himself, alone. If you have that concept of life, you are missing what life holds for the citizen; if you do not see the rights of others in your citizenship then you are missing that great benefit vouchsafed to us in our citizenship. My liberty, my happiness, my well-being, depends upon you, and your well-being and happiness depend upon me, as a citizen. My well-being depends upon the group in which I live in Independence, on all the groups in the State of Missouri, in the whole United States. Yes, my well-being depends upon the whole world of humanity. Let me illustrate.

You remember a few weeks ago there occurred in Japan a very serious earthquake. Well, you may say, that did not affect me. I do not know whether it did or not. I am inclined to think perhaps it did. I am sure all our women are affected by that earthquake in Japan; especially those who buy silks, because immediately there was an advance in the price of silks. Why? Because the Japanese furnish a large supply of the silk to the world. I am reminded that the prices of securities were affected in order that the insurance companies might meet the great loss from that Japanese earthquake. They sold securities in large amounts. This affected greatly the prices, here and elsewhere. Right here in Independence we were definitely affected through the loss of the buildings, and the necessity of rebuilding them. Very large orders for construction steel are being received in America, which means that our steel plant right here at Sheffield will have a greater amount of domestic orders, which affects a great many of our people in Independence; so, in citizenship, we must think in terms of the world. You and I are safe only when every other individual in all the world is safe.

No man lives unto himself. If the citizen is to be saved he must substitute social consciousness for the individual consciousness. Christ said, He who would save his life should lose it, but he who would lose his life for my sake, and the gospel's, shall find it. Is not that just as true with regard to the citizen? Christ did not desire that we give our lives primarily that aggrandizement might come to him, but in order that our fellow men should have better opportunities in this life, and so he says that he who loses his life for Christ's sake or the gospel's sake, or for the sake of his fellow man should find it.

#### *Interests of the Citizen*

The citizen, to be saved, must interest himself in all of the social institutions; that is, the churches, schools, economic problems, all of the problems that confront humanity.

There are only two factors that go to make up life; just two factors. One is heredity, and the other is environment. We are what we are because of the heredity which our forefathers gave us, and because of the environment in which we find ourselves. That goes to make up life. That is our life. I think the greatest right that any citizen could have vouchsafed to him is the right to be well born. I sometimes think we do not appreciate what it means to be well born physically, to be well born mentally. If the child is born physically at a disadvantage, he cannot do the world's work the way the world wants it done. If he is born short mentally, he cannot do the work that is expected of him, and as each citizen will fail to perform the function of citizenship, fail to do his part, then just to that extent am I disadvantaged. So if I fail to do the thing that makes for normal activity on your part, then you are disadvantaged. That is the reason why the Doctrine and Covenants says there shall be no idlers in Zion, because every other individual is disadvantaged just to the extent that we have idlers in our midst, people who are not willing to work; and if the citizen would be saved, he must see that every other citizen is well born.

This is one of the most serious problems confronting our citizenship to-day. Too many of our citizens are not being well born. In 1903 the United States took a census covering a period of fourteen years, and it found that in that period there had been an increase of 30 per cent in the general population, but there had been an increase of 100 per cent in the insane institutions. Now, I grant that a number of elements enter in there, perhaps, but the difference between 30 per cent in the general population and 100 per cent in the insane can hardly be accounted for in any such manner. That means to say that in fourteen years there was a greater in-

crease in the number of insane than among the normal population. I do not want to have you confuse or use in the same terms feeble-mindedness with insane, for 60 per cent are born feeble-minded. There was something the matter with their heredity. They were not well born.

#### *Laws of Heredity*

You know the laws of heredity are as exact as any other of our physical laws. Like begets like. You may say there may be exceptions, but that will not disprove my statement. I am talking in the general, broad sense of the word. Other factors may enter in, but like begets like. In this feeble-minded class, we find three grades: The idiot, of a very low class, who cannot even feed himself; then the imbecile, which is a little bit higher; and then the moron, the class that gives us chief concern, for they seem to be perfectly normal. I saw a boy within the last few days, about twenty years of age, who has never been able to learn to read. He can speak only a few words. Physically, he appears to be perfect, but he was born short minded. His heredity passed this on to him, and that is the thing he finds himself with, shortmindedness, by reason of which he cannot meet the things of life in a normal way; and just to that extent every individual in this community of Independence is disadvantaged. The idiot would grade about three years mentally, three to seven for the imbecile, and seven to twelve for the moron. Think of an individual with the normal instincts of a fifteen-, sixteen-, or seventeen-year-old person, yet with only the mental capacity of a seven-year-old child to control it. Why are they problems? Because they are the great body of people who make up largely all forms of juvenile delinquency. We find them in the penitentiary, in the jails, in almshouses, insane asylums, homes for the feeble-minded. The delinquents are made up largely of morons. Do you know that 60 per cent of the prostitutes are feeble-minded? That is the reason they are prostitutes, because they have a normal instinct with a child's mind to control it. They were not well born. I say, it is the duty of every citizen to see that every one is well born. It becomes a serious problem with us. It is not only my right but duty to see that they are well born. We know nothing of the suffering and anguish that comes to such a person when he finds himself looked down upon. People make fun of him, and unfortunately some people are so unkind as to do that. They take advantage of their shortmindedness and poke fun at them.

#### *Economic Aspect*

Let us consider the economic aspect of this problem in the United States. It requires \$150,000,000

annually to care for these people. Every mother's son of us is paying \$1.50 a year to take care of them. Now that aspect should cause us some concern. That is not the most unfortunate part of it, because if this continues, this rate of increase in the feeble-minded over the normal population, it will take all the knowledge, strength, and ability of the normal people of America to feed these feeble-minded. They are increasing rapidly, much more so than the general population. Do you like to think of the normal, well-born people working as hard as they can to feed and care for these subnormal people who are not well born? That certainly is a very discouraging outlook.

The expense now of caring for this class is more in America than the expense of all the state universities combined.

This would be an extremely hopeless outlook if it were not possible to affect it. In New York it costs \$1,000 to apprehend and dispose of every criminal case. Who is paying that? If you live in New York you are paying your share of the price for some citizen not being well born.

Unfortunately this type of individual is inclined to multiply, so Goddard says, from two to six times greater than normal individuals. I wonder if any one of you have ever read that little story, "Pigs is pigs." Some of you have. If subnormals increase from two to six times as fast as normals, do you not see that sooner or later they will overtake us?

#### *Examples of Heredity*

I want to call your attention to two instances of heredity, and the effects that grew out of it. I will refer first to Abraham. Abraham had two distinct families. One by the bondwoman; the other by his wife. Think, now, 3,800 years back. From them came the Israelites on the one hand, and the Bedouins, people of Arabia, on the other. Identical father. He cohabited with Hagar and started a line of progeny; then with Sarah, and started another line. What was the difference? The difference was in Sarah and Hagar. It could not have been otherwise. Abraham was the same individual. I grant there was a great difference in their environment, but usually environment is different because heredity is different. People of good heredity demand good environment. The other people live in squalor because they do not appreciate anything better. Heredity controls environment to a great extent.

Let me call your attention to another case. That of Martin Kallikak. He was a soldier in the Revolutionary War, and when he was in one of the barracks he did perhaps as some other young men, met a prostitute who was feeble-minded and cohabited

with her. This was the beginning of a long line of progeny.

Later on he came out of the service and married a normal young woman, and we have two lines of production or progeny, as we do with Abraham, except that we have more definite information on these two families. Martin Kallikak had one family from the feeble-minded woman, and the other from the normal woman. Mr. Goddard has gone to the trouble to trace five generations of his progeny, and here is what he found:

In family A, a normal father, that is Martin Kallikak, and a feeble-minded mother, there were 480 descendants, and they were as follows: 143 known to be feeble-minded; 291 whose mental status was unknown or doubtful; 36 illegitimate; 33 prostitutes; 24 confirmed alcoholics; 3 epileptics; 82 died in infancy; 3 criminals; 8 keepers of disreputable houses; 46 only known to be normal. Here were 480 descendants, out of which only 46 were known to be normal. Out of ten, nine were subnormal. Nine tenths not well born; nine tenths a menace to the community.

Now, let us follow the other family. Same father, Martin Kallikak, marries a normal woman, and they have 496 descendants; all but one are normal mentally. Only one was subnormal mentally out of 496. Two men were known to be alcoholic. One had a case of religious mania. Among the rest were found nothing but good citizens, doctors, lawyers, educators, judges, and others holding high positions. No epileptics or criminals; only 15 children died in infancy. Does that mean anything to you?

Take Abraham's case, and then take the case of Martin Kallikak. Do they show that heredity has anything to do with it? Does that bring home to you the need of seeing that every citizen is well born? From the feeble-minded mother, out of 480 progeny only 46 were normal; but the rest had to have some care more than the normal individual. We have spoken of subnormals, but remember this, my friends, that good traits are passed along just as well as are the bad traits. Some illustrious men were descendants from Kallikak and the normal woman.

#### *State Laws on Heredity*

The disadvantage of poor heredity has been so agitated that twelve States have passed laws that have said certain types of individuals shall not marry, but no State has enforced it, because public opinion has not yet been educated up to that point that they feel it ought to be done. There is still that general feeling that everybody has a right to produce that can, without regard to what they produce. So these States have passed eugenic laws, but are not enforcing them.

### *Remedies Suggested*

Three remedies have been suggested for eliminating this type. One is education, which perhaps is the least effective, because that type of people are not people who respond so well to education. One of the others is segregation in colonies where they do not have a chance to intermingle. Feed them, take care of them, but do not allow them to bring in another crop of five, six, or seven of their kind. Treat them humanely, but do not allow them to reproduce. The other is sterilization. By sterilization they do not become unsexed, but have all the desires and expression, but do not reproduce. The operation is not a serious one. In the case of the male, he need not lose but one day's work, or perhaps two. All he loses by the operation is the possibility of bringing into the world a lot of others like himself.

I might cite you to a number of other cases on which statistics are available. One is the Jukes family, with its 310 professional paupers, 300 deaths in infancy, 440 physical wrecks from debauchery, 50 prostitutes, 60 habitual thieves, 7 murderers, 130 convicted criminals, out of 1,200 descendants, which have cost the State of New York alone \$1,250,000 for the care of the progeny of this notorious family.

So I say that it is a requirement of every citizen to see that everybody is well born. How is that going to be brought about? By seeing that these people who are not physically and mentally capable to reproduce normally should be denied the right to reproduce. Twelve States have passed the law and some of you people live where that law is passed. I believe, now that the right to vote is being granted to women, that some of these days we are going to put into operation some of these laws in these States.

### *Control of Environment*

Let us speak of the other element I cited. I said we are not only what we are because of our heredity, but also because of our environment. Let us speak briefly now of environment. We cannot help our heredity, and unfortunately we cannot help our environment very much, so far as the individual is concerned. The woman who cannot appreciate the difference between the children being clean and well-clothed, and the woman who can is the problem. The subnormal do not see that there is any great value in being clean. They only consider as values that which they eat and how they sleep. To them, that is life. But the normal individual demands something more than that.

We are born into the home, and therefore the home becomes the chief factor in our environment. In the first place the child spends 70 per cent of his time in the home. That would mean, then, to affect our home life would be the first necessary thing in

order that the citizen might be saved. The right to be well born, in a good environment, we think is second only to that other first right to be well born. Yet we must concern ourselves as citizens in the home if we are going to be saved.

There is one way to get better homes, and that is to get better marriages. The foundation of the home goes back to the first day of courtship. If we have better marriages, we will have better homes. I have often said that the home is the foundation of Zion, and the child is the chief asset. To have better homes we must have better marriages. Better marriages make better homes, better children. Better children will make Zion, better civilization wherever we may live.

### *Elevate Marriage Ceremony*

First I think we ought to elevate the marriage ceremony to a sacrament, and not encourage our young people going off to justices of the peace. Some young men and women meet casually in the park or street car and, for a joke, end up at the justice of the peace and are married. Such things, however, could be very easily managed if we had a concept of marriage as a sacrament.

Some individuals rise above the home environment, but most of us are not able to do that. We ought to have better schools. We ought to have a better concept of education than we have. Many consider only the idea of getting a college degree. In order that the individual may enter college he must meet college requirements. In order that he may enter high school he must meet high school requirements; and many start in the kindergarten with the idea of getting a degree instead of preparing for life. So I think we will have to get a new concept of education, because it is such an important part of the life of the individual. We learn to live by living and not in learning to make a dollar. That is the thing around which our educational system is built. We want an education that will fit us for life, as well as fit us to earn a dollar.

### *Control of Recreation*

Another thing. We should concern ourselves about the recreational pleasures that our children have. There is no function in play that does not fit into the life of the individual, then and thereafter. We find the right sort of supervised recreation is the greatest character former outside of the home and school. With our highly specialized industrial life to-day we work eight hours, play eight hours, and sleep eight hours. We need not be concerned about that eight hours when we are asleep. We need not be much concerned about the eight hours when we work, but that eight hours in which we play is the problem confronting citizenship to-day.

How are we going to spend our leisure time? When we are idle is when Satan finds work for our hands. Then it is we get into the situations that make for the disadvantage of citizenship, and tear down our every moral fiber.

### *Civic Conscience*

We ought to build up a civic conscience. You should keep the little plot behind your house clean. Does it occur to you that you should, if you are a good citizen, see that your lawn is cut and your place makes the best possible appearance? That you should paint your house? All that goes up to make better living conditions, and if Independence is going to be the City Beautiful we better get busy right now on beautifying and making beautiful. That is true anywhere you live. I do not have a very great respect for the farmer who does not cut the weeds along his place, but allows them to go to seed and blow all over the country, because every time the weeds are multiplied next year, and he may have to spend a large part of his time cutting weeds instead of raising a crop. That is the problem: Shall the farmer get a crop of corn or weeds? So I say the farmer owes it to every other farmer to see that his weeds do not go to seed. He must do that if the citizen is going to be saved.

### *Keeping Well*

In the last few years we have been concerning ourselves somewhat with hygiene. If it is possible, we ought to keep ourselves well. It is wrong for you to allow yourself to get sick if you can keep well. I owe it to my fellow citizens to observe the rules of hygiene whereby I may keep myself physically fit. Then we think of that group hygiene which we call sanitation. My business is to see that the condition of the community in which I live is sanitary. Your business is to see that your premises are sanitary, that no filth be allowed to accumulate on your place as a nesting place for germs which would then be carried to my place. I must see that typhoid germs from my rubbish heap are not carried back to your house. I have no right to do anything that will jeopardize the health of any other citizen in my community.

You remember that in the Spanish-American War more men died of typhoid than bullets. We call the housefly the typhoid fly now, because it seems to be the chief carrier.

So it is our responsibility, as citizens, if we are going to be saved to keep sanitary premises. I might mention a number of other things. I hope the time will come when we will have brought medicine to that point that when anyone gets ill he can consult specialists and thus not be forced to go to bed, for it takes less to keep us well than to get us

## EDUCATIONAL

### Home Building

#### PART XIII

[This is the second article by Miss Williamson on home building. Last week she told us about play. This week she tells us about the kinds of games children like to play. Her suggestions should help home builders in choosing proper games for their children, games that tend to develop powers at the right age for the greatest possible benefit.—EDITORS.]

#### *References*

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

#### *Games*

By Ruby M. Williamson

#### *Value of Games*

Authorities tell us that "all games are play, but not all plays are games." Play is spontaneous and free, while a game always has some rule involved, some goal to be reached. Usually more than one person is required for a game.

Little children cannot play games, because they do not understand the rules. After about four years of age they begin to learn and sense the object of the game and are able to follow simple rules.

In addition to the educational values of play, Mary L. Read has given the following values of games: Training in social relationships, in group action, co-operation, competition; cultivating a sense of social interdependence; sharing experiences with mates; subordination to the rights, desires, and leadership

well. It is a problem of citizenship. I have often said that as people of intelligence we can have anything we want, if we want it badly enough, and it is a problem of citizenship. Let me say, then, in conclusion that the citizen must be concerned in his fellow man. Christ was particularly concerned in this matter. He says, Love your neighbor as yourself, and that is one way that a man can have salvation. So if the citizen would be saved, he should see that the rights of every other citizen is vouchsafed to him, and then he need not concern himself about his own rights. He must see that every citizen has the right to be well born, and has a right to be well born into a good environment.



## CHURCH NEWS

### Faithful Members Taken by Death

BALD KNOB, ARKANSAS, January 19.—The branch at Bald Knob, Arkansas, lost one of its valuable and much loved members on January 6 when Sister Ida Rose Emde died. Sister Emde had been district secretary and organist since the organization of the district. She was the branch and Sunday school organist and also the teacher of the beginner class. The love the children had for her filled her heart with joy and they truly partook of the Spirit of Christ under her direction.

Sister Ida had belonged to the church about five or six years, during which time she was ever faithful to her post of duty and seemed every day to bring a more determined desire for more efficient service in the cause to which her life bore testimony.

She was also secretary of the county teachers association. Having been a public-school teacher for twelve years, she was well known. Three schools were closed for the funeral services, so it was necessary to secure the largest church in town. The Christian Church, which always treats the Saints kindly, offered their building and the services were in charge of their local pastor, Reverend Jesse Macon. Elder W. P. Bootman preached the sermon.

The congregation at Bald Knob are also missing Brother Charles P. Miller who died December 14, 1923. His death was caused by an accidental discharge of a gun. He was clerk for the Missouri Pacific Railroad company at the time of his death.

#### Branch Membership

The Bald Knob Branch has an enrollment of one hundred eleven members. The church is one mile from town and the membership scattered. Regular attendance with some is impossible so social functions are quite limited.

At present they have a full set of branch officers. County Judge F. O. White is the pastor; Thomas W. Emde, priest; P. S. Harbour, teacher; and W. J. Edwards, deacon. Thomas W. Emde and P. S. Harbour were ordained January 6 of this year.

The pastor preaches every fourth Sunday; prayer and sacrament services are held at eleven a. m. each first Sunday; and Sunday school at ten o'clock each Sunday, with interest growing. A class of young people has recently been organized. The branch is proud of them and is looking for some

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obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XIV

##### Games

1. Distinguish between games and play. At what age do children begin to play games?
2. How does game playing train socially?
3. What three things are involved in playing games?
4. What games develop motor ability?
5. What is the educational value of finger play?
6. How may observation be trained?
7. How may dramatic play be utilized in social training?
8. How may alertness be developed through games?
9. What is the value of Montessori's "game of silence"?
10. Has your idea of the value of play changed since reading this chapter? If so, how?

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of others; loyalty to a leader or group; incentive to improvement of skill in order to compete with others; acceptance of the consequences of failure or inefficiency; opportunity for leadership to him who is able; realization of law, through rules of game; measuring of personal ability and personality with that of mates. After going over this list of values, who could deny the need of more games in the child's education?

#### Kinds of Games

Three classifications of games are given according to

- (1) the degree of physical activity involved;
- (2) the degree and kind of mental activity required;
- (3) the moral and social traits cultivated.

Any game tried should be suited to the physical powers and mental development of the child and should be expressive of his spontaneous interests.

Games for the little children should include surprise, imitation, observation, guessing, hiding, seeking, catching, chasing, running, and ball play. Every game involves some attention and conformity to rules. For example, "Follow the leader" involves activity, careful observation of the leader's movements, imitation, alertness, motor control, and reasoning in guessing. Any game mentioned could be classified in a similar manner.

Children from one to three years enjoy games of motor control, finger plays, hiding, observation, surprise, guessing, and imitation; from three to four years they are interested in sense games, sight and observation, touch, hearing, and simple motor control games, language games, games which develop poise, relaxation, and concentration. Simple circle games, singing games, dramatic imitation, and catching games may be used with children from four to six years of age. These are used in addition to games described for the earlier period. From six to nine, children are especially interested in traditional circle games as "London bridge," "Round and round the village," "Farmer in the dell"; motor control games as "Hopscotch," "Cat's cradle," marbles, and handicap races. Counting games, tag variations, catching games, "Pom pom, pull away," "Hawk and chickens," "Blind man's buff," and sense games, table games, imitation, and invention all are fascinating to children of this age.

#### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, Mothercraft, by Etta Hunt, 10 cents, and Mothercraft for Girls, by Alice Mae Burgess, 15 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be

team work from them which will mean much to the interest and enthusiasm of the school.

#### Meetings Held

Last August, Brethren W. P. Bootman and J. T. Riley held a four weeks' meeting in the city park with good interest from the nonmembers, many of whom assisted in the choir. At the close of the meeting four were baptized and many others became friends of the cause because of this opportunity to get acquainted with our position. Rural districts have been offered to the Saints where our ministers will occupy when conditions are favorable.

Bald Knob has had two reunions since the organization of the district by Apostles J. F. Curtis and W. M. Aylor in May, 1920. The next district conference will be held at Fisher, Arkansas, to which Bald Knob expects to send a large delegation.

### Eleven Baptized at Columbus

COLUMBUS, OHIO, January 10.—Preceding the regular prayer service January 9 the Saints witnessed the baptism of eleven people, and it was an especially joyful sight, as so many of them were young men and boys, the kind of material needed in the branch. Five of them were young men under twenty years of age, the result of particular labors with them. The Spirit of God was here in power during the baptism, and later during confirmation, and lasted through the prayer service that followed.

Last Sunday, January 6, was the first anniversary for being in the new church building. It was completed last year. The weather was bitter cold but a good attendance was had. All felt God's presence in the services throughout the day and were greatly blessed.

On the Sunday before Christmas the small church choir, consisting of five regular members and two substitutes, gave a Christmas cantata entitled the "World's Redeemer." It required much work and was the first of its kind to be given here, but the result was worth the effort. The choir was to have given special music for the branch anniversary, but on account of the serious illness of the mother of two of the members the music was postponed until a future date.

### Bazaar Held at Conference

COUNCIL BLUFFS, IOWA, January 6.—The Women's Department bazaar was held on December 16, during the time of the district conference. A big effort was made to make this a success because of the debt on the branch for legitimate expenses, and an existing emergency. That this was successful is shown from the report in which there was received from the sale of goods and a chicken dinner and supper, \$536 with an expenditure of \$85, giving the net receipts at about \$451.

The work of the helpers at the last district conference, especially that of Sister Dora Glines, shows good results in the various departmental work.

Elder Charles Putnam of Woodbine, Iowa, has been conducting missionary meetings at the Riverside Mission in the city, and despite discouraging weather conditions has been favored with some marked interest, that promises returns in the increased membership of the church, but more especially in the Saints having a better understanding of the faith of the church with added devotion to its policies.

Of late there has been considerable sickness, and although God has answered many prayers for relief, there is still some sickness among the Saints. Sister May Skinner has not greatly improved.

On the 6th, at the last sacrament, an excellent testimony meeting was held. On account of the severe cold, some of those appointed to occupy out in the district remained inside, fearing to make the trip.

The Temple Builders have changed their time of meeting, and now meet on Wednesday at 7 p. m., just before the prayer meeting. All the departments of the church are trying hard to work together, and to support the interests of the church in every line. The Women's Department meets in their regular monthly business and social meeting Thursday afternoon. At this time officers for the future will be elected.

### Home Department Presents Medals

MANTENO, ILLINOIS, January 10.—The Sunday school Christmas program held Christmas eve was a decided success. The program consisted of parts by the children, three special numbers by the choir, a thirty-minute play, "The Christmas chime," by Brother and Sister Leslie Rogers and Brother and Sister Paul Pement. The hall was beautifully decorated, which added much to the enjoyment of the program. Nine members of the Sunday school and home department were presented medals for committing Scripture during the past year.

Brother and Sister J. H. McGuire, of Hammond, Indiana, were guests of the Deselm Saints from Sunday, December 30, until New Year's Day. Brother McGuire and Brother Paul Pement had charge of the New Year's dinner which was held in the hall. Mrs. O. C. Shreffler roasted the turkey and all agreed it was "the best ever." After dinner our "colored troupe" entertained with some plantation songs and Elder and Sister W. L. Christy, of Beloit, Wisconsin, who were present, each gave an interesting talk. It seemed like old times to have Brother and Sister Christy here as they have been on hand to render help and assurance many times during past difficulties. They stayed until January 3.

At present District Superintendent J. L. Cooper is laboring in this branch. He expects to remain over Sunday, January 13. The members are always cheered and encouraged by his visits.

The annual business meeting, including all departments, was held December 16. Several important changes were made and a good spirit manifest. The aim is to get in touch with every member on the church record either through the Sunday school or home department and encourage each to move forward in the Master's work.

### Saints and Methodists Render Joint Cantata

PISGAH, IOWA, January 11.—Sunday evening preceding Christmas the Methodist and Latter Day Saint choirs rendered the cantata, "The angelic choir," by Carrie B. Adams, Sister Bertha Van Eaton acting as director. Several college students rendered valuable assistance, having learned their parts before coming home for the holidays.

The election of officers for the coming year took place December 27, and resulted in the choice of Brother George Meggars for president, to fill the place made vacant by the resignation of Brother Joseph Lane. Brother Meggars has acted as Sunday school superintendent for a number of years, and following his election to the presidency, Brother Charles Van Eaton was chosen to take the superintendency of the Sunday school.

Many regret Brother Lane's moving from our midst, for he has been identified with the branch from its organization and has been at the head almost all of that time. Not only does

the branch here lose a true and faithful servant, but the community loses a worthy citizen.

Brother and Sister Reeves and family are leaving here to go to Logan. They will be greatly missed.

### Portland Saints Have Oyster Supper

PORTLAND, OREGON, January 2.—An oyster supper was given by the Sunday school and Department of Recreation and Expression Friday evening, December 14, in the church basement. The Department of Women had a booth where fancywork and miscellaneous articles were sold. Brother C. O. Young also sold photographs of Oregon scenery. The proceeds, amounting to about \$35 from the oyster supper, \$10 from the booth, and about \$8 from the pictures, were contributed to the Christmas offering. The Christmas offering superintendent expects to have a total offering for the year of about 200.

A very interesting and entertaining program was rendered in the auditorium of the church on Sunday evening, December 23. Each class provided a number, which was a surprise to the other classes, and the choir sang several selections, among which were two or three beautiful anthems.

The final scene was generally conceded to be the best of all. The little tots were discovered sitting on the floor in front of the fireplace from which Santa Claus emerged with his sack of candy and nuts. Each little boy and girl received a little treat. Some of the little ones were frightened at first, while others told Santa what they wanted for Christmas.

### Sacramento Establishes Building Fund

SACRAMENTO, CALIFORNIA, January 7.—Recent elections in the branch and departments resulted in the reelection of presiding officers, with Elder George Daley, pastor, Elder T. J. Lawn, assistant, Elder W. H. Dawson, superintendent of Sunday school and Department of Recreation and Expression. The new building program was approved and made permanent and the fund now is close to \$600. The annual bazaar held by the Department of Women, with Sister J. A. Austin, supervisor in charge, at the home of Sister Rose Dawson, netted \$137.30 towards this fund.

District Organizer Ruth Clegg visited the Department of Women in October, at a special meeting. The members were encouraged by her counsel and personal report of the General Conference.

#### *Interesting Baptism*

A baptism of interest was performed here by the pastor late in November, when an elderly woman, Mrs. Sarah Osmer, united with the church. This sister was converted solely through the personal work of Sister Florence McDonald, in conversations and literature loaned, especially the *Ensign* and *The Call* at Evening.

Brother Daley has preached at the Rocklin Mission recently. The Rocklin sisters kindly included some of the unsold articles of this branch in their bazaar, selling \$27 worth for this department.

The Oriole Girls Club, with Sister Orah Johnston, monitor, gave a Halloween party last fall, inviting the younger boys, and having a jolly party with games, prizes, and refreshments.

#### *Cantata Given*

The choir of women's voices, with several assisting singers, accompanied by the organ, piano, and two violins, under the direction of Sister Birdie Clark, local and district chorister,

rendered the Christmas cantata, "The angel and the star." The chapel was well filled, over one hundred attending.

The Sunday school had its entertainment and tree on Sunday evening, December 23. The church was again filled and all enjoyed the program, Santa Claus, and candy boxes.

The district conference convenes here February 1 to 3. The reception committee, chosen at the recent business meeting, includes: Sister Pauline O. Napier, 910½ Twenty-second Street, phone Main 4954-M; Sister Gertrude Bidwell, 2300 Third Avenue, phone Capital 165-J; Brother E. Epling, 3216 T Street, phone Capital 999-W; Brother C. E. Ball, 717 Eighth Street, phone Main 7534-W. Sister Napier's residence is near the church. Brother Ball's residence is near several main depots.

### First Chicago Choir Gives Cantata

CHICAGO, ILLINOIS, January 18.—The choir sang their Christmas cantata, "The world's Redeemer," by Holton, on Sunday, December 23, which was very well rendered and greatly appreciated.

The Sunday school Christmas entertainment was a feast of talent exhibited by the children under the direction of Sister Petterson. Even old Santa was there to delight all with his jollity and gifts.

On December 30 the Central Church choir visited this branch and furnished a musical program of carols, which was very entertaining. These musical exchanges are enjoyed and they enable the departments to obtain new suggestions.

Pastor Frank F. Wipper was the speaker Sunday morning, January 13, and Brother E. K. Patterson occupied in the evening.

A New Year's watch party was given, at which games were played and speeches made, after which an oyster supper was served. As the bells and whistles were ushering in the new year all sang "Abide with me," and the pastor offered prayer; then all went home happy that they had started the new year off properly.

Many visitors stop at the First Chicago Branch. They are always welcome and are invited to attend the church.

All of the newly elected officers are fitting into their places and the work is going ahead. The Saints are pleased to report that their Christmas offering went over the top.

### Out of Town Speakers to Occupy Pulpit

FALL RIVER, MASSACHUSETTS, January 17.—Branch business meeting was held Monday, January 14, and the old officers were reelected for the coming year. Plans were also made at this meeting for the district conference to be held in Fall River, March 15 and 16.

Between now and the time for the Onset reunion a different speaker will be in the pulpit twice a month from out of town. These speakers include some of the best in the district.

It seems probable that Elder O. L. Thompson will hold a series of meetings here March 9 to 15.

The Department of Women and the primary department have had various socials and sales and thereby earned money for coal, new furnace, hardwood floors, carpet, etc.

The boys and men from twelve years of age up, meet in the church on Friday evening for a social time.

The choir gave a sacred cantata, "His birthday," the Sunday evening before Christmas. A group of singers went out Christmas eve and sang carols at the homes of the Saints. Christmas afternoon a play was given by the Sunday school, called "Santa's slipper." A tree was enjoyed by all.

The Sunday school met at the church on January 1 and opened the Christmas offering banks. Over three hundred dollars was raised, with the aim still higher for next year.

Much sickness prevails in the branch. Elder John Rogerson, for many years pastor at New Bedford and Fall River, is confined to his home with inflammatory rheumatism. Several of the younger Saints are seriously ill.

### Afternoon Prayer Meetings Held During Winter

ARTLAND, WISCONSIN, January 7.—It has been decided to hold the midweek prayer meetings at the homes in the afternoons while the cold is so intense. The plan was found to be very successful last winter.

The New Year ushered in the branch president, who is also district president. He had been on an extended tour of the district and reports many interesting experiences.

Elder W. D. Ellis and wife from Michigan are visiting their daughter, Sister E. Leslie Mogg, this winter. The Saints are pleased to have a new speaker with them.

As the cold begins to strengthen, the Religio takes on an added zest. Election of officers will be held next Friday. Branch officers were elected the first Sunday in the new year, which resulted in most of the old officers being reelected.

The Christmas tree and entertainment went off very nicely. The Religio girls did well in drills and songs.

Elder J. J. Cornish preached from the word "Shall" recently.

### Farewell Concert Given Holland Missionary

SALT LAKE CITY, UTAH, January 10.—A farewell concert was given for Brother John Eggen, who leaves for a mission to Holland on January 15. Brother Eggen is a man of humility and he goes with the prayers of the Saints that God will bless and assist him in his labors.

The president of the Department of Women, Sister George Cummins, entertained the sisters at her home on January 2, with a new year's party. All present report an enjoyable time.

A series of meetings commencing January 13, is to be held in Salt Lake City by Brothers R. L. Fulk, R. E. Davey, and G. P. Levitt.

A Christmas tree and concert was held in the church December 21, children, officers, and friends taking part. It was greatly appreciated by the congregation.

### Island Apostle Visits Coldwater

COLDWATER, MICHIGAN, January 16.—Apostle Clyde F. Ellis stopped over just for one night on his trip back to the West, giving a very timely talk. Brother Ellis has a very warm place in the hearts of the Coldwater Saints whose prayers are ever for his success.

Election of officers has taken place in the different departments of the work here and all seem to be full of zeal and energy to make this year a banner one.

Although the Coldwater Branch is sixty years old, it is still holding forth in strength. The regular branch services are conducted in good spirit and are very encouraging. Though the charter members of the branch have performed their work and passed to their reward and the mantle has fallen upon the sons and daughters, their efforts for the redemption of Zion are approved. The wish of all is to perpetuate the work so nobly started by these fathers and mothers.

The preaching services by Brother S. W. L. Scott have been and are interesting and instructive. The Saints here certainly know of Brother Scott's efficiency as an educator, and although he has been here so many years, his sermons are yet new.

Armistice Day was observed by the branch with an appropriate sermon by Brother Scott.

### Instructive Topics Discussed by Priesthood

DETROIT, MICHIGAN, January 10.—The first sacrament service of the year was fairly well attended and a good spirit enjoyed. In the afternoon the priesthood of the Central District met in the first church and enjoyed an interesting and instructive session. Many important topics of special benefit were discussed, the value of strict adherence to church policies, faithful application to service and greater unity, and the art of approaching strangers, being taken up in order.

Tuesday, January 15, the leading officers in the different departments of work will be chosen for the Central District, and it is expected that a lively interest will be manifested in the coming months.

Branch business meeting was held January 8, and the following officers were elected: G. R. Kuykendall, pastor, with B. D. Smith and J. Charles Mottash as counselors; Scott Falkner, secretary; Stanley Parrish, statistician; Mrs. Wallace Janrow, city supervisor of Department of Women; Henrietta Davis, city musical director; Mrs. W. A. Blair, city Sunday school superintendent; Floyd Moore, city director of Department of Recreation and Expression.

The East Side are busy with their constructive work along building lines as well as showing an active interest in all departments, which is typical of this branch.

### Saint Clair Officers Installed

SAINT CLAIR, MICHIGAN, January 15.—The officers for the new year have taken their places and the Saints here are looking for a prosperous new year with Elder George Skinner as president of the branch. Brother F. O. Benedict, of Carsonville, is here and his sermons are very inspiring to the people.

The Sunday school is progressing and it is hoped to see it move more rapidly with the effort now being put forth.

### Group System Working Well in Twin Cities

SAINT PAUL, MINNESOTA, January 14.—The group system, as adopted two months ago, is working very well in meeting some of the ministerial problems in the Twin Cities. There are three groups at present, with the possibility of soon organizing another group in Saint Paul.

The Minneapolis Branch held its regular business meeting on January 7, the most important features of which were the election of officers for the new year and the calling of two men into the priesthood. Elder C. A. Kress was sustained as branch president, as also was Brother Wesley Elvin in his office as head of the Religio. A new Sunday school superintendent, Brother Arthur M. Smith, who has but recently moved into the city, and a new head of the Women's Department, Sister Baker, were also elected.

The brethren who were called into the priesthood are William Tutty, to the office of priest, and Robert Lister, to that of deacon. Their ordinations were performed the following Sunday night.

Prayer meetings held in two parts of the city besides in

the church on Wednesday nights are meeting with the hearty approval of the Saints, and are proving a source of inspiration and spiritual help to all. A union prayer meeting was held on the Wednesday night following Christmas in the church, and a record attendance resulted. Nearly all the seats were occupied and there was a large number participating in the service, which lasted over two hours.

### Boston, Attleboro and Providence Choirs Render "Messiah"

PROVIDENCE, RHODE ISLAND, January 8.—Sunday, December 9, this branch was visited by the choirs of the Boston and Attleboro Branches which combined with the Providence Branch choir to render the oratorio "Messiah." District Chorister James R. Houghton conducted. An unusually large and very appreciative congregation heard the profound composition. Miss Nester Williams played the piano accompaniment. The soprano solos were taken by Miss Helen Coombs, contralto by Miss Blanch Lannon, tenor by Mr. Louis Phillips, and bass by Mr. James Houghton.

"The Messiah," which is well known to all lovers of music, was composed in 1741 by George Frederick Handel and its text selected from scripture by Charles Jennens. On April 13, 1742 it was produced in Dublin under Handel's direction. In 1789 Mozart wrote additional accompaniments, and in 1884 Robert Franz inserted still more accompaniments required by the development of instrumentation after Handel's time.

The branch has recently been visited by Missionary Orval L. Thompson. Although Brother Thompson is a new man in this field, he has won a cozy corner in the hearts of the Southern New England Saints. The Saints recognize in Brother Thompson a true servant of Christ, a forceful preacher filled with the Spirit of God.

### Services Stopped Because of Cold Weather

JOYFIELD, ILLINOIS, January 12.—Now at the beginning of the new year it is stormy and cold. No church services were held last Sunday, January 6, on account of the severe storm, as it is hard in a country place to go far in bad weather. It is hoped the weather may become better soon so services can be continued.

Sunday, December 30, Brother Homer Doty, district president, was in attendance at Sunday school and prayer meeting. He gave a very instructive talk, showing the necessity of keeping an accurate account of income and expenditures. As a result of his talk five members of the branch are keeping family budget books. By so doing they hope to be able to pay more tithing.

Sunday, December 23, the Sunday school had a Christmas tree after Sunday school. Each member received a treat and small gift from the tree. The spirit of the Master was felt and everyone reported a pleasant time.

### Little Folks Take Part in Program

LINCOLN, NEBRASKA, January 10.—The Christmas entertainment was held on Sunday, December 23. The program was rendered by the little folks. Much credit is due them and those in charge. A good attendance was enjoyed. Forty-six dollars was placed to the credit of the branch.

Ru Vera Robidoux, age three, daughter of Brother and Sister Arthur Robidoux, died December 26, 1923, of diphtheria.

The regular business meeting was held on December 19,

one week earlier than usual, because Christmas fell on the scheduled day. Marcus M. Bilyne was elected president. Other officers were sustained in their respective offices.

The Department of Women held its regular meeting in the afternoon of December 19. Supper was served at 6 p. m. and all remained for the business meeting following. The Department of Women is working hard to aid in meeting the branch expenses and the street paving assessments.

Brother J. R. James, of Plattsmouth, spent the week-end with his daughter, Mrs. E. C. Taylor.

The Saints are pleased to hear of the improvement of Brother Lyle McFarlane, who has been in the Sanitarium for several weeks.

Missionary G. R. Wells is expected to visit this branch soon.

### Vinal Haven Has Special Meetings

VINAL HAVEN, MAINE, January 13.—Elder Harvey Minton begins to-night on his second week of a series of meetings in the Latter Day Saint church, which will continue as interest seems to grow and develop.

The Saints have volunteered their services to install a font in the church for baptism. Work will begin at once.

Election of officers was held January 2 and nearly all the officers were reelected for 1924. In the Sunday school, Mrs. Harvey Minton was elected as superintendent and Mrs. Sadie Warren assistant superintendent.

Supper was served in the vestry of the church New Year's evening from 5 to 7 o'clock, the proceeds to go for the Christmas offering. A good social time was enjoyed, getting acquainted with each other, telling of the gospel and its peace and happiness to all who will obey.

### Apostles to Hold Meetings at Tulare

TULARE, CALIFORNIA, January 12.—A series of meetings are to be held from January 13 to 20 by Apostles D. T. Williams and R. S. Budd.

The Department of Women held a bazaar December 13 and 14 which was said by many to be the prettiest ever held in town. About \$40 was cleared. Articles amounting to \$20 have been sold since the bazaar.

The Christmas program here was held on Christmas eve. The program committee deserves high praise for the entertainment of music, vocal and instrumental, recitations, and pantomimes. There was a fine tree and Santa Claus did his part well.

The Department of Women, with the help of the men, have been very busy cleaning the church, painting the floor and woodwork and calcimining the walls.

The Christmas offering treasurer has collected about \$100 the past year.

The publicity agent has done a good work the past year.

### Cherokee Sends Young Men to Graceland

CHEROKEE, IOWA, January 20.—Lynn White and Archie Walker, two of the best young brothers of Cherokee, Iowa, will start for Lamoni this week to enroll in Graceland College.

Cold weather has greatly hindered all branch work here this month. During the winter months the weekly prayer services are held in the homes of the Saints, alternating in different parts of the city each week. Some spiritual times are enjoyed at these services, so it is to be regretted that the attendance is not as good as it should be. However, the sacramental service of January 5 was attended by a goodly



number of Saints who enjoyed the presence of the Holy Spirit. The severe cold weather excused those who could not come.

E. L. Edwards, of Pomeroy, Bishop's agent, gave an interesting and instructive sermon, Sunday, December 30, on "The leaks in the barrel." He used a chart illustration for the small but attentive audience. He was also the speaker Sunday morning of January 13, giving another chart sermon, "The ledger." A. R. Crippen, the local pastor, was the evening speaker on both those Sundays. W. W. Leonard, priest, was the speaker on the morning of January 20, with a good talk to a small audience.

#### To Organize Orchestra

The young people plan on organizing an orchestra providing they can find a leader for it. The Department of Women held a bake sale in a downtown store, January 12. Though the day was severely cold, the sisters realized about fourteen dollars profit.

Guy M. Haynes, deacon, has moved to Waterloo, Iowa, with his family. He will undoubtedly be a great help to the branch of that city.

Alfred Ballantyne was very badly burned about the legs and arms, January 1, by an explosion of gasoline. The fire destroyed the barn and Brother Ballantyne's car, also several hundred bushels of grain. The brother is still confined in the hospital and recovery is slow.

#### Prominent Member Heads Industrial League

PHILADELPHIA, PENNSYLVANIA, December 21.—John Zimmermann, jr., of Philadelphia, has been named president of the Industrial Amateur Baseball League of that city. He was formerly vice president of that league.

This organization is the pioneer in local athletics and has been in the foreground in all branches since it was formed ten years ago, says the *Public Ledger*. Since the war industrial athletics have returned and Brother Zimmermann feels that the current year will be a successful one. He will outline the plans for the baseball season at the January meeting.

Brother Zimmermann, jr., is a prominent business man of Philadelphia as well as one of the most enthusiastic church workers. His father, John Zimmermann, sr., is a bishop as also is he himself. A sister, Miss Lillian Zimmermann, is at present residing in Independence where she has become a member of the faculty of the Independence Institute of Arts and Sciences.

#### Winter Does Not Stop Good Work at Spokane

SPOKANE, WASHINGTON, January 20.—Spokane is having some real winter at present and during the past month which assures the enjoyment of the new furnace.

Last Wednesday evening there was a fine prayer meeting in which all present enjoyed a portion of the good Spirit. At the close of the service one more good lady made the covenant and passed through the waters of regeneration.

The class that is studying the Book of Mormon from a scientific point is making good headway, using the work of Brother L. E. Hills to good advantage. Sister Chloe Shaw, who has charge of the program work, is still doing a good work, giving everybody a chance to help.

Brother Daniel Macgregor stopped on his way to his mission field. In his characteristic way he gave some needed advice which was appreciated by all. Brother Eli Bronson reports that he is having a very successful series of meetings at Clarkston, Idaho.

Brother Carl Crum came over on a visit and on the Sunday before Christmas gave a fine talk here, Zion being the paramount issue.

There was a very good program rendered at the church on Christmas Eve. Everybody present seemed to have a good time and all were served with a treat.

Sister Effa Brett, who has been well known to Spokane Saints, died recently after a life of suffering.

The work here seems to be onward. No one shows any disposition to turn back. Even though weary of the same routine, when a call comes for actual service the majority are glad to help.

#### Explosion at Cleveland Causes Slight Damage

CLEVELAND, OHIO, January 17.—The first Sunday of the year and new administration of the Cleveland Branch brought the coldest weather of several years. The first thing in the morning the gas furnace exploded, wrecking the furnace and blowing out the basement windows. Brother Kurtz was standing right in front of the furnace but was unhurt.

The building was too cold and dusty for Sunday school or church, but the auxiliary coal furnace was hastily put in order for use and services were announced for evening. Brother Patterson spoke on "New Year resolutions."

Last Sunday the building was comfortable and the attendance better than usual.

#### Blue Rapids Renovates Church Building

BLUE RAPIDS, KANSAS, January 24.—When Elder Benjamin F. Jackson went to Blue Rapids, Kansas, he found that the branch had fallen far behind in its work. He took up the work and started things moving.

Subscriptions were solicited for reshingling the church, and the work done. The church also needed other repairing so it was proposed to the Sunday school that funds be raised for buying paper for the walls. The paper was purchased and Brother Jackson and his wife did the work of papering. Woodwork was also varnished. The result is a pleasing appearance for the meeting place. With the assistance of willing workers, the church is cleaned and kept looking well.

The district conference was held at this place January 12 and 13.

#### Macon Saints Hold Annual Election

MACON, MISSOURI, January 6.—The annual business meeting was held in the parlors of the church with Elder W. B. Richards of Bevier, Missouri, in charge. At the very beginning when the song, "Earnest workers for the Master" was sung, the Saints seemed to realize their responsibility.

The following officers were elected: A. R. Moore, president; Aliene Moss, clerk; A. R. Moore, chorister; Elma Welch, pianist; Mayme Joyce, correspondent; Henry Moore, Sunday school superintendent; S. J. Joyce, assistant; Mrs. Florence Gray, superintendent of cradle roll; Joseph Charles, secretary; Ed Moss, treasurer; Mayme Joyce, chorister; Elma Welch, pianist; Ed Moss, superintendent of Religio; D. F. Burchett, assistant; Mabel Joyce, secretary; Emma Moss, treasurer; Aliene Moss, chorister.

Brother J. C. Crabb writes from Sioux City, Iowa, that his sight is improving. He recently underwent an operation upon one eye, and this eye is getting better. The other one is almost well, and he is able to see with it farther than he ever could.

## Lamoni Items

LAMONI, IOWA, January 18.—Following are some of the things brought out in the report of C. E. Wight, the branch president, at the annual business meeting last week:

A great spirit of helpfulness has been manifest on every hand during the past year, not only in the Lamoni Branch but throughout the stake. New vigor has been brought to many of the branches of the stake. In Lamoni progress has been made in a number of ways.

### Department of Women

The Department of Women, which was formerly divided into four groups is now consolidated into two, the West Group, under the leadership of Sister F. M. McDowell, and the East Group, under Sister Oliver Hayer. An effort along study lines has been carried on this year with fair success, but they have experienced difficulty in interesting a very large number of women.

The women of the groups during the past year financed the repairing of the baptismal font, which was a great need. It had been unfit for use for some time, but is now in first-class shape.

### Recreation and Expression

The Department of Recreation and Expression has continued its study period on Sunday evenings and has taken a supervisory attitude toward the community movies held in the college chapel. Brother Roy Roberts had this in charge until September when it was taken over by Brother Forest Roberts.

### Sunday School

The Sunday school has continued under the direction of A. M. Carmichael, Brother Wilber E. Prall exercising an active supervision in his absence. The Sunday school has many advantages under the division this year over that of last, among them being the possibility of more adequate class work, thus better carrying out the musical program of the branch.

### Social Service

The attendance at social service is not what it should be. Three new wards were added during the close of the year as a means toward increasing the attendance, and results so far have been very gratifying. The attendance at preaching and sacramental services is very gratifying also.

### Oratorio Society

Through the consolidation of the College Glee Club and the Lamoni choir into the Lamoni-Graceland Oratorio Society, this makes in all probabilities the largest choir in Iowa. This musical organization furnishes music at the morning services and gives a concert in the evening on the first Sunday of each month.

### Priesthood

The work of the visiting officers was above that of last year. There were 818 visits made by five high priests, ten elders, thirteen priests, eleven teachers, five deacons, and the presidency. This is 178 more visits than last year, but by a peculiar coincidence 178 less than the high mark of the previous year.

The priesthood has met twice each month and a comprehensive program has been outlined for the coming year.

### Church Improvements

Many improvements in church buildings and grounds have been made by the custodian, Charles F. Church, deacon. A. Otis White, the financial deacon, in his report showed all

expenses for the year had been paid and a portion of the deficit of the previous year wiped out. Brother Wight expressed himself as being very optimistic regarding the future.

### Lamoni Has Fine Cemetery

A report from the cemetery committee was very gratifying. It is conceded that Lamoni has one of the finest cemeteries in southern Iowa, if not the best. Something over a year ago a new tract of over five acres was added, making the whole over twelve acres. This has been planted to hard maple trees and shrubs. The whole plat is beautifully rolling and is kept in first class shape the year around by a hired caretaker. The grass is kept mowed and the unused portions beautified with flower gardens in the summer time. The general oversight of the cemetery is in charge of a committee, consisting of Brethren W. A. Hopkins, John Midgorden, and T. B. Nicholson. They have provided for the needs of the future as well as the present by establishing a trust fund, and one half of the money collected for sale of lots, etc., goes into this trust fund. It is felt that the proper care of this, the last resting place of friends, is one of the very important tasks of the community and the church.

### Christmas Offering

Brother George W. Blair has been appointed to have charge of the Christmas offering for next year and has already commenced an active campaign to secure pledges for this fund. The offering this year was good but not what it should be. Brother Church was in charge of it but was not appointed till toward the middle of the year and was thus handicapped.

## Debt Paid Six Months Ahead of Schedule

BRENTWOOD, MISSOURI, January 22.—This branch has, in the last two and one half years, through consecrated effort and the work of willing hands, purchased the ground and erected a church building. It stands in the Saint Louis District to-day free of debt, the deeds being recently filed in the Bishop's hand.

The church is of stucco construction with a concrete basement which is finished off for class rooms. The upper auditorium seats one hundred and has often been filled with eager listeners to the Master's message.

### Free Labor Furnished

It is interesting to note that in the construction of this building all the labor was furnished free of charge, with the exception of \$65 which was paid to a contractor in a line not familiar to any of our men. The Department of Women has been very active in their work to consummate the debt of the church. This debt was paid off six months ahead of time and to these women belongs much praise, along with many pleasant memories of the good home-made pies and the suppers furnished by them for the purpose of raising funds.

This church building can be truly looked upon as one that all the departments had a hand in, for the girls with their needles helped while the boys used hammers, shovels, and hoes. The fathers did their share, too, for they assisted the carpenters in laying out the work and in other duties too numerous to mention.

While paying for the material and ground for the church building the branch of ninety members paid also in tithes and to various funds for the general church, including the Christmas offering, some \$2,000.

Brentwood Branch has just launched another six months for their officers who promise some real constructive work in the spirituality of the branch, so that all departments will become more efficient. The Saints here are enthused and HERALD readers will probably hear from them again.

## Kansas City Stake News

KANSAS CITY, MISSOURI, January 24.—Experiences in making missionary calls were related by about ten men at the priesthood meeting at 3 o'clock, January 20. These were interesting, to say the least, and they show that the local force can do missionary work if they will. These visits were made to neighbors and to people in factories where the brethren were employed. The experiences related were results of the following letter sent out by W. O. Hands and W. S. Brown to forty of the ministry:

### Letter to Priesthood

"Many of our leading men have been won by fireside talks and the reading of a tract. For instance: Joseph Burton was first interested by a tract left at his home. A little girl, by correspondence, converted two men who became elders and have baptized hundreds, one of whom was 'Open Bible' Thomas.

"For our next priesthood meeting, January 20, we want you to give us a verbal report on three missionary visits which you are to make prior to that meeting. We give below a suggestion for an approach which you might try:

"Mr. ———, the Men's Club of my church have put me on the program for the next meeting. I am to visit a neighbor and tell him about our church and then make a verbal report of it to the club. Will you be my victim? And when may I call?"

"You are to make these visits, reporting the results on the inclosed cards to the address on the card. They are numbered one, two, and three, and are to be mailed in the order given, within twenty-four hours after making the visit.

"The inclosed tract will be a help to your visit. Note on your card if your neighbor will accept more church literature if sent him.

"Don't put this off. You have two weeks, but do it now.

"If we don't hear from you by January 12, it will put us under the necessity of getting in touch with you again. Try to save us this trouble and expense."

The efforts of these letters and the visits can safely be said to be a success. They should be followed up.

### Recent Speakers

Brother J. A. Tanner spoke at 7.45 at Central on January 20. President Elbert A. Smith was the morning speaker. He drew from the fourth chapter of Ephesians a lesson calculated to edify all but especially instructive to the ministry. He said that the old idea was to ignore the common individual. The military men and rulers were the ones honored, looked up to, and respected. When Jesus came he reversed this idea. He recognized the importance of each individual. This he taught in the parable of the lost sheep; the shepherd left the ninety and nine in the fold and went to the rescue of the one that was lost. Jesus gave gifts unto men, he gave the ministry for the perfecting of the Saints, for the salvation of the lost individual, for the edifying of the body of Christ.

The Department of Women, in charge of Sister Fern Lloyd, was addressed by J. A. Tanner on the future outlook of the work of that department. Walter W. Smith will speak to them February 17 at 4.15 on the psychology of the adolescent.

### Cottage Meetings

A week's series of cottage meetings has been held at the home of Brother McLanahan, 27 Raytown Road, by Brother Joseph Curtis who will continue another week.

A mission, near Washington Boulevard and Ewing Street in Sheffield, has been opened by Brethren W. I. Fligg and Ammon White, where they have held forth for three weeks.

Brother White occupied last week, but they closed temporarily Sunday night. However, they will make arrangements to continue in the near future as the interest awakened warrants it.

Brother Fligg spoke at Grandview at both services Sunday. His text in the evening was, "The baptism of John. Was it of heaven or of men?" He wrote the text on the blackboard, adding to it other texts as he continued in support of the baptism. The baptism he proved was of God. Jesus Christ, apostles, and the Holy Ghost stand versus those who willfully change the ordinance and break the everlasting covenant. He made a clear-cut speech on this subject. His energy emphasizes his argument and wins his hearers to consider what he proposes.

## Good Attendance at East Saint Louis Meetings

EAST SAINT LOUIS, ILLINOIS, January 24.—On the second night of his series of meetings Brother J. W. Paxton was greeted with a very fair-sized audience, considering the icy pavements. However Brother Higgins was the speaker of the hour. He delivered a very good sermon. Brother Paxton's chart deals with the narrow and broad ways, and the brother's effort pointed clearly to the thought that Jesus is the light, the truth, the way. These meetings will continue so long as interest justifies.

District conference will be held next Saturday and Sunday, January 26 and 27, in the Saint Louis church, Grand Avenue and Carter. No services will be held here, save Sunday school.

The local ministry, aided by Brothers R. Archibald and R. A. Lloyd of Saint Louis Branch, have occupied the rostrum the past month.

Brethren Brunkhorst, W. C. Carl, and Jesse Paxton held a meeting at 2 o'clock last Sunday. There was quite a nice little attendance and a very good interest. These folks had seen the weekly advertisement which led up to the services now being held. Brother Charles Smith baptized four recently.

The recent business meeting was a very good one. About the same roster of officers was chosen; the budget system was adopted after a little good-natured opposition, and a committee appointed to see about the cost of improving the present building, although there is some sentiment for a new location. The women of the local sustained Sister Rella Meloan and Sister Hayes and now have a complete set of officers. They are certainly doing an excellent work tracting, visiting and helping the worthy poor.

## Los Angeles Sells Old Church Building

LOS ANGELES, CALIFORNIA, January 20.—The keenest interest is felt and manifest throughout the branch at the announcement of the successful sale of the church property at 1114 Wall Street for a better price and better terms than the majority had expected. At a special business meeting held last fall, a committee was appointed and authorized to sell the church for \$20,000, or more, all cash or submit proposition for consideration.

The price has been realized, with \$1,000, to bind the deal, balance at consummation of negotiations, calling for vacation within sixty days. This is gratifying and all now look forward to the speedy realization of the long-entertained dream, crystallized into a slogan becoming branch-wide, "A new church worthy of the Los Angeles branch."

The big problem under present conditions is to move from the present building to other quarters, at present unknown, until the new church can be completed.

There has been a marked awakening in all departments of the work here; the services are well attended, taxing the seating capacity of the present building.

On Sunday, January 20, Apostle T. W. Williams preached in the morning on "Is the church a failure," and in the evening, Apostle John W. Rushton preached on "Authority in religion."

The regular branch business meeting, postponed at the first of the year, pending negotiations relative to sale of church property, is now called for the middle of the week.

An innovation, unique in its character, interesting and helpful in its purpose, marks the issuance of a branch bulletin issued by the Sunday school superintendent, summing up the leading incidents of the month. This gives the reader an insight into the progress of the branch as gathered from a constant attendance at all services which but few are able to do. Several hundreds of the bulletins were handed out and greeted with favorable comment.

### Speakers Exchanged Throughout District

FALL RIVER, MASSACHUSETTS, January 21.—An exchange of pulpits has been going on throughout this district.

Elder Benjamin Leland of Plymouth preached here both morning and evening January 20, to an attentive group of Saints. In the morning he took as a text, "But ye are of the mind of Christ," and he urged the Saints to be constant in service. His evening text was, "I am come that ye might have life and have it more abundantly." He spoke mostly from the Doctrine and Covenants. The peaceful influence of the Spirit was felt both by the speaker and the listeners.

One week ago, the pastor at Fall River, Elder James W. Heap, spoke at New Bedford Branch. Yesterday, January 20, Alma M. Coombs, a deacon of Fall River, preached both morning and evening at New Bedford. He also sang two solos.

Bishop Myron C. Fisher will speak at Fall River, February 10.

Those who know Elder John Rogerson will be pleased to hear that he has been more comfortable the past week.

### Baptisms Result of Meetings at Wellsburg

WELLSBURG, WEST VIRGINIA, January 21.—The series of meetings which are being conducted here by Elder Thomas L. Clark of Port Huron, Michigan, have been well advertised with handbills and window cards. The local newspaper has been giving good front page write-ups, too, which helps considerably.

The meetings have been in progress since January 6 with a full house every night, and much good is being accomplished. Five have already been baptized and several others have signified their intentions of so doing on next Sunday.

Brother Clark is a real live wire, and surely has the Spirit of the Lord with him. His sermons have been of a nature both to edify the Saints and appeal to nonmembers. In his efforts here he has had the hearty cooperation of the Saints, both young and old.

Arrangements have been made for him to preach two or three evenings at the Methodist church at Brilliant, Ohio, which is just across the river. He anticipates following these up later with a series of meetings in the schoolhouse there.

As soon as these revival services are over, the branch expects to conduct meetings for the young people. A class has been organized to take up normal work, and these classes will hold their session on Friday evenings.

The Sunday school is getting along nicely. With a branch membership of seventy-two, the school has an average of

sixty-four. Much of the good work in this department can be accredited to Brother Paul Lannum, the local superintendent.

### "True Religion" Theme of Sermon

OMAHA, NEBRASKA, January 24.—During the recent visit of President Frederick M. Smith to Omaha, at which time he spoke over the radio on "Stewardships," he also addressed the Saints at Central Church on "True religion."

The Omaha papers published numerous comments and write-ups on his addresses. The sermon on "True religion" as reported in the *Omaha Bee*, contained the following statements by President Smith:

"Spiritualize man and his activities and you will have the solution of the numerous problems which are troubling the world to-day. Nothing but religion can do this.

"This religion can do nothing for you unless you have a consciousness of your social obligations. Our task is to socialize individual righteousness. Our task is to Christianize industry and commerce.

"Is this only a beautiful theory we have? What have we done with the Pearl of Great Price committed to this church? Have we hidden it under a bushel? Are we afraid some one will steal it? When we make no contribution to the welfare of our neighbor, we fail as human beings, be our personal virtue ever so great.

"We cannot live true religion by simply refraining from evil ourselves. The regeneration of the human soul is only the beginning of our social responsibility. You are but a cipher and a waste unless you can perform those social obligations true righteousness will demand. This expresses itself in service.

"There are two kinds of religion, positive and negative. The negative consists of saying 'thou shalt not do this, and thou shalt not do that.' The positive goes farther than merely prohibiting. It provides an improvement over that which is forbidden. Too many persons confuse the forms or ceremonial of religion with the thing itself. Everybody is either positively or negatively religious."

### Attendance at Denver Affected by Cold Weather

DENVER, COLORADO, January 19.—The weather has been extremely cold all this month, 26 below zero part of the time. Sunday, January 20, was zero temperature so the morning congregation was small. Sister J. N. Duncan has returned from several months' visit in Missouri and reports real winter there as well as in Colorado.

Pastor E. J. Williams was called to Genoa on account of sickness in the family of Brother J. R. Sutton.

Sister Mary Almond, wife of our missionary, has gone to Wyoming to take charge of a hospital as head nurse. Brother Almond is "batching."

Latter Day Saints are getting quite popular in Colorado. The quartet at the memorial service of the Colorado State Grange was composed of three Saints and one other. The debating team of Littleton High School is composed of two of the sons of Brother Leo Shupe and one nonmember. They won the decision Saturday night, January 19, against Aurora High School.

The weekly prayer service will be held on Wednesday evenings instead of on Sundays. Those who enjoy the quiet communion and fellowship of the Saints and the spiritual strength and help which such meetings give will be glad to come. Topical prayer services are being held.

## Independence

### *Ex-Governor Harding Speaks at Stone Church*

Speaking at the Stone Church, Sunday, January 27, W. L. Harding, twice governor of Iowa, addressed a large congregation on "The church and education."

He took as his theme, "It is the duty of the State to furnish every boy and girl an opportunity early in life to find out the thing they want to do and then prepare them to do that thing well." The church, he said, was established by Christ to save individuals, not classes or nations. The church should support public education at least through the high school. But the one hour Sunday school, one day a week is not enough time for the church to have a hand on the child.

The boy or girl who is saved to the right, is worth more than a hard, flinty old sinner, said Governor Harding. Education and the church are twins in purpose. They both are working, that God, through Jesus Christ, may reign forever in the hearts of the people.

Governor Harding is a pleasing speaker. He impresses one as being earnest and forceful yet without wasted energy in delivery. The speaker stood perfectly still on the platform during his address, but at all times had a grip on his audience. His straightforward, simple statements, yet profound in their meaning, were interspersed by many live illustrations, some of which brought from the house a ripple of laughter.

Governor Harding came as a personal friend of Bishop I. A. Smith. Following the morning address, which was broadcasted, the governor was entertained at a dinner by Brother and Sister I. A. Smith in their home. A number of friends were present.

The address will be published in a subsequent issue of the HERALD for the benefit of our readers.

### *Sermons on Doctrine*

Sunday night, January 27, President Elbert A. Smith spoke at the Stone Church on "Faith." It was the first of a series of six doctrinal sermons to be delivered by him during the following weeks. A large attendance was present to hear the wonderful message. It was broadcasted.

A musical program consisting of children's chorus and special numbers, preceded the evening speaker. This program was the usual 7.30 musical program, also broadcasted.

### *Children Blessed*

At the Stone Church Sunday afternoon, January 27, occurred an unusually interesting and impressive ceremony of the blessing of children. Seven babies were brought to the altar. The parents were all young people, and one beautiful feature of the ceremony was that in each instance both father and mother came to the altar and remained during the ceremony. One couple brought a double offering—twins. To see young people interested in home building, in the rearing of a family, and both father and mother consecrated and devoted and eager to come reverently together to the altar with that which they hold dearest and best in life is a splendid and heartening spectacle. Such homes will endure. Such young people are the salt of their generation. The ceremony was preceded by scripture reading and song, and closed with the doxology and a prayer of thanksgiving for the group of young people and the offering brought to the church. Elders Elbert A. Smith, R. V. Hopkins, and Joseph Luff were in charge, and Elders Ecclestone and Bunt assisted.

### *Library Survey*

A library survey was recently made in Independence by the Chamber of Commerce, showing 21,000 volumes available to

the public. Of these, over 8,000 are in the Institute library now located in Bartholomew Hall. The other libraries represented in the survey are the public library and the William Chrisman High School library.

### *Golden Wedding Celebrated*

The golden wedding of Brother and Sister J. B. Farrow was celebrated January 21 at 8 o'clock on the Campus at the Institute building by a gathering of friends. A pleasing program of music and other exercises was given, after which refreshments were served. Golden presents were presented to the couple. Brother and Sister Farrow were married at Sidney, Iowa, 1874, but have lived nearly all of their married life in Independence.

### *The Twelve*

Apostle F. Henry Edwards has just closed a series of meetings at Topeka, Kansas, and has returned to Independence.

Meetings at Joplin, Missouri, have also closed, Apostle J. A. Gillen likewise returning to Independence.

The week-end was spent at Saint Louis by Apostle E. J. Gleazer.

Apostle M. A. McConley writes that he expects to leave Honolulu for Tahiti February 16. He is at present at Hilo, Hawaii. Apostle C. F. Ellis is at Tahiti.

Apostles Paul M. Hanson and J. F. Curtis are still in England but expect to leave soon for Holland.

California is fortunate in having four members of the Twelve there at present. Apostles Roy S. Budd and D. T. Williams are working in the north and Apostles J. W. Rush-ton and T. W. Williams are working in the south.

Apostle J. F. Garver is now in Lamoni.

### *Story Hour*

A story-telling hour is being held every Tuesday afternoon at 4 o'clock at the Bartholomew Hall. It is open to all children and their parents who wish to come. The class is being conducted by a story-telling class of the Institute.

### *Walnut Park Elections*

Walnut Park has chosen for this year the same heads of departments as last year: Glaud Smith, superintendent of Sunday school, with five department superintendents; W. C. Norman, superintendent of Religio. Orlando Nace was made chorister, but as he has for some time needed a thorough rest, Mrs. Minnie Scott Dobson has charge of his work. Mrs. W. C. Norman is pianist.

The very active and efficient deacon, Fred Parman, has been seriously ill for several weeks and is still unable to be out. Guy Reynolds is filling his place as deacon.

### *Special Days*

Pastor J. A. Dowker has made unusual arrangements for a number of Sundays beginning with Presidency's day, January 13, when the First Presidency spoke here; patriarch's day, January 20, Brother Frederick A. Smith preaching morning and evening and conducting an interesting round table in the afternoon. Many learned on that day for the first time the real significance and value of the office of patriarch or evangelist.

January 26 was missionary day. Bishop A. V. Karlstrom was the speaker at 11, 2.30, and 7.30, his subject throughout the day being the work in the Society Islands. He had with him in the afternoon handmade articles from the islands and gave opportunity for questions on conditions there. Accompanying him was Pataha, a native of Tahiti, who came to America with Clyde F. Ellis in September. He spoke a short time in his own tongue, Brother Karlstrom interpreting.



Pataha, aged eighteen, was brought up in the church and has been promised by the Spirit from boyhood that he would visit America. He expressed himself as happy over conditions he has found here and the treatment he has received. He can remain here only six months but hopes to return later to study. In the evening Brother Karlstrom gave an illustrated lecture, and Sisters Petis and Richmond from the Society Islands (now nurses in training at the Sanitarium) sang.

#### Round Table Discussions

Round table discussions may hereafter take the place, occasionally, of the afternoon prayer meetings. The young people have decided to discuss various subjects in place of some of their week-day prayer meetings, beginning next Wednesday evening with the subject, "Will all good people be saved regardless of church affiliation?" They meet at the homes of the young people.

#### Quilting Society

The Walnut Park quilting society reports work done in 1923: 13 quilts and comforts made, the work on them bringing from \$5 to \$14 each; number of days spent quilting 26, average attendance 8. Members bring lunch and share with each other at noon, spending one hour in a social time; at 2 o'clock business session and prayer; adjournment at 5. Receipts: quilting fund, \$108.90; donations from members and friends \$60.55. Spent for carpet for the new church \$150; local church expenses \$5; Christmas offering \$10. Sister Ellen Kepley is leader, Sister W. H. Christy secretary, Sister L. Harbaugh treasurer.

#### Scout Troop Organized

A new Boy Scout Troop, to be known as number 7, was organized January 22, at the Walnut Park church. The full quota of thirty-two members is expected to be reached, as twenty-one were present at organization. The regular meeting night will be on Friday at Walnut Park church. J. A. Dowker, pastor, is aiding in the movement. A. J. Paris is scoutmaster.

#### Young People Meet in Groups

A new movement among the young people of Zion was started Thursday evening, January 24, in group one, when "Brother F. M.," with enlargements of pictures taken by him while abroad, was the center of an enthusiastic gathering of thirty-five girls and boys. Keen interest was shown in the descriptive talks accompanying the showing of the pictures, relating somewhat of the history and details of architecture of some of the famous buildings of the Old World.

The gathering was an entirely informal affair held at the home of Brother and Sister George DeTray. Pertinent questions from the young people concerning the building of Zion manifested their appreciation of the ideals and vision of Brother Smith. "What can we do?" was the leading subject of discussion while the popcorn balls and candy were being passed around.

Sister Ruth Smith, a welcome guest on this occasion, will speak to the same group of young people on the evening of February 21. Brother Smith expects this week to meet the young people of groups two and three and continue the service as time and circumstance will permit, until he has met informally all the young people of Zion.

TRYON, NEBRASKA, January 17.—No meetings are being held in this branch but the home department report shows good interest and the good letters are very encouraging. Pray that the Spirit may help each one that they may feel a desire to have more meetings and attend with a zeal.

#### New Pastor at First Saint Joseph Branch

President Elbert A. Smith and Church Secretary R. S. Salyards attended the annual business meeting and election at the First Saint Joseph Branch, Friday evening, January 25. Brother Salyards had tendered his resignation as president of the Far West Stake and president of the First Saint Joseph Branch. The Presidency had appointed Elder Orman Salisbury to succeed him as president of the stake, subject to the approval of the stake conference which meets in March. Accordingly the Presidency suggested to the branch that Brother Salisbury be elected as branch president to succeed Brother Salyards. A motion was made to approve the suggestion and it was adopted by unanimous vote. Elder Salyards was then extended a vote of thanks for his long service. The vote was unanimous. He then spoke a good word for his successor, appealing to the people to give him support and cooperation.

Brother Salyards leaves a clean and honorable record in both stake and branch. However he has been handicapped on account of being called to spend much time in Independence on general church work. He will probably move his family to Independence in the near future and devote himself to his work as church secretary and such other church duties as come to his hand.

Brother O. Salisbury is a business man of experience and as church worker has had experience in the Des Moines and Pottawattamie Districts over which he has presided with marked success.

#### Choir Leader to Sing With Symphony

Friends of James R. Houghton in Independence, having heard from him recently, tell of the continuation of his work in music.

Brother Houghton is at Harvard University where he is studying music. He sings with the Harvard Glee Club. During March, Brother Houghton will go to Davenport, Iowa, to sing with the Davenport Symphony Orchestra. While in that city he will also give a recital.

It is reported that the young musician has already refused several startling offers in the music world, but that he wishes to continue with his study for a while.

It will be remembered that Brother Houghton did some splendid work in Independence during the past summer. He conducted the conference choir and had part in several other musical productions. He was also the author of a series of articles on "Music appreciation" in the HERALD during the summer.

His friends in Independence and elsewhere wish him success in his adventures.

Mrs. E. J. Lumm writes from Nowata, Oklahoma, that Brother Amos T. Higdon has just closed a series of meetings at that place. Although weather was bad and the crowds were small, a few interested listeners returned each night. They feel that good seed has been sown which will bear fruit in the future.

THE SAINTS' HERALD has added to its staff of correspondents Brother Vasper Bihn, as press correspondent for the Bradner, Ohio, Branch. He has been blind since infancy, but the Lord has blessed him in many ways. He is a graduate of the Ohio School for the Blind at Columbus and is quite a musician, having a good voice. He uses the typewriter, thus doing his own work.

## LETTERS

### President F. M. McDowell Opens Meetings at Flint

*By Telegraph*

FLINT, MICHIGAN, January 27.—Opening the young people's meetings at this city with the largest crowd that ever packed the First Church, President F. M. McDowell addressed the expectant congregation Sunday evening, January 27.

The young people are rallying to the standard, and showing a spirit fired with enthusiasm. Song predominates and the great church anthems, sung by the lusty voices of youth, resound as they never did before in the First Church.

A splendid spirit is prevailing. Even the press is cooperating as is shown from every angle of the press reports. President McDowell is at his best and is willing to "go the limit" to do his part.

The meetings promise to be a great success. Preparations had been made and everything was in readiness for the meetings that just opened. More to follow.

MATTHEW W. LISTON.

### Apostle Ellis and Party Arrive at Tahiti

PAPEETE, TAHITI, January 8.—We left Independence on the evening of December 16, and reached San Francisco on the morning of the 20th over the Southern Pacific. There we met Elder Robert J. Farthing and wife, who had arrived about one hour before, over the Western Pacific. All enjoyed the trip across the continent.

The next day being the day of embarkation we at once went to work to get our passage and passports in shape for leaving. This was accomplished without difficulty, and after some shopping, we were taken to the homes of Brother and Sister Harry Lawton and Brother and Sister John Saxe, where we enjoyed the hospitality of those of like precious faith, Brother and Sister Farthing at the latter and your writer at the former.

*Sail for Tahiti*

Everything being in readiness we embarked a few moments before 11 a. m., December 21, on the S. S. *Mauanganui* (S. S. *Large Mouth*). It was a new experience to Brother and Sister Farthing, but they adapted themselves very well to the new condition. Brother Farthing is a good sailor and will experience little difficulty in traveling on the small boats in this mission. Sister Farthing cannot boast of such ability, but we can testify that she is a very courageous little woman. We had a very calm sea all the way from San Francisco to Papeete, Tahiti, where we landed between 8 and 9 o'clock on the morning of December 31. This was a much shorter trip than we had expected, as it usually takes about 12 days to make the voyage. The steamship company is speeding up its boats to make better mail service, hence the short voyage. Of course, Christmas was celebrated at sea, but it was very much unlike what we are accustomed to in America.

*Met by Natives*

We were met at the wharf by several of the native brethren, who at once took our luggage to the customs. The customs' officers were very good, as we were acquainted with them, so we brought everything in without duty, with the exception of a rotary Neostyle. Even our typewriters were passed.

*Learning the Language*

Brother and Sister Farthing are busy studying the language, while your writer is working on land titles, native songbook, the statistical work of the mission, etc. I am also ready to leave for the distant diving island of Hikueru where several hundreds are gathered for the "mother of pearl." I will return to Tahiti again within one month.

*Deaths Among Natives*

Several of the natives have died during the past few months because of the rage of the influenza. Among those who died were Elders Tapu a Moana, Tufaunui, Tehani a Hiti, Mauna a Tetoofa, Metuaaro (the father of Elder Paia), Puta, Metahuiria Bellais, and Teuira a Haoa. Some of these men will be greatly missed in the branches in which they were very active. Living in these islands all their lives has lessened their power of resistance, and they succumb very readily to an attack of a severe disease. There are others, too, who have died, but we have not received their names, so we cannot give the exact number.

*To Go to Australia*

I will be here in this mission two or three months in all and will then leave for Australia, where Brother McConley and I will meet. We will return the latter part of the year for our mission conference, which will be held on one of the small coral islands in December, commencing December 20.

Mail will reach me at Papeete, Tahiti, Society Islands, Box 44, Via San Francisco, for the next two months.

May the blessings of the Master be with the church in Zion and in all lands is our prayer.

CLYDE F. ELLIS.

### Nauvoo Saints Enjoy Beautiful Spirit

NAUVOO, ILLINOIS, January 17.—I have been waiting for some one who could do better than I to write up our Christmas entertainment, the most beautiful I have ever attended. It was not that the program was anything unusual, but it was the beautiful spirit that attended, so harmonious were the four acts blended together that one might think they were but parts of one act. This beautiful spirit was also felt by the nonmembers who were present, and they hardly wanted to leave the house at the close of the program, but lingered, pleasantly visiting with the Saints till all were ready to leave.

In Brother Amos Berve the Nauvoo Saints have a splendid branch president, and the coming of Brother Albert Sanford and his musical family, is an untold acquisition, especially to the Sunday school.

The cottage prayer meetings are very enjoyable. Last Wednesday's meeting was the most spiritual we have had. The rain poured down, but it did not hinder any from attending, nearly all the branch being present. All the adults spoke once and some twice. Brother Titus Henderson was called at this time through Brother Berve to the office of teacher, which call was indorsed by Brother Layton.

Nauvoo had been showing off a little in the way of weather up until Christmas, for the weather was beautiful, but not to be outdone, she sent the mercury down to between 16 and 21 below zero. However, we Californians were not disturbed by it and daughter went to her work as usual, while I made my rounds of the chicken house without catching any cold.

The river is frozen over hard and deep and recently the women at the bakery were taken out to see the men cut ice. The blocks are first marked off with an ice plow drawn by a horse and then a space is drilled for the saw. The blocks are then sawed and sent to the ice house in town for summer use as no ice is manufactured here.

MRS. E. B. BURTON.

MISCELLANEOUS

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

Conference Notices

Kansas City Stake, at Central Church, Ninth and Lydia, Kansas City, Missouri, 11 a. m., February 17, beginning with preaching service. Juvenile service will be held at the same hour. Prayer services for both old and young at 2.30 p. m.; priesthood meeting at 4.15 p. m. with meeting of the Department of Women at the same hour; Department of Recreation and Expression at 6; song service and program 7.15 to 7.45 p. m., followed by preaching service. Monday, February 18, 7.45 p. m., business session. Matters of importance to be considered. J. A. Tanner, stake president.

Southeastern Illinois, at Springerton, Illinois, February 16 and 17. Entertainment Friday evening, February 15. Business session Saturday morning; Sunday school, women's work, and Department of Recreation and Expression in the afternoon. All branch secretaries are requested to send reports to the district secretary at once. A. H. Warren, Fairfield, Illinois, district secretary.

Western Montana, at Bozeman, February 22, 23, and 24. Send reports to Mrs. R. M. Esgar, Bozeman, Montana. E. E. Eliason, vice president.

Eastern Oklahoma, at Haileyville, February 23 and 24. The first business session will convene at 10 a. m. Saturday, continuing at 2 p. m. if necessary. We again urge that the branch clerks will be prepared with full and complete reports of actual resident membership, so that the question of removals, etc., may be taken up with the Statistical Department. Apostle E. J. Gleazer is expecting to be with us, also Brother H. E. Winegar, and we trust a fair representation of the local force. A reception committee will be on hand to receive visitors. Come one and all. William Sparling.

Requests for Prayers

Mrs. Ida Bergier, of Osborne, Kansas, requests prayers for her grandson, William Joseph Foster, who is suffering from leakage of the heart. His parents are not members, but think well of the church.

Reunion Notices

Kirtland, at Kirtland, Ohio, August 14 to 24. The reunion committee met at Akron, Ohio, January 13 and made their plans for the same. A successful reunion is anticipated with the best talent of the church to serve us. Make your plans to attend now. Tents 10 by 12, \$4.50; 12 by 14, \$5.50; cots, 75 cents. Send all orders to Robert Miller, 3355 West Eighty-sixth Street, Cleveland, Ohio. He will do his best to secure rooms also. Write him early. James E. Bishop, secretary-treasurer.

Our Departed Ones

DAVIS.—R. H. Davis was born in Luzerne County, Pennsylvania, April 17, 1850. Baptized July 30, 1896. Died at the Montana State Hospital, Warm Spring, Montana, January 8, 1924. Funeral from the hospital in charge of John Eliason and G. W. Thorburn. Leaves his children: E. R. Davis, Lamoni, Iowa; Roy P., Everett, Washington; Cloir P., Benjamin H., and Lutie, of Spokane, Washington. His wife and two daughters have preceded him.

BERGENON.—Candace Spencer Bergenon was born at Guilford, Michigan, March 27, 1862. Baptized in April, 1877. Married John Haltz in December, 1879. Married George Bergenon, September 11, 1917. The sister was late of Bay City, Michigan, but had resided in Los Angeles, California, the last three years. Died at Los Angeles on December 27, 1923, from injuries received in an automobile accident. Funeral sermon by John W. Rushton. Interment in Forest Lawn Cemetery. Leaves one son and a niece.

EMDE.—Ira Rose Emde was born January 21, 1892, at Bald Knob, Arkansas. Baptized August 25, 1918. Died after three weeks illness, January 6, 1924. Leaves mother, Mrs. Margaret Emde; two brothers, G. L., of Little Rock, Arkansas, and Thomas W., of Bald Knob; and two sisters, Laura and Emma, both of Bald Knob. Father and one brother preceded her in 1899. Funeral from the Christian Church in charge of Reverend Jesse Macon. Sermon by W. P. Bootman.

MILLER.—Charles P. Miller was born at Bald Knob, Arkansas, January 7, 1896. Baptized June 11, 1916. Killed by an accidental discharge of a gun on December 14, 1923. Leaves mother; a brother, R. E. Miller, Houston, Texas; a sister, Mrs. Engene Christy, Kansas City, Missouri; and many friends. Funeral from the Christian church, Bald Knob, with A. E. Ziegenhorn in charge. Sermon by J. T. Riley.

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MIDDLETON.—Jerome Middleton was born June 30, 1858, in Schuyler County, Illinois; married Miss Julia H. Guyer, April 18, 1880; baptized in 1887; died January 16, 1924, at his home in Edgerton Junction, Missouri. Leaves a wife and eight children, one sister and one brother: John M., Jerome, and Ammon L., of Edgerton, Missouri; Susie Elizabeth Cox, Saint Joseph, Missouri; Sarah Ellen Gepner, Leonardville, Kansas; Emma Rosetta Cox, Lake View, Oregon; Ethel May McDonald and Mercedes Green, Dearborn, Missouri; Louis Middleton, Blair, Kansas; and Emma Middleton, Stewartville, Missouri. Funeral in charge of Henry Johnston, sermon by J. L. Bear.

GRISWOLD.—Norma Edna Griswold was born at Wyeville, Wisconsin, June 24, 1916; died at the home of her parents, January 8, 1924, aged seven years, six months, and fourteen days. She was the only child of Brother and Sister Floyd Griswold. Funeral in Latter Day Saint church with sermon by Leonard Houghton. Interment in Wood Cemetery.

Conference Minutes

CLINTON.—At Taborville, Missouri, November 16 and 18. H. E. Moler was chosen to preside with W. E. Haden as assistant. Mrs. A. C. Silvers acted as secretary. Friday was devoted to departmental work with a well rendered program at night. Mrs. Mabel Braden, our Religio superintendent, having removed from the district, Miss Helen Hawley was recommended as her successor; and Mrs. C. C. Martin, of Fort Scott, Kansas, was recommended for appointment as organizer of the Department of Women. The reunion having discontinued their organization and placed their work under the conference, it was voted to hold a reunion of 1924. Eldorado Springs, Rich Hill, and Fort Scott were placed in nomination, but it was decided to postpone action on the place of holding reunion until the next conference, giving opportunity to ask the several branches to send expression of preference. It was decided to hold the next conference at Nevada, February 29 to March 2. Bishop's agent's report from June to October showed receipts of \$1,900.09. Preaching by W. E. Haden, R. T. Walters, H. E. Moler, and P. V. Davis. One was baptized. The weather was ideal and a splendid spirit prevailed, the only trouble being that the neat little chapel was too small. It was so crowded that all could not get in. Taborville has a nice group of young people who are not afraid to take hold of the work. Mrs. A. C. Silvers, secretary.

FLORIDA.—At Coldwater Branch, December 22 and 23. Officers chosen for the ensuing year were: W. A. West, president; D. M. Rudd, to assist in presiding; C. T. West, clerk; J. S. McCall, Sunday school superintendent. T. C. Kelley, of the missionary force, was present and preached in his usual forceful manner. Inclement weather caused the attendance to be small, but all services were blessed with the spirit of peace. Next conference is to be held in Pensacola, June 14 and 15. C. T. West, secretary.

POTTAWATTAMIE.—At Council Bluffs, Iowa, December 15 and 16. The following officers were elected for the coming year: J. A. Hansen, president; George Beatty and M. A. Smith, associates; Elsie Lapworth, secretary; T. J. Smith, treasurer and Bishop's agent; W. T. Spanswick, chorister; J. R. Epperson, Sunday school superintendent; Guy Mintun, associate; Vivian Graybill, superintendent of Department of Recreation and Expression; Sister Rudd, superintendent of Department of Women; Sisters Peterson and Salisbury, associates. J. F. Mintun was elected to succeed J. C. Jensen as district historian. F. C. Fulbery was ordained an elder. The matter of organizing McClelland Mission into a branch was left with the presidency. The reunion of 1924 will be held at Glenwood, Iowa. Time and place of next conference was left with the presidency. Elsie Lapworth, secretary.

ALABAMA.—At Pleasant Hill, December 15, 1923. Conference was presided over by T. C. Kelley, assisted by W. J. Williamson. D. T. Parker was chorister; G. W. Miniard, secretary, with J. W. Baldwin as assistant. The local deacons acted as ushers. T. C. Kelley gave an interesting and instructive sermon, after which the following of the priesthood and instructive sermon, after which the following of the priesthood reported: J. W. Baldwin, J. R. Harper, G. O. Sellers, G. H. Sellers, and A. A. Odum. Report of Bishop's agent showed: On hand at last report, \$51.27; received since, \$191.62; paid to Benjamin R. McGuire, \$212.89; balance on hand, \$80. The following officers were elected: W. J. Williamson, president; G. W. Miniard, secretary. Preaching by T. C. Kelley. Because of so much rain, the meetings were not largely attended. Time and place of next conference left with the district presidency. G. W. Miniard, secretary, McKenzie, Alabama.

WESTERN MAINE.—At Little Deer Isle, November 24, 1923. A. Beggs was in charge. Statistical and ministerial reports were read. The district voted to purchase a stereopticon machine to be used by the missionaries of the district. Calvin Rich was chosen district president. Owing to the stormy weather, many were disappointed in not getting there. A very spiritual conference was enjoyed. Time and place of next conference left with the district officers. L. J. Eaton, clerk.

## Radio Flashes

Genoa, Colorado.—We got your Station K F I X Sunday evening, January 13, just fine. You said to write our comments favorable or otherwise. Everything was fine, music, and sermon on the Book of Mormon, etc. Just one little "otherwise." You made the statement at the last that it spoiled one's pleasure not to get the station clearly and you surely made the station plain. Now we were scratching around in the air to get your station and got it just as the sermon began, a little too late to hear who was to be the speaker. I believe the papers said J. F. Keir was to speak, but I did not think it was his voice, so let me suggest that you hereafter mention at the close of the sermon the name of the speaker.—Mrs. J. R. Sutton.

Clarksdale, Missouri.—We have just listened to Brother R. V. Hopkins' sermon over our WD-11 tube set. Will say that it came in very distinct and clear. We enjoyed it very much. We are always able to get your station as soon as you are on the air, if our time is right, anyway, a few minutes after you commence. We hope that you may be able to keep up the broadcasting of these services.—Mrs. L. L. Bean.

Warren, Ohio.—I am a member of the church, am a subscriber to the HERALD, and wish you to know that I enjoy it very much. We heard the wonderful sermon by Bishop Keir on "The new covenant, even the Book of Mormon." My neighbor next door has a radio, a three tube Westinghouse, and we heard the sermon fine. We heard K F I X on January 13, got the very first and heard all but the closing prayer. I am coming out that way some time next month if the Lord is willing and hope to call on you.—Cecil A. Reeves and Wife.

Laphridge, Alberta, Canada.—The early concert from K F F V on Tuesday, the 15th, came in very well on our small one-tube detector set.—B. W. Buchanan.

## K F I X

THURSDAY, JANUARY 31, 1924

Broadcasted from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

9.00 P. M., From L. D. S. Radio Studio

Program by the Department of Music of the William Chrisman High School.

Song, "On the road to Mandalay," by Oley Speaks.

Sung by Girls' Glee Club.

Song, "Little cotton dolly," by Geibel.

Sung by the Boys' Quartet.

Musical Reading: "The boy who stuttered and the girl who lisped."

By Miss Dorothy Benson.

Address by Dr. George M. Polk, staff of Independence Sanitarium.

Song, "Absent," by Cowen.

Sung by the Girls' Glee Club.

Contralto Solo: "A dream," by Bartlett.

Sung by Miss Margaret Gard.

Song, "Big bass viol," by Tjorensen.

Sung by the Boys' Quartet.

SUNDAY, FEBRUARY 3, 1924

11.00 A. M., Program Broadcasted From the L. D. S. Radio Studio

Hymn.  
Prayer.  
Hymn.

Violin Solo: "Waltz in A Major," by Brahms.

Played by Miss Lillian Green.

Quartet.

Soprano Solo: "How lovely are thy dwellings," by Liddle.

Miss Margaret Crick.

Violin Solo: "Song of Vermeland," by Sanddy.

By Miss Lillian Green.

Hymn.

Sermonet by President Frederick M. Smith.

Quartet:

Miss Margaret Crick, soprano.

Mrs. Emma Stahl, alto.

Mr. George Anway, tenor.

Mr. Arthur Church, bass.

Benediction.

7.30 P. M., Services at Latter Day Saint Church

Hymn.

Prayer.

Anthem, "Hallelujah" from "The Mount of Olives," by Beethoven.

Organ Solo:

By Mr. Robert Miller.

Soprano Solo: "The sheep and the lambs," by Homer.

Sung by Mrs. Corinne Haines French.

Anthem, "The twilight shadows fall," by Wood.

Sermon: "Repentance, a gospel principle."

By President Elbert A. Smith.

Hymn.

Benediction.

TUESDAY, FEBRUARY 5, 1924

9.00 P. M., Program Broadcasted From the L. D. S. Radio Studio

Quartet, "Love's old sweet song," by Malloy.

Bernice Griffith, Mrs. J. B. Parson, Roy Cato, Omar Cato.

Vocal duet, "The king of love my shepherd is," by Shelley.

Bernice Griffith and Mrs. J. B. Parson.

Violin solo, a. "Last rose of summer," by Vientemps.

b. "Mosquito dance," by Beethoven.

Mr. Gomer Watson.

Educational talk.

Vocal solo, a. "I hear a thrush at eve," by Cadman.

b. "I love a little cottage," by O'Hara.

c. "Lassie o' mine," by Walt.

Miss Bernice Griffith.

Violin obbligato by Mr. Gomer Watson.

Violin solo, "Czards," by Monti.

Mr. Gomer Watson.

Quartet and solo, "Carry me back to Old Virginny," by Bland.

Solo by Omar Cato.

Quartet personnel same as above.

Accompanists: Mr. Robert Miller, Mrs. Pauline Becker Etzenhouser.

## K F F V

Broadcasted Sunday, February 3, at 6.30 P. M., From the Graceland College Radio Studio, Lamoni, Iowa

Musical numbers furnished by mixed quartet consisting of Miss Lena Wells, soprano; Miss Tessie Morgan, contralto; Mr. William Poague, tenor; Mr. Fields Jones, bass. Mrs. Wayne Wolf, accompanist. Sermon by James Thomas, Lamoni, Iowa.





them. His acts were prompted by high motives and his sincerity of purpose cannot be questioned.

He led the Nation through the terrific struggle of the World War with a lofty idealism which never failed him. He gave utterance to the aspiration of humanity with an eloquence which held the attention to all the earth and made America a new and enlarged influence in the destiny of mankind.

In testimony of the respect in which his memory is held by the Government and the people of the United States, I do hereby direct that the flags of the White House and of the several departmental buildings be displayed at half-staff for a period of thirty days, and that suitable military and naval honors under orders of the Secretary of War and of the Secretary of the Navy may be rendered on the day of the funeral.

### Preparation for Church Work

It is now time that the religious education class for next college year at Graceland should be determined, and the Presidency issues the call to service in this line.

It is greatly to be wished that we have reached a period in our development as a church when chosen work or activity will be entered upon only after proper and thorough preparation. To be properly prepared for church work, either missionary or local, means more than to determine the mental attitude. It means that there shall not alone be the desire to devote life and energies to the service of the church, but it should mean such decision should be reached early enough in life so that preparation for the service can be made at that period of life when nature makes preparation easiest.

It is desirable, therefore, that young men and women in the church shall early make choice of church work, as a life duty, and volunteer or consent to make long, but early preparation.

Who is ready?

The appeal is to young men and women of clean lives to enter upon a period of intensive study and application, under the direction of and with the help of the consecrated and devoted men and women of the Graceland faculty. The call is also to the members of the Twelve, the seventy, and the elders under General Conference appointment to be alert to the leadings of the Spirit in indicating these young people. District and branch presidents, high priests, and evangelists, all with their senses alert to the welfare of the church should be on the watch for these servants of the church; for it is our bounden duty to find them early and then give them every assistance to make the best preparation possible.

The foregoing officers should write the First Presidency concerning such prospective students, giving us full information. Young people who desire to apply for admittance to the course, or are willing to enter upon a course of preparation such

as has been indicated above, should write to President George N. Briggs, of Graceland College.

The Presidency would like to see next fall's class a large one of finest quality. Can we find them?

PRESIDENT FREDERICK M. SMITH.

### Making Marriages Divorce Proof

For fifty years the Legal Aid Society of New York has been the "Poor Man's Lawyer." It furnishes legal advice gratis to people who cannot pay for it. One of the most interesting of its departments is that of Domestic Relations. In this department over 100,000 cases of domestic disagreement have been considered and thousands have been patched up, thus preventing separation, annulments, and divorce or even worse.

In the *World's Work* appears a domestic relations decalogue for husbands and one for wives, sort of a ten commandment affair for home life. They represent years of experience by the department on domestic relations, and have been framed by the society for aid in marital affairs. We feel we can safely recommend them to our readers. Our only hesitancy is whether to run them under our Educational Department or among the Editorials. We have chosen the latter because we believe some of our readers may be less sensitive to this personal matter than if it were published for the purpose of education. Here they are:

#### *Domestic Relations Decalogue for Husbands*

1. Be generous according to your means. A woman rightly expects liberal support from her husband. She is duly considerate of sincere effort and tolerant of misfortune, but differentiates sharply between ill fortune and inertia.
2. Do not interfere with a woman in the management of purely domestic affairs. The average wife is far better qualified than her husband to plan for home comfort and to handle economically that portion of his income set aside for household expenses.
3. Be cheerful, even though it sometimes may tax you to the utmost. Nothing reacts more surely on the nerves of a tired woman to engender suspicion and ill temper than the home-coming of a gloomy, taciturn husband.
4. Be considerate. The average woman is a bundle of highly strung nerves. If she complains, it is rarely for insufficient reasons. Her efforts to make your home clean, inviting, and comfortable, merit appreciation and cooperation.
5. Make love to your wife; continue to be her sweetheart. Neglect begets indifference that is fatal to married life. Every true wife expects to be a sweetheart, and rightly. More than bitter disappointment follows disillusionment.
6. Do not scold. Sharp words and petty fault-finding eventually react to dampen affection, if not kill it altogether. Also, they will cause misunderstanding and engender a spirit of opposition and retaliation distinctly incompatible with sympathy and cooperation.
7. Establish your own home, if possible, remote from your wife's and your own immediate families. The frequent interference, although probably well-meant advice of those who by reason of family ties feel competent to inject their opinions

(Continued on page 138.)

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Christianizing Society

*Radio sermon by President Frederick M. Smith, at the radio studio, Independence, Missouri, January 6, 1924.*

It cannot be denied that there is much of disorder in the world to-day. It is manifested in every walk of life by nations and individuals, and all the various social groups ranging between these extremes. At times and in places the degree of disorder approaches chaos, and only inertia prevents social dissolution.

It is apparent in the unstable political conditions existing generally, not even our own country being exempt. This alone would be bad enough were it unaccompanied by a decay of public morals. Who will deny that to-day integrity and honesty among public officials and servants are at a much lower standard than before? Disloyalty to public trust and grafting in public revenues and funds are rampant.

#### *Public Morality*

The decadence of public morality doubtless follows as a consequence of the lowering of the standard of individual morality, for it is scarcely likely that the obverse is true. It is not necessary for me here to give statistics to prove this statement that the tide of individual morality is ebbing, for it is apparent to every observer, though there are those who perhaps in the process of "rationalization" may claim otherwise. It seems to me, however, that we can be quite convinced by even glancing at the facts, unwelcome as they are, that the home is disintegrating under the influences at work weakening the bond of marriage and decreasing the birth rate; that there is an increasing perversion of the racial propagating powers, evidenced not alone in the decreased birth rate but in the alarming increase of illegitimacy and social diseases; that there is a steady weakening of integrity in business; that there is a steady increase in the crime of murder and other crimes of violence, as well as crimes against property rights; that there is a growing disregard of and disrespect for law which is surely undermining our civilization and political safety; that in general a revolt against authority is on.

What does it all mean? we might well ask, for not only must the problem be faced, but a solution must be found if civilization and enlightenment are to survive. It is always a complex question or a problem into which enter many factors; but in social problems it not infrequently happens the finger can be

put on a dominating factor. And so I think in this case the meaning of it all can be pointed out by saying that it indicates the decay of religion as an influence in national and community life and steady weakening of the influence of the church in the lives of men and women of affairs. Remove from the hearts of men the fear of God and they will dare anything to promote their own selfish ends.

#### *Position of the Church To-day*

I do not hold the church and the men of the church who have been its leaders blameless in this, for the church has permitted itself to be made too much of merely a Sunday affair. The church has been separated from state entirely. Has the pendulum not swung too far? I fear so, for it is clear that those who fear the influence of the church in politics have taken advantage of every opportunity to push the church into a state of impotence in state affairs, and the men of the church have stood supinely by and permitted it to be done.

Can the present weak position of the church as an influence in everyday affairs be termed a failure of Christianity? If Christianity, as represented by the churches of to-day, has had a fair application; if the Christian religion has been truly reflected in the group life of modern church members, then we must say yes. But if modern church life and activity have been but a form of Christianity without entering into the soul and heart of it, a lip service rather than a spiritual expansion, then we can deny that present-day conditions constitute a charge of failure against the church and Christianity.

I strongly incline to the negative answer for reasons I shall try to set out briefly.

#### *Objective of the Church*

I have always felt that the words of Jesus, "I am come that ye might have life and have it more abundantly," has more than an eschatological application. It has a fine social content. To find and free that social power is or should be the task of the church and the objective or goal of church men. The prime law of Christianity, love of God, has never yet had its full social application by being closely and generally coordinated with the second great law of Christianity and so like the first, To love neighbor as self. The golden rule has not universal or even majority application in our social life; and in "business" it is so rare as to have been in some instances "capitalized" and used as a catch phrase in advertising. Modern business and industry is based on the appeal to self-serving interests, and "business" and "business methods" have saturated society with its spirit. It has invaded the church, and church men instead of impressing the spirit of Christianity upon "business" have permitted "business" to leave

its sordid impress upon the church, and the spirit of Christianity has fled through the church door.

The social dynamic of to-day being self-serving interests, it is not Christian, for in a truly Christian nation of society, the dynamic will be love, not self-love, but love of neighbor based on love of God. This means a pervasive consciousness that God is and that our fellow man stands beside us as a brother.

#### *The Social Remedy*

Admit, then, that we are socially and industrially activating on a wrong basis, what is the remedy? The answer is obvious: Christianize the social order! But how? Obviously, again, by Christianizing industry; for society to-day seems to be based on industry, and rightly so if by this we can understand that persons should be producers or conservers of goods or wealth, contributors to the common weal.

Is it possible to Christianize industry? Yes, when professing Christians will live their religion, when it becomes more than formal, when they will permit their religion to lead them into the more abundant life.

The appeal to individual initiative to-day is the surplus. That is to say, men labor, toil, lucubrate, wear themselves out, in trying to achieve their desire to accumulate a "sufficiency," a competency, a fortune—for self. That there is something wrong with our present system in the matter of wealth distribution, is evidenced by the fact that less than five per cent of the population in our country own more than ninety-five per cent of the wealth. That means that to a high degree the surplus is individualized.

#### *Socialize the Surplus*

To socialize the surplus, therefore, would rectify the present errors of distribution, and go far towards curing our social ills. How can this be done? My answer is, Through religion. Repeated attempts have been made through legislation and various social organizations; but failure has followed largely because religion has been a factor of small evaluation or with a zero coefficient.

The religion which will bring this about must be fostered by the church, a socialized religion which will in turn religionize and sanctify social endeavor. The first task of those who would Christianize a society is to inculcate such a conception of the Christian philosophy as will create a pervasive social consciousness. It is thus a matter of education, but *education with a strong emotional content*. This means only to teach Christian principles, for all of Jesus' activities and teachings were social in import and calculated to bring the more abundant life by bettering conditions here; individual betterment in the interests of group advancement or protection. To so present for educational and corrective pur-

poses the Christian philosophy means to engender a knowledge of the great Christian idea that all men are brothers, not opponents in fierce competition for the chance to live well and largely. Individual competitions, group competitions, racial competitions, national competitions, make even "civilized" life a struggle for existence unnecessarily and even cruelly harsh. Individual and group devotion to the welfare of humanity, a willingness to be content with a proportionate share of community accumulation will change our life into a beneficent cooperation where all share the blessings of nature and the results of the skill and intelligence and industry of laborers, *for all must labor*. All this is what will follow when we socialize the surplus. But to do so, let me repeat, requires a pervasive concept of the fundamentals of Christianity, God, and man associated with his brother.

#### *Equitable Distribution*

From the viewpoint of this social philosophy each person is seen as a willing contributor to the common weal, a real worker in his chosen line for which he is by nature qualified and improved by training. Misfits are out of the question. From every man according to his capacity, to every man according to his needs. His needs, as governed by his conditions, are what determine his remuneration. To bring about such a condition of society will mean a radical change, but not an impossible one where Christianity prevails. In a society impregnated with self-serving interests it is impossible; and the change in attitude can, in my opinion, only be brought about by religion. And this is the great task of the church. Is it equal to it?

The "more abundant life," which Christianity was designed by its founder to promote, must apply to the group, the community, and is impossible to the individual in the fullest degree until that individual can be conscious that his own well-being is equaled by the well-being of his neighbors. "I am come that ye might have life, and have it more abundantly," is strong in social content, but in this, too, we must work out our own salvation.

#### *Doctrine of Stewardships*

Christianity as thus envisaged offers a solution for the great social problem, but the solution will come only when we apply the principles. Are we equal to the task?

I have said that our task of social reform is to socialize the surplus by Christianizing it, my emphasizing the social content of Jesus' philosophy. The social significance of the Christian religion is crystallized in the doctrine of stewardships, according to which a person is held *socially* responsible for the manner in which he utilizes whatever of prop-

erty and wealth he may acquire, holding only that which he makes productive, and this determined by his capacity. This envisagement of social responsibility requires that talents as well as property shall be directed towards community welfare, the compulsion being not law but public sentiment. The holding of only what can be utilized (according to the capacity or talent) requires that surplus shall revert to the common treasury or to the group. Wealth and property are not for personal pleasure according to caprice, but for service and enlarged contribution to the common weal. Riotous or extravagant living is incongruous with the doctrine of stewardships, while luxury is justified only when common.

From every man will be expected according to his capacity; his recompense therefor will in part be that sufficient to supply his needs. The other part will be *satisfaction, soul satisfaction* for services rendered. The *criterion of success* becomes not bank account, not piled-up personal wealth, but service and wealth contributed to the community. To appreciate such a social ideal, such a social organization, requires a social consciousness for the development of which we must depend on religion. It is foreign to the present social order.

#### *Equality of Opportunity*

Such an order means *equality*; not *level* equality, but equality of opportunity, equality of expression and contribution according to capacity. It means that each will seek that occupation which will permit the largest expression of innate ability.

The doctrine of stewardships can be applied to social reform only on a religious basis, for it is contingent upon attitude, and the attitude necessary springs only from a consciousness that service to God spells service to neighbor. The *attitude required* is that each will give his *maximum contribution to the group measured by his equipment*, turning *all surplus* into the *common treasury*. It may require activity in that which is not accompanied by a return in wealth yet is required by social advancement. Unremunerative labor necessary for social progress or weal will be supported from the accumulated community surplus.

The flowing of all individual surplus properties into the common treasury will make it possible to accomplish as legitimate and regular public activities many things now left to so-called charity and private philanthropy or by what may be termed commercialized social obligations only partially discharged.

And *once service becomes the criterion*, each will seek the activity best suited to his natural and developed endowments, whether common laborer, farmer, or banker, for "social standing" will not be determined by "income" or bank account but by

common weal conserved. So the back-to-the-farm movement so much desired will start almost spontaneously, for, service being the criterion, those with innate inclination to till the soil will seek that outlet for their social expression. It seems that within all men is the inbred instinct for agriculture, and only commercialism with its shorter and less arduous road to a competency has deflected those with such agricultural inclinations away from the land.

#### *Social Consciousness*

For the development of society organized on the stewardship plan, a highly and pervasive social consciousness is essential to develop the idea with all individuals that the prime duty is to serve the group, the benefits of improvements and accumulated goods coming to the individual only through the common uplift, and individual success being measured by the amount he has contributed to the public good.

It is the *duty of the church* to develop and promote this social consciousness and agitate such social reform. To discharge this responsibility the church must be something more than a Sunday entertainment society, something more than a performer of ceremonies. *The pulpit must stand for social reform*, denounce selfishness in all forms, and free itself from the charge of being subservient to the interests entrenched behind the bulwarks of self-serving interests. It is not enough for the church in its efforts to promote Christianity to call on individuals to come to Christ, but the call must be to come with the tools of service in hand ready to devote time and energy and talents to the common welfare. "Get thy spindle and thy distaff ready and God will send thee flax." It is not enough to preach the entrance of a mystic kingdom of God into the heart, but a kingdom of God come in the form of a regenerated and ideal society where righteousness prevails and justice walks unhampered. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The church must foster social reform, and its stalwarts may even have to enter politics to accomplish it. It must stand for social freedom, and this necessitates a break with present conditions, for the church must stand for wealth becoming pervasive and not the heritage of a privileged class.

#### *Results of Christianity*

Such an order is not communism, for the rule of all things common will not apply; but *all surplus will become common*, and all activity will be directed towards common maintenance and betterment. It is not *socialism*, but the great tools of industry will be under social control, a control promoted and protected by public sentiment fostered and preserved by religion. Such an order permits of no idlers.

*Everyone a contributor* is the ideal. The leisure class disappears, for leisure itself becomes communized, what there is being shared by all. Drudgery becomes abolished, for work being the natural expression of God-given or nature-endowed talents becomes pleasurable and wholesome.

The ideal society outlined above will demand a system of education more nearly universal than the present, and its universality must extend to the higher education; for society demanding the *best of service* from *every member*, it becomes of prime importance that every member shall be put through such process of development that will not only discover the special talent or talents, but, when discovered, the highest possible development of the special endowment shall be made, with the guarantee that opportunity shall be had for its full expression in accomplishment and contribution. Such a system of education must be far more flexible than our present one, capable of fitting itself to the needs of each pupil. Not only must the special endowment of each child or person be discovered and developed, but that must be vitalized, galvanized, electrified, by an aroused interest which will lend itself not alone to expedite development but to its fullest and freest conversion into community welfare.

That this ideal is attainable is beyond question, for evidence of the willingness of individuals to go on the stewardship basis has been seen. That it is time for some such reform to rectify the many maladjustments in our society cannot be gainsaid.

Shall not the church, led by consecrated men and women, be about the much-needed task of Christianizing society by educating the people that surplus is social, that our property as well as our persons belong to God and must be made to serve him? For the Christian doctrine of stewardships in this broad sense, the Reorganized Church of Jesus Christ of Latter Day Saints stands, and for its establishment we ceaselessly work.

May God's Spirit, working mightily among us, awaken a real religion which will bear social fruit.

#### Noted Hymn Writer Dies

The Reverend Sabine Barrington-Gould, who in 1865 wrote the marching hymn, "Onward, Christian soldiers," died last week at his home in England, aged 90. The famous song was composed for a children's school festival. A low-church bishop thought it was sacrilegious, and the author lost his vicarage. But Premier Gladstone, who heard of the incident, gave the young minister a better church. In 1879 the hymn was given its present musical setting by Sir Arthur Sullivan, author of "Pinafore" and other popular operas.—*Labor*.

## The Roman Gallery in the British Museum

By Paul M. Hanson

Of inestimable worth to any city is a library, art gallery, and museum. They are as important in their places as churches in which to worship. Anything that helps mankind to think and arrive at correct conclusions is deserving of unqualified support and universal praise. In the records and accomplishments of past ages may be found many excellences, and what indicates with a degree of certainty great things that may be achieved to-day. Truth is a "knowledge of things as they are, and as they were, and as they are to come." The truth makes one free. Its possession enables one to look upon many present events and circumstances with a prophetic eye.

Jesus said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear."

Who can visit a museum and not be lost in wonderment and profound study while gazing upon antiquities which throw a bright light upon nations that have lived and passed away? The story of life and civilization is one. If cut up and divided into water-tight compartments, man is cut off from his fellows.

#### Early Roman Emperors

When visiting the British Museum I paused in the Roman Gallery to view particularly the busts of the Roman emperors who ruled during the first century of the Christian era. For any student to look upon these subjects alone is to be well repaid for a visit to this marvelous storehouse of antiquities. Peculiar is the fascination which comes to one in beholding such authentic busts—seeing in sculpture those who ruled the Roman world and some of whom are referred to in the New Testament.

They are arranged on one side of the room in chronological order.

At the beginning is Julius Cæsar, statesman, lawyer, orator, and general.

By his side is Augustus Cæsar, who reigned B. C. 29 to A. D. 14. While standing before the portrait of this monarch, I took a small New Testament and read:

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife.—Luke 2: 1-5.

Thus this ruler had to do with Joseph and Mary being in Bethlehem, the place foretold by Micah where the Savior was to be born.

In following the line one next gazes upon Tiberius, A. D. 14 to A. D. 37. His rule extended till a few



years after the crucifixion of Christ. Of him we read:

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea and Herod being tetrarch of Galilee. . . .—Luke 3: 1.

Jesus was asked by certain Pharisees:

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.—Matthew 22: 17-21.

The image of Tiberius was probably upon the penny.

The Jews referred to Tiberius Cæsar when they cried out to Pilate:

If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. . . . We have no king but Cæsar.—John 19: 12, 15.

This emperor spent the closing days of his life on the island of Capri, in debauchery and practicing cruelty. While Cæsar was living here in infancy, Christ was crucified. It was probably here Tiberius heard of the crucifixion, if at all, from Pilate.

Caligula, who reigned only four years, A. D. 37 to A. D. 41, had in Herod Agrippa a friend, and was the Cæsar to whom Cornelius gave allegiance. Near the Entrance Hall is an equestrian statue of Caligula.

Of Claudius Cæsar, A. D. 41 to A. D. 54, it is written:

And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Cladius Cæsar.—Acts 11: 28.

The saints Aquila and Priscilla were under his rule banished from Rome. It is recorded:

After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Cladius had commanded all Jews to depart from Rome:) and came unto them.—Acts 18: 1, 2.

#### *Paul Appears Before Nero*

Nero, A. D. 54 to A. D. 68, appears next. The Apostle Paul spoke of him when he said, "I appeal unto Cæsar."—Acts 25: 11. Nero's true character had not then been revealed. During Paul's first imprisonment in Rome, covering two years, he was permitted to receive all who came to him. He wrote to Timothy of his first appearance before Nero:

At my first answer no man stood with me, but all men forsook me: . . . Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I

was delivered out of the mouth of the lion.—2 Timothy 4: 16, 17.

Onesiphorus, risking his life, sought out Paul when he was in Rome:

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me.—2 Timothy 1: 16, 17.

It was while in Rome that Paul, magnifying his apostolic office, wrote epistles instructing, regulating, and setting in order the churches in Galatia, Ephesus, Philippi, and Colosse.

Nero charged the Christians with setting Rome on fire. In his reign it was a capital crime to be a Christian. They were saturated with inflammable materials and their bodies served as torches to light up the public gardens of Rome. On the bust of Nero is this label: "The typical example in history of capricious and inordinate vanity combined with cruelty." He was one of the most notorious of the Cæsars.

At this time the gospel had reached to "Cæsar's household." Paul wrote to the saints in Philippi: "All the saints salute you, chiefly they that are of Cæsar's household."—Philemon 4: 22. This discloses that even among the attendants of the cruel Nero were followers of the Lord Jesus.

What an experience to look upon the sculptured features of these rulers! In Nero I saw the look of a lunatic. Perhaps this accounts for some of his horrible, loathsome crimes.

#### *Jerusalem Destroyed*

Vespasian, A. D. 69 to 79, restored the government after the civil wars which followed the overthrow of Nero. He was raised to the throne by the troops which he commanded in the East, a successful general and administrator.

The bust of Titus, son of Vespasian, emperor A. D. 79, recalls to mind the destruction of Jerusalem and terrible suffering of the Jews, A. D. 70. This long siege, predicted by the Lord, was the worst that ever befell the city.

A striking impression made upon me by the bust of Titus was his possession of great energy and driving power. There is a strong resemblance between him and his father Vespian. Both stand out as extraordinary characters. The siege against Jerusalem was started by the father, and upon his being called away to be crowned, Titus assumed command.

In the reign of Domitian, who succeeded his brother Titus, there was persecution of the Christians, and it was probably under his rule that John the Beloved, one of the Twelve, was banished to Patmos. When thus exiled the book of Revelation was given through him to the church.

Under Nerva the banished Christians were recalled. It was at this time the Apostle John re-

turned from Patmos. He survived till Trajan reigned.

Trajan, A. D. 98 to 117, issued a command to exterminate the descendants of David. By his order Ignatius, disciple of John, was brought from Antioch to Rome, and there thrown to the wild beasts.

Beginning with Cæsar Augustus, the New Testament times are covered with the reigns of these Cæsars.

How briefly and swiftly, yet realistically, many scenes passed before me as I walked along the line and looked into the faces of these emperors. The opening scenes of church history were reenacted. The persecutors were enthroned. The church was powerless to resist. They were "persecuted, but not forsaken; cast down, but not destroyed." For the weapons of their "warfare were not carnal, but mighty through God to the pulling down of strongholds."

Right has in itself the power to prevail. Strength lies in gentleness—all else is brutality. What comes from the animal side, from the jungle, triumphs only momentarily.

The Cæsars are little thought of; their empire fell—while the gentle Christ, the head of the persecuted, is enthroned in the living hearts of a vast multitude.

### Tithing a Divine Principle

By Bishop J. C. Dent

In defining the word *principle*, among other things Webster says it is "A settled rule or law of action."

In the beginning, man forfeited his right to the presence of God, so in order to get back into his presence man must necessarily accept a rule of action laid down by God.

There are certain of those rules that we must follow to become members of the church and others to guide us along the journey to perfection.

One of these rules of action or principles is laid down for us that pertains to temporal affairs and is the means that God has used to carry on this work and help to purify his Saints.

#### *Temporal Law*

If, then, a principle of God, it is just as imperative that we observe it as any other principle.

The Lord shows us that a failure to observe this principle grieves him. In Malachi 3:7, 8, he asks that the people return to him from whom they had strayed, in that they had not given him both tithes and offerings.

#### *Tithing and Offerings*

Tithing is an amount specified by the Lord definitely as an amount due him from our stewardship. He asks another payment, which is called an offer-

ing but differs from the tithe in that it is the steward who sets the amounts. And surely in our accounting it will be a test of our faith in the promises of God, and our selfishness will be measured by our offering.

He does not ask us to pay our debts (tithes) to him from the thought that he is in need, because he says all things are already his and we are but stewards over certain portions. We must, therefore, conclude that it is a principle or rule of action for us to follow for our own benefit both here and hereafter.

The payment of tithes ought not to be considered from a basis of monetary benefit, because Jesus said (John 14:15), "If ye love me, keep my commandments." Hence, to follow this request would find us serving God because of our love for him.

Again Jesus said (John 15:12), "This is my commandment, that ye love one another."

#### *Purpose of Tithes*

The payment of tithes will assist our fellow men to see the light of life, because it supports the missionary's family while he proclaims salvation to a dying world. It will further help to gladden the hearts of those who are unable to care for themselves. We will be conscious that in our act of paying into his storehouse, that portion which the Lord says belongs to him, we are pleasing God and Jesus Christ in caring for those in whom Jesus showed such deep concern. (See John 17:6-26.)

To obey this principle in the light of love for God and our fellow men will bring us into line as being workers together with God, and will give us the knowledge which Jesus had of his acceptance when he said, "I do always the things which please my Father."

Jesus said (Matthew 7:21), "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

#### *Doing God's Will*

Doing things is what will count when we stand before the king. (Matthew 16:27.)

There is a broad thought in the teaching of Jesus as he taught men to pray, "Forgive us our debts as we forgive our debtors." We can see in this thought that to be able to approach God consistently for health, home, flocks, herds, business, etc., we should be able to say, Father, give to us as we have imparted to you your portion and to our fellow men their portion.

It would help us to have faith in the promise of God to be able to say to him, I have done the work which thou gavest me to do, What lack I yet?

The financial principle is not man-made or it would be undergoing many changes, but the apostle says (1 Corinthians 9:14), "Even so hath the Lord ordained," etc.

The command is to lay up treasures in heaven, and in order to do that we must get in touch with divine law here and then walk within the law.

In Matthew 25, Jesus in describing the judgment says that inasmuch as men do good acts to their fellow men they do them unto him. In this, then, our tithing will reach him in his eternal abode. (Hebrews 7:8.)

Its influences for good to our fellow men by making it possible for them to hear the gospel and consequently obey it, reaches into or becomes a treasure in heaven. In Timothy 5:25 we see our works finding lodgment in eternity by preceding us to the bar of God.

Peter was told that the exercise of his authority on earth would be recognized in heaven, so the act of tithing will be recorded to our credit in heaven as is the act of repentance, baptism, or any other ordinance.

#### *Purifying Selfishness*

The paying of tithing and offerings, then, will serve most in purifying our selfish nature, and the joy that comes to us in paying our debts to the Lord and seeing our poor brother and sister benefited will be one of the waymarks that will convince us of the truth of the statement: "If any man will do his will, he shall know of the doctrine."

Doctrine and Covenants 119:8 tells us that all are called according to the gifts of God unto them, and to the intent that all may labor together, etc.

It is, therefore, plain that the man who is plowing for wheat and paying his tithing on his increase is just as acceptable to God, and plays just as necessary a part in the evangelizing of the world and supporting the poor and the needy as the man who preaches the gospel.

May God help us to work together for the good of all.

Religion is greatly dependent upon its power to interpret the hard things of life to those who bear them that they may still believe in the divine love and justice. Because the value of religion is found in this interpretive power, A. Max Carmichael, superintendent of the Department of Religious Education, urges that our Sunday schools be extended to three hours and that our teachers be so trained that they may help our young people apply religion to their everyday problems. This would make our religion truly felt in the lives of our children.

## EDUCATIONAL

### Home Building

#### PART XIV

[Do you know what effect toy soldiers, guns, and swords have upon children? Should a boy be allowed to play with dolls? Do you know why a child should have toys to play with and what kinds of toys to buy? Perhaps you can answer all these questions readily, but on the other hand perhaps you are among the great majority who know little or nothing about the educational value of toys. Read *The Toy Age* and perhaps you will begin to understand some of the play problems of our children.—EDITORS.]

#### *References*

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

### The Toy Age

By Mrs. Tessie Smith

Let us pretend we are visiting the toyshops to make our selection of toys for children. We must begin by using our best judgment as to what toys would be good and suitable for children of different ages. If we make a mistake our money is gone. The child likes the toy or does not like it. Hence we should pay attention to the kinds of toys to select for children.

#### *How Toys Affect Careers*

When visiting the toyshops we find toys from all countries. Every country's contribution to the toy store is an indication of the character of that country. The toyshops of some nations are more indicative than those of others in revealing pronounced national tendencies. It stands to reason that the continued use of certain toys is virtually an index to the future career of children.

Miss Elizabeth Harrison in *A Study of Child Nature* gives the following comments on the toys of the various nations:

#### *French Toys*

The French toys include nearly all the pewter soldiers, all guns and swords; surely, such would be the toys of the nation which produced a Napoleon. All Punch and Judy shows are of French manufacture, as are also most miniature theaters, and all doll tea sets which have wineglasses and finger bowls attached. The French dolls mirror the fashionable world, with all its finery and unneeded luxury, handing

it down to the little child. No wonder Frances Willard made a protest against dolls, if she had in mind the French dolls.

"You see," said the guileless saleswoman, as she handed me first one and then another of these dolls, thinking doubtless that she had a slow purchaser whom she had to assist in making a selection, "you can dress one of these dolls as a lady, or as a little girl, just as you like." And, sure enough, the very baby dolls had upon their faces the smile of the society flirt, or the deep passionate look of the woman who had seen the world. I beheld the French salons of the eighteenth century still lingering in the nineteenth century dolls. All their toys are dainty, artistic, exquisitely put together, but lack strength and power of endurance, are low or shallow in aim, and are oftentimes inappropriate in the extreme.

#### *German Toys*

The German toys take another tone. They are heavier, stronger, and not so artistic, and largely represent the home and the more primitive forms of trade life. From Germany we get all our ready-made doll houses, with their clean tile floors and clumsy porcelain stoves, their parlors with round iron center tables, and stiff, ugly chairs with the inevitable lace tidies. Here and there in these miniature houses we see a tiny pot of artificial flowers. All such playthings tend to draw the child's thoughts to the home life. Next come the countless number of toy butcher shops, bakers, blacksmiths, and other representations of the small, thrifty, healthful trade life which one sees all over Germany. Nor is the child's love attracted toward the home and the shops alone. Almost all of the better class of toy horses and carts are of German manufacture. The "woolly sheep," so dear to childish heart, is of the same origin. Thus a love for simple, wholesome out-of-door activities is instilled.

And then the German dolls! One would know from the dolls alone that Germany was the land of Froebel and the birthplace of the kindergarten.

#### *Swiss Toys*

The Swiss toys are largely the bluntly carved wooden cattle, sheep and goats, with equally blunt shepherds and shepherdesses, reminding one forcibly of the dull faces of those much-enduring beasts of burden called Swiss peasants.

#### *English Toys*

The English rag doll is peculiarly national in its placidity of countenance. The British people stand preeminent in the matter of storybooks for children, but, so far as I have been able to observe, are somewhat lacking in originality as to toys; possibly this is due to the out-of-door life encouraged among them.

#### *American Toys*

When I asked to see the American toys, my guide turned, and with a sweep of her hand said: "These trunks are American. All doll trunks are manufactured in this country." Surely our Emerson was right when he said that "the tape-worm of travel was in every American." Here we see the beginning of the restless, migratory spirit of our people; even these children's toys suggest, "How nice it would be to pack up and go somewhere!" All tool chests are of domestic origin. Seemingly, all the inventions of the Yankee mind are reproduced in miniature form to stimulate the young genius of our country.

#### *Oriental Toys*

The Japanese and Chinese toys are a curious study, telling of national traits as clearly as do their laws or their religion. They are durable, made to last unchanged a long time; no flimsy tinsel is used which can be admired for the hour, then

cast aside. . . . The carved ivory or inlaid wooden toy may be used without injury or change by at least one or two successive generations of children.

#### *What Parents Should Know About Toys*

From this review we should appreciate the decided influence of toys on the lives of our children. Should mothers be concerned that the dolls, wagons, drums, or other toys should turn their children's thoughts in certain directions rather than in others? Should children play that they are mothers or fathers or shopkeepers, or soldiers, as the case may be? Should we not constantly keep in mind that through their dramatic play they become interested more and more in those phases of life which they have imitated, and that which they watch and imitate they later become?

We believe that children should be trained to care for toys the same as other things so that when their interest in them is at an end the toys will still be in a condition to be of service to other children. There are certain toys which can be obtained that meet the demands of the child at the certain age when he likes to take things to pieces. This tendency, which becomes one of destruction if not watched carefully, can easily be made to have educational value to the child. Instead of vainly attempting to suppress the newborn power of the young pioneer, or searcher after truth, guide it aright. Give him playthings which can be taken to pieces and put together again without injury to the material; dolls which can be dressed and undressed; horses which can be harnessed and unharnessed; carts to which horses may be fastened at will. The nested playthings are good for this age. Blocks which fit one inside of the other and can also be built into a tower are one kind; also the wooden egg with numerous eggs inside is another. Through the use of these the child not only gets the idea of construction but steadiness and poise.

#### *Purchasing Dolls*

When buying dolls we are tempted to buy a very pretty doll for the child, and every time he plays with it we say, "Be careful; don't let it break!" But when they are free and want to play by themselves give them one with which they can play as they will. We had a character rag doll at our house called Raggedy Ann which could be made to do all kinds of things and in this way afforded much varied amusement for the children. Some of the very fine toys are too realistic. They are only one thing and cannot be made anything else. The children do not get near to them as they do some such toys as Raggedy Ann. A toy soldier fully equipped is only a soldier; it cannot represent his father or any other personage. A stool turned over is a boat, a carriage; set on its legs it becomes a horse or a table;

a bandbox becomes a house, a cupboard, a wagon—anything. The too perfect toy chills the imagination and hence the child turns from it to objects, which, by remotely suggesting an ideal, heighten the activity of fantasy. The true plaything must be indefinite, capable of many transformations and able to act many parts.

#### *Price of Toys*

We go to the store and pay two dollars, perhaps three dollars, for a stuffed cat or dog, and as it is impossible to clean them they accumulate many germs and the child gets the use of them only for a short time. You can take a stocking and stuff it with rags, put the eyes and nose and mouth on it, and the child will love that kind of a cat just as well, perhaps better, than the other; it also has a tail that wiggles; but when this toy is dirty you can put it in the water and wash it. There is a difference in expense as well as sanitation.

#### *Mechanical Toys*

We do not say children cannot have mechanical toys or bought toys, as we believe some of them are very fine for children to have, because they afford a basis for the young creative genius along all scientific lines—the steamship, the locomotive, the telephone, etc. These miniature toys form the connecting link between the child's creative imagination and the world of reality. It is well to buy a number of them. Let the children use them as long as they are interesting to them and then put them away. When they ask for them again, get them out and they will be a treat. We remember one little toy automobile that cost only 25 cents which answered the purpose of the mechanical toy. Its special resting place was on the chimney closet or shelf. Maybe it wasn't asked for for a month. If it had been lying around all the time it would have become common to the children and they would not have cared half so much for it as they did when they had not seen it for a week or a month. Teach children to get permission to open the drawer or box containing such toys with which they play on special occasions. If you have a dress or a hat and wear it day in and day out you get tired of it, but if you put it away for a week or a month it is different.

In providing toys for tiny children we should purchase things which can be put in their mouths and chewed upon, and which are color fast. A good toy in this nature is the little tinker toy doll. There are any number of things of that kind in different colored beads, etc., the teething ring, rattle, etc. By all means these must be washable and kept sanitary.

#### *Outline of Course of Study*

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 10 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 15

## DEPARTMENTAL

### A Perfect Year

Brother G. J. Waller, of Honolulu, in a recent letter told us of a young Japanese brother, who has joined the church during the past year, coming to him and expressing his desire to do his full duty to God and his church.

After counseling with Brother Waller, it was agreed that the amount of tithing due on his possessions was \$31, which amount he handed to Brother Waller with a statement that he wanted to end the year perfect.

During the year he had come in contact with the perfect law of liberty, and rejoicing in that liberty he desired to end the year by an observance of that law which had brought to him such a full measure of joy.

May others catch the spirit of this, our brother, that the gospel may go to many other nations as a result of our faithfulness.

Sincerely yours,

BENJAMIN R. MCGUIRE.

A "trouble bureau" is operated by the Service Citizens of Delaware, an organization which cooperates with the State department of immigrant education in preparing foreign-born persons for citizenship. More than one thousand problems concerning naturalization were presented to the bureau during the past year by 746 applicants who needed help. These applicants represented 33 nationalities.

cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XV

##### *The Toy Age*

1. How early does the toy age begin? Speak of its increase and decline.
2. In what way are toys educational?
3. Why should a child's toys be simple and durable? Why should they be repaired at once when broken? Why should a child be taught to care for his toys?
4. Is a child's desire for a toy an index to its value as a permanent interest?
5. In what way are Froebel's gifts valuable?
6. What are some of the tests of good toys? What is the purpose of toys?
7. Mention some of the injurious toys and give reasons. What toys should be avoided under six years?
8. Make a list of the clever and desirable toys you have seen in the shops.
9. When you buy toys, what should you think of besides the child's pleasure?
10. Explain some of the characteristic toys of France, Germany, Switzerland, England, America, China, and Japan, and others you have seen.



## LETTERS

### Philadelphia Doing Work Among Italians

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA, December 12, 1923.—We had a very fine experience last Wednesday night with the Italian brethren. We did not attempt to preach to them but spent the time in a round table discussion. Another gave his name for baptism for next Sunday. This will be the third one of the Italians to be baptized, with several more very near the water.

We are at present putting on what we call a "Tithing campaign." It started last Sunday night and will continue until December 23, 1923. Next Thursday night we are going to hold a special meeting to create interest in the subject; then Sunday a few minutes of the Sunday school class period time will be devoted to the subject, followed by a short talk by Bishop Irwin. At the 11 o'clock hour Bishop Zimmermann will be the speaker. At 4 p. m. Brother Irwin will be the speaker. This attempt of ours is not merely to arouse some temporary enthusiasm over the question of tithing, but is an effort to plant the seed deeply in the hearts and minds of the people concerning their duties along this line. On December 23 we expect to hold a round table discussion at the regular 11 o'clock service.

We are now having the outside of the church pointed up. Praying for the advancement of the work.

ARTHUR E. STOFT.

### English Saints Pleased With Apostles' Visit

CLAYTON, MANCHESTER, ENGLAND, December 29.—It has been quite an inspiration to read the various activities and doings of the church members of many lands during the past year. I thought it might interest many of the dear brothers and sisters to read a few lines from this little corner of God's vineyard, Northeastern Manchester Branch, Janes Street, Bradford. Some brothers and sisters who once lived with us and enjoyed our associations and are now making their homes in other climes, may be interested in us as well as the various ministers who have labored here when in charge of the English mission.

#### *Church Improvements*

Our branch contains some fine young brothers and sisters who are giving their time and energy to promote the best interest of the church. During the past year we have been quite busy. Our church needed renovating and redecorating. The sisters of this branch decided upon a ladies' effort to accomplish this, which resulted in fine success. The brethren in their turn made individual efforts for this.

The sisters in their zeal for the cause were spurred on to action through the offer of a nonmember to give two pounds to the first, whether brother or sister, who raised ten pounds in one month's time. We hardly need say that the honors for the two pounds were given to the sisters.

The seed sown by the brothers and sisters who have gone over the beyond are certainly being reaped in our day and time, for much of the bitterness which used to exist toward us as a body of people is completely changed to an extent that our sale of work, which was recently held here, was recognized by a member of parliament of the British House of Commons.

#### *Visiting Apostles*

We were also made happy by the presence of two members

of the Quorum of Twelve, Paul M. Hanson and J. F. Curtis. We had the pleasure of hearing the brethren preach at our church the following Sunday, Brother Curtis in the morning and Brother Hanson in the evening of December 16.

#### *Christmas Cheer*

On Christmas morning the branch gave a free breakfast and distributed oranges to four hundred children of the neighborhood. The children sang, "Christians, awake." It made the occasion one worthy to be associated with to see the happy faces of the youngsters on receiving their bags, containing pork pie, mince pie, and a scone. The scene was enlivened by the appearance of Father Christmas who moved freely about among the children, giving each an orange as they left the church.

On Boxing Day, an interesting event was celebrated at the church, on the completion of twenty-five years marriage of Brother and Sister Fred Topping. About one hundred brethren and sisters, relatives, and friends were present and an enjoyable time was spent together. After the splendid feast was over and the short speeches were made, the president of the branch, Brother G. W. Leggott, proposed a toast to the health of the host and hostess.

ROBERT SCHOFIELD.

### Saint Joseph Churches Give Radio Program

SAINT JOSEPH, MISSOURI, January 22.—The branches at Saint Joseph consolidated in a musical program which was broadcasted over the radio from the Utz Electric Shop in the name of the church on the evening of January 12. The program continued for one hour and fifty minutes. A short sermon by Brother O. Salisbury was included in the program. He spoke on "Christ, the Great Philosopher." Many congratulations were received over the telephone and from surrounding towns and throughout the city. Postals were received from Texas and Ohio, stating they received the program loud and distinct. This program was arranged for and assembled by Brother J. L. Bear, pastor of the Second Branch. Another program is being planned to be broadcasted on the evening of February 14.

#### *Annual Election*

The general election for the year of officers in Second Branch took place Wednesday evening, January 2. Brother O. Salisbury had charge of the session. Brother J. L. Bear was sustained as president with Brethren F. R. Gist and V. P. Goodenough as counselors. The rest of the priesthood were sustained in their respective offices to carry on the regular routine.

The two sons of Brother and Sister Meltabarger and the daughter of Brother and Sister Robert Spillman joined the ranks by baptism Sunday evening, January 13. The outlook is good for a few more soon.

#### *Lost by Death*

The Sunday school lost a dear little friend at the death of Leona Sommers, daughter of Brother and Sister Sommers who are recent members of the church. Her death was from the effects of scarlet fever.

Brother J. L. Bear was called to Edgerton, Missouri, on January 20 to preach the funeral sermon of Brother Jerome Middleton.

Clarence Bear and LaJune Johnston were married New Year's Eve. The groom is the son of Brother and Sister J. L. Bear, and the bride is a daughter of Brother and Sister G. W. Johnston. They will make their home at Lamar, Colorado, where Brother Bear is a designer and architectural

draftsman for the Brown Manufacturing and Lumber Company.

The work is still progressing with the spirit of enthusiasm. Those who are alive in the work are continually struggling against the adversary and everything appears to be gradually moving forward.

J. L. BEAR.

### Saints Strengthened by Visiting Elder

HALFWAY, OREGON, January 17.—*Dear Editors:* I want to write of God's blessings to us this last week. Brother L. G. Hoisington was directed to come here, and all were glad to welcome him. We had sacrament at the home of Brother George Elmers, where the Spirit was with us in power and we had a foretaste of Zion in the gift of tongues and interpretation.

We cannot tell you how much good his visit did us spiritually. Brother Hoisington preached after sacrament, also the following Monday night.

Brother Hoisington is a humble, spiritual man, and knowing him, hearing him give his testimony of the divinity of the work, strengthened us.

We hope he may return to us at some time in the future for our community needs such a man. We are thankful for his short visit with us and will strive to live in this valley as God would have us live.

MRS. FRED L. MILLS.

### Work at Oscoda Results in Baptisms

OSCODA, MICHIGAN, January 18.—The Saints of Au Sable and Oscoda are rejoicing in the good work being done here and feel that they have been strengthened and encouraged.

There are four denominations in the two towns, but they have done very little in building up their churches. Two years ago there was only one resident minister and he was the pastor of the Methodist church, and according to my information, there had been no conversions in that church for about ten years. The results of the series of meetings held here two years ago are the organizing of a splendid Sunday school and eight baptized. Later two others were baptized as a result of Sunday school influence and sermons by Elder Sommerfield of Tawas City.

I came here January 7 and started meetings with splendid attendance and interest, and yesterday had the privilege of baptizing two fine young ladies. Others express the desire to be baptized next summer.

There are no resident ministers here, as the Methodists did not retain their pastor and the only ones doing any real constructive work in the two towns are the Latter Day Saints.

We hope that the same spirit of moving ahead is manifested in other communities where there are Saints. There is no branch here, but in the two towns there are about sixteen Saints. Also there are no officers of the church, but the members can well be praised for their interest and determination to move ahead in spite of these handicaps.

CLARENCE GRIMM.

### Invited to Preach in Baptist Church

RIDGETOWN, ONTARIO, January 27.—The branch services here are quite well attended. This is a good field to work in since the public seems so interested.

Brother George E. Perritt is the president and C. H. Jones the presiding priest.

Upon request, Brother Jones spoke in the Baptist church at the village of Palmyra a short time ago. It makes the Saints feel that a good work can be done.

The Sunday school has splendid interest. The Christmas offering was good.

HANNAH WALKER.

## Evangelistic Services Follow Home-Coming Events in All Branches of Des Moines District

By C. E. McDonald

DES MOINES, IOWA, January 31.—While at the General Conference last October, arrangements were made between the district presidency, the First Presidency, and the presiding patriarch for a series of home-coming services, followed by evangelistic services in all of the branches and groups that cared to have them.

There was inspiration in the minds of those who planned the work, for all were of the opinion that J. F. Martin, patriarch, of Kirtland, Ohio, should be the speaker.

### First Meetings at Perry

Accordingly, Brother Martin came. The first meeting was at Perry, Iowa, on October 28. Perry has a small membership, but nearly all attended, and during the week-night services the crowds continued to increase. Many outsiders were attracted to these services. A uniform program was carried out at each place on Sunday. A social service was held at 2.30 in addition to the regular appointments.

### Des Moines Saints Hear Patriarch

At Des Moines, on November 4, a houseful of Saints greeted the speaker in the morning, and nearly all remained the entire day. Besides the wise counsel which was received through his sermons, the Lord saw fit to speak to his Saints by the voice of the Spirit, to their encouragement and direction. They were admonished to attend to the visiting and caring for the "sheep" and "lambs" of the fold. The services during the week were well attended, the young people taking special interest and receiving a blessing thereby.

### Runnells Gives Way to Boone

Runnells was to have been next, but by arrangement between the respective branch presidents, Boone had their meeting on November 11. This arrangement was made for the benefit of Brother Malcor, who is branch president there. His work is such that he has to work part time at night, and he thought he could better attend services during this week than the following one. Here, as at the former places, the Lord spoke to his people, telling them that he had put it into the minds of those in charge of the work in the district to arrange for these "home-comings" and that he was pleased with the support that the Saints were giving them. The Boone Saints had planned to follow their home-coming week with a series of missionary sermons to be given by Brother Holloway, but he could not come until a week later. Some of the Perry Saints drove over during the week and assisted with the music. Two young men from Perry, who are non-members, sang at the close of services one night. The collection was divided between them and Brother Martin.

The next meeting was held at Runnells, on November 18. The meetings at this place have already been reported, so no mention will be made at this time.

### Rhodes Packs Church

At Rhodes, November 30, the little church was packed to its capacity. Again the Lord was present by his Spirit in great power. Again the speaker was blessed with power in preaching the word, and the voice of the Spirit spoke in prophecy to the people through Brother Martin. The Saints who had been hungering for a crumb from the Lord's table were filled, and those who were thirsty were satisfied, even as Christ has promised in his word. The faithful to duty were commended, while those who had been negligent were admonished.

*Meetings Held at Pershing*

Near Knoxville there is a small group of Saints who live at the little town of Pershing, a coal camp. This group of Saints is presided over by a young man, Elder George Orr. Here, on November 25, were found a large number of people who braved the threatening weather and bad roads to be served again at the Lord's table. They were not disappointed, for, as in the former meetings, the Spirit of the Lord was poured out in great measure.

Brother Martin stayed here until Friday night, preaching to ever-increasing crowds. On the last night they came through a storm, some wearing boots to get there.

*Next Services at Dunreath*

The town of Dunreath is located eighteen miles east of Runnells. Sixteen Saints reside there. These people came into the church through efforts begun by Henry Castings and Milo Burnett eight years ago. Their home-coming was on December 9. This was the seventh Sunday since Brother Martin came, and several came for the seventh time, some from Boone, Rhodes, Des Moines, Knoxville, Pershing, Hiteman, Lovilla, and Runnells. The Spirit of the Lord was present not only as a silent guest but was manifested in prophecy.

Brother Martin remained at this place until Wednesday, when he went to Sandyville, preaching there three nights.

*Sandyville Hears Gospel*

At this place resides an old brother who is loved by everyone in the vicinity. He has preached many sermons over the anvil in his blacksmith shop, and his life is above reproach. His good wife who stood by him for more than fifty years was called home during the year, and he is very lonely. If every husband had the same love and consideration for his companion and every wife for her husband that these had, the divorce courts would not exist. In his wife's sickness, when one side was paralyzed and she could not speak, he sat in a chair by her bedside, night after night, within reach of her hand, so if she wanted anything he could instantly get it for her. His name is Joseph Knox. His reward is that he has seen some come into the fold through his ministrations. When, on December 16, a large crowd of Saints gathered there for the final service, his heart was overjoyed.

Many of the same Saints who had attended previous Sunday meetings were here likewise. The Spirit that was present at Pentecost came in a peaceful, quiet way, filling every heart to overflowing.

A message from God was given to all the Saints, as had previously been given, though in different words each time. E. G. Beye, of Rhodes, was told that his work had met with divine approval. This brother is mayor of his home town, and his work is very heavy. The message greatly cheered him. Brother Beye is superintendent of the Religio for the district and counselor to the district presidency.

*Reception for Patriarch Held*

The young people of Des Moines held a reception in Brother Martin's honor in the banquet hall of the Rollins Hosiery Mills on the night of November 18, which was on the eve of his departure. Many times during the splendid program as it was rendered, the Spirit was felt in the hearts of those who were there. Stephen Robinson was toastmaster upon this occasion, and he showed unusual skill and wit in performing his duties as such. There were two hundred of the Saints in attendance. Youth and age mingled together in sweet harmony that was pleasant to see.

Brother Martin with others was invited to leave the hall, when a collection was taken which was given to him and Sister Martin as a gift from the Des Moines Branch. This

over, the evening's entertainment continued. Sister Blanche Edwards was there, the Saints being very glad to make her acquaintance.

The toast to the Martin family was made by Brother David Dowker, it being very appropriate and fitting for the occasion. Then the gift was presented, after which Brother Martin responded in a very feeling manner. His visit will never be forgotten because of his spiritual worth to those who received his ministrations.

Sister Mabel Mussell attended nearly all of the home-comings, acting as stenographer in the taking of the blessings. She was very faithful in this and deserves credit for her work.

Brother Wilson, who is president of the Hiteman Branch, stated that their branch had been greatly benefited by the meetings that were held in the Des Moines District. Hiteman is in the Lamoni Stake, so these spiritual blessings have not been enjoyed by the Des Moines Saints alone. One brother present at Sandyville lives in North Dakota; another came from Wyoming. The time was propitious; the weather was clear and warm, with one exception. Who ever heard of eight Sundays in this period of the year with good weather and all clear but one? Surely the Lord had his hand in the work.

*Stewardships to Be Preached*

The next meetings will be of a different character. They will be along the line of the establishment of stewardships. Brother Albert Carmichael will be the speaker if he can be secured. We expect as much of the Spirit in these meetings as was manifest in those just closed. There will be one week's meetings held in each branch, beginning at Des Moines the first Sunday in January.

Brother Henry Castings, who is president of the district, attended every home-coming, and by his prayers and presence and his sincere testimonies, as well as his wise counsel, helped to make them a success. All the presidents of branches and local ministry cooperated also in all of these services.

**Apostle M. A. McConley Writes From Hilo***From a Letter to the First Presidency*

*Dear Brethren:* Your farewell letter mailed to me in care of the S. S. Manoa at San Francisco was received in company with a number of other letters and post cards. They were all delivered by the steward shortly after we left the Golden Gate, and we read them as we sat on deck watching the coast of California fade away in the distance.

We certainly thank you all for your kind wishes and for your confidence. It shall be my constant effort to conserve the interests of the church wherever I may be sent, but from past experience I realize that without the inspiration of heaven to guide and direct, human judgment is bound to err. I trust I may be able to keep myself sufficiently in line of duty, that the quickening and enlightening influence of God's Spirit may be with me in my ministry. And as I pray for this for myself, my prayers are that my brethren in all the various quorums may be blessed in a like manner, as their various conditions and callings may require.

The church has lacked foresight in times past. May the day be hastened when our various visions may be broadened and our comprehensions enlarged so that we may be prepared for the ever-widening field of service before us, is my prayer.

The letter conveying Christmas greetings was unique, and the sentiment expressed therein is appreciated. I trust the day is near at hand when "peace and good will" may be the outstanding characteristic of all the quorums of the church.

M. A. McCONLEY.

## Australian Church Membership Increasing

*From a Letter to the First Presidency*

STEPHNEY, SOUTH AUSTRALIA, December 3, 1923.—My heart rejoices as I report to you for the month just ended, for the success which has come to us has exceeded our expectations.

I have had the pleasure of baptizing five recently, and there are others very close. I told you in previous reports that I hoped to see additions to our numbers before the close of the year, so this hope has been realized.

It was granted to experience the down-pouring of the Spirit during the confirmation service yesterday. There were many who still desired to take part in the meeting, though we extended it quite considerably, and I suggested that for once we make special effort to attend the coming Wednesday evening prayer meeting, where again we may have great rejoicing before I leave for Tiona Reunion which is three days' and two nights' journey from here.

It will be two years next January since we were appointed here, and truly it is good to have witnessed such progress in the way of additions to our numbers, and development of talent by consecrated workers.

Though there have been trials and difficulties, the last two years have been the most precious of my missionary experience, and I thank God from the depths of my soul for the greatness of his gospel and its powers.

### *Street Meetings*

Street meetings, while not as well supported by the Saints as they might be, these being their only shopping nights after many meetings during the week, are attracting growing interest, and with experience extending over some years now in this feature of work, I find means of holding greater attention as the time passes. The last few street evenings I succeeded in holding the attention of good audiences practically right through, and though our meetings are not in the direct vicinity of our building, much good has already been done through them. One elderly sister just baptized has learned much by attending street meetings, and another family is well on its way, having already helped financially. I find the presentation of our social ideals attracts favorable attention for our work. I preached on stewardships at the church last evening, a number of strangers being present.

The greater part of my work, of course, has been in the building up of the branch and its departments.

I was pleased with the conference resolution on stewardships and trust we may soon make it an accomplished fact that will enlighten the world.

With every good wish for your brethren who bear such heavy responsibilities, and desiring to do my part with the rest of the ministry and membership in building up Zion,  
HAROLD I. VELT.

## Spirit of Conference Reflected in District

*From a Letter to President F. M. McDowell*

MOUNT VERNON, ILLINOIS, December 12, 1923.—I am glad to inform you that since coming into my field I have been blessed with more than usual liberty in presenting the gospel, and the good influence that was manifested during the latter part of our General Conference meetings has continued with me so far. Our district conference passed off with a very good feeling, and during our social service the gift of prophecy was manifested to a remarkable degree.

HENRY SPARLING.

## Pittsburgh District Sends Report of Activities

An unusually interesting report comes to the desk of the First Presidency. It shows the activities of branches in one district. We trust this district may be in a way typical of many. The optimistic, forward-moving spirit of this district is refreshing. The report follows.—EDITORS.

(Report of the Pittsburgh, Pennsylvania, District for six months, ending December 31, 1923.)

### *Punxsutawney and Dubois*

Branch president, W. S. Shea.

Branch in very good condition. They do not have a regular meeting house at either branch, although they are fairly successful meeting in the homes. They have been holding their meetings regularly and also have a very nice Sunday school. A two-day meeting was held at Dubois on July 21 and 22, which was largely attended by the members of both branches. The district president and vice president attended and helped them in their program. These two branches are isolated from this end of the district, and it is necessary to take the meetings to them. A great deal of good seems to have been accomplished by this meeting. More of the Saints are paying tithes and making their inventories than ever before. The spirit of cooperation that was expressed in the report of this branch president was very encouraging.

### *Fayette City*

Branch president, Samuel Winship.

This branch is quite small but is holding its own very nicely. They report the interest of the Saints as good. Meetings are held regularly and are fairly well attended. The

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Sunday school especially is growing, and, although a rather small school, they report a Christmas offering this year of \$204.39. Personally we feel that this is a very fine showing, knowing the school as we do. A ministerial conference was held at this branch September 15 and 16. The branch feels that this was a great help to the branch. The district president with other officers attended and assisted in every way possible. A very fine word of admonition was given through Patriarch John Martin, and the Spirit was present in great power. This was a very encouraging experience indeed.

#### Lock Four

Branch president, James Raisbeck.

This branch president is very optimistic of the future and lays special stress on the fact that it is his desire to cooperate with the officers of the district. We held a ministerial conference here in December, and it seemed to have helped the branch to take on a new lease of life. It has been our aim in these conferences to especially instruct the priesthood. In this particular meeting we had a very good program and were ably assisted by L. F. P. Curry. Two young men were ordained at this conference, one to the office of priest and one as teacher. There are more in line if they will qualify for the work. Brother Neville held a very fine series of meetings in this branch immediately after the conference, and I have an excellent report of this.

#### Pittsburgh Branch

Branch president, L. F. P. Curry.

The spirituality of the Saints here is easily discernible. The cooperation of the officers with the president of the branch is 100 per cent. Brother Curry is a very able leader and having the knowledge is able to teach. The sermons are of the highest order and therefore are of great help to the Saints. The prayer and social meetings are very spiritual. A missionary plan has been adopted by the branch, and Elder Frank L. Shinn, until recently of Clarksburg, West Virginia, has been placed in charge of this work, the idea being to secure new openings around the city. Evangelist G. T. Griffiths and High Priest C. Edward Miller have visited the branch and given illustrated lectures that were greatly edifying. A very fine ministerial conference was held in this branch in June of this year. The Department of Recreation and Expression is doing good work in looking after the young people of the branch.

#### To the First Presidency

*Brethren:* The report of each branch is the high lights of each report as received from the branch presidents, with a little personal comment added so as to try to give you an insight as to the workings of each branch as the conditions actually exist. I feel very much encouraged by the spirit of cooperation that is being shown by each branch president. I think that the ministerial conferences we have been holding in the various branches have helped greatly. We are holding these quarterly. I have tried to give you the facts as I see them, and I hope they may enable you to have a little clearer view of the work in this district.

J. A. JAKUES, *District President.*

Sister Eliza Ketcham, of Boone, Michigan, writes that she is pleased with the copies of the SAINTS' HERALD and *Zion's Ensign* which she received and sends subscriptions for them. Sister Ketcham and her husband are among the older Saints who have had experience in life and love to testify of the goodness of God. She has been a member of the church eight years. She lives eleven miles from the Cadillac Branch, so cannot attend church often.

## Professed Infidel Writes Letter of Appreciation to Missionary

*From a Letter to the First Presidency*

MYRONA, MORNINGSIDE, AUCKLAND, NEW ZEALAND, November 10, 1923.—Just a few lines to let you know how we are doing. I am pleased to say that the work is steadily gaining ground, and prejudice is being allayed. Numerically there are no gains since my last letter, but we are expecting a baptism shortly here and others are showing well in the country. One of the last baptized in Kerepehi has paid seventeen pounds (about \$75) tithing, so we may count him converted properly.

The branch meetings are well maintained, but very few outsiders attend. The Sunday school is a live institution, and besides having a surplus financially they started late in the year and raised two pounds Christmas offering.

#### Street Services Held

The street services are still going strongly, and though none of the visitors join the church they carry our literature into the home and from that point our tracts also go abroad in every direction. I sold twenty-four *Ensigns* each of the last two Sundays. These were sent me by the office at Brother McConley's suggestion. I give the papers, and they give me a penny. We are not allowed to sell.

When we speak of discontinuing the street meetings, there are always requests sent in for us to continue, and one cannot give up in the face of these requests. The mission house and property are now in fine order, save a portion of the front which is not yet cleared of rock. We have some beautiful flowers and about twelve kinds of vegetables growing. Brothers Taylor and Thompson are here this week en route for Sydney.

I am inclosing you a copy of a letter sent me by one of the principal street service infidels, and this expresses the esteem in which not only I but all our men are held by these men. Certainly it is a peculiar phenomenon, and there is not a meeting like it in the southern hemisphere.

#### Letter of Street Infidel

"To my Friend, Mr. Jones: I shall only say that during your stay here you have endeared yourself to us, your constant cheerfulness, good fellowship, and sympathy, qualities which will make you friends wherever you go. I ask you to accept this gift [a half-pound note inclosed] from me in token of my regard and esteem. If gifts are valuable according to the feelings of the giver, then this one in itself will perhaps commend itself more to you than other more precious objects solely because it is the gift of a friend. I shall add no more than this: wherever you go you take with you my good will and my friendship, long life, good luck, and prosperity.

"Your old friend,

"JOHN NICHOLSON, *Infidel.*"

"P. S. I hope you will not for one moment think this is charity; no such thought enters my mind."

Trusting all will go well with Zion, I am as ever yours,

J. H. N. JONES.

Sister Matie Cone, of Milwaukee, Wisconsin, writes her appreciation of the sample copy of the SAINTS' HERALD which she recently received. She is awakened to the necessity of the weekly message it brings and expects soon to make it a constant visitor to her home. She adds her testimony, like many others, of God's willingness to answer prayers, and of his nearness in the hours of affliction and trial. She desires, too, the prayers of the Saints, that she may continue in the faith and let her home life show the strength of the gospel.



## Italian Brother Bears Testimony of Truthfulness of Gospel

PHILADELPHIA, PENNSYLVANIA, February 1.—I was born in Italy by Roman Catholic parents and I was taught since my tender age the Catholic faith. Many times I recited the prayer of the rosary with my mother sitting around the brazier. At the age of thirteen I had finished my common school, and in order to continue my studies and learn a trade I left my parental home and went to Bari, a city of importance twenty-four miles away from my little native town. While in Bari I clung to the faith which I had been taught. At the age of eighteen I moved to Milan, an industrial city of northern Italy, and then I began to work for a living.

There, far away from my parents, I was left to myself, to walk in the ways of my own choice, and little by little, with the help of bad companions, I became one of those of whom it is written: "The fool has said in his heart there is no God."

### *Investigates Protestantism*

Several years were passed in this condition. At last it happened that I met a school friend of mine who had become a Protestant, and he gave me a New Testament and spoke to me of salvation and redemption in Christ Jesus. My heart was touched and I began to investigate. I became so interested in reading that book that I didn't depart from it even while working at my bench, so much so that the book became nearly illegible by dirt and wear; but the words of it were treasured in my heart, and I became a Protestant.

### *Comes to America*

Later on I decided to come to America. Until then I had no idea there were so many sects composing the Protestant world. I believed that the Protestants were one family, of one faith and one doctrine. When I came to America I began to realize that it was not so, and I found out that I had embraced the doctrine and faith of the "Plymouth Brethren."

After a certain time I came in contact with a people called "Pentecostal," and by their teachings I was convinced that there was in store with God for me what the pentecostal people call the baptism of the Holy Ghost. I was taught to ask God for this baptism of the Holy Spirit and to continue to ask until I would speak an unknown tongue.

### *Preaches in Philadelphia*

A few months later I began to preach in the congregation in Philadelphia, and I did that without receiving an ordination or special command from the Lord. I did not wait for that because I had no light on that subject. I took upon me the burden of preaching, moved by a sympathy for my people, and also because I felt as if it was a sin to be able to do so and not do it.

I believe the Lord has been helping me in the ministry, knowing that I was striving to serve him the best I could, and he gave me a blessing not only in the congregation in Philadelphia but also in other churches, especially in the neighborhood of New York. For several years I have been traveling from place to place comforting the churches.

During my stay in the Pentecostal movement I had witnessed many facts and manifestations that are far from being scriptural and pleasing to God, but I don't intend to speak of these things. It is sufficient to say that lately I came to the conclusion that the Pentecostal movement is not the church of God. With this I don't intend to say that in it there are no precious souls earnestly striving to serve God with the light they have, but the movement as a whole, I can say in the light of the word of God, that it is not the church.

I was in this condition when I came to know of the existence of the church which claims to be the restored church of Jesus Christ. I have been investigating nearly one year and I have come to the conclusion that this is the real church of Jesus Christ, the restored church, the twelve-star-crowned church, the true and living church in which the Lord is well pleased.

And I am glad to say that now this church is the church to which I belong, for the 23d of December, 1923, I entered through the door and came into the fold, and my desire is that I may be one of those obedient sheep who having heard the voice of the Good Shepherd do follow him.

News that I belong to this church is being spread among the Italian Pentecostal people like a fire, and many evil reports are being circulated to the intent of quenching the fire; but the desire of my heart is that the fire might go on, until the hearts of many Italians will be stirred to investigate this marvelous work and wonder wrought by the Lord in these last days. I know that if they do investigate with sincerity of heart they will come to realize that the Reorganized Church of Jesus Christ of Latter Day Saints is The Church. Amen.

FRANK FRACCASCIA.

## Message From Presidency to Young People Appreciated

*From a Letter to the First Presidency*

DETROIT, MICHIGAN, January 30.—Our last sacrament and communion service at the Central Church was well attended. We had a very fine and spiritual service. I am sure much good was done and the Saints were moved much under the holy influence that so strongly prevailed. One could but feel happy to be one of the number worshipping there.

Brother Shields made us a visit. I was not aware that he would be with us until I saw him among others gathering early. He spoke for us. Very good.

I read a message from Brother Elbert A. Smith to the young people at night service. It seemed to cast a very solemn and profound influence over the congregation. I am sure they felt to respond strongly. I appreciated the message very much. I believe a heartfelt message sent to the Saints occasionally will do much to draw them more strongly together and to you brethren who occupy as their leaders. They can sense an earnest appeal from the heart, and our people are good and loyal by nature, and will move forward as they see the right and are held in confidence and love.

Surely a better understanding and the spirit of true saintly fellowship and love among our people will make them a mighty and holy force for good in the world; and you brethren can help much to that end by making them feel you more through such means as that of your recent message and close contact wherever possible.

With sincere regard for our church and its message.

G. R. KUYKENDALL.

## Saints Urged to Support Graceland College

LAMAR, MISSOURI, January 16.—In the HERALD of January 9, we were pleased to read about the reception given at Brother Walter W. Smith's to the college students on New Year's Day. We are glad to hear that the young Saints are going forward and preparing themselves for the great battle that will be fought to establish Zion.

Graceland needs the help and patronage of the Saints in order to keep up her high standards as an educational institution. We feel that our members should support and patronize the church institutions in preference to those of the world.

J. C. SEVERIN.

## MAKING MARRIAGES DIVORCE PROOF

(Continued from page 122.)

into the home of a young couple trying to understand each other, seldom does anything but complicate an already delicate situation. Newlyweds usually will arrive at a satisfactory modus vivendi if left alone.

8. Do not keep a lodger. The constant presence of an outsider in a home frequently gives rise to ill-founded and unjust suspicions against the wife. She is only human, so don't expect her to be impervious to the direct or indirect influence which such a person may exert—and to the husband's own undoing.

9. Cultivate neatness and personal cleanliness. No woman can help contrasting a well-dressed and neatly turned-out man acquaintance with a slovenly husband. A wife wishes to look up to her husband, to be proud of him, and to admire and respect him.

10. Be kind and just to your children. A woman quickly looks with distrust and aversion upon the man who is harsh and cruel with her children.

*Domestic Relations Decalogue for Wives*

1. Do not be extravagant. Upon the proper and careful expenditure of your husband's income depends his willingness to exert himself for the maintenance of your home. Nothing appeals more strongly to a man than the prospect of acquiring that independence of which a bank account is the guarantee.

2. Keep your home clean. Nothing is more refreshing to the eyes of a tired, nerve-racked worker than the sight of a well-tidied home.

3. Do not permit your person to become unattractive. A slovenly wife makes a truant husband.

4. Do not receive attentions from other men. Husbands are often jealous and some are suspicious without cause. Do not supply the cause. Friendly attentions from others may be received in a spirit of perfect innocence. When reported by the busybody they become distorted, often criminal, in character.

5. Do not resent reasonable discipline of children by their father. Many mothers assume that all chastisement of a child by its father is severe and unjustifiable. Even just men consider such interference an impertinence. It may easily engender connubial hostilities.

6. Do not spend too much time with your mother. In such case you may easily spend too little at home for the proper administration of your own domestic affairs.

7. Do not accept advice from the neighbors or stress too greatly even that of your own family concerning the management of your domestic affairs. Think for yourself. Have a plan of your own for the solution of home problems. In all cases consult freely with your husband. Much advice of the wrong kind is worse than none.

8. Do not disparage your husband. Your ill-advised opinion of him, uttered in a moment of petulance, may be early seized upon by others as the true measure of his character and abilities. Ideas often become entities.

9. Smile. Be attentive in little things. The smile is an antidote to the toxic effects of ill-humor. Consideration for your husband's feelings makes him respectful of yours. An indifferent wife is often supplanted by an ardent friend.

10. Be tactful. Be feminine. Men, in last analysis, are but overgrown children. They do not mind coaxing, but they resent coercion. Most men prefer their opposites. Femininity attracts and compels them. By the same token masculinity in the female repels.

## CHURCH NEWS

## Church Is Dedicated at Macon

MACON, MISSOURI, January 21.—The church at this place was dedicated Sunday, January 20. A large crowd of Saints and friends attended, many being present from Bevier. President Frederick M. Smith made the dedicatory address.

The purpose of the church, said President Smith, is to make better the individual and home life of its members, and to saturate the community surrounding it with the ideals of the Christian religion. He believes that every public building in the community, including the church, should be for the purpose of better community life. The church should be used by the people not only as a place in which to pray, sing hymns, and listen to sermons, but also, in his opinion, it should be used as a community center.

He declared that this church stands for a high order of citizenship and for respect and obedience to law. It also stands for education, which may be defined as the highest development of the moral, physical, and intellectual powers of man.

*Bishop Not Present*

Owing to the sickness in his family, Bishop Benjamin R. McGuire was not able to attend the services as had been previously arranged.

Musical features were special numbers by Fred Miller, Mrs. S. J. Joyce, Mary Jones, and Lillian Cash, all of whom rendered beautiful selections.

Brother S. S. Joyce, sr., gave a brief history of the work of the church in Macon and expressed his appreciation of the assistance of Saints and friends in making it possible to present this building, free from debt at this time, to the Master. Brother A. R. Moore presented the titles and fees of the building to President Smith, who received them in the name of the church. He then returned the keys to Brother Moore with an appropriate speech.

*Meetings to Be Held*

Meetings will continue nightly for one week. Elder E. F. Robertson will do the speaking. Brother Robertson has been in the missionary field for twenty years, which has taken him to many parts of the world, including European countries, Palestine, Egypt, Australia, and the islands of the Pacific.

## Indianapolis Branch Elects Officers

INDIANAPOLIS, INDIANA, January 18.—To start the year right the Indianapolis Branch held its regular quarterly business meeting and election of officers on the evening of January 1. The attendance, interest, and spirit manifested were good.

The priesthood met on January 13 and outlined a constructive program for 1924. A splendid spirit of unity and cooperation was felt throughout the meeting and all look forward to a bright and successful year. A larger contribution toward this aim is being made by Brother O. J. Hawn, district missionary, who does most of the preaching. Since his arrival here early in January the Saints have supported him splendidly so that good attendance and interest is had at two preaching services during the week in addition to the regular meetings.

The Saints feel encouraged and hope to be able to report substantial progress during the year.

## Kansas City Stake News

**KANSAS CITY STAKE**, February 1.—The Civic Choral Club of Kansas City, Kansas, for the third annual time, rendered Handel's "Messiah" at the high school auditorium of their city on January 29. About one hundred voices participated and it has been said to be the best of its kind ever rendered there. Brother Eugene Christy of Zion excelled himself in the leading tenor part. Leading musicians of that place hope he will appear frequently.

### *Fourth Church Remodeled*

The Fourth Church finished the interior work on their newly remodeled building and are putting the additional room into sacred use. The Sunday school and Religio are benefited most, as they now can accommodate all who come.

### *New Pastor at Argentine*

Brother J. J. Shimmel, long identified with the Malvern Hill Church, was installed as pastor of the Argentine Church, February 3. Brother Walter L. Gates had resigned from that position. Brother Shimmel accepts, subject to the action of the next stake conference. His long experience fits him for the new charge. Brother W. D. Bullard of Zion spoke to the Argentine Saints on Sunday evening of January 27.

### *Temple Builders at Northeast Mission*

At the Northeast mission, January 27, Sister R. E. Newkirk, assisted by Sister Mitchell, initiated a class of six Temple Builders. This will be a nucleus around which it is hoped a large class will be formed. They recently held a bazaar which netted \$23. The girls gave \$5 of this to the Christmas offering fund.

President Tanner was the speaker at 11 o'clock at Northeast, and C. A. Selbe, their pastor, followed at 7.45.

### *Grandview Meetings Close*

The special meetings conducted by Brother W. I. Fligg of Grandview came to a close Sunday night. A full house was in attendance. The three who were baptized were confirmed at the evening meeting and others are nearly ready for baptism. Brother Fligg will begin meetings soon at the Heathwood mission.

### *Evangelistic Work Among Central Groups*

Brother Ammon White finished a two weeks' effort among the Central groups, Friday, January 25. Round table talks, sermons, and patriarchal blessings characterized his work there. He has been alternating with Brother Fligg at Argentine from Tuesday to Friday, January 29 to February 1, with about the same kind of services.

Mr. Raymond C. Barnett spoke in the interest of the Citizens' League of Kansas City, Missouri, at the Central Church on the Sunday morning of January 27. J. A. Tanner, pastor, preached for them that evening and again on the evening of February 3.

At the stake conference, which is to be held from February 16 to 18, at the Central Church, Bishop J. F. Keir will be the morning speaker and Brother Walter W. Smith will occupy in the evening.

## Resolutions Theme of Prayer Service

**PONTIAC, MICHIGAN**, December 31.—Last Sunday the theme presented in prayer service was "New resolutions." Many caught the spirit of the theme and a good meeting was had.

A program and Christmas tree was had at this branch, which cheered the little ones and also the older ones.

Brother and Sister J. M. Riley have recently moved to Saint Clair, Michigan.

## Graceland Chats

### *Social Affair at Herald Hall*

**LAMONI, IOWA**, January 27.—The men of Graceland were entertained by the Herald Hall people on Friday evening. This affair was intended to promote good fellowship and engender better acquaintance. Every detail of the entertainment was worked out with this view, and the plan was carried out with an abundance of mirth and clean fun. The dean says he knows all the men better than ever before. House President Peter Whalley made a speech of welcome expressing the hope that a closer feeling of brotherhood might result from the meeting. About seventy-five were present, including President Briggs and other faculty members.

### *Dean McDowell Away*

President McDowell, dean, is away on a preaching tour, and his absence is quickly felt in Graceland. "But then he always comes back with some thing good for us" was one comment. After his trip we will hear all about it, you see.

### *Splendid Opportunity for Old Student*

Friends of Lee Travis are congratulating him on his latest opportunity. This is directorship of the Speech Clinic at Iowa University. This work will involve the treatment of post-operative cases coming from the dean's clinic. It includes treatment of ordinary lipping, nasal twang, etc., and the treatment of the speech neurosis, including stammering and stuttering.

Lee Travis was an energetic, careful student, and will use his present position as he has the past, as a stepping-stone to higher things.

### *Convention Hall*

In a late letter from a former Graceland student, now a missionary in Europe, he says, "Where is the new gym located? Send me a picture of it." And so we would. Many others are asking, too, How long shall we be so crowded in college assemblies? and we answer, Until the new Convention Hall is finished. People unaccustomed to a small town cannot appreciate our situation. The influx of students in September taxes the capacity of Sunday school and dormitory. The chapel is small, having a seating capacity of only three hundred. When all students are present, there is little room for guests or townsmen without crowding the fire ordinance. Community pictures must be shown to three separate audiences, and then there may be many left out. College programs of interest and benefit lose much of their possibility for good by reason of inadequate room. We need the building in many ways aside from the very important fact that the finished building for gymnasium purposes is an absolute requirement of the State. Without it our certificate may be discredited. Already the building has given opportunity for students to work. Now the work waits for milder weather and the assurance of the eight thousand yet remaining unpaid from the student body. How much this will mean to the ambitious student of the future cannot be easily determined. Cast your bread upon the waters. Somewhere, sometime, the bread thus cast upon the waters will drift into your port again in a form far more acceptable than you can dream; and what if it should not? What if it drifts into some other harbor, and for some one else? None will be so glad as you if you start it on its evolutionary journey. Park College wants \$50,000 for her new building. Already they have spent \$80,000 and have only the exterior.

There are Graceland students the world over making money for comfort and doing work of uplift that were impossible had not Graceland opened up to them possibilities. To-day

a greater Graceland needs this greater equipment and asks only a little help here and there from the eager spirits who found new hope, new strength, new friends in her walls in the past. Come, fellows, lead on.

#### Visitors

Mrs. Dora Howland, late of Los Angeles, spending the year in Independence, spent the week in Graceland at Bide-A-Wee Hall. Mrs. A. L. Jackson, of Dow City, was also a visitor at Patroness Hall.

Elder John A. Gardner, of Independence, spent the week end with friends at Marietta Hall, and Chris Hartshorn, of Independence, was seen in the halls of Graceland by old friends on Saturday last.

Mrs. Esther Salisbury, of Lanesboro, Iowa, spent the week end in locating her daughter in Graceland.

#### Societies Meet

The chapel is occupied each Saturday night by one of the four Graceland societies, first by Alpha Pi Sigma, then Kappa Delta, the Niketes, and then the Victorians. While one society is occupying the chapel, the others meet in classrooms assigned to them. On February 4 orations are due.

#### Recent Visitors at Graceland

LAMONI, IOWA, February 3.—Graceland has been fortunate in receiving callers this past week. Mrs. M. A. Etzenhouser, of the Social Service Bureau, at Independence, Missouri, was a welcome visitor on January 28, and Mr. John A. Gardner, of the Herald Publishing House, spent January 27 and 28 on the "Hill."

Apostle John Garver lectured to the Religious Education students on Thursday morning, January 31, on the subject of "Charge of the church."

Patriarch John F. Martin shook hands with old friends Saturday, February 2, and dined with students at the dining hall Sunday, February 3.

#### News About the Campus

Miss Virginia Carley, head of the piano department, Graceland College, has been ill for a week.

Business Manager J. A. Gunsolley spent the week at Ames, Iowa, returning to his office February 2.

Forest Roberts, public speaking man, acted as expert judge in a high school declamatory contest at Leon.

The Alpha chapter of Lambda Delta Sigma held its regular meeting Thursday evening, January 31. The time was spent in reading and considering a paper prepared by a committee, read by Miss Mary Curtis. The questions considered were on "The evaluation of Graceland as a socialized school." It was handled with great earnestness by every speaker. President Briggs and Professor Roy Cheville both admitted their toes had been stepped on, (and there were no doubt others) but they really were so heroic that the occasion was made momentous and interesting. The next meeting will develop the study of stewardships. Graceland objectives are the things we are all interested in.

#### Joint Recital Given

One of the most delightful occasions of the year was the recital given by advanced pupils of the following departments: Piano, voice, and public speaking. This was presented to a large audience in the church. It appreciated the work of each artist and reacted most inspiringly. The instructors may well feel gratified with the presentation and future prospects.

#### Society Programs

The society programs presented are the following: Niketes. Reading by Doris Jackson; talk on musical ap-

preciation by Annie Torrance Roberts, and the society paper, *Arrow Head*, edited this week by Ralph Snively and Harold Hill.

Kappa Delta. "Sousa's Kitchen Orchestra" will be given by a dozen members of the society.

Alpha Pi Sigma. Pantomime, by several members; story by Rita Hart; a paper, "Spring athletics," Frances Frazer; and the society paper, *The Star*, edited this week by Harvey Carr and Boyd Shank.

Victorian. Piano solo, Bernice Jackson; musical reading by Alice Vandel; and a selection, entitled "A trip abroad," divided into seven parts: "Leaving home," by Clara Wood; "England," by Peter Whalley; "Sweden," by William Johnson; "Germany," by Ferd Hammil; "Russia," by Irene Rauch; "Japan," by Vera Bell; and "Voyage home," by Ethel Williamson.

#### Holden Stake News

The conference of the Holden Stake met at Lees Summit, Missouri, Saturday and Sunday February 2 and 3.

At 10 a. m. a prayer service was held, Patriarch Richard Bullard and Bishop C. J. Hunt having charge. An unusual degree of the Spirit was experienced, which gave assurance that the Lord had met with his Saints. A message to the conference was delivered by Brother Bullard. The prayer meeting was merged into the business meeting. Apostle E. J. Gleazer asked the Lord's special blessing on the work of the conference.

Presidents Frederick M. Smith and Elbert A. Smith, Apostles E. J. Gleazer and F. H. Edwards, and the stake presidency were chosen to preside; Sister Blanche Christianson, secretary.

Reports were received from the stake presidency, stake bishopric, departmental superintendents, recorder, quorums of elders, priests, and deacons.

The reunion committee appointed at the last conference reported, recommending that the reunion be held at Holden in Doctor Emery Thompson's grove. The recommendation was adopted and the committee, the stake bishopric, and the stake presidency were authorized to proceed with full power to act.

#### Dining Hall

A report was received from the dining hall committee treasurer, showing a net profit of over \$1,900 from the operation of the dining hall at the State Fair last year. The report was received, subject to audit.

The following ordinations to the office of deacon were authorized: William K. Gard and W. C. Patrick.

To fill three vacancies existing in the stake high council the conference approved of the following brethren and recommended to the Standing High Council of the church their ordination: Elder Carl V. Hopkins, Grandview, Missouri, Priest Roscoe F. Moorman, and Elder Glaud W. Rodger, of Sedalia, Missouri.

#### Bishop C. J. Hunt Released

Bishop C. J. Hunt reported that he had requested the First Presidency and Presiding Bishopric to release him from the duties of bishop of the Holden Stake and that they had complied with his request and assigned him to other work. The release of Bishop Hunt was approved by the conference. Resolutions of appreciation were presented by a committee consisting of C. F. Scarcliff, Sister Lola A. Johnson, and H. E. Moler, which were unanimously adopted.

#### Bishop A. B. Phillips Succeeds

To fill the vacancy occasioned by the resignation of Bishop C. J. Hunt, President F. M. Smith nominated Bishop Arthur

B. Phillips. The nomination was approved by unanimous vote.

Brother Phillips stated he was not prepared to nominate his counselors.

#### *Resignations Accepted*

Resignations were received and accepted from the following: Sister Ticy Moler, stake recorder; Brother I. M. Ross, superintendent of the Department of Recreation and Expression; Sister Gladys Teeter, assistant stake chorister. A vote of thanks was extended Brother I. M. Ross for his services as superintendent of the Department of Recreation and Expression.

The stake presidency was authorized to arrange for a recorder to fill the vacancy in that office, subject to approval of next conference.

#### *Ordinations*

The following brethren were ordained: W. K. Gard, Milton Road Saints, deacon, by Apostle F. H. Edwards and E. J. Gleazer; William C. Patrick, Warrensburg, deacon, by Elders F. A. McWethy and W. S. Macrae; J. H. Post, Ather-ton, president first quorum of deacons, by W. S. Macrae and F. A. McWethy.

The teachers present met with the stake presidency and selected Doctor A. D. Kuykendall, of Lees Summit, as president. The conference indorsed, subject to the approval of the stake high council.

The Quorum of Priests met with Bishops Hunt and Phillips. Brother Hunt was released as president and Brother Phillips chosen in his stead.

#### *Address of President F. M. Smith*

President Frederick M. Smith addressed the conference Saturday afternoon on the question of stewardships. At the close of his address questions were asked of the President by many of the Saints which were very clearly answered, giving the Saints a more comprehensive view of the subject.

#### *Departmental Work*

Saturday evening the superintendents of departments, Recreation and Expression, Women, and Music, Brother I. M. Ross, Sister I. M. Ross, and Lola A. Johnson, presented their work. It was interspersed with music and reading by members from the various churches. At 8 a. m. Sunday, the Saints met in prayer. Apostle F. H. Edwards and Bishop A. B. Phillips were in charge. It was a peaceful, spiritual meeting. Words of advice and encouragement were given by the Spirit through Brother R. E. Burgess.

Elder C. F. Scarcliff, superintendent of the Sunday School Department, had charge of the service at 9.30, Brother E. F. Brace, superintendent of the Lees Summit Sunday school, assisting. At this session the Grandview Junior Choir, in charge of Sister Thomas Cairns, rendered a very pleasing number.

#### *Sermon of President E. A. Smith*

President Elbert A. Smith was the speaker at the 11 o'clock service. He was assisted by Brother Ralph W. Farrell, pastor of the Warrensburg church. Emphasis was placed on the statement that "All are called" to be "workers together with God."

An offering was taken up for conference expenses at this service amounting to \$23.65.

#### *Apostle E. J. Gleazer Speaks*

Apostle Gleazer occupied the pulpit at 2 p. m., Elder Alvin Knisley assisting. His theme was "Our social responsibility." It was his introductory sermon to the Saints of the Holden Stake and very fitting after the sermon of the morning and the address of President F. M. Smith Saturday afternoon.

After listening to these sermons by our leaders one could not help but feel a greater interest in one's fellows with a desire to help in the reconstruction of society.

#### *Speeches of the Bishops*

After the sermon by Brother Gleazer, Bishop C. J. Hunt spoke briefly of his association and work in the stake the past seven years. He then introduced Bishop A. B. Phillips, his successor, who spoke briefly, asking for the cooperation and confidence of the Saints in his new responsibilities.

#### *Visitors Entertained*

The Saints of Lees Summit entertained the visitors in a manner most commendable. All meals except breakfast were served in the church in cafeteria style. A vote of appreciation was extended them for their hospitality. They replied, "The pleasure was all ours," and invited the conference to "Come again."

It was one of the most representative conferences held in the stake for some time. All churches but one were in evidence. One of the missionaries stated at the closing session that all the conferences he had attended lately were General Conferences, but this was so different. "No one had risen to a point of order even once." The Saints of the stake do not claim to be parliamentarians, neither do the presiding officers lay claim to any great efficiency along that line. There must have been some other reason. The effort from the beginning was to make it a devotional conference and every session was, whether business, social, or otherwise.

Conference adjourned to meet at Knobnoster in June, 1924.

## Independence

#### *Record Attendance at Churches*

INDEPENDENCE, MISSOURI, February 5.—After a month of severe winter weather, a perfect spring day appeared Sunday, February 3, and all Independence was out to enjoy it. Attendance at the churches of Zion reached a record mark. All the churches were crowded and reports from several of them verified the news. Over 6,000 persons attended the Central Church during the services Sunday. Liberty Street reports over 1,000, and South Side counted 805. Other churches were not heard from definitely, but the same record attendance seems to have been the case.

#### *President Speaks Over Radio*

President Frederick M. Smith spoke over the radio at 11 o'clock, speaking from the radio studio, while sacrament services were being held at the churches. He made a very splendid address urging cleanness in public affairs as well as in private life. The musical program was of a sacred character.

#### *Problems Meeting Held*

At 2.30 p. m. a problems meeting was held at the Central Church, at which President F. M. Smith was the speaker. He presented some of the vital problems of Zion, among which was that of family life. He urged that the home be a safe place for children to be, and warned negligent parents to watch over their children more carefully. Decorum in the church and other public gatherings was also urged.

#### *President Talks to Kirtland by Radio*

A most interesting experiment was tried at 6.30 p. m. when President F. M. Smith spoke over the radio to the Saints of Kirtland, Ohio, gathered in the auditorium across from the historic Kirtland Temple. A receiving set had been placed in the Kirtland auditorium, and this, the first experiment of its kind in the church, was tried. The Saints gathered there,



listening while the President of the church spoke to them in audible voice, while he stood hundreds of miles away, invisible. One of the things he cited was that the radio will become the means for preaching the gospel to all peoples throughout the world.

#### *Doctrinal Sermons Continued*

The usual 7.30 p. m. musical program was broadcast from the Central Church. This lasted until 8 o'clock, when President E. A. Smith delivered the second of the doctrinal sermons in the series of six. His subject was "Repentance a gospel principle." This sermon was also broadcast. President Smith speaks in a convincing way and delivers the subject so clearly that no misunderstanding of the principles of this church could possibly be made. His customary humor brightened the serious phases of the subject at times and kept his audience not only attentive but also eager.

This ended a great day for the people in Zion from point of view of a record attendance and also spiritual and intellectual feast. The addresses were highly instructive and the sacramental services equally spiritual.

#### *Spring Turns to Winter*

One bright spring day in the midst of winter helped to buoy the spirits of the Saints and prepared them for the storm which swept down from the north during the night. People arose on Monday morning to find a white world and a driving snow fast filling up every nook and crevice. Winter was not yet over.

#### *Revival Meetings at Liberty Street Church*

A series of revival meetings was begun at the Liberty Street Church, Sunday night, February 3. Evangelist Ammon White will present "The message that is different." Members of the congregation have been busy the past week advertising these meetings.

#### *Ira Barhart Dead*

Brother Ira Barhart died at his home on the Courtney Road, Tuesday morning, January 29. Services were held at the Liberty Street Church, Friday, February 1, conducted by J. M. Baker, pastor. Burial was in Mound Grove Cemetery. Sister Barhart and her children have the love and sympathy of the entire congregation in their sorrow.

#### *Spring Branch*

The attendance at Sunday school and the 11 o'clock services Sunday, January 20, was fairly good, notwithstanding the extreme cold weather that prevailed. Pastor Soderstadt occupied in the morning, using for his theme the great necessity for prayer, both in secret and in public. He used the Lord's prayer as an example.

At 7.30 Brother Walter Betts used for his theme love and forgiveness as taught by the Savior while with his disciples.

As previously announced, Brother Gard's class from the Walnut Park Religio, rendered the program on Friday night, January 18. They gave a splendid program and insisted that they have a return visit from this branch.

The springlike sunshine on January 27 increased the attendance considerably at the morning services. The speakers for the day were from Independence, Brother W. L. McLean preaching in the morning on the texts: "Man shall not live by bread alone," and "Seek first to build up the kingdom of God and secondarily ourselves." Elder James Gault spoke in the evening, dwelling at some length on character building and faith in God.

#### *The Twelve*

Apostle J. Arthur Gillen is in Lamoni, Iowa, where he is delivering a series of lectures to the religious education class, Graceland College.

The island missionaries are soon to leave for New Zealand. Apostle M. A. McConley is at Honolulu, but will leave there for New Zealand, February 16. Apostle C. F. Ellis is at Tahiti where he will remain for about one month, then leave to join Apostle McConley at New Zealand.

The Northern California district conference at Sacramento, California, is being visited by Apostles Roy S. Budd and D. T. Williams.

The apostles now in the southern part of California, John W. Rushton and T. W. Williams, will leave shortly for their mission in the Southern States.

Apostles Paul M. Hanson and J. F. Curtis are still in England. At present they are attending the Midland district conference.

Around headquarters at Independence, Apostles F. Henry Edwards, John Garver, and E. J. Gleazer are in and out quite often. Apostle Garver is now in Lamoni, having just returned from work in Minneapolis. Apostle Edwards is now in Independence, but expects to leave in a few days for Des Moines, Iowa, where he will spend the week end attending the district conference. Apostle Gleazer leaves for Oklahoma to attend several conferences and visit branches.

#### *Basketball*

The games scheduled for Saturday night, February 2, in the L. D. S. Athletic Association were not played. Walnut Park forfeited to the Y. K. T. team and the I. X. L forfeited to the Bar-Gar team. The league schedule ends on February 23 and the teams are now on the home stretch, with the race becoming more and more interesting every week.

The Prospect Presbyterians took a tight game from the Independence L. D. S. five Thursday night, January 31, on the Central High School court by a 30-25 score. The Prospect Presbyterians stand second in the Kansas City Sunday School Basketball League. The Independence boys also lost to the league leaders, the Maynards, Saturday night, February 2, by a score of 21-39. The game was played at Manual High School.

Brother James C. Page, correspondent of Glasgow, Montana, in speaking of the news letters in SAINTS' HERALD, writes: "If there are others who enjoy these letters as some of the Saints here enjoy the reading of the letters from other places, the effort is well repaid. Let's keep it up."

#### **Radio Flashes**

#### **W D A F**

The *Kansas City Star*, at Kansas City, Missouri. Wave length 411 meters.

A program by the Moila Temple Shrine Band of 60 pieces of Saint Joseph, Missouri, will be broadcast by W D A F February 17, at 3 p. m. Central time. Hugh McNutt, leader of the band, is a member of the church and very active in musical circles in Saint Joseph, Missouri. There are many who will be interested in the program which will be as follows:

"America."

March: "Nobles of the Mystic Shrine," Sousa.

"Ye Boston Tea Party," Pryor.

Cornet Duet—paraphrase—"I love to tell the story."

Miss Shirley Thomas and W. C. Maupin.

"Old Timers'" Waltzes—Lake.

(Popular Songs of 25 Years Ago.)

American Sketch: "By the Swanee River," Middleton.

Five Minute Talk by John F. Caskey, Vice President Division of Organization Affairs, Chamber of Commerce.

(a) "On the Sea," Dudley Buck.

(Continued on page 144.)

## MISCELLANEOUS

### Notice of Appointment

Elder R. S. Salyards has presented to the Presidency his resignation as president of the Far West Stake. This resignation has been accepted by the Presidency and notice is hereby given of the appointment of Orman Salisbury of Saint Joseph, Missouri, as president pro tem of the Far West Stake.

FREDERICK M. SMITH, *President.*

### Notice of Appointments

The following appointments have been made by the First Presidency and Quorum of Twelve:

Harry Price, British Isles Mission, Missionary.

Harold Dewsnup, British Isles Mission, Missionary.

February 1, 1924.

THE FIRST PRESIDENCY.

### The Bishopric

#### Notice of Appointment of Agent in Norway

Heretofore the finances of Norway and Sweden have been handled through one bishop's agent, but owing to the fluctuation in the exchange rate it has been thought wise to appoint a bishop's agent in Norway. The Saints of this mission will kindly pay their tithes and offerings direct to Brother V. D. Ruch, Porsgrund, Norway.

Brother Ruch has served as bishop's agent in the United States and we can unhesitatingly commend him to the Saints of Norway. This notice will also appear in the *Sandhedens Banner*.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

### Religio Quarterlies Wanted

We are desirous of securing for use as copy in reprinting the lessons on the Book of Mormon now being used by the Religio Department, the following copies of the Senior Religio Quarterly:

Vol. 6, No. 4—October to December, 1908.

Vol. 7, Nos. 1 to 4 inclusive—January to December, 1909.

Vol. 8, Nos. 1 to 4 inclusive—January to December, 1910.

G. S. TROWBRIDGE, *General Manager.*

Herald Publishing House, Independence, Missouri.

### Conference Notices

New York and Philadelphia, at Scranton, Pennsylvania, February 23 and 24. Reports should be mailed promptly to E. Teal, secretary, 318 East Tioga Street, Philadelphia, Pennsylvania. E. Teal.

Clinton District, at Nevada, Missouri, February 29 and March 1 and 2. First meeting will be held on Friday at 9.30 a. m. H. E. Moler, district president.

Far West Stake, at Saint Joseph, Missouri, convenes March 5 at 8 o'clock and continues over the following Sunday. The reorganization of the stake will take place at 10 a. m., Thursday, March 6. A large attendance is expected. O. Salisbury, stake president.

Eastern Colorado, at Denver, February 22, 23, and 24. The Friday program for departmental work is as follows: 10 a. m., joint departmental prayer service; 11 a. m., Department of Recreation and Expression; 2 p. m., Sunday school institute; 3.15 p. m., Department of Women; 7.45 p. m., joint departmental program. Mrs. Louisa Fishburn, district Sunday school superintendent.

Central Oklahoma, at Terilton, February 16 and 17. The westbound trains from Tulsa arrive at 8.47 and 3.20 p. m., and the eastbound trains from Enid arrive at 10.47 a. m. and 4.57 p. m. The Saints are making preparations for the visiting Saints, the Department of Women having charge of this work. All meals will be served at the church except breakfast, which will be served in the homes of the Saints. It is hoped that the various departments will be well represented and that all will come praying for the success of the conference. A one hundred per cent report from the priesthood is desired. Much good can be done here if a good awakening can be effected. Those planning to come, write Mrs. Alice McGeorge, Terilton, Oklahoma. Mrs. Pearl Greenwood, publicity agent.

## THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.

Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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Patriarch F. A. Smith of Independence, Missouri, will be at Sioux City during the district conference. Joseph Lane, president.

Western Montana, at Bozeman, February 16 and 17. This changes the date as published in last week's issue. Send reports to Mrs. R. M. Esgar, Bozeman, Montana. E. E. Eliason, vice president.

### Winter Institute

At Toronto, Ontario, Soho Street Church, February 8, 9, and 10. Program: Friday, 2.30 p. m., study class, "How to conduct the Religio," (a) "Study," David Pycock; (b) "Programs," B. H. Hewitt; (c) "Recreation," J. T. Whitehead. 8 p. m., Department of Women: "Health," illustrated by moving pictures supplied by Ontario Provincial Health Bureau. Saturday, 2.30 p. m., study class, "Rise of the Reorganization," C. Ed. Miller; 8 p. m., lecture, "Tuning in for results," Frederick Gregory. Sunday, 9.30 a. m. prayer service; 11 a. m., model Sunday school; 2.30 p. m., address, "Financial," A. F. McLean; 7 p. m., address by David Pycock. District Chorister T. R. Seaton will be in charge of all music. Toronto Branch will serve the evening meals. Collections for Toronto District. Elder David Pycock, Elder J. T. Whitehead, Mrs. A. F. McLean, committee. Floralice Miller, district secretary.

### Requests for Prayers

Sister Addie Belle Chappell requests prayers for her mother, Mrs. Belle Chappell, who has been ill for some time but has great faith in the prayers of the Saints.

Brother and Sister Hiram Ferris of Simcoe, Ontario, request the prayers of the Saints in behalf of their daughter who is sorely afflicted.

### Our Departed Ones

HEAVENER.—Melvina Rogers was born at East Pharsalia, Chenango County, New York, March 28, 1841. Moved with her parents to Illinois when twelve years old. Married Robert Heavener in 1859. Baptized in 1866. Died at her home near Piper City, Illinois, September 3, 1923. She was the youngest and last of the Rogers family, the oldest of which was the late Bishop I. L. Rogers. Funeral address by F. M. Cooper, assisted by the Methodist pastor of Piper City. Leaves one son, Silas D. Her daughter, Mary E., died when three years old.

SANDAGE.—Enis Adella Luke was born in Harrison County, Missouri, June 21, 1869. Married A. Sandage January 6, 1885. Moved to Nebraska in 1892. In early life united with the Baptist Church; later was baptized into the Reorganized Church of Latter Day Saints. Died at Mascot, Nebraska, November 25, 1923. Funeral conducted by Doctor E. K. Bailey and Reverend R. W. Garrison. Interment in Oxford Cemetery. Of her eleven children, eight are living: Mrs. O. D. Faxton, Oral, W. J., Mrs. Dora Grosenbach, Earl, Jewel, Vivian, and Garnet, all of Mascot. Leaves also husband, one brother, and two sisters.

WILDERMUTH.—Jane Wildermuth was born September 14, 1842. Married E. M. Wildermuth, October 25, 1893. They have made their home in Plano, Illinois, since their marriage. Baptized December 25, 1883. Died at the home of Brother and Sister John Moore in Plano. Funeral sermon by W. A. McDowell, assisted by O. A. McDowell. Interment in Plano Cemetery. Leaves husband, five children of a former marriage, and her brother, F. M. Cooper.

(Continued from page 142.)

- (b) "Vocal March," F. H. Brackett.  
 Chamber of Commerce Glee Club, Ralph Parland conducting, John Elliott, pianist.  
 Grand Sacred Potpourri: "Joy to the world," Barnhouse.  
 Tenor Solo: (a) "That chicken belongs to me," Harrison.  
 (b) "Aunt Jemima Slide," Johnson and McNutt.  
 Sung by Ezra Harrison, Raymond Turner at the piano.  
 Overture to "Poet and peasant," Suppe.  
 "We are singing for Moila."  
 Vocal Chorus by Members of Moila Band.  
 "Star-Spangled Banner."

## K F I X

*Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.*

THURSDAY, FEBRUARY 7, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Musical Program by the Independence Music Club  
 Piano Solo: Two Waltzes: Op. 64, No. 1 and Op. 42, by Chopin.  
 Played by Mrs. Neal Thomason.  
 Soprano Solo:  
 (a) "Maiden's wish," by Chopin.  
 (b) "The trooper before the battle," by Chopin.  
 (c) "Melancholy," by Chopin.  
 Sung by Mrs. Minnetta Isaacs.  
 Piano Solo: Etude, C Sharp Minor, by Chopin.  
 Played by Jeanette Kelley Craig.  
 Violin Solo: "Grand waltz, "Brilliant," by Chopin, arr. by Serasati.  
 Played by Miss Ada Griffice.  
 Address: "Care of the eyes."  
 By Doctor Stanley L. Green, staff of Independence Sanitarium.  
 Vocal Solo: "My delight," by Chopin.  
 Sung by Miss Helen Bootman.  
 Piano Solo:  
 (a) Etude, F Minor and G Flat Major, by Chopin.  
 (b) "Impromptu," A Flat Major, by Chopin.  
 Played by Laura Kelley Green.

SUNDAY, FEBRUARY 10, 1924

11.00 A. M., Latter Day Saint Church Services

- Hymn.  
 Prayer.  
 Anthem, with contralto solo sung by Mrs. S. A. Burgess:  
 "Incline thine ear to me," by Himmel.  
 Soprano Solo: "The still small voice," by Hamblen.  
 Sung by Miss Madge Lorena Nesbitt.  
 Sermon: "Church and society."  
 By President Frederick M. Smith.  
 Hymn.  
 Benediction.

SUNDAY, FEBRUARY 10, 1924

7.30 P. M., Services at Latter Day Saint Church

- Musical Program by the Auditorium Orchestra  
 Mr. R. T. Cooper, Conductor  
 I. March: "The Stars and Stripes forever," Sousa.  
 II. Andante: "Come unto him," Gounod.  
 (b) "Plymouth rock processional," Geibel.  
 III. "Farmers Mass in B Flat."  
 (a) Gloria.  
 (b) Adagio.  
 (c) Allegretto, Henry Farmer.

- IV. "Falling leaves waltz," Seredy-Tocaben.  
 V. "The Omnipotence," Schubert.  
 Sermon: "Baptism, a gospel principle."  
 By President Elbert A. Smith.  
 Postlude—March: "National emblem," Bagley.

TUESDAY, FEBRUARY 12, 1924

9.00 P. M., From L. D. S. Radio Studio

- Male Quartet: "Robin Adair," by Buck.  
 Sung by Messrs. Smith, Anway, Resch, and Russell.  
 Soprano Solo:  
 (a) "The enchanted glade," by Lois Barker.  
 (b) "Duna," by Josephine McGill.  
 Sung by Mrs. Ona Goodrich.  
 Male Quartet: "Aunt Marjorie," by Parks.  
 Address: "Success and happiness."  
 By Apostle F. Henry Edwards.  
 Soprano Solo:  
 (a) "Quando Me'n Vo Solella," ("As through the street"), by Puccini.  
 (b) "Mammy's song," by Harriett Ware.  
 Sung by Mrs. Ona Goodrich.  
 Reading:  
 (a) "The book canvasser," Anon.  
 (b) "The home town," by Edgar Guest.  
 Read by Beatrice McNamara.  
 Male Quartet: "Now I lay me down to sleep," by Myer Botsford.

THURSDAY, FEBRUARY 14, 1924

9.00 P. M., From L. D. S. Radio Studio

- "Spanish dance," No. 3, by Moszkowsky.  
 Played by the L. D. S. Radio Orchestra.  
 Vocal Solo: "Friend o' mine," by Wilford Sanderson.  
 Sung by Mr. George E. Anway.  
 "Cavatina," by Raff.  
 Played by the orchestra.  
 Vocal Solo: "Forgotten," by Eugene Cowles.  
 Sung by Mr. Anway.  
 "Swing song," by Barns.  
 Played by the orchestra.  
 Address: "The nature of freedom."  
 By Alfred E. White, instructor, Independence Institute of Arts and Sciences.  
 Vocal Solo: "Memory's garden," by Dennin.  
 Sung by Mr. Anway. Orchestra accompaniment.  
 "Largo," by Handel.  
 Played by the orchestra.  
 Vocal Solo: "A new commandment," from "Olivet to Calvary."  
 Sung by Mr. Anway.  
 "Hungarian Dance, No. 5," by Brahms.  
 Played by the orchestra.

## K F F V

*Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.*

SUNDAY, FEBRUARY 10, 1924

6.30 p. m. From the Graceland College Radio Studio

- Musical numbers furnished by mixed quartet, consisting of:  
 Ailene Brackenbury, soprano.  
 Mrs. C. E. Wight, contralto.  
 Evan Fry, tenor.  
 James Dempsey, bass.  
 Sermon: "The need of the hour."  
 By Elder Wilber E. Prall, Lamoni Stake Presidency.

# THE SAINTS' TRUTH

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

James F. Kelt  
707 N. Cottage  
Independence, Mo.

you have save  
e shall have  
36.

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

Volume 71

Independence, Missouri, February 13, 1924

Number 7

## EDITORIAL

### The Freedom of Washington and Lincoln

The two most loved figures in the history of America, which are recalled to-day as we commemorate their birthdays, are George Washington and Abraham Lincoln.

Their names stand for the ideals which they fought for, and which we are striving to maintain. They were the leaders of their country and in their hands was the destiny of a nation. We feel that God was with them, guiding them, protecting them, until their work had been accomplished. They were instruments in the hand of Providence as American history was being molded.

Washington led the armies of the Revolution in the great struggle for political freedom. A government was founded upon the principles of democracy.

Lincoln, at the helm of the ship of State, steadied the rocking timbers and brought it safely out of the sea of darkness. He saved the government founded by Washington, because it was a government of the people. In establishing an even greater political freedom than was known before, he freed the slaves.

Many have been the things men have fought for in the name of freedom. Freedom is more than a metaphysical conception of the freedom of the will. It represents a condition of life.

To be free one must be able to control all the factors which are involved in accomplishing a purpose. Freedom does not mean the liberty to do as one wishes. It means the power to do as the many wish.

The Revolution would never have been won had one alone desired its accomplishment. The many had to be desirous of its outcome before political freedom was obtained. A concentrated effort meant the loss of individual freedom, but a gain of tremendous power. Army discipline was necessary that all factors bent upon the fulfillment of a purpose could be controlled. The purpose was won by loss of individual freedom, in the larger interest of political freedom for the many. As a result of the Revolution individuals are freer than ever before because they are protected in their actions by law made and agreed to by themselves.

The freedom which Washington and Lincoln stood for is the same freedom that we maintain in our country to-day. Yet there is not a man, woman, or child living who could not be freer if only he would.

Freedom of body means strict observance of the physiological laws. It will result in the power of supreme physical endurance.

Freedom of thought depends not upon censorship of the press but upon right mental attitudes and habits of thinking. A clear thinker is free to accomplish his ends because he calls upon the laws of psychology to aid him. He becomes a power because of his understanding.

So it is in the spiritual realm. The man who would be free to converse with God is the man who best observes his laws.

Individual freedom in the church does not devolve around the right to be baptized in the manner suitable to each individual, or in the defiance of any other of the laws of the church. It lies in agreement, in order that power may result, thereby making it possible to attain the purposes of the church. The individual must sacrifice some personal freedom in the interest of a larger purpose and the freedom of the many.

Well may we look to the lives of these inspired men, Washington and Lincoln, for strength and light in moving forward to the ideals for which they fought. We enjoy political freedom because our forefathers pooled their efforts for this purpose. Spiritual freedom will belong to that body of Christians that pool their efforts in the interest of the Christian life.

### Spiritual Healing Invades Sectarianism

At the end of three years of study by a committee appointed by the Archbishop of Canterbury, of the Church of England, to report on spiritual healing, the results of the investigation have been announced.

The report recommends, according to the *Literary Digest*, that methods hitherto confined to the Church of Christ, Scientist, or to psychoanalysts, should be established as part of the Anglican practice, except that while the majority of the faith-healing cults disdain the medical profession, the Church of England committee is fully mindful of medical science.

and proposes that the direct power of moral and spiritual suggestion be allied with scientific knowledge.

Of interest is the part of the report which argues that all kinds of faith healing "spring from belief in the fundamental principle that the power to exercise spiritual healing is taught by Christ to be the natural heritage of Christian people who are living in fellowship with God."

The acceptance of such principles, one by one, that our church has always stood for, may be looked upon with some wonderment. Such things as spiritual healing and the doctrine of stewardships which have been rigidly opposed are now being generally accepted by the sectarian world. Is it a dawning of a new light, or is it merely concession to a growing demand, which has forced itself into recognition? We are sincerely hoping that it is the former. How long will it be until the churches will recognize revelation as a present-day possibility? It seems to be the next step in line with the upward movement of the churches.

### What We Spend for Luxuries

It is estimated that in the United States \$8,710,000,000 was spent for luxuries in 1922. This averages about \$83 per person. What the estimate will be for 1923 is yet unknown, but it is hard to believe there has been less extravagant living than during the year previous.

Of this enormous amount, passenger automobiles head the list of luxuries with \$2,000,000,000, but not far behind is tobacco with \$1,500,000,000. Theaters, ice cream, candy, cosmetics, and jewelry follow in the order named. Down at the bottom of the list is chewing gum with an estimated expenditure of only \$52,000,000. It is surprising how little gum we chew!

At the rate of a tithe on \$83 worth of luxuries per person, on 100,000 people in our church, the Bishop would keep books on \$330,000 a year (almost twice the amount of our present total tithing income).

But chewing gum represents about 1/200 of the expenditure on luxuries, which if applied to chewing gum alone, would amount to over \$4,000 in tithing.

It will of course be argued that our people do not use tobacco, or for that matter wear much jewelry. Neither do they spend all their money at the theater, nor does the fairer sex use an excessive amount of cosmetics. The candy eaten, the ice cream socials given, and the gum chewed, however, may not fall far below that of the average man or woman. And as for the automobiles owned, we do not claim any exemption. This is not by means of an excuse for our tithing reports, but rather to set us thinking. Is it too much to assume that, even with the less

extravagant tendencies of our people, the average amount spent per person for luxuries during the year will not be far from \$83? And of course tithing would be affected by it, wouldn't it?

### Graceland College Annual

As a part of the program boosting our church college, students of Graceland are offering to alumni and friends this year, extra copies of the college annual, the Acacia.

This annual book contains pictures of picturesque Graceland and surrounding scenes, and tells of the activities of the student body. It sends out the spirit of Graceland and invites others to join the ambitious youth of the church.

The eyes of our membership are turned toward Graceland as the educational center of the church. The Young People's Convention is held on the campus each year, so the college also becomes the center place for our youth. They look to Graceland as a medium for expressing their desires for the future.

So it is natural that these young people who are privileged to study at this institution, should wish others to know of the good things they are obtaining, and urge others to come and prepare for service. They offer the Acacia for this purpose. It stands for what they are doing.

### Blue Pencil Notes

Humanity instinctively thrills to combat. The prize ring, the wrestling mat, the bull fight, the cock pit are ancient if not always honorable witnesses to that fact.

Our modern games and contests hold interest for similar reasons. Football has the strategy of war, both offensive and defensive. It has formations for battle, individual collisions, and the crash of opposing masses. Such a contest holds thousands of spectators spellbound at the highest stretch of emotional tension—now dejected, desperate, now madly exultant. The players themselves are so nerved for battle that fear and caution are forgotten. Personal injury means nothing.

Back of all this is a long history. Many peoples in many lands and times for many succeeding generations found life itself a first-hand conflict. Existence hung daily upon the outcome of the contest. There was war against the elements, against wild beasts, against human enemies. Defeat meant pain, destitution, possibly slavery, often death. Victory meant comfort, plenty, power, conquest, life. No wonder that all that was in man's soul of emotion



responded to such stimuli. No wonder that he developed a deep, primary, and abiding interest in combat.

That intense interest has come down the ages. Not even philosophers can escape from it. The last words of Socrates were, "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" Religious people cannot escape from it. Luther threw an ink bottle at the Devil himself. Whittier, the gentle Quaker poet, could not carry a gun for conscience sake, but his antislavery poems were like shrapnel.

A lot of people who would not be seen at a ring-side read the newspaper accounts of important prize fights with keenest interest. A fife and drum corps is seldom without auditors, and on occasion of national crisis it is the very champagne of music, intoxicating the crowds and sweeping them to the recruiting officers.

"To arms! To arms!" The call goes down the ages. It never loses its potency and appeal. No generation ever refuses to heed it. The generation that would refuse to heed it would be dead and damned. But sadly enough the generations that do heed are often enough soon dead and damned.

This paradox is explained by the fact that the call to arms appeals to a deeply ingrained instinct of manhood devoid of which a given generation would hardly be entitled to the term *manhood*. And yet the call more often than not abuses its power and betrays the noble response.

Fortunately this instinct for conflict may be diverted to constructive enterprises. It need not run to bruising and blood letting. Its torrential powers together with all the noble qualities of courage, sacrifice, and loyalty which battles invoke and use can be harnessed and used to excellent advantage in peaceful enterprises.

The great work of a generation past culminating in the junction of the Union Pacific and Western Pacific Railroads forming a line across a great continent was a battle against mountains, deserts, natural forces, even hostile Indians. The laying of the first transatlantic cable was a conflict not only with the tides and storms of the ocean but also with public incredulity and ridicule. Again and yet again when the work seemed about to be completed the Atlantic rose in her might and broke the slender thread. Lost, it could not be recovered. The work must begin all over again. Two continents looked on and jeered the men who fought for supremacy. The spectators for once failed to grasp the significance

of conflict. The men back of the project were enthralled with it as much as any crusader of old. They endured. And they won. They won by the same qualities that carried Grant to victory in military struggle. But their conflict was constructive.

Even the engines of war may be diverted to another sort of struggle. The commander of the Asiatic squadron of the United States warships, hearing the first rumors of the earthquake disaster to Tokyo and Yokohama even before the report was verified, arranged for supplies, steamed up, and soon his ships were driving full speed toward the stricken cities of Japan. Here were great engines of war rushing to fight hunger, thirst, disease, wounds. At least two great nations thrilled to the spectacle. The charioteers of Egypt would hardly have responded to such a challenge. A rival people prostrated by misfortune might have seemed to them an invitation to attack.

Even in the church the belligerent tendencies of humanity may be utilized. When it is known that a conflict is imminent at a business session, with orators arrayed on either side, a large attendance is almost assured. This is well when principle is at stake. But many times this love of contest can best be diverted to constructive effort. At times when we are agreed and united on one thing, and fling our courage, our devotion, our sacrifice, our might of body and brain against the forces that oppose, we gratify the natural taste for battle and yet in a splendid and constructive way.

Observe our people building the Kirtland Temple. On the frontier, surrounded by enemies, every sentiment of caution and economy apparently working to restrain, yet unitedly at the Lord's command they went forward. See Joseph Smith digging in the quarry. Observe Sidney Rigdon standing guard on the walls by night to prevent attack by enemies. Observe the women grinding their china to bits to glaze the walls that they might answer back the rays of the morning sun. It was a struggle. It took courage and faith and devotion. They won. That is our problem in every branch and district. To rouse our fighting blood, not against each other, but in a common cause, against every obstacle that confronts our constructive program. ELBERT A. SMITH.

There is not a woman in the world—if she has borne children—who does not know that there is no such thing as equality. I am for equality of opportunity. But Socialists insist that by legislation not only opportunity but human beings can be made equal. It is the limit of fallacy.—Viscountess Nancy Astor, British M. P.

## DEPARTMENTAL

### Religious Leadership and the Young People's Convention

#### *The Necessity*

A prominent writer of social science in discussing the problem of religious leadership of the church said:

Upon the church as a whole rests the heavy responsibility of spiritual progress in our human world; and this responsibility cannot be met by the methods in present use. Unless every church turns round and becomes a recruiting station to enlist the strongest and finest young men and women it can reach for spiritual leadership, it cannot meet this responsibility.

While this writer is discussing the situation in regard to the Christian church in a general sense, I think our readers will agree that it applies to our own church in a very special sense. Certain it is that the task of leadership in spiritual lines is at once difficult and important. Certain it is that if those who are qualified to serve in this field are to be available, we must see to it that they are found and trained for this special service. To put it in the words of this writer:

Nothing is more needed in religious work to-day than the development and encouragement of an educated and consecrated lay leadership. What I am about to say, therefore, applies to all who are engaged in religious work of any sort.

A religious leadership which is adequate to meet the present crisis in religion and in our social life needs to be more carefully trained than the leadership in any other line of human endeavor.

#### *Qualities Needed for Religious Leadership*

In continuing his discussion of religious leadership, this writer lists six qualities that he thinks are vitally necessary. They are:

1. Social Intelligence. A religious leader will need a knowledge of the nature and possibilities of man. He will need to exercise good judgment in the handling of men and situations. He will need to understand thoroughly all social situations of the social classes. This is possible, of course, only through the acquisition of a highly trained social intelligence.

2. Sympathy and Love for Mankind in the Mass. "If the religious leader has an all inclusive love of man, a passionate devotion to their welfare, he will have no difficulty in cooperating with all others who enlist in the service of mankind."

3. Moral Courage. "Religious leaders have become too timid. They seem afraid to show that divine recklessness which was shown by the Master in order to save the world. A religious leader must

be patient, must have moral courage and a resolute purpose."

4. Faith. The religious leader needs a supreme faith in God and in the possibilities of human life. Without such he is bound to become discouraged. This faith ought to be sincere and intellectually honest. The leader should have an unalterable faith that neither God nor man is going to fail.

5. Moral Enthusiasm. The religious leader of our day needs an enthusiasm for humanity in a superlative degree.

6. Consecration. "Consecration is a summoning and gathering together of all the energies which go to make up the religious life and focusing them upon the one purpose of bringing in the kingdom of God among men."

#### *Consecration Needed*

This writer's discussion of consecration as a necessary characteristic of leadership is so excellent that we shall quote at some length:

The church, to be sure, as a whole, needs a more consecrated life, but it especially needs a more consecrated leadership, a leadership which fears only God and not men, and which is ready to give all, if need be, in his service.

It is with great reluctance, I confess, that I have come to this conclusion. Once I believed that the scientist working in his study could dig out the truth, and that that truth would conquer and make the world right through its own inherent might; but now I see that that truth must be clothed in flesh and blood and find expression in the sacrifice of self and in other heroic action to establish itself. Truth does not work apart from the human will; it must work in and through us, and until it wins some of us to consecrate ourselves thoroughly to its service we cannot expect it to win the world. Our world is still too tightly held by error and by wrong for truth and right to win out easily. *Mere intelligence can never save our world.* There is just one way in which the transition can be effected from our semi-pagan civilization to a true Christian civilization, and that is for members of the Christian church, one here and one there at first and then the many following, *to consecrate themselves without any limitation or reservation whatsoever, to the forwarding of the Christian cause.* When the Christian church develops a fully consecrated leadership and itself assumes the spiritual leadership of mankind, the Christian cause will win out among men, but not till then.

#### *The Call*

We trust that we do not appear to be boasting when we say that this thought was in the minds of those who issued the call for the Young People's Convention of last June. In the call for that convention, printed in the *Autumn Leaves* of January, 1923, the purpose of the convention was stated as follows:

#### *The Church Needs You*

It needs your youthful vigor to carry out its mighty program.

It needs your idealism, lest it become a mere machine.

It needs your vision, lest it cease to grow.

It needs your criticism, lest it become self-satisfied.

Without youthful blood, an institution tends to become non-progressive, mechanical, and content with the deeds of the past. Youth demands growth, progress, accomplishment. It looks to the future, not to the past. Our church must have your allegiance. Will you give it willingly and wholeheartedly?

#### *You Need the Church*

You need the wonderful ideals of a new social order which the church program offers.

You need the organization of the church as a means of realizing your ideals.

You must have some means of harnessing your youthful vigor, making sure that it will be used for the betterment of humanity.

You need some guidance on the slippery paths of youth.

You need to be pointed to "a more abundant life."

You need an opportunity for cooperative service.

Youth, unguided and unharnessed, may destroy itself and the social order. The church assures stability and at the same time offers you a chance to express yourself and your personality in a cooperative progressive way.

#### *The Result*

The results of this call far exceeded our fondest expectations. These results may be measured in two ways: First, by an analysis of the number who attended; and second by their own testimony of the benefits derived.

From Lamoni, Graceland College, and vicinity 369 attended the convention; from Missouri 171; from Iowa, outside Lamoni, 130; from Kansas 34, Nebraska 15, Florida 4, Minnesota 2, Colorado 6, Utah 2, Illinois 19, Oregon 2, Idaho 1, Washington 1, Massachusetts 1, Texas 1, Ontario 5, Pennsylvania 5, South Dakota 3, Michigan 11, Wisconsin 7, North Dakota 4, Ohio 4, Arizona 3, Oklahoma 11, California 12, making a total of 825.

Perhaps the best measure of the results is furnished by the following excerpts from letters of those who were privileged to attend:

I can only hope that the countless blessings I received there [at the convention] may help me in my determination to become better and purer in the sight of God. And that I may be as a little leaven that may leaven the whole lump—that in my community I may have carried back with me some of the things I received that will be helpful and cause them to see things as clearly as I did.

Such a convention is the greatest thing by far the church has ever attempted, and it is going over in a big way. The prayer meetings each morning are filled with the Spirit of God in an unusual degree. Every moment is filled, and when we sang a song this morning more than a dozen stood to their feet and waited their turn to testify.

Welcome news indeed, that of the meeting of our next convention in the coming June. Yes, I hope to be there; my soul thrills whenever I think of our experiences together at our last convention.

#### *No Age Limit*

We have received from many quarters expressions of commendation and approval of our policy of placing no age limit in regard to attendance at the con-

vention. That this policy has justified itself in the results achieved, may be shown by the following excerpts from letters written by two of the older Saints who were permitted to attend. The first is from a good sister, sixty-six years of age, who has been a member of the church for forty-six years. She says:

I have received your "monthly" letter since attending the convention in June, and though "not a young member," I want you to know that I thought the convention the best effort of the church to help the young (and old as well) I had ever known. My soul was stirred with praise and thanksgiving to God that the convention was made possible. None of us will forget the wonderful influences for good that were experienced. The remembrance of these experiences will strengthen us all through the coming year and make us the more hungry for the next convention. Though I may not be able to attend next year myself, I shall do all I can to help everyone else and especially the young. I have talked about it to several of our little branch here, and some told me they would make it a point to spend their vacation there next June.

I feel like the young brother whose letter is quoted on the front page of the HERALD for January 1, "Religion is life to me," etc. A brother with such ideals will surely be "a living epistle, known and read of all men." I, with you, wish there were many such.

I surely think the registration fee of one dollar most reasonable. I never spent a dollar in my life that ever brought so much joy to my soul, and I am now sixty-six years of age and have been a member of the church for forty-six years. May God continue to bless the faithful workers of his church, and may these young people continue to learn and to love this glorious cause until the gladsome news may be carried to all who would hear or be taught, is my earnest prayer.

The second is from a brother who has been laboring for a number of years as district president of one of our prominent districts. This brother is almost seventy-two. He attended last year's convention and brought with him both children and grandchildren.

I have received your circular letters addressed to young people, and am delighted with the thought of being numbered with the young people. Well, I am not young in years, but in mind and spirit I am right with you, and if God will permit me to retain my faculties, and grant unto me of his loving Spirit, I shall do all in my power to encourage and assist the young. YES, YES, I plan to attend the coming convention, and my plan is to drive across country as I did last year. I took two young people with me last year, and why not do that again?

Since there are a few of the older people who misunderstand the position of the young people's movement, and since there are others who seem to be a bit jealous of the opportunities afforded the young people, it is encouraging to read the above letters written by those who have mastered the art of growing old gracefully.

#### *The Next Young People's Convention*

Before the close of the convention last year, some of the young people started a paper in circulation  
(Continued on page 150.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Christ in London?

By Paul M. Hanson

In walking along one of the busy streets of London I saw a young woman about twenty-four years of age standing on the pavement near the sidewalk curbing, holding a child in her arms. The baby was chubby, near eighteen months old, and had both arms around the mother's neck. Besides, the woman's peculiar condition was such that she should have been in a home. No cry was uttered. In one hand were a few boxes of matches.

The din of traffic was such as would almost have drowned any human voice. Numerous heavy carts rolled along, busses were starting and stopping, automobiles purred as they passed, and the street cars were frequently sounding warnings. Because of the Christmas holidays, crowds were everywhere to be seen looking into the brightly lighted windows, selecting their gifts.

The weather was not freezing, but damp and penetrating. A stranger would think rain had

(Continued from page 149.)

petitioning for another convention. With very little effort, more than three hundred names were subscribed, and this without any public announcement or any encouragement on the part of those in charge. Encouraged by this, together with the fact that there will be no General Conference in 1924, it has been decided to hold another convention next June. This will be held on the Graceland College Campus, Lamoni, Iowa, June 5-15, 1924.

Profiting by the experience of last year, we believe that this convention will be better than last year's. Scores of people have written us in an endeavor to encourage and help us in every way possible, and their suggestions are being incorporated into our program. You cannot afford to miss the coming convention. Your district cannot afford to be unrepresented. Begin now to make your plans to be here. Talk it up among the young people of your district and your branch. Get behind this movement to hold our young people to the church and to enlist them in the great task of building Zion.

All inquiries for information in regard to the convention may be addressed to the undersigned. Are you with us?

Very sincerely yours,

THE FIRST PRESIDENCY,  
By F. M. MCDOWELL.

recently fallen, but the wet streets were due to the fog. One could not see very far ahead.

I thought, Great God, suppose that young woman was my sister!

I know there is such a thing as misdirected charity, professional beggars, many undeserving. I also know it is too often a habit to look for an anesthetic to apply to the conscience. It is easy to philosophize. Events may move rapidly, overwhelmingly, and with tragical completeness in the lives of others, and we be little concerned.

### *The Beggar and the Rich Man*

Perhaps the "certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day" looked upon the beggar who laid at his gate, full of sores, longing for cast-away crumbs, as having brought his misery and suffering on himself. But his reasoning needed revising. It led him to hell. The most awful place I know anything about is hell.

How handicapped in the race of life are the mentally crippled, physically crippled, morally crippled, and socially crippled!

I walked up the street, took a position from which this needy figure on the pavement, who was neither striving nor crying aloud, could not see me, and during my entire observation, there was no purchaser of her humble wares. No pennies were contributed. After starting on my way I glanced back several times, and then regardless of the surging throngs that jostled me, tears came as I contemplated the words:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me. And

these shall go away into everlasting punishment; but the righteous into life eternal.—Matthew 25: 34-46, Inspired Version.

Again and again I have asked myself, Was Christ passed on the street in London?

### What Is It to Know?

By C. W. Clark

The Master promised in John 7:17: "If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."

As Latter Day Saints we proclaim the doctrine of the right of this knowledge to the world, and yet we find many skeptics among ourselves. This skepticism is superinduced by a misunderstanding of the words *to know* or their result, knowledge. I have heard men with brilliant religious experiences express themselves that they did not have that knowledge, while others with very slight religious experiences do not hesitate to declare their knowledge that the work is true. Why does this condition exist? Is one less honest than the other, or is there something in regard to knowing that is not understood? Is the one with a vital religious experience robbing us of our source of strength because of lack of knowledge, and is the one with perhaps just a dim light of religious experience doing himself an injustice in testifying as he does?

### What Is Knowledge?

What, then, is knowledge? I fear some have translated it to mean the absolute. Such is not, however, the case. To be in position to obtain knowledge there must first be an acceptable standard to follow. Knowledge is the result of comparison of any object or idea with an acceptable standard. And right here is where faith gets its chance to operate in us. "Without faith it is impossible to please God." Why is this so? Merely because we must have faith in order to raise a standard by which we acquire knowledge. Have you ever given consideration to 1 Corinthians 13: 8, where it says, "Whether there be knowledge it shall vanish away"? If knowledge is the absolute then we have God, who says in Doctrine and Covenants 90: 6 that his glory is intelligence, declaring that his glory is to fade away. But such is not the case. This great intelligence which God has given us will ever increase, but knowledge, which is the result of man's search for truth and light and which at best is only imperfect, will vanish away in the light of the absolute. Then we will not arrive at truths by comparison with acceptable standards, but we will be able to perceive these things at once by the light of the absolute.

There is a rampant dogmatic skepticism in the world to-day declaring it is impossible to know the truth. This is rather ridiculous as of itself it sets a standard that we cannot know and then declares that it knows we cannot know. The man that makes such a statement is setting up a standard that he believes to be truth and then by comparison tries to convince everyone else that his standard, though a negative one, is truth. There is only one way to measure truth and that is by the law of relativity. (I am not referring to the Einstein theory.) We judge the sweet because we have tasted sour. We judge joy by the sorrows through which we pass.

### Knowledge Through Faith

In 2 Nephi 1: 113 we have the following: "Wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." It is true that when the scriptures refer to the knowledge of God it is in the absolute, but it is also true that because of our imperfections we will only receive that absolute at the time when our imperfections have vanished. Before that time arrives we will have to look at all things spiritual through the eye of faith. We have faith in the gospel because it meets some standard that we accept.

You cannot convince one of its truth until you have first established faith in its standards. This is the reason why faith must be the first principle. This faith is the appeal to the standard and its acceptance as an ideal. The difference between this and faith as a gift is that faith as a gift brings us the assurance of the results of the gospel, while faith as a principle is an assurance as to the standard by which the gospel is reached.

In the law of physics there is a standard thermometer by which heat and cold are measured. There are standards of weight, also of measure. When any test is made it is in terms of these standards. God has given a standard, "My word is truth." We must judge for ourselves the legality of this standard. If we accept it, then our knowledge will be in terms of this standard. Anything revealed must be in terms of this truth. How do we know the truthfulness of these things?

### God Sets the Standard

We are told that no man can say that Jesus is the Lord, but by the Holy Ghost. Even the spirit of knowledge comes by the same power, but it is all by the law of relativity or relation of things revealed to the law of the word of truth. True propositions are those that are consistent with one another and with a comparison with the standard. Many people are in tune with the infinite and yet because they can-



not see the absolute in all things they reject these beautiful things. The word of God is constant and our knowledge comes to us by using it as a standard. We are told that Jesus came as a leader and a commander. Why this necessity? Simply that there must be an authoritative standard. God gives us our agency but he also gives us a standard.

I might illustrate by my own case. Many years ago a very beautiful religious experience was granted me relative to my work in connection with Book of Mormon work. In this vision an angel came to me and told me of my work to be accomplished. At the time the task seemed so great that I thought it almost impossible. I determined to put this manifestation to the test. There was nothing, except the joy I felt in doing as I was commanded, to assure me of its truth in the absolute. There was, however, a burning of my heart within me as I tried to follow the instructions given. It agreed with all that I had set up as a standard of revelation. Those of the Melchisedec priesthood I consulted were not over-enthusiastic, yet some gave me encouragement. I kept on putting this to the test. It took about nine years, but was literally fulfilled. Here, then, was a standard that was demonstrated truth, yet not in the revelation did I receive the knowledge, but in its fulfillment could I say that knowledge came.

During this time I lived in an atmosphere of relative truth only, yet I accepted it as knowledge because it agreed with the standards given and by faith I so testified of its truth. We may have many dreams and visions, and yet how are we to know that knowledge has come? I still feel that only by the law of faith can we acquire knowledge. Then vital religious experiences are landmarks to inspire a deeper creative faith. Knowledge only comes by active perception and work on our part. If knowledge came in the absolute and could be accepted as such then it would never vanish away. The Apostle Paul says, "For now we know in part," but we are assured that when that which is perfect is come that which is in part shall be done away. Knowledge, then, partakes of the same attribute as faith, namely, an assurance.

#### *Know by Comparisons*

I believe those who have vital religious experiences and fail, because of a misunderstanding of what it means, to place those experiences to the foreground as such, are missing an opportunity to strengthen others and will miss that reward. We say we know that three and four are seven. How do we know it? Simply because it comes up to a standard that we have accepted. In winter we say that it is cold. We know it by comparison with summer, but if an Eskimo from northern Alaska would ap-

pear suddenly he would say it was warm. He would also be right, for his judgment would be by comparison.

There are some who prefer to be doubting Thomases and demand an absolute before testifying, but I am reminded of Jesus' statement to Thomas, "Thomas, because thou hast seen me, thou hast believed: *blessed* are they that have not seen, and yet have believed." This indicates that the Lord was more pleased with those whose faith accomplished their belief and helped them testify of Jesus. Peter accepted the revelation of Jesus as the Christ through faith when he said, "Thou art the Christ, the Son of the living God."

An expression of the revelation of Jesus the Christ is found in Luke 24:32, "Did not our heart burn within us, while he talked with us by the way?" Sometimes we fail to recognize the still small voice as his word to us and by so doing deny him further entrance into our lives. When Jesus spoke to Paul out of the heavens, how did Paul come to recognize him as such? No doubt the teachings he had at the feet of Gamaliel helped him to recognize it as a vital religious experience. We are commanded in Doctrine and Covenants 85:36: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

Why this necessity of learning? We are told it is because all do not have faith. In other words, it is to help to establish knowledge of a standard that faith might be acquired. There is no gospel knowledge that is not mixed with faith that can be called such. Then faith must be a prerequisite to knowledge, and on account of the imperfection of knowledge faith must exist. Sometimes we are inclined to interpret vital religious experiences in the light of our own desires and preconceived notions.

Why are the Melchisedec priesthood given the right of determining the source of spiritual manifestations? It is so that we may be protected in the giving of vital truths and be able to have faith in them.

#### *The Spirit of Revelation*

In Doctrine and Covenants 8:1, 2, we find the following:

Yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart. Now, behold, this is the Spirit of revelation.

We find, then, the spirit of the still small voice is the spirit of revelation as much as visions and dreams. In section 88 we are given to understand that the Spirit will manifest the truth of the apocrypha unto those who desire to know it. Knowl-

edge, then, is the reception by ourselves as facts those things which compare with the standards we have raised, and the person with vital faith, even though his religious experiences be not as brilliant as others, is entitled to proclaim his knowledge of truth, and those who are doubting Thomases are by their very nature holding back those who have faith in them.

Let us be careful to give our best to the work and not be the doubtful kind that do not realize the power of faith to impart knowledge.

## The Power of Conversation

By Elba Todd

The power of conversation lies in the ability to interest others, to be sympathetic, to look beneath the surface to see the hidden treasures undeveloped in the hearts of others, and by the use of speech draw out these valuable qualities of the soul.

Thousands can think for one who can talk. To talk well not only helps one to make a good impression, but it helps to make and keep friends; it opens the door to the lives of others. Few people realize the power of tender, kind voices.

One may be a fine musician and but few people hear one's music. One may be a fine singer and but few hear one sing. Much money and time may be spent on those talents, and yet the development of speech, that is used with every person one meets in life, be thoughtlessly neglected. Nothing indicates fineness or coarseness of culture so much as conversation. It tells life's story. What is said and how it is said will betray all secrets. Conversation is an art.

### *Speech Is a Blessing*

God gave man voice as a blessing to himself and others. We should be careful of its use. Jesus said that blessings and cursing should not come from the same lips. If we would live close to the Lord, our words should be so directed that our conversation would indeed be an art.

There is nothing we can use for a blessing to the world so much as our conversation. One word rightly spoken at the right time may go with some one through life, and sound in thunder tones years after it is spoken. There are a few people who are real artists in conversation; it is a pleasure to hear them talk. They draw everyone under their influence.

To talk well one must be a good listener. We may spoil the conversation by talking on after we have made a point or by repeating the same thing. The silence of a spiritually minded person is often a powerful influence for good. There is a quotation

in scripture which says, "Let your words be few. A fool's voice is known by the multitude of his words." Those who talk best are those who talk only when it is necessary. Choose words carefully. Make them a blessing instead of a sin.

### *Conversation Reveals Life*

"As a man thinketh in his heart so is he." "Out of the abundance of the heart the mouth speaketh." Paul, in exhorting the saints to be heavenly minded, said, "Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man." And Solomon says, "A soft answer turneth away wrath, but grievous words stir up strife."

Speech reflects character. A narrow, stingy soul never talks well. A man who is always violating one's sense of fairness and justice is never interesting. "If any man offend not in word, the same is a perfect man." Jesus was our great example of tact in conversation. While talking to the woman at the well, not refusing to drink out of her pitcher because she was an adulteress, he appealed to her finest qualities first. Then he told her of her sins in a way that caused her to realize that he was a man of God. We cannot bring out the best there is in a person by presenting the bad qualities; it only raises prejudices.

There is a true saying that spirit begets spirit, and mercy cleaveth unto mercy. By our words we are justified and condemned. Conversation reveals life.

Our dead are greater and more truly alive than we are! When we forget them, it is our whole future that we lose sight of; and when we fail in respect to them, it is our own immortal soul that we are trampling under our own feet.—Maurice Maeterlinck, Belgian poet-philosopher.

## Another Year

By F. R. Havergal

Another year is dawning;  
Dear Master, let it be,  
In working or in waiting,  
Another year with thee.

Another year of leaning  
Upon thy loving breast,  
Of ever-deepening trustfulness,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness  
In the shining of thy face.

## EDUCATIONAL

### Home Building

#### PART XV

[We never grow too old to love a good story, and some of the myths and fairy tales of childhood still linger with us in our memories as the sweetest stories we ever heard. How important it is, then, that we choose for our children stories that will last as long and be cherished as greatly as those once told to us! The selection of the right kinds of tales for children and the art of story-telling are problems to home builders. Stories have a tremendous educational value and help to mold the lives of children. A knowledge of these things becomes necessary to parents who would intelligently direct the lives of their children.—EDITORS.]

#### References

If the series of articles on home building is to be studied in class or by the individual, a textbook is recommended, *Mothercraft Manual*, by Mary L. Read, Herald Publishing House, Independence, Missouri, price \$2.10 postpaid. Other references may be cited at the end of each chapter of the outline, which follows each article.

### The Story Hour

By Mrs. Grace P. Abbott

(Published by courtesy of the National Kindergarten Association.)

It had been one of the many romantic fancies of my life that some day, seated in front of a glowing fireplace, I would observe that holy of holies, the story hour, with my fair-haired boys and girls gathered at my knee. My girls, it is true, are fair-haired and dearly love stories, though they are young yet, but they do not love "the story hour" as I had so many times visioned it. Then, I was the story-teller and they the starry-eyed audience.

I know that I am not alone in this disillusionment, for I have seen other mothers try the same thing and then abolish the story hour, saying regretfully, "Somehow my children don't care much for stories. I guess they aren't like I was when I was a child. I used to sit by the hour and listen to my mother, and I well remember once how—" "By the hour" was probably how it seemed to them and not to their mothers, and they probably listened much as do the children of to-day, by doing all of the talking themselves.

It took me a rather long time to learn my lesson. I hated to give in to the fact that I was beaten, and

I would not give up that story hour, but at last I was forced to admit my defeat in order to keep the hour that has now become an even more precious thing than I had visioned it.

I have come to a happy compromise, which is really what all great happinesses are based on—we make up our stories together. I start in, or one of the children starts, or sometimes we all just sit there ever so quietly until a new thought comes along and hops right out of us. Or sometimes we have great fun telling nursery rhymes in turn, each one thinking up hers while the one in turn before, recites. The littlest one of us, my baby of three, has to be started on her rhyme quite often, or switched from her favorite recital, the "Now I lay me" prayer which she cannot distinguish yet from good old Mother Goose. My other daughter loves to tell stories of real life as she sees it, stories about good little girls who drink all their milk every day for weeks and weeks and weeks and grow fatter and fatter and fatter until I am afraid they will burst of goodness or too much milk. I get in one or two short, funny stories each night, but they must be very short and very funny. The ones which can be illustrated in life by the making of faces or gestures are the most popular.

I have learned how to tell a story and make it interesting (stubborn pride in my romantic fancy brought me to it, and for once I can be thankful for my stubbornness), but more than that I have learned how to observe the story hour and make it happy.

Let it be the children's story hour, guide their shapeless thoughts into laughing channels, but let it be their story always, and you will find they will love that time at your knee by the soft firelight quite as well as you, and be willing to sit there for the hours that we all think we so vividly remember.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 15 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XVI

##### *Story-Telling*

1. Discuss the eight values or uses of the story.
2. At what age should story-telling begin?
3. For effective story-telling, what time should be chosen?
4. Why is the matter of selection not an easy one? What should be considered in selecting stories?
5. In what way must a story be true? What is meant by a "vital" story? Why must a story be positive?
6. The author says the grewsome, harrowing story is a

## CHURCH NEWS

### Two More Missions May Be Established at Council Bluffs

COUNCIL BLUFFS, IOWA, January 29.—It is anticipated that two more missions will be established in this city during the coming year. Surely the field here is ripe and ready for harvest.

The membership of this branch is nearly nine hundred. Regular services are held in three churches and one school-house. Thirty-seven men hold the priesthood, ninety per cent of whom are doing their part. There is a large number of splendid workers among the membership, who trust that the efforts of 1924 will be increased with humility, devotion, and the support of actual living faith which drives on to the goal.

The Saints of the missions met with the Saints at Central for sacramental services on the first Sunday of the year. This is the usual custom of this place. A splendid service was enjoyed in which there were two prayers and forty-two testimonies, all of a very high order.

The church orchestra is making splendid progress under the leadership of Leslie Epperson, and plans are being made for the organization of a band. W. T. Spanswick was elected chorister for the Central Church and is making plans for an effective year's work in that department.

The Department of Women finished a good year's work with a bazaar and a chicken dinner which netted over four hundred dollars. The newly elected officers are planning an intensive educational program in preparation for Zion.

The announcement in the SAINTS' HERALD of a course of study in recreational leadership brings pleasure. May God help the Saints to see the need and give them the will to qualify.

### Young People Organized Into Zion Builders

MOONSVILLE, WEST VIRGINIA, January 31.—The pastor here saw the need of taking care of the young of the branch, so about three years ago a service for the children was started which has been the means of keeping them interested. They are called Zion Builders and meet at 6 p. m. every Sunday. Sister Lela Du Bois has charge of this department and the work is progressing nicely under her leadership. It is expected that some of these will be baptized soon.

The Sunday School Council of Religious Education of the Washington District held a called meeting, January 27. Reverend D. Halpenny of Huntington, West Virginia, a State executive, was the principal speaker and imparted valuable knowledge not only for Sunday school workers, but thoughts which were inspiring and helpful to anyone. The local school here was represented by C. Earl Dobbs, superintendent, and W. A. Schoenian.

W. A. Schoenian, district superintendent, visited Wells-

crime against childhood. Do you think children should read the daily newspaper? Why?

7. Should the moral of a story be pointed out? Why?

8. Stories told by the child are a clue to what?

9. If the children are given the great world myths, incidents from history and ancient story, a foundation is laid for study of literature later. Give illustrations from experience.

10. Notice that the Mother Goose rhymes are graded. The guide to stories will help the mother in selecting the story suited to the age of her child.

burg, West Virginia, on January 13, and organized a normal class of nine enthusiastic officers and teachers. That school is doing a good work under the able leadership of Paul Lannum.

The Moundsville Branch had a pleasant surprise when Patriarch J. F. Martin and daughter spent the evening of January 13 with them. Brother Martin preached a very instructive and helpful sermon at 7.30 which was enjoyed by all. On the following Wednesday evening he gave very timely advice in an official way to the officers of the branch.

Elder Thomas L. Clark has been doing good work at Wellsburg this month. He has baptized fourteen, and there are still others who he thinks may come into the fold before he closes the meetings on February 8. Plans are being made for Brother Clark to start a series of meetings in Moundsville, West Virginia, on February 11.

### Missionary to Denmark Bids Farewell to Saints

MOORHEAD, IOWA, January 31.—Brother Peter Anderson of Council Bluffs, who came to bid farewell to the Saints at Moorhead, before departing for his mission in Denmark, occupied the pulpit here both morning and evening, January 27. He was accompanied by his wife and little daughter.

Brother Anderson's labors at Moorhead the past year have been greatly appreciated by the Saints, and friends as well. The Moorhead Saints wish him Godspeed on his foreign mission.

The interest in the church work by the Saints here is quite gratifying. Though the weather, during the past month, has been severe, the attendance at services has been good.

There seems to be an increasing interest in studying the lessons of the different departments with the desire of arriving at a more complete understanding of the stewardship plan. It is hoped that the near future will reveal good results.

The quarterly business meeting will be held Thursday evening, January 31.

Brother Mark Jensen was the speaker at the morning hour at Pisgah, Iowa, on January 27.

Brother Joseph Lane, the district president, has not been as well as usual this winter, so Moorhead has not been favored with his presence as formerly. It is hoped he may soon be about again with his good counsel and advice. The general health of the Saints, as a whole, is about as usual.

### Surprise Marriage at Religio Meeting

GLASGOW, MONTANA, January 29.—Those attending the meeting of the Department of Recreation and Expression, Friday, January 18, were pleasantly surprised when Elder James C. Page announced, just at the close, that there was a couple present who had requested to be united in marriage. Sister Georgia Wilcox stepped promptly to the piano and played a wedding march, while the contracting parties, Brother Lee Ellsworth and Ava Woodward, marched to the front, the minister leading. The pair were attended by Brother Joseph Sandidge and Miss Florence Olson. Brother Ellsworth lives at Vandalia, about twenty miles west of Glasgow. Miss Woodward is from Gary, Illinois.

#### Chicken Supper

A chicken supper will be served by the Department of Recreation and Expression, next Friday, February 1, in the hall, from 5 o'clock to 8. The rest of the evening will be given over to a social time. Southern Negro songs are to be sung and a playlet will be presented by four boys.

Brother A. E. Crowl and family left January 17 for Zion. They planned to go for some time but the sickness of their son, Theodore, delayed them. They have taken him to the Independence Sanitarium for treatment.

Juanita Richards has returned from spending the holidays at the home of her parents in Malta, Montana. She is an example of faithfulness to the church.

A number of family budget books were ordered by members of the branch. Some nonmembers seeing them, ordered several, and pronounced them the finest thing in that line which they had ever seen. More orders keep coming for them.

Prayer meetings have not been so well attended of late. Sickness and cold weather interfering.

Brother Earl Wilcox, the Bishop's agent, motored with his family to Andes, Montana, one hundred forty miles away, Sunday, January 20. He met with the Saints there and organized a local of the Department of Recreation and Expression. He reports a cold trip but a good time with the Saints of that place.

Elders E. D. Chase, James C. Page, and Joseph L. Sandidge, priest, are preaching here alternately.

Peace and good will prevail in Glasgow and all are anxious to see the cause of Christ advanced.

### Spire Is Removed From Seattle Church

SEATTLE, WASHINGTON, January 25.—The Saints here have started out to make some improvements, among which was removing the spire from the church. They now have the paint purchased and expect to give the building a new coat when the rainy season is over.

The Department of Women is planning big things for 1924. Knowing somewhat of their determination, Seattle ventures to say that whatever the Department of Women proposes to do will be done. It is remembered how they built their new kitchen and how they cleared \$115 at their last bazaar.

#### *Budget System Works*

The budget system works fine and makes it much easier when the necessary expenditures are anticipated at the beginning of the year, and then a systematic effort to raise the funds is put forth. Even when contingencies arise, as fixing up the church roof, painting, etc., to say nothing of the running expenses of the branch, the Seattle Saints found it better, so have adopted the budget plan again for 1924.

#### *President Recovers From Operation*

C. E. Jones, former pastor of the Portland Branch, has been in charge of the branch here since the fall of 1922. He is also district president. Following the General Conference of this year, Brother Jones underwent an operation at the Independence Sanitarium, and after some weeks of confinement in this church institution has returned home. He has had a complete recovery and is able now to carry the branch responsibilities again. Brother and Sister Jones have recently been making the rounds of the district; Brother Jones looking after the presidential duties and Sister Jones laboring as district Sunday school worker.

The new preacher, Monte E. Lasater, is making a good showing, and with his hard study promises to make a true soldier of the cross.

#### *Missionary Sermons*

Missionary Daniel Macgregor dropped in on the Seattle Branch January 14 and preached three nights. Monday night, the 14th, he preached a fine inspirational sermon from Daniel 12, showing in his characteristic way the "sure word

of prophecy," pointing to the restoration of the gospel in 1830 and the Reorganization in 1860. The second night a beautiful sermon on the Christ and his mission was preached. Many new and interesting side lights were brought out in his analysis. The third night was devoted to a recital of campaign reminiscences which proved highly entertaining and instructive.

The Seattle Saints have voted to have a real gospel revival and are planning on a missionary campaign. They have voted to engage Brother Macgregor to tell the gospel story. Hopes are high over the prospects, and a campaign is on for the necessary funds.

Brother and Sister Beltcher, of Portland, were among the recent visitors to this branch.

#### *Branch Progressing*

Seattle Branch is in a good spiritual condition and is growing spiritually and numerically.

The prolonged absence of news from the Seattle Branch may lead some to suppose that the place is dead. The Saints report that they have been too busy to do much shouting, yet it is not intended that the church shall forget its branch at "Alaska's gateway," even though beloved "Uncle John" and "Aunt Molly" Terry have left here for Zion.

### Apostles Hold Meetings at Modesto

MODESTO, CALIFORNIA, January 28.—A visit from Apostles D. T. Williams and Roy S. Budd, accompanied by Brother E. B. Hull, greatly helped and strengthened the Saints of Modesto recently. These brethren held a two weeks' series of meetings here which was much enjoyed and some good accomplished.

At the annual election of officers, held this month, a change was made all around, except in the president of the branch. John C. Howe is president of the Sunday school; Lottie B. Rose, president of Department of Recreation and Expression; Anna Howe, head of the Department of Music; and Estella E. Swall, president of the Department of Women. With these officers Modesto hopes to accomplish much this year.

A few will attend the district conference at Sacramento, California, which is to be held, February 1 to 3.

This community has just had a splendid rain which was badly needed, since the sheep and cattle were suffering for the want of feed.

### Clitherall Branch Goes into Winter Quarters

BATTLE LAKE, MINNESOTA, January 30.—In spite of the fact that the Union Branch at Clitherall has gone into winter quarters, its members are not idle.

They keep in touch with each other by occasional correspondence which in addition to business matters always contains some testimony of the writer's interest in the work. The news in these letters is passed on to others; and thus is a means of renewing and reviving their interest. When one learns of the difficulties and fears encountered by some of the isolated ones, the knowledge that they are still firm and true to the work strengthens the faith.

There are also encouraging items of news, such as the recent ordination of Brother Robert Zuelsdorf, a former member of this branch, to the office of priest, in Duluth.

Another means of great help is an occasional visit of distant Saints. These visits disclose many instances of the active interest of our winter-bound members. One sister in Deer Creek keeps her copy of The Call at Evening busy circulating among nonmembers. Church papers are ex-



changed and interchanged; then they are sent to married sons, daughters, and friends at a distance.

In some ways the leisure of the winter gives a broader view of the work and an opportunity to ruminate and digest the experiences of the busy summer, and in its way it may become as valuable as a constant association with others in regular church services.

### Cottage Services Held at Tomahawk

TOMAHAWK, WISCONSIN, January 25.—E. J. Lenox, the district president of Northern Wisconsin, made a very pleasant visit in this city for a few days and held services at the home of D. W. Mair. There was a good attendance of about twenty persons, including some nonmembers.

While here he also found some Saints who had not had an opportunity to attend a church of their own faith for a few years and succeeded in encouraging them to attend the services. It seems that some of the Saints were afflicted, so he administered to those and did fireside talking.

From here he went to Harshaw to encourage the Saints there, then on to Goodwin, Wisconsin. On his way back to Wyeville, Wisconsin, where he expects to join L. O. Wildermuth, he preached here one evening.

There are about twenty-three Saints scattered throughout this city, so prayer meetings are held weekly. Many appreciate an opportunity to serve God in spirit and in deed.

A Department of Women was effected January 23. The officers elected were: Laura Clark, president; Agnes Smith, secretary; Lucy Mair, treasurer and chorister; Mildred Mair, organist; Mrs. Vera Jelette and Carrie Smith, program committee. The department decided to take up, for the lesson period, the Religio Quarterly, since there is no Religio or Sunday school here.

The Saints are praying for the success of the gospel work here.

### Many Nonmembers in Plano Sunday School

PLANO, ILLINOIS, January 29.—This branch is small and several of the Saints here are aged and unable to attend the services. The Sunday school has over one hundred enrolled, but more than half of that number are nonmembers.

The pageant, "Balancing the Christmas ledger," was given by the school and was very beautiful. The costumes and setting were lovely. The church was crowded that night.

The Religio had a sleighing party lately which the young people greatly enjoyed.

The Oriole and Temple Builders of this place are both active organizations.

The Department of Women sent two barrels of canned fruit to the Independence Sanitarium for Thanksgiving. This department is studying the "Food and body" course, having finished "Child care."

The branch feels very lonely since the passing away of "Aunt" Jane Wildermuth in December. She was a kind, loving Saint, respected by all the neighbors. Her aged companion, Eli M. Wildermuth, who for many years was an active missionary, makes his home now with his daughter and her husband, Brother and Sister John Moore.

### Toronto to Give Musical to Purchase Piano

TORONTO, CANADA, January 26.—The Toronto Religio has purchased a Steinway piano which cost \$900. This was brought about by Brother A. N. Hoxie paying the branch a visit and stirring up the musical talent to action.

A recital will be given February 22 with a view to raising money to help pay for this beautiful instrument. The young people are endeavoring to sell 1,000 tickets here. They are determined to sell that number and have erected a ladder in the basement of the church with a little boy representing the Religio climbing up the ladder; with numbers on each rung from 50 to 1,000. Old Lady Gloom pays the usual visits, but each time finds that Miss Optimist is not at home and will not be in until the 1,000 tickets are sold.

Brother C. Ed. Miller is still putting on his illustrative lectures on the Book of Mormon, which are proving a great success.

### Meetings to Be Held at Hutchinson

HUTCHINSON, KANSAS, January 24.—The Saints of the Hutchinson Branch are pushing the work of the Master to the best of their ability.

Brother C. E. Harpe, of Lamoni, Iowa, and Brother Williams of Wichita, Kansas, were here on January 17. Brother Harpe gave a heart-to-heart talk, which was enjoyed by all. The Saints also had the privilege of having Brother Allen of Independence, Missouri, with them January 20 to 24. He devoted one evening especially to the children.

It is a great encouragement to have these brothers come. All are looking forward with interest to a series of meetings to be held by Brethren Harpe and Williams in the near future.

### Boys' and Girls' Organizations Started

PONTIAC, MICHIGAN, January 31.—Pontiac began the year with a new equipment of officers in the departments and with new resolutions. In the Religio, endeavors are being made to have a boy movement with Carlyle Whitehead as leader; also, a girls' organization with Grace Kenyon as leader.

The Department of Women are still giving suppers to aid in the building fund. The last supper netted about \$16. In all, this department has turned over \$495 to the building fund the past year. A bazaar they held brought in about \$150.

The district organizer, Sister S. B. Smith, of Detroit, is expected to be present at the next meeting of the Department of Women, February 7.

Last Tuesday evening a number of the Saints met at the home of Brother Robert Kenyon in honor of all whose birthdays come in January. About thirty were present.

The Christmas offering for 1923 was over the \$300 mark which Pontiac had set for a goal. They hope to make it more the coming year. Plans to this effect are under way now. Even the beginners clapped their little hands in ecstasy over an opportunity to help swell the Christmas offering this year.

### Former Bevier Saints Now Compose Macon Branch

BEVIER, MISSOURI, January 29.—Fifty-five branch members were transferred to the new branch at Macon last year. The Macon Saints are a live bunch and are making good progress. Their neat church building and the lots are well worth \$4,000, and are free from debt.

About forty of the Bevier Saints attended the church dedication at Macon, January 20. President F. M. Smith made the dedicatory sermon.

Elders Robertson and Bailey of the Northeastern Missouri missionary force have been conducting meetings at Macon this past week.

In the annual business session, the following officers were elected: W. B. Richards, president; J. L. Williams, clerk;

Mary Jones, chorister; David Richards, pianist; Paul Byers, trustee; Catherine Rogers, member of the Welfare Board; all members of the priesthood and other officers were sustained. Sunday school: S. E. Perry, superintendent; Ben Hepple, secretary; J. L. Williams, treasurer; Charlotte Rudkin, librarian; Margaret Thomas, chorister; Mary Jones, pianist. Religio: Ivor Surrige, superintendent; Charlotte Rudkin, secretary; Margaret Newlin, chorister; Carl Weeks, pianist.

The Sunday school Christmas offering was \$444.47.

## Attention

### L. D. S. School-Teachers



The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

### Will All

1. Public School-Teachers
  2. Private School-Teachers
  3. Professors and Instructors in colleges and universities
  4. Principals and Superintendents of schools
  5. Students of Education in colleges, universities, and normal schools.
  6. Prospective school men and women
- who are members of the church, please send names and addresses to

### The Educational Commission Graceland College

Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the Commission by rendering assistance in the matter.

### Department of Religious Education Grows

WINDSOR, ONTARIO, February 5.—The attendance at the Department of Religious Education is steadily increasing, and in spite of the extremely cold weather of last Sunday, January 27, more than one hundred members were present. Much enthusiasm is found among the executive officers, and many attractions have been added since the New Year.

A juvenile choir, with about twenty-five members already enrolled who add much life to the singing, has been organized by Sister Edith Moore. Brother Harry Depew, newly appointed leader of the orchestra, has an orchestra of six pieces to start with, which assists largely in the after study hour program.

An efficient and dependable staff of ten teachers very effectively occupy the study hour, so that the Sunday school is indeed a Department of Religious Education.

The church was full to overflowing at the sacrament service, February 3. The Spirit was present in power, which seems to make all feel encouraged to press onward.

Patriarch John Shields is here and is magnifying his calling as a father to the church, which seems to show fruits of his labors. May he be spared especially to counsel and build up the Saints. There seems to be a good interest among non-members manifested at the meetings. Brother Shields has been wonderfully blessed in his preaching. The church was full on Sunday night. Two have been baptized, and others interested. The choir is doing excellent work.

There have been three funerals in the branch this past month: Brother Carey Treadgold, the father of Sister R. J. Shute; Sister Millie Moe, wife of Harold Moe and mother of little Donald; and the infant son of Brother Chester Land and wife.

Brother B. H. Doty, one of the missionaries, paid Windsor a visit one evening.

### Missionary Leaves for Honolulu

BURLINGTON, IOWA, January 30.—The departure of our pastor and wife, Brother and Sister D. J. Williams, to their new field in Hawaii, also the rush of the holidays, with many other things, has kept the Saints here busy for some time.

After having Brother and Sister Williams here as spiritual instructors for eight years, it will take some time for the Saints to adjust themselves to the fact that their new mission has taken these two so extremely far away.

Burlington has realized that the time would come when the mission of Brother Williams would be changed. Under extreme anxiety this branch has waited for the conference appointments to be read, that they might once more be filled with rejoicing over the news of the return of Brother and Sister Williams for another year. Alas, this year it was not true.

#### *Farewell to Pastor and Wife*

In the past years Burlington has had some excellent pastors. When the time came for their departure to other fields of service, it was an occasion for regret, and once more Burlington has learned to love and relinquish. Yet the Christian tie of love which bound during these past eight years cannot be broken by absence. The good seed which has been planted during their stay here has taken root, and it will continue to grow under the influence of the new pastor and his wife. When Brother and Sister Williams return, it is hoped they will be able to see great fruits of their efforts here. Their labors in this place have put them in a position to accept added responsibilities. Though the Saints are filled with sorrow because of the departure, yet there is comfort in the fact that Burlington's loss is some one else's gain.

This place and other branches of the district have given a number of farewell parties and presented useful gifts for the journey. Each member of the local Department of Women wrote Sister Williams a letter. Several of these messages are to be given her each day after the boat starts on January 26. They will tell her of all the interesting things of both the church and the city which is still dear to her. She was a good worker in this department and a great strength to the sisters. Her willing and never-tiring service will be greatly missed.

#### *New Pastor Received*

"Who will be our next pastor?" was a serious question which is now answered. The Saints feel highly complimented that Brother and Sister Daniel, formerly of Cameron, Missouri, are appointed to this place. They are kinsfolk of Brother Elbert A. Smith who was the first pastor. When this fact was made known, the "get acquainted" feeling was no more needed, for the "magic love" had taken its place.

This brother and sister are young in the work, but they are sincere and very earnest workers for the Master. Burlington will not suffer a spiritual decline by the change, but will continue to rise steadfastly under the new leadership.

#### *Donations to Building Fund*

The Department of Women is making great efforts this year to obtain finances for the building funds. Two fancy-work sales and a number of food sales have been held in the business district each year. This not only swells the building fund, but advertises the church because the confidence and respect of the public has been won.

Just a short time ago the branch received a donation of \$200 for this fund from a very kind-hearted and wealthy family of Burlington. It filled the cup of joy to overflowing, and there is a promise that when the new building is begun the sum will be increased.

### **Apostle Holds Meetings at Topeka**

TOPEKA, KANSAS, February 5.—The Saints of Topeka have been strengthened and encouraged as a result of the ten-day meeting held by Apostle Edwards recently.

It is to be regretted that the activities at high school and Washburn College necessitated the absence of some of the young people from the services. Yet there was in the personal contact with Brother Edwards, in a social way in the homes, an influence which left a lasting impression, not only with the young but the old as well.

One could not mention all the good things he said, yet the thing he seemed to emphasize was "the necessity of right attitudes." The gospel, he said, should be interpreted in terms which affect life in 1924. The science of psychology is of modern growth; yet Jesus was the greatest psychologist that ever lived. He sought to change men's attitudes. A man's actions are judged by the attitude he assumes. Man's general attitude determines his reaction to life. He should see things as they are.

#### *Extent of Faith*

Jesus exemplified such attitudes as faith, consecration, appreciation, humility, and testimony. The Saints have not yet begun to realize the extent of faith. Jesus did in his prayer life, his ministry, and as the keynote of life generally. By the attitude of consecration one dedicates life to the service of God. By appreciation the good is gained and evil avoided. Jesus loved the beautiful, the good, and he did not bother about things which were not worth while. Depend-

ence upon God is recognized by humility. Good news is spread by testimony.

Brother Edwards preached also upon stewardship, church organization, the place of religion, and the place of the church. At the special meeting of the young people, the subject was, "Yesterday, to-day, and to-morrow."

Although Brother Edwards was a busy man, having charge of the missionary activities at the general offices, he found time to visit in the homes of the Saints, and Topeka invites him to come again.

There are many signs of a spiritual awakening in the different activities of the branch. Some, both lay members and officers, are beginning to realize the responsibility that rests upon them, according to their gifts and callings.

### **Apostles Hold Week's Meetings in San Francisco**

SAN FRANCISCO, CALIFORNIA, January 31.—The budget system has been adopted for this branch, and a committee has been appointed to arrange for putting it into practice. They will attend to all the details and report back to the branch.

Apostles Roy Budd and D. T. Williams gave a week's service here recently, preaching every evening alternately. The Saints enjoyed the meetings. Time alone will tell the effect upon the nonmembers. These men are now laboring among the branches of the district.

The preaching in San Francisco is kept up by the local ministry, John A. Saxe, president of the branch; L. B. Shippy, H. B. Simpson, Emery S. Parks, and George S. Lincoln. All are enjoying the spirit of their office and calling to the edifying of the congregation generally.

The Sunday school and Religio here are doing well. There is good attendance and the lesson study is enjoyed.

Missionary work is being anticipated, and the groups are becoming active. The Sunset Group proposes to start their missionary drive soon.

All is well in San Francisco. The attendance is good, the services are spiritual, the Saints are alive to the work, the preaching is uplifting and instructive, and strangers and nonmembers are always present.

### **Money Raised at Social for Church Improvements**

SAGINAW, MICHIGAN, February 2.—The church building at Saginaw has a wing on it which has been used for a classroom. At the business meeting, the first of the year, it was voted to put doors in the archway so that the wing could be closed into a classroom for the smaller grades.

The Department of Recreation and Expression, wishing to help finance this move, held a shadow social at the home of G. E. Burt, the pastor, on Tuesday evening, January 22. They report \$21 raised, and all enjoyed themselves.

The Department of Women of this place has been reorganized, and there is now an East Side division and a West Side division. The east group, in charge of Sister Josephine Loomis, is taking up sewing for the present, but expects to take up some study later. The west division is under the leadership of Sister Ethel Larson.

An elderly woman, who a few months ago opposed the church, now desires baptism as a result of a better understanding and blessings received during illness. She was paralyzed three times in the past two months. Each time she called the elders to administer to her and has received a blessing. Following one administration, members of her family were heard to say, "My, isn't it wonderful! The relief she has received already!" Thus God's blessing has been felt in Saginaw.

## Severe Weather Becomes Mild for Special Meetings

MADISON, WISCONSIN, February 5.—Brother and Sister Ward L. Christy closed a two weeks' series of meetings at this place on February 3. At each service there were some nonmembers present.

Brother and Sister Christy did more than sow the seed; they planted it down deep in the hearts of all.

On Monday evening, February 4, Sister Christy met with the ladies of the Department of Women, and Brother Christy met with the priesthood. Much valuable instruction was given by both. The Sunday school hour on last Sunday morning was used by Sister Christy in instructions to the departments.

On the Sunday of January 20, the weather was so cold that it registered twenty degrees below zero. In announcing the meetings which were to be held, the Saints were requested to make the weather a subject of prayer that it might not be so cold and more people would come to the services. The prayers were answered, and for two weeks the weather was fine. On February 4 and 5, after the meetings were closed, the worst storm of the season was experienced.

Four of the brethren, who have autos, made from one to three extra trips each night during the series that they might bring people to the meetings. They also took them home after the services. Thus they kept the good work moving along.

During the last two months, Windsor has heard sermons from the following: John F. Garver, W. A. McDowell, Lester O. Wildermuth, Leonard Houghton, J. O. Dutton, Ward L. Christy, H. W. Woodstock, F. F. Carpenter, and C. F. Clark.

## February Autumn Leaves

One of the leading articles in the monthly church magazine for the current number is "An experience on shipboard," by Holmes J. Davison. This was sent to the editor shortly before the recent sad demise of Brother Davison, brother of Sister E. M. Burton, and is an interesting account.

An article on "Independence Institute of Arts and Sciences," by Alfred E. White, staff editor of the SAINTS' HERALD, gives one an intimate personal view of this unique educational institution. Some new winter pictures by Bishop Charles Fry illustrate it.

Edward Rannie contributes an interesting sketch of the life of Abraham Lincoln in keeping with the birthday observance concerning this great statesman.

President McDowell announces a new course in recreational leadership, whereby one may qualify for helpfulness to others who would lend intelligent assistance in this most urgent need of the church.

Kitty Karson has another good story on church life as too commonly seen to-day. This is one of a series, each separate, yet each related to the other.

Billie Carpender, the popular travel sketch writer, drops into a delightfully personal mood and tells of "Some helpful dreams."

"Games and stunts for your next party" is a contribution by the Department of Recreation and Expression. It will be much appreciated by those who would have wholesome social activities.

"Preaching by the Spirit" is a missionary experience by W. P. Bootman, short but convincing.

"How to make paper flowers" is an illustrated article that makes this accomplishment easy of attainment. There are in addition many other features, altogether making this a very desirable number. The subscription price is \$1.75 a year.

## Thermometer Used to Register Christmas Offering

SAINT THOMAS, ONTARIO, February 4.—The Sunday school has set \$200 as its goal for the Christmas offering for the year 1924. A thermometer which registers the amount each Sunday is being used; more interest seems to be manifest by keeping it constantly before the school. A birthday offering has also been started to help swell the Christmas offering. Each one is supposed to put in one cent for each year of his age. There have already been some contributions to this fund.

Brother Edward Pantling was called to the office of deacon and Brother Samuel Johnson to the office of teacher, on February 3, when the Lord saw fit to speak words of counsel and advice through Bishop John L. Burger. Brother Pantling was baptized about thirteen months ago. He has been a very zealous worker ever since.

This branch is still trying to push its way Zionward, although like many others it has its drawbacks from time to time.

## Branch President for Twelve Years Retires

CENTRAL CHICAGO, ILLINOIS, February 5.—Brother Henry P. W. Keir withdrew his name from the list of nominees for the office of president at the business meeting this year, and by so doing terminated his long period of twelve consecutive years as the head of the branch. The congregation was very loath to see him leave the office, but his explanation was satisfactory, and he was tendered a rising vote of thanks for his long and meritorious service in the interest of the branch.

This annual election was held January 7. The meeting was well attended and a fine spirit of interest and progressiveness was evident. Brother J. J. Oliver, for many years a stalwart worker in the branch, was elected president. Several members of the young people's group received offices. The agency of both temporal and standing committees was utilized in arranging for the needs of the branch. The congregation, encouraged by the result of the meeting, is looking forward to a successful year.

A recital was given at the church on the evening of January 31 by Miss Palmer, a teacher of voice, expression, and piano. This young woman, although not a member of the church, donated her services and furnished a very interesting performance in the three departments of culture which she teaches. She was assisted by Miss Mildred Horton, a member of the branch. The entire proceeds of the recital were added to the building fund for a new church edifice.

## Boise Visited by Missionary on Way to Switzerland

BOISE, IDAHO, January 31.—Elder Leonard G. Hoisington, recently appointed to a mission to Switzerland, stopped off at Boise en route to Switzerland via New York City, and preached two splendid sermons, January 20 and 27, which were greatly enjoyed by the Boise Saints. Brother Hoisington completed the course in Religious Education at Grace-land College two years ago and since then has been taking an extension course from the University of Utah. The Boise Branch feels highly honored that one of its members should be chosen as an ambassador of Christ to assist in preaching "this gospel of the kingdom in all the world." Sister Hoisington and their two children will accompany Brother Hoisington to his foreign mission. They expect to sail from New York City, February 16. May the blessed Spirit of the Master ever be with them in their missionary labors.

The Boise Sunday school, with a membership of sixty-three,

raised two hundred dollars Christmas offering which the school pledged itself to raise at the beginning of the year 1923. The plan which the Christmas offering committee used to create interest in raising the pledge, will be given in next Boise news letter.

The Boise Saints are making preparations to entertain the visiting Saints of the Idaho district conference to be held here March 1 and 2. A very enjoyable and instructive conference is anticipated. Brethren R. L. Fulk and G. P. Levitt, missionaries to the Idaho District, besides all the district officers, are expected to attend.

### Lamoni Stake Items

LAMONI, IOWA, February 6.—Lamoni is just emerging from the worst blizzard it has known for years. Train service has been badly crippled, some trains being annulled for two days. From four to six inches of snow fell and drifted terribly. Traffic was at a standstill, especially in rural districts. The road to Togo, which is one of the main outlets by bus connection with the main line passing there, was impassable until a gang of men with shovels, led by Mayor G. W. Blair, dug through the drifts and cleared a way. "Everybody works but father," and he was no exception in this case. It took thirty men five hours to clear two and one half miles.

#### Stake Conference

The stake conference met in Lamoni from February 1 to 3. The meetings were well attended and a very spiritual time enjoyed. Patriarch John Martin, of Kirtland, Ohio, was present and gave two excellent discourses. On Friday evening he talked to the young people on the future work of the church, admonishing them to a life of preparation for service. The tasks are great, and in human wisdom and strength alone would seem impossible, but what God decrees he will help his people accomplish, Brother Martin said.

On Sunday evening Brother Martin addressed a large congregation on the subject "What the world needs most—love." He presented the thought that if love were dominant in our lives, the other fruits of the spirit would follow. Selfishness, disloyalty, intemperance, lack of faith, and hope cannot abide where love is. The subject is as old as the world but, handled by an able speaker and especially by the aid of the Spirit, is ever new and interesting. Brother Martin possesses a personality born of sincerity which carries conviction and is a very interesting and powerful speaker.

#### Ordinations Performed

The business done at the Saturday meeting was mostly of a routine nature. The stake officers were all sustained, and two ordinations previously recommended by the Lamoni Branch were ordered. They were Forest Roberts to the office of priest and Earl Anderson to the office of deacon. These ordinations were attended to at the Sunday morning service.

A spiritual feast was enjoyed at the sacramental meeting Sunday forenoon. A prophecy was given by Brother Martin which was mostly of a commendatory nature, especially recognizing the work of those intrusted with the work of the stake, but chiding the men of the ministry for lack of diligence in duties assigned them. The conference closed just in time, as the blizzard was ushered in Sunday night.

#### Blizzard Stops Meeting

Meetings in other parts of the stake were brought abruptly to a close by the bad weather also. Elder W. A. Smith, of Independence, has been holding meetings for a month with great success at Bloomington Chapel, north of here. Large crowds gathered nightly and interest was intense. Two baptisms were reported.

Elder L. G. Holloway has been occupying for three weeks at Pleasanton, Iowa, with equally good results. A good interest was aroused, and a number are investigating the work.

At Andover, Missouri, C. E. Wight and W. E. Prall of the stake presidency have been holding meetings. While their efforts were mostly directed toward the Saints who were aroused to greater activity thereby, yet a number of non-members profited and are investigating. One young man was baptized.

#### Agricultural Course Offered

The second annual short course for farmers and agricultural students will be held at Graceland College, February 20 to 24. A committee from the stake bishopric together with Oren Hartchen of the agricultural department of the college is arranging the program. Speakers from the State college at Ames and also local speakers will discuss subjects interesting to the farmer.

#### May Skinner Dies

The body of Sister May Skinner, daughter of Elder D. C. White, was brought to Lamoni for burial yesterday. Sister Skinner was of Council Bluffs, Iowa, and died on last Sunday. Our sister was raised in Lamoni, where she had endeared herself to all by her life of devoted service. Her death brought sadness to many. She will be greatly missed by the branch in Council Bluffs, also. She leaves her husband, C. A. Skinner, and two daughters.

### Graceland Chats

LAMONI, IOWA, February 9.—The weekly chapel service was held February 7. In the past the boys and girls have often met in separate service. On these occasions the wide, sunny library has been used by the girls, and the boys occupied the chapel. Thursday the old order obtained, Roy Cheville, dean of men, addressing the boys after a rousing song service led by Evan Fry, while in the library Vida E. Smith, dean of women, had charge.

Miss Mabel Carlile led the girls in a song service. For one number Josephine Smith sang the solo, the others humming the accompaniment. Mrs. Belle Royce offered prayer, and Miss Blanche Edwards read a tribute to the life of Christ. Mrs. Vida E. Smith followed with a short address in tribute to Sister May Skinner, neighbor, wife, and mother, after which a number of songs were sung which she had often led. A reverent spirit attended as the girls contemplated the life of one who had so consecratedly met the responsibility of being a woman. Such lives leave lessons more beautiful and far-reaching than any sermon. The college girls wish to be able to sing harmoniously and with feeling, that their meetings may in the future have more stirring and inspiring service of song than ever before.

#### Lectures by Apostle Gillen

Apostle J. A. Gillen lectured February 4 and 6 to the religious education class on "Principles of the gospel": (a) Doctrine, (b) Ordinances and sacraments.

Brother Gillen's visit was a happy incident in the school life of Miss Carol, his daughter, who is a sophomore and has been with her father very little the past two years. A missionary father and a college daughter cannot always make home dates meet.

#### The Faculty

The serious illness of Miss Hazel Putnam, head of the academy, has caused anxiety and many expressions of regret. Everyone will be glad to know that she is improving.



Miss Virginia Carley, of the piano department, is back on duty, to the delight of her students.

The Faculty Women's Club received for the women of Graceland from 3.30 to 5.30, Friday afternoon, February 8, at Sunny Meade.

The regular faculty luncheon occurs Monday, February 11, at noon. These luncheons are intended to be served every two weeks. The preparations and service are under the direction of Miss Lulu Porter, head of the department of domestic science.

#### Prayer Meeting

Probably the best meeting of the year was that of Wednesday night, February 6. Patriarch John L. Martin gave the opening address and spoke under the Spirit later, encouraging, admonishing, and warning the young people.

Brother Martin won the hearts of the college folks during his stay and strengthened them in good resolutions. They will long remember his pleasant visit.

#### Courses in Agriculture

Professor Oren H. Hartschen, of the agricultural department, announces that a farmers' short course will be held at Graceland again this year from February 20 to 23.

The committee has planned the course to take up the following subjects: dairy production, horticulture, soils, crops, poultry, beekeeping, and home economics. Both local and State extension speakers have been secured to carry on the discussion and demonstration.

#### New Way for Making Prayer Services Interesting

BRADNER, OHIO, February 1.—The manner in which Bradner is now conducting its prayer and testimonial services, that is, by closing them as soon as they begin to drag, is proving a wonderful success. Since the meetings are becoming more lively, the Saints, especially the young people, take a greater interest and the Spirit of the Lord seems to be present in greater power.

Much interest was shown at the last meeting and nearly everyone took part, following each other very promptly. One sister said in testimony that the church papers are a blessing, and that the blessings of our heavenly Father should not be spoken of in our little circle only, but that good use should be made of the papers, allowing our friends to be benefited and strengthened by reading the testimonies contained in the papers.

Another fact which shows the progress or improvement of the Saints here is that for some time the doctor has been needed but seldom and the calls for administration from the elders have been few.

#### Play Given at Holden Home

HOLDEN, MISSOURI, February 8.—"A Southern Cinderella," a three-act play, was given at the auditorium of the Holden Home, February 6, by the Priscilla club. The *Holden Progress* reports the entertainment as follows:

"The cast was composed of members of the club: Madame Charteris, an old aristocrat, Mrs. I. M. Ross; Enid Bellamy, a Southern Cinderella, Mrs. Howard Danielson; Miss Rosie Winterberry, a famous settlement worker, Mrs. Floyd Danielson; Miss Johnnie Bell Randolph, a little coquette, Mrs. Walter Surber; Katherine Hawke, an English nurse, Mrs. Kenneth Scarcliff; Caroline Hawke, her sister, an adventuress, Mrs. Floyd Hazelbeck; Mammy Judy Johnson, a black, blue-grass widow, Mrs. Freelin Hampton.

"Each part was well rendered and some of the work showed exceptional ability along the line of dramatic art. The stage

setting was well arranged and contributed much to the success of the play. The fine music by the L. D. S. orchestra, under the leadership of Mrs. Ralph Baker, was greatly enjoyed. Between the acts special numbers were given. Mrs. Ticy Moler and Miss May Moler played a piano duet, and solos were sung by Janis Hampton and Chilton Ross. The proceeds are to be used for benevolent work. Mrs. Freelin Hampton is president of the Priscillas, Mrs. Ralph Baker secretary, and Mrs. Walter Surber, treasurer.

"Previous to the rendition of the play, a short memorial service was held in honor of ex-President Wilson."

#### Kansas City Stake News

KANSAS CITY STAKE, February 10.—William I. Fligg, stake missionary, commenced a series of meetings at the Heathwood Church, North Valley and Troup Avenue, Kansas City, Kansas, to-day. The prospect is for a successful service.

At Grandview, Roy E. Browne, assistant pastor, occupied at 11 o'clock and J. Harry Paxton at 7.45. Apostle James A. Gillen spoke there last Sunday evening. He based his remarks on the experience of Peter and the other apostles who went fishing, as is contained in the twenty-first chapter of Saint John. They toiled all night and caught nothing, but by observing the suggestions of Jesus, caught the net full of great fishes. The query by Brother Gillen was, "Have we toiled and is our net empty? Have we heeded the Master that our net might be full?"

At Central Church, the morning speaker was R. L. Bishop, pastor of the Mount Washington Church, and Joseph A. Tanner filled the 7.45 hour. Next Sunday the conference services will be augmented by special music in charge of Bernice Griffith, stake chorister. A men's chorus will be featured at 7.15 p. m.

#### Temple Builder Chapter Organized at Brockton

BROCKTON, MASSACHUSETTS, February 6.—A Temple Builder chapter has been organized under Sister Emma Dobbins, since the need of some such organization was felt in Brockton. On the Friday following the first meeting, February 1, they held a clam chowder and salmon salad supper. A great many attended, and the supper was a decided success.

The Latter Day Saint Dramatic Club has had only one meeting this month. The election of officers took place at that time, and Donald Crowell is now president. Following the business meeting, there was a rehearsal.

Brockton has had two visits recently from Bishop M. C. Fisher, since the branch is so fortunate as to be on the road to Onset. Brother Fisher spoke on "Stewardships" and greatly enlightened the Saints on that subject. Alpha Baker, of Boston, was here once this last month also. Such visits are certainly enjoyed.

Brockton feels it a pleasure to report their activities and enjoys reading the reports from other branches. They have been greatly blessed recently in being delivered from sickness, and feel that God is watching over them.

Elmer Richards of Calumet, Oklahoma, writes: "We have a membership of over two hundred, although rather scattered. There are about sixty-five or seventy who reside near. We have a live Sunday school with an average attendance of sixty-five. We have preaching services every Sunday morning and evening with good interest. Each department is awake, and a good interest is manifested among the Saints, which causes rejoicing."

## Easter Program Material

Easter will soon be here. April 20 is the date this year, and it is time now to begin that program. Here are some materials which we can supply you:

**Easter Dawn.** By Elsie M. Barraclough. Pronounced a beautiful success by those who presented it last year. It is a short pageant for young people, which requires seven young ladies and six or eight young men, with a quartet or angel chorus. Bible costuming. Price, 10 cents each; per dozen, 75 cents.

**Easter Bells.** This provides a complete program for schools of any size, since only such portions as are desired need be used. Price, 8 cents each.

**Crown Him King.** Another complete Easter service for all grades and schools of any size. Price, 8 cents.

**The Glory in the Garden.** Provides the entire program for any school. Price, 8 cents.

**Easter Chimes.** A book of recitations, drills, motion exercises, tableaux, etc., from which you can select and arrange your own Easter program. Price, 35 cents.

**Easter Treasury, Number 29.** Similar to Easter Chimes, but a smaller book, containing no music. Price, 25 cents.

**Joyful Eastertide.** Contains fifteen songs, including solos, duets, motion songs, and choruses. Combined with recitations from Easter Treasury, Number 28, very effective programs can be arranged. Price, 8 cents.

### EASTER ENTERTAINMENT BOOKLETS

**7670-J. Easter Organ Voluntaries.** These are especially good for the opening of the Easter preaching services, as well as the Easter program. Contains seven selections. Price, 2 cents.

**7671-J. Easter Motion or Action Songs.** Six choice selections for beginner and primary grades. Supplies a demand for special Easter music. Price, 2 cents.

**7672-J. Easter Songs for School Choruses.** Twelve selections for all grades. Price, 2 cents.

**7673-J. Easter Duets, Quartets, and Solos.** For intermediates and adults. Five selections for special music. Price, 2 cents.

**7674-J. Easter Anthems and Choir Selections.** Three numbers. Price, 2 cents.

**7675-J. The First Easter and Easter of To-day.** Pantomimes and recitations for young ladies and young men. Three scenes with floral cross display. Price, 2 cents.

**7676-J. Sample Package.** One each of the Easter Entertainment Booklets. Price, 10 cents.

### EASTER FEATURE PACKAGES

**1160-K. For Primaries and Juniors.** Contains twenty numbers, each from three to five minutes. Price, per package, 25 cents.

**1159-K. For Intermediates.** Contains eighteen short features. Price, per package, 20 cents.

**1158-K. For Seniors.** Contains ten short features. Price, per package, 10 cents.

No order for less than 10 cents will be mailed. Order of Herald Publishing House, Independence, Missouri.

## Holden Stake News

### Grandview

HOLDEN, MISSOURI, February 10.—Christmas Eve, the pupils of the Grandview Sunday school presented "Wondrous night." The program was well rendered considering the fact that an epidemic of measles broke out a few days before, and a number of those taking part in the program were among the victims. A hasty rearrangement of the program was necessary. Everything taken into consideration, the program was a success. The amount of the Christmas offering here for the year was \$128.

### James Marse Dies

James Marse died at his home in Martin City, Missouri, December 26, being at the time of his death seventy-three years of age. The funeral service was held at the Saints' chapel at Grandview on the 28th. He is survived by his wife, Sister Clara Marse, two daughters, and three granddaughters. He was not a member of the church but faithfully attended Sunday school and was a defender of the restored gospel. Elder C. V. Hopkins was in charge of the service. Interment in the Quindaro cemetery, Kansas City, Kansas.

### Stake Conference

A large number of Saints attended the stake conference which convened at Lees Summit February 2 and 3. They returned greatly strengthened and highly enthusiastic concerning the outcome of the work. Many expressed themselves as having a better understanding of "stewardships" as a result of President Smith's talk on Saturday afternoon.

During the Saturday evening program at the conference, Sister Thomas Cairnes contributed a solo, and Amelia Cairnes, Velma Gore, Melvin Martin, and Merrit Goddard, as members of the junior choir, a quartet. The junior choir also sang a number during the Sunday school hour Sunday morning.

### Round Table Discussion

Sunday evening, February 3, a round table meeting in charge of Brother Hopkins was held at the church for the benefit of those not able to attend conference. During this meeting the members who attended conference arose and related those things which were of the most interest to them. Most of the Saints were impressed with the beautiful spirit of peace and enlightenment present throughout the conference. There was no doubt in the minds of those present that all received much benefit by attending conference.

### Change in Stake Bishopric

The Saints regret the resignation of Brother C. J. Hunt as bishop to Holden Stake. While we will miss his friendly visits and fatherly advice, we welcome to our midst Brother A. B. Phillips who was chosen to fill the place made vacant by Brother Hunt's resignation. We also regret the resignations of Brother I. M. Ross as superintendent of Recreation and Expression, Sister Gladys Teeter as assistant chorister, and Sister Ticy Moler as stake recorder. The Saints here were pleased that our pastor was honored by being chosen as one of the high counselors of the stake.

### Holden

Presiding Bishop Benjamin R. McGuire and Bishop A. B. Phillips were in Holden Friday, February 9, consulting and arranging with Bishop C. J. Hunt for the transfer of the work of the bishopric of the stake to Brother Phillips. Brother C. B. Hartshorn was also here looking after Holden Home affairs. Brother McGuire spoke to the Saints of the Home in the chapel while here.

Evangelist Richard Bullard, recently assigned to labor in the Holden Stake, preached both morning and evening at the church. He also spoke at the Home in the afternoon.

#### *Priscilla Club Entertains*

The Priscilla Club of the Department of Women gave the play, "A Southern Cinderella" at the Home auditorium Wednesday night. The cast included only members of the club. It was well rendered, some of the work done exhibiting exceptional ability in the line of dramatic art. The funds raised are to be used for benevolent work. The Priscilla Club is an organization of our young married women.

#### *Home Sunday School*

The Home Sunday school has sent to the Bishop over \$60 as their Christmas offering. This indeed is a most commendable record. These Saints, though aged and infirm in body, are still hopeful and consecrated in spirit and eager to assist, as this splendid offering indicates.

### Holden People Pleased With Appointment of Bishop

HOLDEN, MISSOURI, February 8.—Commenting upon the appointment of A. B. Phillips as bishop of Holden Stake, the *Holden Progress* says:

"Bishop Phillips comes to the stake from Boston, Massachusetts. The past two years he has been located at Independence, Missouri, giving his attention to special work and study for his church in Bible translations. He is not very widely known in the West, as his active ministerial work has been in the eastern part of the United States. He will be remembered by many of the Holden people by his special lectures in reply to an attack which was made upon his church and its doctrines about a year ago. His addresses were among the most scholarly ever heard in this community. The subject matter, so well handled, made them highly interesting, aside from the controversial nature. Many expressed the desire to hear him again. They will be gratified with the choice made by the stake conference, for it will place Bishop Phillips in Holden the greater part of his time."

### Retiring Bishop of Holden Stake Tells of Work of Bishopric

INDEPENDENCE, MISSOURI, February 12.—At the recent Holden stake conference held at Lees Summit, February 2 and 3, the resignation of Bishop C. J. Hunt as Bishop of Holden stake was accepted and the appointment of Bishop A. B. Phillips to succeed him was approved. The resignation of Bishop Hunt was tendered last August, but he was not released until the action of the stake conference was taken.

#### *A Salutation*

In part of the report of Bishop Hunt to the stake presidency and conference, he says:

"My acquaintance and association with you began July 15, 1915, the date of the stake organization; and since that time the calendar maker has added seven years, six months, and fifteen days to our lives. During my labors in the stake, you have exercised charity in my behalf; listened patiently to the word preached, been considerate in counsel, and responded liberally to urgent requests for funds to aid the church in its onward march and upward growth. I assure you that memory's door will often open to the pleasant experiences mutually enjoyed in sacred service. My work has been very closely associated with the stake presidency, and

I know them to be men of undeviating love for the cause of our blessed Lord, watchful and ready to give counsel for good, ministers who sympathize with the afflicted and unfortunate, rejoice with those who are blessed with health, temporal needs, and spiritual happiness. May prosperity attend them in their responsible labors.

#### *Counselors*

"On September 16, 1916, two months after organization of the stake, I recommended to the conference for approval Elders J. W. A. Bailey and Isaac M. Ross to be my counselors. My request was granted and they were ordained. Brother Bailey continued in that office until October 25, 1919, when he was released by request of the Council of the First Presidency, Twelve, and Presiding Bishopric, answering a seeming emergency call to do special missionary work in Kansas and other places. He was a faithful, capable, loyal counselor, an able, fearless exponent of the law, kind and considerate in court trials, whose association and labors were very beneficial in stake bishopric work.

"Brother Ross sold his farm soon after accepting stake bishopric labors and moved his family to Holden, devoting his entire time to church work. He has been a "minute man" in every sense of the word, always ready for duty, no task too hard or occupation too humble to faithfully fulfill. He has been benevolent, attentive, courageous in presenting the temporal law, fearless in court trials, yet kind and considerate. During my absence from the stake for months at a time, he has willingly and faithfully attended to all duties. Elders Ross and Bailey have been true counselors and fellow laborers in the Master's cause whose association has blessed and enriched my life.

#### *Concluding Statement*

"In concluding this summary, permit me to thank you for the hearty cooperation given during the years of humble performance of duty in the stake. Wishing you increased prosperity, I am sincerely, your brother and fellow servant in the gospel.

"C. J. HUNT."

### Independence

INDEPENDENCE, MISSOURI, February 12.—Last week it was announced that the attendance at Independence churches had reached a high-water mark. Exact figures were not then known. Sacrament was served to a greater number in the combined churches than ever before, with the exception of General Conference. At the Central Church alone 2,016 individual trays were filled and all but a few were served.

#### *Church Attendance*

Attendance at the various churches was as follows: Central Church, 6,181; East Independence, 176; Enoch Hill, 516; Spring Branch, 228; Englewood, 167; Liberty Street, 1,040; South Side, 805; Walnut Park, 981, making a total of 10,094 for the day.

#### *Prayer Meetings*

At the Wednesday evening prayer meetings, February 6, in the groups, there was an attendance of 831. The problem in Independence is not to interest the congregations in attending services but to find places for them to meet.

R. V. Hopkins, assistant pastor of Zion, visited the young people's prayer meeting at South Side last Sunday. The attendance at this little church meeting was almost as great as that at the Central Church. A very spiritual meeting was had in which many young children took part and the Spirit of God was manifest.

*The Twelve*

Apostle J. Arthur Gillen has returned from Lamoni, Iowa, and is in Independence this week. He expects to leave shortly for Canada.

Apostles T. W. Williams and John W. Rushton are expected to be in Independence some time this week on their way to their mission in the south.

Following the Northern California district conference Apostles Roy S. Budd and D. T. Williams left for Los Angeles, where they will attend the Southern California district conference.

At present Apostle E. J. Gleazer is in Oklahoma attending conferences and attending to missionary work.

A series of meetings is being held at Colorado Springs by Apostle John Garver. He stopped at Independence on his way from Lamoni, Iowa.

Apostles Paul M. Hanson and J. F. Curtis were in London the last time heard from, but intended to leave shortly for Holland, where Elmer Ohlert will be ordained a seventy.

Apostle Clyde F. Ellis is in the South Sea Islands doing work among the natives on one of the islands where the natives are diving for pearls. He is assisted by several native elders.

The meetings at Hilo, Hawaii, will soon be concluded by Apostle M. A. McConley, who will leave for Honolulu and then on to New Zealand.

Apostle F. Henry Edwards has returned from the Des Moines conference where he was the last week.

*Basketball League*

The undefeated S. R. S. team won their fifth straight game in the L. D. S. basketball league Saturday night by a 45-29 score from the Bennett Blues. The Second Independence team were easy victims for the fast-going Y. K. T. quintet. This victory puts the representatives of the Y. K. T. class, which was reorganized the first of the year with Mrs. Mansel Williams as instructor, in second place. Their nearest rival, the Bar-Gar team, has one more game to play and may be able to tie their score.

The standing of the teams follows:

Team	W	L	Pct.
S. R. S.	5	0	1.000
Y. K. T.	4	2	.667
Bar-Gar	3	2	.600
I. X. L.	2	3	.400
Walnut Pk.	2	3	.400
2d Indep.	1	4	.200
B. Blues	1	4	.200

The Bar-Gar class is giving a carnival in the dining hall, Tuesday night, to raise funds to purchase service sweaters for their team. Athletic events will be featured. Music will be furnished by the High School Athenian Orchestra.

The Independence L. D. S. boys go to Kansas City Thursday night, February 14, to meet the S. E. Presbyterian team.

*Walnut Park*

Bishopric day at Walnut Park was February 10. Bishop Benjamin R. McGuire preached at 11 o'clock, choosing from the Doctrine and Covenants his texts on the financial law, Bishops I. A. Smith and J. F. Keir assisting in the service. At 2.30 Brother Keir gave a suggestive talk on problems before us, preceding a round table in which the other members of the Presiding Bishopric and the stake bishopric assisted in bringing out how one becomes a steward, what constitutes an inheritance in Zion, the operating of storehouses, etc. In the evening Bishop I. A. Smith was the speaker.

*Liberty Street*

The revival meetings conducted by Evangelist Ammon White will be continued at least throughout this week. The attendance is remarkably good and increasing. Many non-members are becoming interested.

All meetings of groups thirteen, twenty-five, twenty-six, and thirty are postponed for the revival services, except the Sunday prayer meetings. There are two prayer meetings each Sunday at Liberty Street, one at eight o'clock Sunday morning for the young people and the other for the older Saints at 2.30 p. m. Both meetings were well attended Sunday, there being about fifty present at the young people's meeting which has just recently started.

*Independence Music Club*

Mrs. Wallace N. Robinson of Kansas City, Missouri, entertained for the Independence Music Club at her home in Janssen Place, Wednesday afternoon, February 6. In respect to the memory of Woodrow Wilson, the club stood while Chopin's D flat Major Prelude was played by Mrs. Thomason.

Mrs. Cora Lyman, president of the Missouri Federation of Music Clubs, talked on "Friends of American Music," a society for the development of American music which is being started in Kansas City. A Chopin program had been arranged by the committee. Two numbers were played by Solon Robinson, soloist, with the Minneapolis Symphony Orchestra. Mrs. C. R. Smith read a paper on the life and works of Chopin. Mrs. John R. Green played three Chopin selections. Other numbers were furnished by Mrs. Minnetta Newton Isaacks, Miss Ada Griffice, and Mrs. Neal Thomason. Mrs. Robinson was assisted by Mrs. O. L. James, Mrs. James Neal Foster, Miss Anna Foster, Mrs. John Ihrke, Miss Louise Newton, and Miss Lillian Zimmermann.

*Son of Bishop E. L. Kelley Married*

David Emlin Kelley and Miss Mabel L. Curry of Chicago were married Wednesday afternoon, February 6, at the home of Mr. Kelley's parents, Bishop and Mrs. E. L. Kelley, Independence. The couple will make their home in Tulsa, Oklahoma, where Mr. Kelley is located in business.

*Lamoni Electric Company*

The Bishopric announces that the board of directors of the Lamoni Electric Company has approved a \$50,000 bond issue. There are still some of these bonds to be sold.

Jessie Atkinson, a thirteen-year-old sister who has belonged to the church three years, writes that the Sunday school still exists at Breckenridge, Missouri, where she lives. The Saints are sometimes discouraged and feel that everything has gone wrong, but once in a while an elder from Cameron comes and revives them again.

There are only four families of Saints at Breckenridge, and some in the community are prejudiced; others who believe do not join for fear of unpopularity.

Sister Jessie is the only Latter Day Saint in the high school and has been asked to give a report on the Mormons. She has been praying for direction that she may be able to present the true situation before her class.

Brother Andrew Ruoff writes that although the Fourth Saint Joseph Branch, Saint Joseph, Missouri, was organized only last March, there are now about 40 members, and the work is progressing. Following four weeks' meetings held by R. D. Weaver, several were baptized and others are interested. Brother Ruoff declares it is the purpose of the branch to spread the gospel and push forward in the work.

## LETTERS

### Pledges Easily Obtained for Improvements at El Reno

EL RENO, OKLAHOMA, February 4.—Recently a very spiritual business meeting was held here. It was prefaced by some very earnest prayers. It is good when the Saints can transact important business under the spirit of love and unity. Among other items, the branch unanimously voted to purchase a Thomas communion service, also provided for a suitable sign for the church house. It required but five minutes to get pledges enough to cover the expense, which is excellent for the number of people.

El Reno received a pleasant visit from Brother F. E. Dillon, pastor of the Oklahoma City Branch. He was accompanied by his wife, a district worker for the Department of Women. While here she reorganized the work. Sister W. A. Connel was elected president; Sister W. A. Melner, associate; and Sister J. T. Smith, secretary. This organization will be a help in many ways to the work.

Sacramental service of February 3 was fully up to the standard, with room ahead to press forward. The service was peaceful and the time well occupied. Brother and Sister J. H. Norris, with their daughter Jessie and son Paul drove from Chickasha, Oklahoma, thirty-four miles, to attend sacramental services.

The young people here are musically inclined and are organizing an orchestra for church service. The branch appreciates this movement.

J. M. Terry was called recently to Oklahoma City to administer to a sick sister.

J. M. TERRY.

### Stake President Acknowledges Holiday Greetings

*From a Letter to President F. M. Smith*

HOLDEN, MISSOURI, January 12.—It is a little late, perhaps, for me to acknowledge the kindly holiday greeting which was forwarded by you from the First Presidency, Quorum of Twelve, and Presiding Bishopric.

While there are many so-called form and circular letters which come to us, this came to me with a different appeal, and I received it as a personal message from the brethren who are in charge of the great work of our Master. To me it was a message which revived my spirits and urged me forward in consequence of the love which it stimulated within me. I feel to renew my vow of consecration to make this year the best year of my life in service and devotion to the cause. . . . This is our intention, feeling assured that the Master rules and is acquainted with the secret thoughts of our hearts and knows our intentions and is the one who judges.

D. J. KRAHL.

### Baptisms Result of Meetings at Clarkston

CLARKSTON, WASHINGTON, February 5.—The curious gospel lecture cards distributed from house to house, and the advertising in the local papers each day, brought out many who seldom hear preaching, to the four weeks' series of meetings just closed at Clarkston. Brother Eli Bronson, the Spokane missionary, assisted by the local priesthood, occupied from January 6 to February 3.

Surely Brother Bronson delivered some powerful sermons, and many can testify that, God being his helper, Brother

Bronson did much good for many souls. Even though only a few were baptized in comparison to the number who attended, yet much good seed was sown which will perhaps find lodgment and bear fruit later. Four were baptized.

Among others who attended very regularly was quite an aged couple. The gentleman was rather deaf and could hear only when one stood very close and talked loudly. Of course he could hear little of the sermon, but he said that it made him feel good to come. With what he could gather from his other senses and what his wife told him after they returned home, the gospel preached seemed good to him.

Many were convinced of the gospel, and many of the Saints were strengthened.

PETER F. KLAUS.

### Davidson Young People Entertained in Country

DAVIDSON, OKLAHOMA, January 30.—The church here is still progressing. The building is now equipped with plenty of seats. The Saints are feeling enthusiastic.

The young people met recently for a little entertainment at the beautiful country home of Brother and Sister Zenos Renfroe. After games and amusements were indulged in, refreshments were served to about sixty. Most of these guests were members of the Department of Recreation and Expression.

The branch elected the following officers for the year: E. B. Stafford, president; J. F. Skinner, priest; J. Tom Skinner, teacher; Roy Skinner, deacon; and W. B. Burks, clerk.

MRS. ALICE SKINNER.

### Missionary Sails for Hawaiian Islands

*From a Letter to the First Presidency*

SACRAMENTO, CALIFORNIA, January 29.—I was in Los Angeles to see Brother David J. Williams and wife off on their mission [Hawaii]. They seemed quite cheerful and courageous. I trust that the Lord will bless them in their new work. The ship sailed at noon Saturday.

I arrived at Sacramento this morning. Brother Budd has been holding meetings here since last Sunday. I will assist him from now until the time of the conference of the Northern District which will meet here, beginning next Sunday.

We have been having wonderful weather here—summer in the wintertime. The last few days we have been having a much needed rain. The farmers have been praying for this for a long time. Without doubt the crop prospects have been impaired materially.

D. T. WILLIAMS.

### Says Radio Greatest of Modern Inventions

INDEPENDENCE, MISSOURI, February 9.—Of all modern inventions the radio is the most marvelous. It is the most wonderful opportunity yet had to send the gospel broadcast, and thousands now listen to the message.

It is also a great comfort to those who are shut in by sickness and who would otherwise be deprived of the privilege of worshipping in the house of God.

This is the hastening time. Are we asleep when all these wonders are taking place and our minds filled only with frivolities? Our tables are covered with magazines but are there any church books or papers there?

Jesus Christ must have a prepared people and we must come up higher. The children of latter-day Israel must go forward or we will be left behind.

MRS. A. MCKENZIE.



## MISCELLANEOUS

### Christmas Offering Books Close February 29

Sunday school superintendents and secretaries please notice: In accordance with our custom of past years the Christmas offering books will be closed at the end of the month of February. All funds intended for the 1923 Christmas offering should, therefore, be in our hands on or before February 29. It will not be sufficient to merely obtain a receipt from the local bishop or agent. Those received after that date will be included with the 1924 offering, credit for which will appear in the Blue *Stepping Stones* one year hence.

Immediately after the books are closed on March 1, we shall begin making up our report and hope to have the copy in the printer's hands in time so that he can publish the Blue *Stepping Stones* and send it out for distribution the last Sunday in March.

Yours truly,  
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

### Centennial Year Book of Department of Women

There are a number of copies of the Centennial Year Book on hand at the Herald Publishing House. These books are, of course, very much out of date so far as instructions are concerned, but there are several articles in front of the book as well as the picture of Emma Hale Smith and the poem "The Elect Lady" by Vida E. Smith, which would make it desirable to anyone wishing a souvenir of the centennial of the church. Those desiring a copy may secure same by writing the Herald Publishing House, Independence, Missouri, inclosing five cents to cover cost of mailing.

GRACE MORRISON, *Secretary.*

### Requests for Prayers

Sister Mary E. McGillivray, of Saint Thomas, Ontario, asks the prayers of the Saints in behalf of her afflicted son.

Sister Jessie Atkinson, of Breckenridge, Missouri, asks the prayers of the Saints for her mother who is afflicted with cancer.

### Conference Notices

Far West stake conference convenes at 8 p. m. on March 5. This item is in addition to the announcement of last week.

Southern Idaho, at Boise, March 1 and 2. Brothers G. P. Levitt and R. L. Fulk, of the Utah District, are expected to attend. Doris Jennings, secretary.

Southern Ohio, at First Columbus Branch, March 8 and 9. Institute work on Friday evening, March 7. Election of officers and usual routine. Business on Saturday. Come and enjoy a good time. A. E. Anderton, president.

Kentucky and Tennessee, with Oakland Branch, near Farmington, Kentucky, March 15 and 16. Conference will begin at 10 o'clock on Saturday and occupy the whole day Sunday. Those coming by train will be met at Mayfield or Murray, Kentucky. All who intend to come by rail should notify Brother H. R. Shupe, Farmington, Kentucky, so arrangements can be made to meet the train. We hope to see a good representation of the district present at this conference, since it will be the time when the district officers are to be elected. J. E. Vanderwood.

Western Colorado. The winter conference has been postponed until the time of the reunion, notice of which will be published in due time. J. Arthur Davis, president.

### Reunion Notices

Erie Beach, August 1 to 11. John C. Dent, secretary.

### Our Departed Ones

BYER.—Charles John Byer was born in Canada, September 26, 1888. Married Jennie Jensen, October 29, 1913. Baptized May 12, 1918. Died at the Chiropractic Sanitarium at Davenport, Iowa, December 26, 1923. His

## THE SAINTS' HERALD

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Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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home was in Rock Island, Illinois. Funeral services from the Saints' church at Rock Island. Sermon by W. W. Richards. Interment at Clinton Cemetery, Clinton, Iowa.

## Have Your Books Rebound

As a matter of service to our patrons we have arranged to rebind copies of the Saints' Hymnal and Zion's Praises in the cloth edition at the low price of only

**25 Cents a Copy**

Customer to pay transportation both ways. The binding will be well done and the materials of the same quality as the original binding. We can give reasonably prompt attention to this work, so you need not be long without the books.

We also rebind Bibles and books of all kinds. Let us preserve for you the treasured books that otherwise would be lost to you.

## A Bargain in Used Bible

One of our members bought of us an extra good wide margin Oxford Bible, but accepting an appointment as a missionary, finds it too large. It sells for \$17.50 and is as good as new, only showing a little effect from handling. It is stamped in gold on front with name of the purchaser which we can replace with another name. He has left it with us to sell it if possible for \$12. A description follows:

Oxford Brevier, 16mo, Black-faced type reference Bible. Wide margin (1¼ inches), Oxford India Paper edition. Size 8½ by 1½ inches. Persian morocco, divinity circuit, leather lined, silk sewed, round corners, red under gold edges.

It will be sold subject to your approval, postpaid, at the price mentioned above.

HERALD PUBLISHING HOUSE  
Independence, Missouri

## Radio Flashes

Rusk, Texas.—I want to express my appreciation with this applause card of the program received from station K F F V on January 29. I wish especially to commend the following: "Old Kentucky Home." Thanks. Signals very strong.—Edwin D. Guinn.

Ithaca, New York.—Enjoyed several quartet numbers this evening, January 27, from 7.30 to 8.00, Eastern Standard Time, from station K F F V.—Chester B. Pond.

San Antonio, Texas.—I want to express my appreciation of the program received from K F I X Sunday night. I wish especially to commend your method of announcement and the explanation of who, where, and what you are. You do not sign off as brief as some stations and leave your listeners guessing.—J. H. Minear.

Harrisonville, Missouri.—We listen in on the program from K F I X every week. We hear your religious services each Sunday morning and evening and assure you they are great. The sermon delivered by Doctor Smith yesterday morning was the best that we have heard, and we hope to hear many more from Doctor Smith. Please place us on your mailing list as we want to keep in touch with you.—Mr. and Mrs. O. L. Koontz.

Sault Sainte Marie, Ontario.—Possibly you do not know your broadcast reaches as far as the east end of Lake Superior. Last night I heard the piano and organ duet from the Latter Day Saint Stone Church, also a talk by an elder of the church.—R. H. Craig.

Nogales, Arizona.—Thanks for the splendid program we heard from K F I X to-night. We are on the very border of Mexico, but the program came in very clear. Thank the artists for us.—Mr. and Mrs. H. B. Radcliffe.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, FEBRUARY 17, 1924

11.00 A. M., Latter Day Saint Church Services

Hymn.

Prayer.

Baritone Solo: Selected.

Sung by Jack Custead.

Anthem, with soprano obbligato sung by Mrs. Minnetta Newton Isaacs: "As pants the hart," from the oratorio, "Crucifixion," by Spohr.

Sermon: "Church and society."

By President Frederick M. Smith.

Hymn.

Benediction.

SUNDAY, FEBRUARY 17, 1924

7.30 P. M., Stone Church, Independence, Missouri

Hymn.

Prayer.

Tenor Solo: "I will lift up mine eyes unto the hills," by Ward-Stephens.

Sung by Mr. George E. Anway.

Violin Solo: Selected.

Played by Miss Emma Snead.

Contralto Solo: "Twilight and dawn," by Speaks.

Sung by Miss Margaret Gard.

Male Quartet: "Hold thou my hand," by Bruck.

Sung by Messrs. George E. Anway, Joseph G. Smith, Clarence A. Resch, and Frank A. Russell.

Sermon: "Laying on of hands, a gospel principle."

By President Elbert A. Smith.

Hymn.

Benediction.

TUESDAY, FEBRUARY 19, 1924

9.00 P. M., From the L. D. S. Radio Studio

Violin Duet: "Romance," from L-Eclair, by Halevy.

Played by Mr. Arthur Storm and Miss Emma Snead.

Violin Duet: "Sextette" from Lucia, by Donivetta, arranged by Saenger.

Played by Mr. Arthur Storm and Miss Emma Snead.

Baritone Solo: Selected.

Sung by Doctor Frank Criley.

Violin Duet: (a) "Sweetest story ever told," by Stults.

(b) "La Paloma," by Yradier.

Played by Mr. Arthur Storm and Miss Emma Snead.

Address: "Life," poem by Frederick M. Pitt.

Read by J. F. Keir.

Violin Duet: "Sing, sweet bird," by Ganz.

Played by Mr. Arthur Storm and Miss Emma Snead.

Baritone Solo: Selected.

Sung by Doctor Frank Criley.

Violin Solo: (a) "Larghetto," by Handel, arranged by Hubay.

(b) "Minuet," by Beethoven.

Played by Arthur Storm.

THURSDAY, FEBRUARY 21, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical program: Provided by the Turner family.

Address: "Public Health."

By Doctor E. C. Krimminger.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

THURSDAY, FEBRUARY 14, 1924

7 P. M., From the Graceland College Radio Studio

Lecture: "Agricultural educational values," by Oren H. Hartschen, Department of Agriculture.

SUNDAY, FEBRUARY 17, 1924

6.30 P. M., From the Graceland College Radio Studio

"Redeemer of Israel."

Mixed quartet, consisting of Lena Wells, soprano; Tess Morgan, contralto; William Poague, tenor; Fields Jones, bass; Katherine Robinson Wolfe, accompanist.

"Onward Christian soldiers."

Quartet.

Vocal Solo: "My task," by Ashford.

Sung by Mr. Poague.

Piano Solo: Played by Mrs. Wolfe.

Anthem: "Come, thou Fount," by Excel.

Quartet.

Sermon: By Elder L. G. Holloway.

TUESDAY, FEBRUARY 19, 1924

7 P. M., From the Graceland College Radio Studio

Musical program directed by Virginia Carley, head of Piano Department.

THURSDAY, FEBRUARY 21, 1924

7 P. M., From the Graceland College Radio Studio

Educational talk by Bishop Albert Carmichael.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, February 20, 1924

Number 8

## EDITORIAL

### Biblical Knowledge of the Average Boy and Girl

What the average American boy and girl does not know about the Bible has been revealed by a survey in the Missouri high schools, which was recently made public by Professor George R. Crissman of the State Teachers College.

The survey included one hundred students at the State Teachers' College and 1,800 high school students. These were given scientific tests adapted to different ages with the startling results as follows:

Sixteen per cent of the high school students neither knew where Christ was born nor the name of his mother. Sixty per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent thought that the book of John was located very close to Revelation. In the following quotation from Lowell's "Irene," "No want of faith that chills with side-lone eye hath she; no jealousy, no 'Levite pride' that passeth by upon the other side," 80 per cent did not know what story is here referred to in the Bible.

The following are a few of the hundreds of humorous and pathetic examples of biblical ignorance:

- Forty per cent thought Paul "a book of the Bible."
- Twelve per cent thought Pilate "a book of the Bible."
- Twenty-five per cent thought Pilate "an author of the Bible."
- Twenty-five per cent thought James "a river."
- Forty-five per cent thought Galilee "a river."
- Seven per cent thought Agrippa "an apostle."
- Thirty per cent thought Jude "a king."
- Three per cent thought Herod "an apostle."
- Six per cent thought Mark "a king."
- Nine per cent thought Samaria "an author."
- Twelve per cent thought Peter "a king."
- Nine per cent thought Peter "a priest."
- Six per cent thought Revelation "a province."
- Six per cent thought Martha "a book of the Bible."
- Twenty-four per cent thought Allelulia "a blessing."
- Twelve per cent thought Allelulia "a loud noise."
- Nine per cent thought Amen "an applause."
- Fifty per cent thought Amen "a stop."
- Thirty-three per cent thought Centurion "a century."
- Fifteen per cent thought Centurion "the middle point."
- Nine per cent thought Elders "bushes."
- Thirty per cent thought Gethsemane "a city of Egypt."

- Twenty per cent thought immortality "death."
- Nine per cent thought immortality "breath."
- Twenty-five per cent thought resurrection "the building of the temple."
- Forty-five per cent thought Scriptures "quotations."
- Nine per cent thought tithes "things fastened together."
- Twenty-five per cent thought tithes "missionary money."
- "It is interesting to note," says Professor Crissman, "that nine per cent of the students defined sin as 'debts.' Could it be possible," he asks, "that the churches which recite the Lord's prayer using 'debts,' unwittingly teach this definition of sin?"

Professor Crissman had the support of eminent educators throughout the country and the approval of such societies as the National Survey Committee, the General Educational Board of the Religious Educational Association of America and the Research Committee of the International Sunday School Council of Religious Education.

The survey is of national scope in interest although carried on in the Missouri schools. It is a tremendous indictment of the religious educational methods of our churches. What is to be done about it?

Only such facts as those revealed will bring to the attention of the religious world the problems before it. The churches must face them. Latter Day Saint boys and girls were probably a part of those contributing to the results. Could such a test be given to the boys and girls in our own ranks and be passed with greater success? We fear to answer.

We must turn our eyes on ourselves and determine what is the matter. Can we give an adequate religious education to our children with one hour a week spent in Sunday school? The results of the survey are based on Biblical information. If these children cannot obtain a creditable degree of information in one hour of Sunday schooling what can they learn about right living in that time? How can they learn to interpret life religiously in half an hour study and half an hour ceremony a week?

More time must be given to our young people. One hour on Sunday is not sufficient. The public schools must eventually give part of their week-day to religious thought. The new generation must not be ignorant of life as revealed through religion. We cannot tolerate such results as have been forced upon us, yet the facts cannot be changed. It is our problem, and we alone must solve it.

### Blue Pencil Notes

Oil seems to have lost its power to calm the troubled waters—at least in Washington.

No man who ever used hair oil can hope to be elected president of the United States this year: Such is our detestation of graft—when exposed; our abhorrence of grafters—when caught.

Unfortunately when one man goes bad he throws suspicion on all who may have been in any way associated with him. His misdeed breeds general suspicion and cynicism. Judas brought suspicion upon all the apostles.

Senator Fall has undermined the moral prestige of all Senators and Cabinet officers and has even disturbed the sleep of the dead. Sinclair and Doheny put all business men in a bad light. At least such is the reaction of the public mind.

There are two dangers in such a reaction. First, those of low grade honor conclude: "All men are grafters. It is a game that everyone plays. I will get mine while the game is yet good." Secondly, those who have a real passion for justice and honesty are likely to become cynical concerning the Government and determine to let it go to the dogs, since it appears determined to go that way, or with fiery zeal they may join the ranks of potential revolutionists. The effects of the recent revelations of graft and fraud in high places are bound to be far-reaching along the lines indicated.

But we must remember that blanket condemnation is not just. There are yet honest business men. There are yet honorable public officers. Both major parties have put crooks into office; and both parties have put incorruptible men into office—men like Grover Cleveland and Theodore Roosevelt.

Revolution would but turn one set of human beings out of office and put another set of human beings in. And the new set would quickly enough develop scoundrels and grafters as well as honorable men. We would then of necessity, after all the blood and turmoil, begin where we may begin now, and by orderly and lawful processes build up a citizenship from which might be drawn a force of government officers containing a maximum of high-minded men and women and a minimum of men and women with a price mark on their souls.

We have had but a revelation of small swindlers in high places with big opportunities. The grocer who cheats a few ounces on a sale of sugar, the

farmer who slips a few bad eggs into a crate of "strictly fresh country eggs," the real estate man who gouges some one fifty dollars on a deal, the local politician who gets a few votes in return for favors, these all are but recruiting officers. They lift their hands in horror at Teapot Dome. But Teapot Dome is only their own affair on a big scale. They have swindled society according to their opportunities; others climbed a little higher and had bigger opportunities.

We should preserve such faith in the potential nobility of manhood as we can under existing circumstances. Christ died to save men. Men must be potentially worth while. We should preserve our faith in orderly and democratic government such as our fathers with God's help established.

We should reserve judgment and not condemn whole groups and classes because one Judas Iscariot was found in their number. We should obey the Doctrine and Covenants injunction, and without slavish adherence to party, endeavor to help put good men in office.

The man who by his own life, teaching, example, and influence, helps to develop a religious, God-fearing, industrious, and honest citizenry is doing, according to his ability and opportunity, all that he can to create a reservoir of social righteousness from which we may call reliable men to office. Some would begin at the top and tear down. Let us begin at the bottom and build up.

When the apostles came under suspicion because of the act of Judas, each immediately said, "Lord, is it I?" That is a good example. Let each man look first to his own integrity as his first contribution to a better commonwealth.

ELBERT A. SMITH.

### Morning Mist

*By Elbert A. Smith*

Through shining morning mists are seen  
Dark blobs of evergreen;  
While heavy shapes with rock besprent  
Pillar the invisible firmament.  
Pass two lovers from the skies  
With lost Eden in their eyes.  
Strange, distorted shapes in morning mist  
Bespeak the impressionist.  
Not by decade or by centennial  
Works this Great Artist millennial;  
But through all mornings, amethyst,  
Back to the first great morning mist.  
With virginal beauty unabated  
This day, all Nature, recreated,  
Thrust from gray chaos into form is seen—  
While God works just behind the screen.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Greetings to the Kirtland Saints

By President Frederick M. Smith

The first experiment of its kind ever attempted by the church was tried February 3, 1924, at 6.30 p. m., when President Frederick M. Smith addressed the Kirtland Saints at Kirtland, Ohio, by radio, from Station K F I X, Independence, Missouri. The address was to have opened a series of meetings starting in the Kirtland Temple, and was to have been received in the auditorium on the loud speaker. The attempt was unsuccessful, in that the message was not caught by the loud speaker in the auditorium. Other receiving sets in the community, however, caught the message intermittently. A similar attempt will be made at another time when receiving conditions may be more favorable.

Because of the interesting historical value of the experiment in the annals of the church, we are printing the address of President Smith.

No method of thought transference has as yet been invented to excel that of speech in language.

The written word, its supplement, is the language of the spoken word. In the days before steam and electricity the dissemination of news and knowledge was by means of the itinerant lecturer or the carrying by swift runners and horses the printed or written speech.

The telegraph and the telephone, together with the rapid progress of railway transportation, permitted the broadcasting of news or the wide dissemination of knowledge over wide areas simultaneously by means of the printed word.

#### *Effect of Radio on Educational Methods*

To-day, because of the marvelous development of the radio, we stand at the threshold of a change in educational methods and of news dissemination, a change which may ultimately alter entirely the aspect and functioning of the daily newspapers. We enter a period when the lecturer, the learned man, the skillful announcer of news, will reach through the radio scores of thousands of listeners simultaneously, and more and more people will depend on their head phones and loud speakers for news as well as instruction.

It is not at all unlikely that the gospel preached by some able exponent of the Christian philosophy will yet be heard around the world instantaneously; and more than ever before there will exist a demand and opportunity for a universal language. The development of dependable relay methods and machinery hold large promise of experts in research and science and learning being able to deliver from their homes lectures which shall be listened to by

students, also in their homes, in all lands at the same time.

#### *An Experiment*

To-night we of the Reorganized Church of Jesus Christ of Latter Day Saints are attempting an experiment which, if ultimately successful, will mark a distinct progress in our work. In the early thirties, shortly after the organization of this church in New York, the Latter Day Saints at Kirtland, Ohio, though comparatively few in number, began the erection of a temple. Because of the consecration, energy, and devotion of those few people, it was not many years before the building was completed and used, and to-day it stands as a worthy monument to the enterprise of those earnest church members. From its pulpit the leading men of the church in those days and since have proclaimed the gospel and taught the Saints the way of salvation and right living. But for their voices to be heard resounding from those sacred walls it was necessary for the men of the church to be there in person. If our experiment to-night is successful, for the first time in history the vibrations of the voice of the leader of the church, caught up by the marvelously operating microphone, in turn taken by amplified transformer, and valve, are sent out from the antenna of K F I X as a train of electrical waves, which in turn are caught up by the antenna stretching from the famous old church edifice at Kirtland, and by transformer and vacuum tube and amplifier and telephone again turned into sound waves which, emanating from the loud speaker, may fill the room in the temple with the modulations of the voice speaking in Independence. It is to be hoped we are successful to-night, as we must be eventually in any event, so that to-night shall begin what shall become a permanent institution by which programs shall be broadcast from K F I X, not alone for the benefit of Kirtland Temple Branch, but many others scattered throughout Missouri, Kansas, Iowa, Illinois, Michigan, Indiana, Ohio, and other near-by States. The short wave length assigned to us will permit us to do this without unduly interfering with other stations.

#### *Greetings to Kirtland Saints*

We send out into the ether our greetings to the Saints of Kirtland. We congratulate them upon their desire to keep abreast of the times, and to utilize the achievements of science and invention to keep more closely in touch with the headquarters of the church. We are glad to see this development, for as a people we stand for social reform in practical ways, which, if we are to demonstrate their feasibility, will demand rapid progress. This will demand unity of purpose and activity which perhaps may



result only from careful and persistent educational efforts, efforts which must needs be directed more and more closely from the headquarters. Before us lies a wonderful opportunity. Our social philosophy is outstanding in its appeal and scope. Our task is the thorough Christianizing of society, a process which must extend ultimately to industry and business. To reach our goal, to achieve our purpose, to discharge our responsibilities as an organization, demands unity of thinking along reform lines, unity of action. That unity is attainable only by a consecration to the cause of Christ which will exalt our efforts above the possibility of discouragement by heavy odds, opposition, or indifference. May God strengthen us for our task, clear our brains for right thinking, fortify our souls against discouragements, and hearten us to the undertaking of a task above human endeavors alone.

We are anxious to learn what success we have had in our experiment, and ask that a wire be sent us to-night, if the Saints of Temple Branch have tuned in with success.

To the Saints of Kirtland, greetings and good night.

### The Spirit of God in the Church

*Sermon by Myron A. McConley at the General Conference, October 9, 1923, Independence, Missouri.*

Saints and friends, I am indeed happy to have the privilege of standing before so many people to-night in defense of that which I am convinced is the truth, and as a premise upon which I may base my few remarks I will read from the Epistle of Paul to the church at Galatia:

“For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.—Galatians 3: 26-29.

Paul, in writing to the church at Galatia, was writing to a people who had experienced the same spiritual manifestations that are among the people who are assembled here to-night. We have all been baptized—at least, I am assuming that the majority of this congregation is of the body of Christ represented by the church to-day—and by reason of that baptism we have been adopted as members of the family of God, becoming brethren of Christ and joint heirs with him in his Father’s kingdom.

I am glad that I have the privilege of being associated with what is called this great latter-day work, and as I listened to Brother Koshiway, our Indian

missionary, and noted what he said about the Spirit which had come over him as he preached among the Indians and which he recognized when President Elbert A. Smith was speaking here to-day as being the same Spirit, I was made happy. And I recognized that it is as true to-day as it was in ancient times. Then there was neither Jew nor Greek. To-day there is neither white man nor Indian. There is neither American nor Australian. There is neither Chinese nor Japanese, but with those people who obey the gospel, national prejudice is erased, racial differences are blended, and we all become one as members of the family of God upon the earth.

It is customary to take a text, and if I may be permitted to do so at this juncture, I will select the statement of Christ found in the 3d chapter of John, 16th verse: “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.”

### *God Is Still in Business*

I am glad that God is still in business. I have attended important sessions with those who are members of this church, as brethren and sisters. I have listened to the testimonies borne, not only here but in meetings in the islands of the sea, in New Zealand and Australia, where they will testify that they know this work is true, testify regarding the things of God, that he has blessed them in healing their sick and intervening in various ways in their behalf when in trouble. I say I am glad that we are in this work, and there are no people on the face of the earth to-day who have more reason to appreciate the love of God than have we.

When the angel restored the priesthood on the 15th day of May, 1829, making it possible for men to go out again and authoritatively declare the gospel of Jesus Christ, offering the same promises which the disciples of old offered, the world was indeed reaching a day and a time when such a gospel was needed. I am satisfied that in establishing this church in these last days, God was not wanting to stir up an argument. He did not simply desire a new religious denomination, but he wished a people who would, by reason of their personal experiences, be able to testify that they knew Jesus was the Christ, and who, by reason of the change in life, that new birth, both of the water and of the Spirit, which they experienced in coming into the church, would be able to show to the world what Jesus Christ anciently stood for. I verily believe that God expects this church to-day to demonstrate to the world what Christian brotherhood really is.

### *Insight of World Leaders*

While in Australia recently, I have tried to learn what was in the minds of the leading men of that

country. I was so fortunate as to hear the administration speech of Stanley M. Bruce, Prime Minister of Australia, given in the town hall at Perth during the month of May. As he explained the fundamentals upon which Australia, or any other nation must build if they expect to stand, I recognized that though he might not comprehend the gospel, and may never have come in contact with our message, yet he had sufficient insight given him that he understood the truth, that righteousness is the only thing that will exalt a nation; and he stated to those people that if Australia were going to be permitted to take her place among the nations of the world, she must build upon the foundation of righteousness.

As we were coming across the country, in reading one of our American magazines I discovered a recent article from Woodrow Wilson, in the *Atlantic Monthly*, of August, 1923. He reviewed the situation which exists in the world to-day, and tried, by reason of his experience, to point out to the people a road of safety. He stated:

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all shadows lifted from the road ahead.

And I can say Amen.

#### *What the World Needs*

As I came into Kansas City the middle of September, going through the railroad yards I saw thousands of cars. I saw this vast city, a sort of metropolis, a supply depot from a business standpoint for this section of the world, and recognized that there is just one thing and one thing only that Kansas City needs—and when we speak of Kansas City, it is the same no matter where one goes—and that is to have all this intelligence of man, represented by his creations for transportation, by the vast skyscrapers that make up the city, and all that which makes up our modern civilization, directed and permeated by the Spirit of God. When we have that, the millennium can start at any time.

When I left Independence to go to Australia in 1921, I did so with full faith and confidence in the fact that God was still in the church; that the Spirit of God would direct me in my ministry, inasmuch as I placed myself within the bounds of receiving direction; and I can say that by reason of my experiences there I came back strengthened in the faith and encouraged in the work. It matters not what some of you may have, so far as your viewpoint for the future is concerned, your speaker is happy to-night to state that he faces the future with hope and confidence. As I have been permitted to associate, in so far as our quorum activities have permitted, with

some of the brethren of the ministry, and also those who are engaged in other lines but are members of the church, I have thought of what a splendid work there was lying before us. The hope has been strong in my heart that I may continue faithful in this work and that you may also continue faithful, so that for many years to come we may stand shoulder to shoulder in the accomplishment of the work that God has intrusted to our care.

#### *Introduction of Gospel to Australia*

A peculiar thing happened in the introduction of our work into Australia. It is doubtless known to those who are familiar with all the incidents of the history of the church, but I believe that it would be encouraging to this audience to cite a little bit regarding that situation.

In 1837 a young man by the name of C. W. Wandell was baptized into the church. Very shortly afterwards he was ordained an elder and sent into the mission field. At the time of the tragedy at Carthage, in 1844, this young man was in charge of the missionary work in the State of New York. He was recalled to Nauvoo and set to work in the historian's office, and while there he found out there were deliberate changes being made in the history of the church, so he turned his back on the church in disgust. He went down to Saint Louis, secured a position on a steamboat plying up and down the river, and finally secured a position on a boat going around the Horn to California. There, about 1851, he came in contact with the Brannon Colony which had sailed from New York in 1846 and settled in California.

#### *Orson Pratt in California*

Orson Pratt, you remember, was one of the original members of the Quorum of Twelve in the old church. He went out to California that year and was preaching rebaptism to all the Saints. If I have been correctly informed, Orson Pratt was a powerful speaker, and he succeeded in persuading Elder Wandell that the gospel was all right, and that everything would be lovely if he would just be rebaptized and go ahead. So he accepted rebaptism and was sent to Australia on a mission. As you all know, on the 29th of August, 1852, this same Orson Pratt was the spokesman in introducing what is commonly called "the celestial marriage revelation." They did not call it polygamy.

News of this finally reached Australia where Brother Wandell had baptized a number of people and was doing good work. He denied that the church stood for polygamy or believed anything of the kind. He had with him to prove his contention the Book of Mormon and the Doctrine and Covenants. He had been personally associated with the

old church for seven years, had listened to Joseph the Martyr preach, and knew what the church stood for in that day and time. He returned after about three years in the Australian mission and settled for a time in California.

In 1857 he was placed in charge of a wagon train going through from southern California to Utah, which reached southern Utah a few weeks after the Mountain Meadow massacre. After due investigation he continued his journey to Salt Lake City, but instead of reporting to the president of the church, he published a series of open letters to Brigham Young, accusing him of being implicated in that crime. Elder Wandell remained in Utah until 1862, and then for a time we lose track of him.

#### *Unknown Member Chosen to Seventy*

In a General Conference of the Reorganized Church in 1873, a revelation was received, section 117, given the 3d of March. In paragraph 8 we find that C. W. Wandell, together with Glaud Rodger and others, is called to the office of seventy. This revelation was accepted by the church, but they had no such man as C. W. Wandell in the Reorganization.

Alexander Smith went from that conference to the Pacific coast and found that the day after this revelation was accepted by the church in General Conference, C. W. Wandell had been baptized as a member of the Reorganization in San Francisco. He was accordingly ordained a seventy, and with Glaud Rodger, in October, 1873, set sail for Australia.

On the way the ship sprang a leak. You know God works in a mysterious way his wonders to perform. The boat had to put in at the South Sea Islands and stayed there for a few weeks being repaired. The brethren found Saints there who had been baptized under the elders of the old church. The church in Utah in the meantime had tried to introduce their new doctrines among them, but had not met with much favor, and these two brethren, during the few weeks they were there, organized the work and laid the foundation for what we to-day have as the South Sea Island Mission. They then continued to Australia, and on their arrival in Sydney Brother Wandell left Brother Rodger aboard the ship while he hunted up some of the old converts.

Twenty years had elapsed since Elder Wandell had been in that land. In the meantime the people in Australia had sent some of their own number over to Salt Lake City to find out whether the rumors coming from there were true, and when they found that polygamy was really being practiced they were so discouraged they gave up their membership in the church. One of these brethren, by

the name of Ellis, had received evidence of the fact that the gospel was true, and when found by Brother Wandell he gladly accepted the message of the Reorganization. He took the elders in, gave them shelter, and became president of the first branch of the church in Sydney. With his own hands, and very largely with his own money, he built the first church we had in that land, now called the Balmain church, which has since been enlarged and is the leading church in that country. For many years Elder Ellis presided over that congregation.

#### *Last Testimony of C. W. Wandell*

Brother Wandell was not permitted to live very long after his arrival in Sydney. He died in the spring of 1875 in Saint Vincent's Hospital at Balmain. His remains were placed in the old Balmain cemetery. Before his death, he left as a heritage to the Australian mission his testimony, wherein he testified regarding the truthfulness of the gospel. He told regarding his experiences, for he knew that the sands of life were ebbing away, and it was only a short time until he should stand before his Maker. He testified that angels had sung for his comfort and that so far as he was concerned all was peaceful and serene, and he calmly waited the change which we call death. Remarkable as it may seem, to-day the grave of that first missionary of the Reorganized Church who died in a foreign land is the center of the district in the vast city of Sydney where our people reside. It lies just half way between the two churches we now have there.

He left his companion, Glaud Rodger, whose son resides here in Independence, alone as a missionary in that land, and as a result of the faithful work of that brother and others who succeeded him, the foundation was laid for the present work in Australia. You can go through that country to-day and meet old people who were baptized, some of them by Glaud Rodger, some by J. W. Gillen, some by Joseph Burton.

In those times when the elders visited, they found the pioneers going into the forest and blazing a trail for the settlements that followed, and they were excellent material. One couple had thirteen children, and practically all of these children lived to be grandparents. Fortunately for the church, to-day most of that increase are active members. As I have listened to the testimonies these people bear as to the evidence that came to them that the elders sent out were men of God, and that the message they carried was indeed divine, my heart has been caused to rejoice. I have felt it was indeed good to be a Saint of latter days. As I saw the great amount of work that one man or a few men could do, I realized that in this life we do not appreciate the opportuni-

ties that are before us. And I am satisfied that to-day if every member of the church were alive spiritually, if all were living up to their opportunities, if they kept themselves in the path of rectitude and right, kept themselves down in the depths of humility, actuated by the spirit of love, there is nothing on earth that would stop the progress of this work.

#### *Influence of Members on Progress of Church*

The worst enemy we have is self, and all that will keep this great work from progressing is those who are already in it. I felt ashamed for the white membership of this church to-night as we listened to the rebuke which was very kindly and very truthfully administered by our Indian brother when he spoke regarding the various things which he had heard, things of an unchristian character said by one brother to another since this conference was going on. I agreed with our brother when he said that he had oftentimes noted a spirit in the discussions with which he was not familiar, a spirit which was not working down there among the Indians. But he said that in some of the services and in some of the discussions he recognized that good Spirit which had been with him. What an example that is for the children of Ephraim to set!

As I traveled through the Australian mission I was glad sometimes that they were so far away. God knows where that land is, and as the people seek to apply the gospel of Jesus Christ in their lives, they are made happy and contented, but they have a goal toward which they look with fond appreciation. They look forward to the time when they, or perhaps if they themselves are not permitted to be there, their posterity, will be in Zion. They look for the time to be realized when the church will have reached her goal.

Now, I do not wish to be misunderstood. I do not want the people here in this vast assembly to-night to get the idea that I do not believe there is any Christian brotherhood. Thank God, there is. Before I went out to Australia, I went over fifteen of our middle-western States, visited many branches and districts, and attended eleven reunions. In all the places where I went I found the Spirit of God was working among our people, and though there were not so many active in the work and seeking to push it forward as I would like to have seen, yet there were everywhere the faithful few who were standing for principle and seeking to push forward the work of God. I am satisfied, as I have circulated among our people here, that there is a saving grace among us. There is at least that degree of brotherhood among us which will eventually be developed into that full and more complete brotherhood if

we will just permit Jesus Christ's Spirit to work in our hearts.

#### *Spirit of Lawlessness*

I remember that James, in writing to the church in apostolic ages regarding the people in that day and time, and the means whereby they might come to God, states in the fourth chapter of his epistle, starting with the seventh verse:

Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

Never yet have I seen this statement of the ancient apostle applied but what God has carried out his part of the program. I am satisfied that to-day, to a certain extent, the same spirit that is in the world is in the church. The same spirit which our jurists tell us is such a menace to our civilization here in the United States, the disregard for law and order, the desire for mob law, I am certain that to a degree the same spirit has come into the church. And to-day we need to humble ourselves and submit to the influences of the Spirit of God in our hearts.

As far as I am concerned, it is not a question of who's who or who's the biggest. If God Almighty wants me to work as a deacon in this church, I am ready and willing to start in and work there. If he wants me as a teacher or as a priest, then there's where I want to be; and I might say that when, through the endowment of the Spirit of God, the knowledge came to me in the fall of 1918, while I was laboring in the Hawaiian mission, that the time was not far distant when I would be called to occupy in the Quorum of Twelve, it made me sick. The dread of the responsibility which would attach to that office was such that I was sick for a week, but during the year of 1919, gradually a spirit of reconciliation came over me, so that on returning to the General Conference of 1920, I came back feeling able to say, "Here I am, Lord. Use me. If the time has come when you want me to work in the Quorum of Twelve, recognizing my limitations and my many imperfections, I will move out the best I can, and I will seek to do that work." And I can say that while I have not turned the world upside down, yet as I have gone out and tried to do my work, God has blessed my efforts, and I am satisfied to-night that God is just as much in this church now as he ever was since its beginning in 1830.

I remember in 1915, some of my more experienced brethren thought the church was going to hell. I didn't feel that way. I knew that there was a mission in hell for the church, and that Christ had said that the gates of hell should not prevail against his

ministry, but so far as the church itself making hell its headquarters, I didn't believe it then, and I don't believe it now.

In 1919 I was in the Hawaiian Islands on a mission during the time of the General Conference. I am not going to relate in detail the experience I had, but the Lord gave me to understand by his Spirit that I need not worry about what was going on at Lamoni; that he would attend to that. What he wanted me to do was to attend to my work there in Hawaii. I learned from my spiritual experience there—and I trust I shall never forget—that if I would do the work intrusted to my care, it would keep me so busy I would not have time to worry about the work I thought my brother had not done. I am satisfied if we could stand shoulder to shoulder, and every one of us go out and attend to the work of our office and calling, begin to have such a love for souls, such a desire to see this work move forward that we would make the sacrifice, no matter what that might be, to make it possible for us to go out, we would be so happy we would be contented. We would be so busy with the problems which would arise from the new converts that we missionaries would not be worrying so much about what the pastors were doing, and just what methods they had adopted to elect their Sunday school superintendent, and whether the pastor should appoint him or the congregation choose him. We would leave that to the high priests, and those who were placed in the church to take care of that particular line of work, and we would be out trying to gather sheaves into the garner.

#### *The Purpose of the Church*

As I have thought of the program that this church presents to the world, and have sensed in reading, in traveling here and there, listening not only to what our own people's experiences are, but to the statements of the ministers of other churches, to the remarks made from time to time and published by those who are the leading men, not only in one country but in other lands, I have recognized that the gospel is indeed the power of God unto salvation. It is the only thing that will solve the problems confronting the world to-day. And I feel that what little talent I have could not be better placed than upon the altar of sacrifice in promulgating this work.

You will remember the program of the church stated in a few words by President F. M. Smith is "Social reform by individual regeneration." I guess none of us will quibble about that. We all agree that this world to-day is neither any better nor any worse than the people that make it up, and the only way we are going to improve it is by individual regeneration under the Spirit of God which comes

through obedience to the gospel of Jesus Christ. We recognize that love, as stated in the program, must become the dynamic, controlling power, the moving force in the lives of all individuals. Justice must be the basis of social relationship. Upon no other foundation can Zion be built. And it is my task and yours, as stated in this program, to organize these men and women who have thus been taught, who have subscribed their willingness to follow this program, into the kingdom of God. I am glad to be engaged in that work.

#### *Benefits of the Conference*

Coming back to this conference, knowing many of the needs of the work, sensing at least to a degree the great problems that confront us, and feeling that we should be working with sincerity of purpose and humility of heart toward their solution, I have regretted to see how we will waste our time on matters not so important. I hope that all who have come to this conference may, by reason of their experiences here, go back to their home districts and encourage the Saints. It has been my experience that the law stated by Paul is indeed true, that what we sow we reap. I have gone among the Saints and have sought to build them up in the faith. I have sought to testify to them that the gospel is indeed true, that the promises of God can be depended upon, that they can anchor to these promises and know that no matter what comes or goes the promises of God will stand sure and be fulfilled. And as I have thus sought in my weak way to help others, my own faith has been strengthened. As I have tried to have love for my brethren, and instead of seeing their weaknesses and their failures I have tried to look upon them all as potential sons and daughters of God, my heart has been enlarged. I have appreciated the good that there is in all men, even those not members of our own church, and there has come back to me that fraternal tie which Christ says should be a testimony of the truthfulness of this work.

We have been in session a long time to-day. We are going to have a long session to-morrow. We are not going to detain you further at this time except to call attention to the fact that in the 13th chapter of John, Christ said, "By this shall all men know that ye are my disciples, if ye have love one for another." You will remember John said regarding his experience, "We know that we have passed from death unto life because we love the brethren," and I hope that anything which may have been said thus far in this conference which might have disturbed the love that we should have for one another may be forgotten, and that from now on during the time that this conference is in session, it will be the sin-



## EDUCATIONAL

### Home Building

#### PART XVI

(Should the church be satisfied with one hour a week in which to influence the child religiously? Should the church establish a three-hour Sunday school? In some communities the public schools are allowing children part of the regular school day in which to receive religious instruction by the church. A. Max Carmichael, superintendent of the Department of Religious Education, tells in the accompanying article why the religious interpretation of life is necessary to the child. A better understanding of the problems of the child may lead public opinion to demand greater consideration for the child.)

### The Religious Interpretation of Science and History

By A. Max Carmichael

The ordinary young child is probably more appreciative of scientific facts than he is of historical ones. In fact, the child has not much of a historical

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cere desire and earnest effort of every man and woman here to exemplify the spirit of Christian love which should exist among us.

If we will do that, God will be pleased with our meeting together, and the missionaries of this church will be able to go out to the world having a more united front than they have had for many years. They will be able to go out with a faith and assurance that many of them have not been able to carry with them in the recent past, and all of us will feel that this conference, though in its beginning it was rather stormy, has indeed been a blessing to us all. Can we each one work toward that end? It is going to be my sincere desire, and there is going to be an earnest effort on my part to do that, and if all will do likewise I am satisfied that we will, though we are not able to see eye to eye, be blessed by the influence of God's Spirit, so that we will be able to arrive at common ground. And while we do disagree, let us hope these disagreements will be held in the spirit of love, and we will be able to work side by side in spite of the fact that we have not seen exactly alike in all things, until finally, by reason of our ripened experience, we will mount the spiritual heights that it is our privilege to climb, and we will be able to arrive more nearly at the truth. May God help us all to work to that end, is my prayer.

sense until he reaches his tenth year. There is absolutely no reason for telling the Bible stories chronologically up until the child is ten or twelve years of age. There is no reason for telling the stories of the life of Christ chronologically. Up to his sixth year, the child knows what this morning is as contrasted with this afternoon. He then begins to know that Monday is wash day, Wednesday is club day or prayer-meeting night, and Saturday is bath day. But he does not have any idea of how long a month is. He has no historical sense.

#### *Children Interested in Science*

Contrasted with that is the boy's interest in science. He is interested in the sun, moon, and stars, and is interested in flowers, trees, and bugs. He is interested in these things very early in life. These things in nature for which the child has such interest have not been having the religious interpretation for the child that they should. Nature or science in the past has not been receiving its religious interpretation.

Yet it is through science or nature that the child sees God most in his young days, perhaps with the exception of the family life. Probably fatherhood and motherhood are the first and greatest impressions of Godhood. But soon the child begins to conceive God as something over and beyond his father. The child begins to question you grotesquely about God. The ordinary child, if you ask him to draw a picture of God, will assume to be smart enough to draw him, or he thinks he can do it. It is then that nature offers the religious tutor the greatest opportunity with which to give the child an enlarged idea of God.

#### *Teaching Religion*

How many mothers actually take their children out and show them different kinds of trees, birds, and flowers? How many children five years of age know the difference between the robin and the bluebird? How many know the difference between a squirrel and a rabbit? Do you know the difference between the trees on our farms and streets? I believe fifty per cent of our children do not know the difference between an elm and a box elder. Yet more religion can be taught in this way than in many other ways. There is so much poetry about us, and yet we spend so much time with prose that we become so prosaic as to lose our poetic spirituality. I heard a mother at a reunion at Lamoni some years ago telling of her experiences in taking her children out and actually showing them the birds and trees. She there gave expression to the joy that she received in so doing.

Now it seems to me that I hear some one say,

"What has that to do with religion?" Let me say that nature offers the greatest foundation for a belief in God, outside of the family life, that one can give.

It is through nature that we expect to tell the truths of reproduction. A bird house built in the yard will become the home of the bird in which to lay eggs. Those eggs will hatch; then we can tell our children about them. We can use nature in teaching the great truths of reproductive life. It is in the things we see around us that we can find God.

Song number 145 in the Saints' Hymnal is an interesting example of religious pedagogy. That song is an evaluation of nature religiously, which you will see if you will read it. It attempts to put God into the planting of seed and into the growing grain. That is what we want done. The ordinary public school takes the child clear through the study of the flower without any mention of the divine in it. But somebody should put the divine in the formation of this flower. It is not being done even by the church. Nobody in the church school ever takes that flower and finds out how God can be in it. It is the task of the church school, so far not sufficiently recognized by the church, to give children a religious interpretation of nature.

#### *Religious Interpretation of Science*

So far as science is concerned as a study, it is just merely an attempt to classify knowledge. Scientific books necessarily discuss theories or hypotheses about these facts. These theories or hypotheses are simply the conceptions of men's explanation of these facts. They may or may not be true. As for me, I do not care what facts scientific men find out. It does not make any difference to me what their hypotheses are or what their theories are. I will take any fact they find out and give it a religious interpretation. Religion and science are not in the same field. Religion is an interpretation of the truth discovered by science. They are not the same thing: they are not in opposition to each other. They cannot be any more than electricity and food. As Harry Emerson Fosdick intimates, "When men have discovered how to make gas, the question then comes, What are they going to do about it?" The first is a problem of the scientist, the second a problem of the priest and prophet.

The ordinary child says, "I am going out to work for God." He does not seem to have the idea that doing something well, as being a farmer by applying the laws of science, for instance, is working with God and for God. Somehow he gets the idea that preaching is the only thing he can do and be working for God. Here, too, he gets the idea too often that he must preach without applying consciously

any of the well-known truths of pedagogical science. In this idea he is like a good many mothers who are chairmen of committees, presidents of mothers' clubs, etc., who forget all about the question of rearing children, and who justify their course on the grounds of social service.

#### *Life Interpreted in History*

In history we also consider the interpretation of life. History differs from science as ordinarily conceived in that science concerns itself with our environment to-day, while history concerns itself with man's relation to his environment in the past.

Stories of human experiences of the past! How many children get good stories? How many children hear stories at home? Father has one old rusty story that he tells over and over and over again. The only consoling fact is that the child enjoys hearing the same story again and again. That is father's salvation. He can tell the same story over and over and still please his child. But, as I said some time ago, father is usually much more interested in learning to play hand ball or in gold than he is in telling stories to Johnnie.

I am asked to talk to Sunday schools wherever I go. Then I find out how few are the stories I know, stories of the great men of the past, stories of vital human experience. The Bible stories will live eternally, largely because of two reasons: first, they have vital and common human experience within them; second, they interpret these experiences in a religious way. These are the two attributes of the Bible stories that will make them live forever. The ordinary person cannot take the story of Columbus discovering America and give it a religious interpretation or significance. It certainly can and ought to be given such significance in its telling. Our school histories do not do so. Our church schools and our homes must do so, then. Some people disagree with Lucy Smith's stories of the Seer, but at least she had enough of the spirit of the prophet in her to give these stories a bit of religious significance.

I do know how it helps the child to have him hear human experiences related with their religious significance. I can remember very well sitting by and listening to my father and my uncle telling the experiences of their boyhood up in the mountains. They did not give these experiences a religious significance always. In contrast with them, there was a man who used to come to our house and relate his experiences with this religious significance. I would get up to him just as close as possible while he was relating these experiences. What a wonderful lot of good I received! In every story he told, he was just full of them. God was there. Some of us may have thought that he perhaps let his imagination run

away with him; but at least he did interpret his own experiences as if God were there. He certainly could tell every story as if God were present. Whether He was or not, at least the story-teller put into those stories that religious feeling that made its appeal and had its influence upon my life. These are just some of the things of which I would like to see our people do more.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 15 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XVII

##### *Science and History*

1. Define (a) science; (b) history.
2. What is meant by religious interpretation of life?
3. What is the value of teaching science and history with religious interpretation?
4. What type of history should be given to children before the age of six? How may they be introduced to actual history?
5. How may the child's curiosity and interest for all things be utilized to cultivate a scientific attitude towards the world?
6. How should mathematics be taught?
7. How can knowledge of other countries be taught?
8. How may the child be introduced to the various industries at an early age?
9. How should the child be instructed about the origin of life?
10. At what age do you think the child should enter school? Why?

The custodians of religion have depended upon divine authority for their claim of exclusive administration. Protestantism has generally substituted for the authority of the Catholic Church the authority of its own creeds and fundamentally the authority of the Bible, says Doctor Gains Glenn Atkins. We as a church are unique in that we claim divine authority directly from God through the restoration of the gospel in the latter days.

Women who take all phases of their lives seriously, with thought, self-discipline, and prayer, may presently find themselves the fashion. Human progress appears to move in a sort of rising circle. Perhaps old-fashioned fidelity will come in again some day.—Kathleen Norris, famous American story writer.

## LETTERS

### Missionary Has Hopeful Outlook for Year's Work

*From a Letter to the First Presidency and Twelve*

BRINTON, MICHIGAN, February 4.—In the past week I have been holding services in the schoolhouse with good attendance, I have also visited from house to house and left tracts for their investigation. I think I will close the meetings now and return in the spring when the weather is warm. The Saints here are expecting to tear down their old church and rebuild in the spring. It is not a very inviting place to go into (the church they have now), and they think by adding three or four hundred dollars they can put up a very neat building.

My hope is brighter every day, and I am enjoying the sweet Spirit of the Master in my labors and am looking forward to a year of prosperity. If we can all labor together as we were united in that pentecostal shower that was bestowed upon us in the late General Conference, our work shall go forward with greater success than ever before. At that time a mutual chord was struck, and we could all truthfully sing, "Blest be the tie that binds." It is my purpose and faith to go forward the coming season and exercise all the talent and intelligence that God has given me for the advancement of his work, and I know that if I follow the instructions given in the three standard books of the church my success is assured even before I begin the work before me, for God forsaketh not his Saints. If we continue in his doctrine, we shall save both ourselves and them that hear us.

S. T. PENDLETON.

### Patriarch F. G. Pitt in Florida

*From a Letter to President F. M. Smith*

HARVEY, FLORIDA, February 1.—I was pleased to receive your letter and appreciate your kind wishes in my behalf. Am glad to say I think I am improving slowly, so I am hopeful.

We came to this beauty spot in Florida a week ago and expect to remain until we get ready to return home. I think you are acquainted with Mr. Harvey. He said you and Sister Smith were here at one time.

We attended church service in the schoolhouse here last Sunday and assisted in the services, which gave me no little pleasure. I am to occupy next Sunday, so it is possible I shall be able to get the gospel before the people before we leave. Their regular minister preaches every other Sunday. This will enable me to fill in once every two weeks.

The people here seem to be of a very nice class, and we both feel very much at home already. Sister Pitt has been telling the gospel to the people with whom we are making our home, and we sing our hymns to them. They seem to appreciate all we are able to give them. So perhaps our coming here will result in good. We hope so at least.

The weather here is ideal, about seventy every day at noon. No frost here this winter. Wish you could be with us to enjoy a rest and perhaps fish a little in the beautiful lake opposite our front door.

Have received several kind letters from Saints in Kirtland urging us to be with them next summer. I trust my health will permit. I cannot think that my work is quite finished yet.

Hope all is well in Zion. Sister Pitt joins with me in kind regards.

F. G. PITT.

## English Missionary Enjoys Fine Spirit

*From a Letter to the First Presidency*

LONDON, ENGLAND, January 1, 1924.—This month we have the pleasure of reporting our work at Sutton-in-Ashfield. When we went to Sutton, we were pleased at the conditions we found there. It is rather a small branch, of about forty-four members, but we could depend upon finding at least forty of those members present at each night's preaching service. Their enthusiasm surely made our meetings successful. Every night the seats were all taken, and many of the Saints had to sit on benches around the sides of the room. We do not believe we have felt better or been more blessed in any of our labor over here than we experienced at Sutton.

### *Boy Scout Work*

We found Brother George V. Willis, the president of the branch, to be a humble, whole-hearted man, and one who is forging ahead, too, in the business world as a successful contractor. He is an enthusiastic scoutmaster and organizer, and to this we attribute most of the success of their splendid Sunday school which meets both morning and afternoon each Sunday. They have an enrollment of one hundred twenty, with an average attendance of ninety, and it was an eye-opener to us to find a school over here with such a big attendance, for almost everywhere we have been we have found that if they have an attendance of about twenty the Saints thought they had a good school. Sister Baldwin attempted to help them in Sunday school work, and each Sunday we were there she occupied the hour in the morning in talking to the children. She also did blackboard work at two of the afternoon sessions.

There were four baptized as a result of our work, and on the Sunday we left five others gave their names for baptism. No doubt Brother Willis will attend to these baptisms.

### *Apostles at Saint Leonard's*

Brethren Curtis and Hanson are at Saint Leonard's, and we came here to spend Christmas. We spent Christmas last year and the year before in Wales, so this was our first Christmas at Saint Leonard's. We enjoyed the association of the brethren very much. But we are now ready to go back to work.

We wish you a Happy New Year and trust this year may bring about a greater degree of peace and harmony in the church.

RICHARD BALDWIN.

## Gospel Satisfies Longing of Nonmember

*Extract From a Letter to President E. A. Smith*

BROOKLYN, NEW YORK, December 13, 1923.—I find myself kept busy because there are so many real hungry souls anxious to hear the truth, as it was taught of old, and who are asking for visits to their homes. I am at present engaged in preaching on Sunday and visiting through the week. Only last Tuesday I sat and talked to members who live miles from the church, and when I was through one of the sisters said, "Do tell that all over again. It surely is food for my soul and I do want to be acquainted with it more fully."

In calling upon a nonmember and talking for nearly three hours, my soul was made glad when the lady said she had been watching the life of one of our sisters, and it was such a beautiful and consistent life that she desired to become acquainted with that which made for such a beautiful character. It was a pleasure to present the beautiful message of Jesus Christ. After our conversation the remark made was, "My soul is satisfied. I have found that which I have longed for for years."

My prayer is that more of our Saints will consecrate themselves to the work of God that others may be lead to remark as this woman did.

A. E. STONE.

## Special Meetings Held at Chico

CHICO, CALIFORNIA, January 28.—Apostle R. S. Budd and Elder E. B. Hull were the speakers at the church in a one week's series of special meetings. Our building was well filled with members and friends every night. The choir, under the leadership of Sister S. E. Boydston, did their part to make the meetings a success.

This was Brother Budd's first visit to Chico. He made many friends who were all sorry when he had to leave for Sacramento, California, where the district conference is to be held February 1 to 3.

At the January meeting, Elder H. A. Hintz was selected as branch president; Brother A. W. Bohall, Sunday school superintendent; and Lura York, superintendent of the Department of Recreation and Expression.

E. B. HULL.

## Small Branch Builds Fine New Church

GUELPH, ONTARIO, February 5.—The work was opened up here by Elder S. G. St. John, about six years ago, and organized five years ago last July by R. C. Russell, then of the Quorum of Twelve. The enrollment was about fifty and the Saints worshiped in a small hall, originally a meat market.

Being dissatisfied with their quarters they decided to build a church. A lot was secured in a good part of the city, sufficient money raised to pay for it, and a building 26 by 46, with cobblestone basement and cement top, was started.

The local Saints worked hard in their spare time and did all the work of erection. It took about two years and three months to build it. Practically every evening, Saturday afternoons, and every holiday were put to good use by the local Saints. It is not necessary to say anything of the sacrifices made by them, although they were many, both in work and in money. The auditorium drive was on at the time, too.

### *Church About Paid For*

The building and lot cost about \$4,400, which debt has since been reduced to \$800. The Saints of Toronto, London, and Owen Sound Districts supplied Guelph with about \$1,000, which was thankfully received. The building is very commodious, and said by some visitors to be the nicest little church they ever saw. The people of the city wonder how such a small congregation ever accomplished it. The objective for 1924 is to pay \$600 and the interest on the remaining debt.

The Saints are making preparations for the district conference which convenes about July 14. The spiritual condition of the branch is good, yet there is room for improvement. A number of fine young people are found here, some of whom are developing very fast in the work and will make their mark in the church.

Apostle J. A. Gillen of the Quorum of Twelve is in this district and Guelph is expecting a call from him before he leaves this section. The Saints also look forward to the time when it can be arranged for the district president to spend his entire time in church work, for he is surely needed.

KING COOPER.

Elder Calvin Rich, writing to the First Presidency from Stonington, Maine, says in all his twenty-six years in the ministry he has not known a better outlook than now.

## Plymouth Has Junior Department of Recreation and Expression

PLYMOUTH, MASSACHUSETTS, February 9.—Starting with an intermediate class of three boys and one girl, Plymouth planned a junior department of Recreation and Expression. They spend a half hour in study, supplementing the Sunday school lessons; then a social hour follows. A few visitors, averaging in numbers from ten to twelve, were had each evening.

### *Club Organized*

A club was organized, choosing for its name "The Keystone Club," with a motto, "Be prepared." It has become quite customary for this club to meet at the Bungalow on Sunday afternoon to talk over plans, practice special songs for the evening service, then go to church together in the evening. A special effort is being made to adapt the sermon of the evening to the needs of these young people. Several of the nonmembers also attend the prayer meeting on Thursday.

The Keystone Club gave a musical entertainment and debate at the January social. They are now busy planning a valentine party for February 12.

The regular services here are quite well attended. The Christmas program was apparently enjoyed by all.

### *Salvaging Party*

One Sunday, the boys with their leader, Alma Nickerson, tried to drive the "flivver" along Plymouth Beach and succeeded in finding two power boats washed ashore, which they thought might be worth salvaging. So they planned on Saturday, February 2, weather permitting, to go over after them. All the girls belong to the local Girl Scouts and they wanted to go, too. It being an ideal day, warm and absolutely no wind, a party of eighteen started out about 11 a. m. with two dories and the "flivver."

The boats were raised but were found worthless. About two o'clock fires were built and a large pot of baked beans, together with sandwiches, etc., was soon disposed of. The tide was out, and the afternoon was spent digging sea clams and exploring the beach, riding up and down in the Ford. About dusk the party returned home tired and happy.

Sunday afternoon they all gathered as usual at the Bungalow, and sea-clam chowder was served. Afterward they all marched to the church.

### *Business Meeting*

Business meetings of all the departments were held in January, and practically all the former officers were sustained, with the exception of Sister Giovanetti, who resigned from active work to welcome a baby son, born January 13. Sister Doris has been a very active and dearly beloved worker in the branch and all of the departments. The Saints are rejoicing with her in her new happiness, though they miss her in the offices she has occupied so faithfully and well.

Elder James W. Heap preached on January 27, and Plymouth is looking forward now to having Elder Thompson here during a part of the coming weeks.

Brother Jay Hawkins of Eros, Louisiana, writes that he has had many blessings during the past year which he can never forget. He testifies that God never comes short of his promises when we do the things commanded of us. Life has brought to him many trials, but with the help of God and the prayers of the Saints he has been able to continue and to forsake the ways of the world.

## Northern California District Conference Held at Sacramento

SACRAMENTO, CALIFORNIA, February 11.—The regular semi-annual conference of the Northern California District of the Reorganized Church of Jesus Christ of Latter Day Saints convened at the Saints' Chapel, Sacramento, California, February 1, 2, and 3.

### *Department of Recreation and Expression*

On Friday, February 1, at 10 a. m. the Department of Recreation and Expression held forth with W. H. Dawson, field worker, in charge and Miss Cora Smith, of Tulare, acting as secretary. About eighty-five were present. After the usual business, a half hour was devoted to short talks by the following: Mrs. E. B. Hull, Elder E. B. Hull, Elder C. W. Hawkins, Elder George H. Wixom, Apostle D. T. Williams, and District President J. D. White.

### *Sunday School*

Sunday School Department convened at 2 p. m. with Superintendent J. T. Smith, jr., of Tulare, in charge, Miss Leila Dameron, of Tulare, acting as secretary until the arrival of Secretary Lizzie Day, of Oakland. After the usual business, there were problem talks by the superintendents of the various Sunday schools.

### *Entertainment Given*

Friday evening a joint entertainment program was given. The church was crowded with children and adults, there being two hundred sixty-four present. The program was pronounced the best ever given in the district. Much credit is due Sister Birdie Clark and Brother C. E. Ball, both of Sacramento, for securing the talent responding. Most of the numbers were by prominent Sacramento people. W. H. Dawson presided.

### *Business Session Opens*

Saturday, February 2, at 10 o'clock, the business session of the conference opened, District President J. D. White in charge. By unanimous concurrence, Apostles Roy S. Budd and D. T. Williams constituted the presidency of the conference together with the district president.

### *Addresses at the Conference*

Apostles Williams and Budd were called upon for fifteen minute addresses. The following are excerpts from Brother Williams's remarks: "Do we appreciate the responsibility that rests upon us? In the place we occupy, there is our responsibility. Make ourselves efficient. He who knows how to take advantage of time knows how to take advantage of life. Recognize the value of time. Time and talent—we have these two things either to use or abuse."

Brother Budd spoke in part saying: "This church is built on the foundation of revelation from God. We are equal as individuals but different in talents. We are a theocratic democracy."

Brother E. B. Hull spoke briefly on "Interest and enthusiasm." Elder George Wixom spoke on the "Value of time." Elder C. W. Hawkins talked a few minutes regarding "Responsibility."

### *Reports Submitted*

Sister Ruth Clegg, district superintendent of the Department of Women, Nina L. Davison, district historian, and Birdie Clark, district chorister, reported on work done since being elected at last conference. The secretary, Cecil Hawley, stated that the locals had registered one hundred per cent in the matter of reporting to the district secretary.

District President J. D. White gave a lengthy and instructive verbal report, calling attention to the improvement



of all the branches in the district in the way of new buildings, church building repairs, and remodeling; also he called attention to the fact that pastors or branch presidents were distributing the burden rather than overburdening one or two. Attention was called to the prospective improvements of the reunion grounds.

#### *Alice M. Smith Speaks*

Alice M. Smith, daughter of the President of the church, made a few fitting remarks in response to her introduction by Brother White.

#### *Ordinations*

Provision was made for the ordination of six priests, and recommendation was made for the ordination of one elder. The dispatch with which the business sessions were conducted was commendable.

#### *Cantata Presented*

The cantata, "Olivet to Calvary," was given on Saturday evening under the direction of Sister Birdie Clark, district chorister, with Miss Ella Knox at the piano. A number of prominent singers of Sacramento assisted in the solo and chorus work. The choir included singers from all choirs in the district. Sister Alice Smith and Sister E. B. Hull were also among the singers. The church was crowded with adults, over twenty-five persons being turned away from the doors for lack of room. Many complimentary remarks were heard regarding the excellent rendition of the cantata, for the fine attacks, shading chorus, and solo work.

#### *Broadcast Speeches*

On Friday at 6 p. m. Apostle Roy S. Budd spoke for fifteen minutes on "The Indians, their customs and traditions," from the radio broadcasting station of Sacramento, at Kimball-Upson Company.

Saturday at 6 p. m. Apostle D. T. Williams spoke from the same place on "European conditions, as observed on a recent visit." Several good reports were received from friends and members concerning these talks.

#### *Good Publicity Obtained*

Much credit is due Sister Hazel Blohm, the Sacramento publicity agent, for securing so many splendid write-ups in the local papers. She reports that the local papers were very generous with their space, using all write-ups sent in, daily, of the various services, etc. It was through her efforts that the radio program was arranged. At first the manager agreed to allow only five minutes each to the speakers, but when she introduced Brother Williams he talked so graciously and the subjects offered were so acceptable that the gentleman gladly said they could have fifteen minutes each evening. It was reported later that he evidently was well pleased, as he announced the speaker and the church and location before and after the speech. He further agreed to allow Brother Hull to speak some time soon, and when Brother Wixom returns an effort is to be made for him to speak.

#### *Baptisms*

Sunday morning at 8.30 a Catholic woman and her eighteen-year-old son were baptized, D. T. Williams officiating.

#### *Sacrament Service*

At 9 a. m. sacrament service was held with District President J. D. White in charge. After the emblems were passed, the customary order of individuals occupying by prayer, testimony, and song was not carried out. It was the firm belief that everyone present could be better blest and ministered unto by listening to one testimony and receiving words of admonition and counsel from him who had been sent into our

midst to minister unto us according to his office and calling. Brother Budd was called upon to speak.

#### *Tribute to Woodrow Wilson*

The 11 o'clock service consisted of preaching by Apostle Williams. Just before the closing song was sung, word was received that ex-President Wilson had passed away. Brother White called upon Brother Williams to offer prayer, which was of an exceptional nature.

At the 2.30 o'clock service Brother George H. Wixom was the speaker.

The Sunday evening service was addressed by Elder E. B. Hull.

The choir furnished special music in solo, duet, and anthem at all church conference services.

Much thought and hard work by the Sacramento members was evidenced by the success of the conference.

NINA L. DAVIDSON.

## Kirtland Desires Closer Connection With Zionist Ideal

### *Extract From a Letter to the First Presidency*

KIRTLAND, OHIO, January 14.—A Doctrine and Covenants class had been studying the matter of the troubles in Jackson County in the olden days and the Spirit that evidently worked upon the Kirtland Saints before they got human messages [from Independence] to the same end. We compared thoughts relative to the late General Conference in which many of us who bided at home were made to feel that same relief and exaltation toward its close that we later learned was evident in power in that assembly. Since that time we have sensed the urgency of the need of our being more closely attuned to the spirit of Zion. Personally we have wished that more of the leading men of the church could see the value of a closer association with this place. If they would visit it leisurely, and all the country round about, it would help dissipate the feeling that sometimes comes, that this place is set on one side and neglected in the greater quest of Zion proper.

ERNEST A. WEBBE.

## Meetings Being Conducted Near Port Whitby

PORT WHITBY, ONTARIO, January 31.—It is some time since I have written anything for the columns of the HERALD. My wife and I were baptized by Elder S. W. Tomlinson at Cypress River, Manitoba, in August, 1906. In 1909 we moved to Winnipeg, where we have had the pleasure of seeing all of our family baptized into the fold and kingdom of God.

The writer was called to the office of deacon in 1910, in which capacity I served the branch till July, 1922, when I was called to the office of elder and ordained under the hands of Elder W. B. Richards. Brother C. S. Case was called to the office of priest at the same meeting.

Before we left Winnipeg we were entertained at the home of Brother and Sister Arnold, where the Saints and friends had gathered to bid us good-by. We were presented with a lovely motor robe; and an address by Brother Arnold, reviewing the past and wishing us Godspeed, was given. We left Winnipeg on September 15 and made the trip to Ontario by motor, through the States by way of Saint Paul, Chicago, Detroit, Windsor, Chatham, London, and Toronto, to Port Whitby.

There are no Saints here that we know of as yet. Soon after our arrival we commenced holding meetings at the home of Brother and Sister S. D. Wilson some fifteen miles north of here, close to the little village of Utica, Ontario. We

kept the meetings going as long as we could get there by car. We hope soon to resume our efforts at that place. Brother and Sister Wilson have done much in trying to get the work started there. They have not labored in vain, for quite a number have been baptized, through their efforts, by Elders A. F. McLean, J. T. Thompson, D. Pycock, and others. There are quite a few still interested, and a number of outsiders are attending. A Mrs. Myers has rendered us good service by acting as organist at our meetings.

We are ever praying for the good of the cause and the redemption of Zion.

W. W. COOMBE.

## Apostle M. A. McConley Has Interesting Journey Among Missions in the Hawaiian Islands

*From a Letter to the First Presidency*

HONOLULU, HAWAII, January 30.—I left Hilo January 17, and Sister McConley left there on the 24th. By reason of our work there the branch has been warmed up and revived, the business affairs attended to, the buildings put in repair, and all in all I feel that our trip was worth while.

The Saints there regretted very much that Sister McConley had not planned to remain at Hilo during my trip to Australia rather than returning to Honolulu. There is certainly plenty to do at both places, but with Brother and Sister Williams at Hilo a good share of their time, I feel the work will progress nicely.

### *A Visit to the Island of Maui*

Maui is about half way between Hilo and Honolulu. I left Hilo on the S. S. *Haleakala* on January 17 at 5 p. m. and landed at Mala, Maui, at 1.30 the next morning. It was a clear, moonlight night, and the trip from the steamer to the landing in the small row boat was enjoyed. Then a twenty-two-mile ride by auto took me to Wailuku, where I routed out some friends to the cause and found shelter and welcome.

I had instructed Brother Foo to come up from Honolulu and meet me in Wailuku. He had preceded me by one day and had brought Sister Foo along, as he has relatives in Wailuku whom he wished her to meet.

Brother Foo has three uncles there—his mother's brothers—and I found them to be prominent and influential people in the community, and especially among the Chinese. One is a banker, another a dentist, and the other is the leading authority on poultry on the island and the superintendent of a large poultry farm and head of the Poultry Producers' Association.

Through the banker, who is the treasurer of the Chinese Congregational Church, we secured the use of the Chinese church for Monday and Tuesday nights. The poultry man took us in his auto twenty-two miles, where we were successful in booking the big Hawaiian hall at Lahaina, the next principal town on the island. This was an improvement on walking, as I had done formerly.

### *Week End at Pauwela*

Sunday morning the poultry man took us eighteen miles and left us at the home of Brother Nelson Kalo, at Pauwela, where we were booked for the week end with the little band of Saints. They had not been visited since I went out to Australia in 1921. Such neglect is criminal negligence and surely does not do the work any good. One brother explained to us that his wife had grown discouraged at the neglect of the church and had returned with her children to the Hawaiian Protestant Church.

We had sacrament meeting on Sunday morning with seven

members besides the missionaries, and also a number of interested nonmembers present.

Sunday afternoon we held meeting in a Hawaiian home about seven miles from Pauwela with about twenty Hawaiians in attendance and a fine interest. I administered to two nonmembers at the close of the service. That evening we held forth in Brother Kaola's home and were scarcely able to accommodate the crowd. I collected some tithing, secured renewals for the church papers, and two subscriptions for the *Ensign* from nonmembers.

### *Preaches in Chinese Church*

Next morning we were off on the train early for Wailuku where Brother Foo secured his uncle's big car, and we spent the better part of the day inviting people to come to the meeting, with the result that we had a very nice crowd at the Chinese church in the evening, about half Chinese and half Hawaiians. Brother Foo did most of the preaching that night, and I arranged to speak the following evening.

Next day the poultry man took us out for a ride and picnic dinner. We went up as far as the 6,000 foot level on the slope of Mount Haleakala. This is a noted mountain, being the largest extinct volcano in the world. The crater is about eleven miles across, and the mountain is 11,000 feet above sea level. It was a clear day, and the view was wonderful. We could see the better part of the island of Maui as we circled the mountain in ascending. And in addition we could see the Island of Hawaii with its two snow-covered mountains, Mauna Loa and Mauna Kea; also the Islands of Mōlokinī, Kahoolawe, Lanai, and Molokai. I presume the promised land, as shown from the mountain top to Moses, was a wonderful sight. If it looked any better than these tropical islands do from a high elevation it certainly was a grand sight.

### *Visit Mountain Sanitarium*

On the slope of the mountain at 3,500 feet is the Kula sanitarium for tuberculosis, reputed to be one of the finest locations for that purpose that there is in the world. One of our Hawaiian sisters is a patient, and we visited her for a few minutes. She has gained twenty pounds in five months.

Tuesday evening after this wonderful ride I addressed a packed house in the Chinese Church at Wailuku. The Mormons turned out in force, six missionaries and many of their members being in attendance.

### *Good Crowd Addressed at Lahaina*

Wednesday we were taken to Lahaina by Brother Foo's cousin, and the way opened up for us to be made welcome and at home with a family we had never met, but some of whose relatives belong to the church in Honolulu—relatives of Mary Ann Horner, of Irvington, California. I preached both Wednesday and Thursday nights in the Hale Aloha Hall to a good crowd, and good was accomplished.

I plan for Brother Foo and Brother Williams to visit Maui at least once every six months and follow up this work. If possible I want them to spend a month on that island in July. The present members need the pastoral work, and the missionary opportunities are simply crying for us to come in and occupy.

### *Off for Honolulu*

At 1.30 a. m. we boarded a small boat at Mala and were duly landed aboard the S. S. *Haleakala* and arrived in Honolulu safely on Friday morning.

### *Meetings in Honolulu*

At present we are busily engaged in a two weeks' series of meetings here. Crowds have been good thus far. We are

expecting Brother and Sister Williams to arrive next Saturday morning, and are looking forward to successful work in this mission the coming year. But we need so many more men in the field! May the day be hastened when we can have them.

MYRON A. MCCONLEY.

#### *To Sail for New Zealand February 16*

HONOLULU, HAWAII, January 27.—I will leave Honolulu, nothing unforeseen preventing, on the S. S. *Niagara* February 16 for Auckland, New Zealand. We will be due in Auckland February 29, and I will land there to spend several weeks before proceeding to Australia.

I expect Brother Clyde Ellis to arrive in Wellington, New Zealand, on the S. S. *Maunganui* on March 15, and I will meet him to spend a week or ten days visiting Christchurch, Temuka, and Dunedin, and will reship for Sydney from Wellington in time to arrive in Australia about ten days before Easter.

Soliciting an interest in your prayers that our visit to New Zealand may be profitable and that our journey on the mighty deep may be effected in safety.

M. A. MCCONLEY.

## Young People's Meetings Open at Colorado Springs

### *From a Letter to the First Presidency*

COLORADO SPRINGS, COLORADO, February 11.—According to arrangements our series of young people's services commenced yesterday; the morning services were well attended, and the little chapel was filled to its fullest capacity at the evening service. Brother Garver preached two fine sermons which seemed to be enjoyed by all. We did not do a lot of expensive advertising, but I wrote a personal letter to all of the young people of the church and all of the young people who are not members who have attended since I have been here. The response was fine.

Ever laboring and praying for the onward progress of God's work,

B. E. BROWN.

## Recreation and Expression Department at Honolulu Advancing

### *From a Letter to President F. M. Smith*

HONOLULU, HAWAII, January 19.—I am pleased to report that generally the branch work is in good condition. All the members of the priesthood are doing some work, some more than others, and there is a spirit of unity and love prevailing which is pleasing, both among the members of the priesthood and among the members generally.

I am pushing the work that comes under the Department of Recreation and Expression. Committees have been appointed for athletics and games of all kinds, music, dramatics, pageantry, and public speaking.

I hope to get the young people enthusiastic in this work and trust the results will be gratifying.

When Brother and Sister McConley return from Hilo next week, Brother McConley will hold a series of meetings for which we are preparing.

### *Approves Recreation Course*

The article by Brother McDowell on a course in recreational leadership appearing in the HERALD of January 9, which reached me yesterday, pleased me very much, and I am glad to learn that the church is preparing through Craceland College to give courses in this recreational work, as I feel that

such a course of lessons is needed and will be of important service to those who are interested.

I am also pleased because of late I have been urging this work on the members of the branch and particularly upon the members of the Department of Recreation and Expression. I have felt urged to do this, and it is evidence to me that the same spirit that is directing you over there is also with others of the workers scattered in different parts of the world.

I am forwarding to the office of The Departments, Grace-land College, the names of some who desire to take up the course.

G. J. WALLER.

## Joplin Meetings Close With Success

### *From a Letter to the First Presidency*

INDEPENDENCE, MISSOURI, January 29.—In making a report of my recent labor, I feel it would not be complete unless special mention was made of the meetings in Joplin, Missouri, which closed on January 27.

Despite the disagreeable weather prevailing the greater part of the time, there was a good attendance which increased each succeeding night until the close. I do not recall a time in my missionary experience when I enjoyed a heartier response, coming not only from the membership but from the nonmembers as well.

### *Time Ripe for Spreading the Gospel*

I am more and more of the opinion that the time is here and now when the religion of Jesus Christ should be presented fearlessly and without reservations whatsoever. The religious disquietude is in evidence all around us. Some are being "tossed to and fro and carried about" by the opinions of men until many have lost their religious bearings, crying in anguish, "What shall we do?" In too many instances there is no one to offer a comforting answer or to point them to the path leading to the realms wherein our Savior dwells, and who, with outstretched hands, invites us to come.

Adverting to the meetings in Joplin, will say that while working under some handicap, nevertheless the majority are ready and anxious to do their part. I did not hesitate to admonish some of the young men to arise to their responsibilities in the fear of the Lord, for upon them would soon be placed greater responsibility.

I must not neglect to call attention to the help given these meetings by Webb City Saints.

In conclusion I want to say that a great work can be done in and around Joplin if the Saints will move out in faith, nothing doubting. Personally I was comforted under the holy and divine influence present during this series of meetings.

May the Lord's work prosper and soon Zion flourish is my humble prayer.

J. A. GILLEN.

## Sunday School Organized at Fairfield

FAIRFIELD, ILLINOIS, February 9.—This is a town of many churches, there being about 2,800 inhabitants and 8 churches. Many are prejudiced toward our faith, but some of the Saints have caught the missionary spirit and are trying to tell the gospel story to those who will listen. God will add his blessing to every effort put forth.

On the first Sunday of December a Sunday school was organized here. There are twenty members, mostly adults, but no branch organization; yet there is a preaching service each

Sunday except the first Sunday of the month when sacramental services are held. There is also a prayer meeting on Tuesday night. All these services are held at the home of Brother Kurtz, who has recently moved here from the Brush Creek Branch.

God has not forgotten Fairfield Saints, and some of the good Spirit that is pervading many of the camps of the Saints has not slighted this place. Very spiritual meetings have been experienced in the recent past, the gift of prophecy being present in the sacramental services, which gave the assurance that if the Saints were very prayerful and faithful the work would be built up in this place. A. H. WARREN.

"Brother Matthew Umphrey was at Alma, Michigan, from January 20 to February 3, preaching every night," writes Brother John R. Carrick of that place. "He had not time to visit with the Saints since the nonmembers took all of his spare time. Although none were added to our numbers, there are some who are about ready to obey the gospel. The Saints were built up spiritually and are hopeful for the future."

### Autumn Leaves for March

The visit of Elder Paia a Metuaaro to America is pleasingly recalled in an article by Elder J. Charles May, who accompanied our Tahitian brother on a tour of some of the historic spots of the church. Good pictures from photographs illustrate the article.

"A field of ripe wheat" is the title of the missionary experience of Elder W. P. Bootman.

A young sister in Ontario, a relative of Elder R. C. Russell, was asked by a Presbyterian minister to write a paper for his congregation on "The perfection of divine law." The result was a masterly affair, and was read to a large congregation of people. It is reproduced in this number of *Autumn Leaves*.

The editor was asked to explain why it is so much easier to plan a garden in the winter time with a seed catalogue in hand, sitting around keeping warm than it is to care for such a garden in midsummer. The problem is discussed, as well as the tendency of some great and near-great persons to look humble and commonplace.

Of the series of twelve great sonnets for the year, the one for March is by Edgar Allen Poe, entitled "To my mother."

The short stories by "Kitty Karson," under the general title "The valley of Zion's Heights," are continuing with interesting developments.

There are two interesting essays: One by Chris B. Harts-horn on "Defeat as a stepping-stone to victory," and another by Anne Friend Roberts, on "Live and let live."

"Reform" by Elbert A. Smith, is described as a pleasant diversion that requires much personal practice.

"The Luck of Roaring Camp," a famous story of the West of other days by Bret Harte, is reproduced in this issue, with an illuminating analysis by Warren L. Van Dine.

"The common meeting place of humanity," by E. A. Kaler, well known among the Saints as a chef, is a pleasing discussion of the home dining table as a center of our family social life.

There are many other features, pictures, and articles, all combining to make a most excellent number of *Autumn Leaves*, the magazine for the youth of the church. It sells for \$1.75 a year and brings delight each month.

## CHURCH NEWS

### Former Superintendent of Women Injured in Automobile Accident

OMAHA, NEBRASKA, February 15.—A skidding automobile accident on January 18 resulted in the injury of Sister Audentia Anderson. She suffered a fractured rib and some slight dislocations and bruises, which confined her to her home for over two weeks. Her Sunday school class of young men, as well as many friends, was glad to have her return and participate again in branch activities on February 3. Sister Anderson is the wife of B. M. Anderson, branch president of Omaha Branch, and a sister to President Frederick M. Smith. She has always been an active and prominent worker in church affairs, and only recently was superintendent of Department of Women. Acquaintances throughout the church will be pleased to know of her recovery.

#### Ordination Performed

On Sunday evening, January 20, a very impressive ordination service occurred at which time Brother Howard Elliott was ordained a priest, under the hands of his father, High Priest T. J. Elliott, and Branch President B. M. Anderson. Throughout the service, the presence of the Holy Spirit was evident in much power, and the occasion was one long to be remembered by those present.

#### Farewell Sermon Preached

The following Sunday evening Brother T. J. Elliott preached his farewell sermon to the Omaha Saints. He left on the 30th to take up branch work in the city of Providence, Rhode Island. It affords some comfort to the branch members here, that he left his estimable family behind for a few months. The branch can ill afford to lose any of these splendid workers. A notable incident connected with Brother Elliott's farewell sermon was the fact that his son, Howard, officiating for the first time in his priesthood capacity, was in charge of the meeting. Many dinners and other affairs were given in compliment to Brother Elliott and family prior to his departure, the largest being a surprise party held at the church on Friday evening, January 25, at which time Brother Elliott was presented with a very handsome briefcase in token of the esteem in which he is held by the Omaha Saints.

#### Religio Attendance Increasing

The Religio, with Brother Elmer Riner at the head, assisted by his capable little wife as chairman of the program committee, is steadily gaining in attendance and interest since it began holding its meetings at 6.30 Sunday evenings. Doctor Henry A. Merchant conducts a series of Book of Mormon talks preceding the musical and literary numbers. Upon one evening Brother Riner, who is a lithographer, explained and demonstrated the process of color printing.

#### Good Communion Service

Communion service of February 3 was marked by an overflowing attendance and a spirit of unusual peace, unity, and uplift. At the South Omaha Branch, also, a fine service was reported, many saying it was the best they ever attended. This is encouraging since it is evidence that humility, consecration, and devotion on the part of the Saints will bring recognition from the heavenly Father, to the end that all may receive added light and stimulation.

#### Junior Choir Work

Sister Olive Derry, daughter of Brother G. N. Derry, who has recently moved his family to Omaha, and granddaughter

of Brother Charles Derry, one of the old-time warriors in the church and so long and favorably known by the membership, has taken the leadership of the young choir. They meet for rehearsal at 5.30 Sunday afternoons, follow with the Religio service, and will be offering anthems at the evening hour of worship. Sister Derry has had considerable experience in this sort of work and is peculiarly successful in winning the cooperation of young people. Work has already begun on the Easter cantata. The efforts of this band of singers will prove a most valuable asset to the branch.

#### *Lincoln Program in Sunday School*

A short program, commemorative of the life and service of Abraham Lincoln, was given at Sunday school by the young girls in Sister Thiehoff's class. Sister Rose Adams, superintendent, is alert to all opportunities, and has many a little surprise worked out for the school. A touch of decoration emphasizing the spirit of various occasions, and songs chosen to weave about the central theme, add zest and interest to what otherwise often becomes routine.

#### *Richard Meredith Married*

Brother Richard Meredith, for several years a widower, was married on February 6 to Mrs. Sarah A. Sullivan, ceremony performed by Carl T. Self, high priest. Following the ceremony and dinner, the couple left for a wedding trip to the western part of the State. The good wishes of all go with them.

#### *Publicity Work Continued*

Brother Carl Self, on the morning of February 10, gave a most instructive talk on church publicity, calling attention to the several ways to "spread the gospel." He urged all to take the church publications, wherein are many fine sermons and other "good news," a perusal of which helps to inform and enthuse all in the work of the church. In connection with this timely sermon it was a pleasure to the branch president to call attention to the new sign upon the front of the little church building. This beautiful sign was designed and executed by Brother Norman Issott, a nephew of Apostle J. W. Rushton. The letters are blown into the back of a piece of heavy, clear glass, and give the appearance of raised, frostlike work, very effective against the black background. A frame of heavy metal adds to the appearance, and it is felt there is no more lovely or artistic sign on any church building in Omaha. The execution of the work was a "labor of love" on the part of Brother Norman, the warm expressions of admiration and appreciation on the part of the Saints being his reward.

#### *Valentine Party Given*

On February 8 Brother and Sister Harlow Fredrick gave a valentine party to the young people of the branch, at the home of their parents, Brother and Sister B. M. Anderson. Forty young people, with plenty of well-thought-out and enlivening games, a spirit of good fellowship and close comradeship, did not let the hours drag, and the affair made another very pleasant picture to hang in memory's halls. Sister Fredrick has been appointed young women's leader for the branch and is rapidly making acquaintance and friendships among the young people. She and her husband are young enough to have identity of interest and sympathy with young people, and they will doubtless have increasing opportunities of doing good among them.

#### *Death of Veretta Crane Bacon*

One of the lovely young matrons of this branch, Sister Veretta Crane Bacon, passed away February 13 at the Methodist hospital, where a week or two ago she had under-

gone an operation. Apparently doing well until a couple of days before her passing, the news of her death came as a shock to all. She was the very successful proprietor of the Crane Mortuary Company of this city, having entered into business about three years ago with only women attendants and assistants in her work, and receiving an increasing amount of patronage. She leaves a son, nearly sixteen, by her former husband, a widowed mother, Sister Ellen Davis, and her husband, Mr. Greenville Bacon, to whom she was married but four short months ago.

#### *Death of Henry Peters*

The death of her father, Mr. Henry Peters, necessitated Sister Elliott leaving for Saint Louis on the evening of January 30. Fortunately Brother Elliott could route his trip to the East, via that city, and was at her side through the sad ceremonies following. Sister Peters came home with her daughter on the morning of February 11, and will, for the present, make her home here. The Omaha Saints deeply sympathize with these sisters in their loss, and trust comfort and peace will be their portion. The grim reaper chooses his harvest where he wills; it is the common lot of mankind to suffer the pangs of separation from loved ones. But to Saints, whose faith and confidence are living things, that separation seems but temporary, and they can look forward to a reuniting of severed ties.

#### *Two-Day Meeting Held at Toledo*

BRADNER, OHIO, February 6.—The two-day meeting of the Northwestern Ohio District was quite well attended in Toledo, especially on Sunday. There were quite a number of visiting Saints from the different branches of the district. All branches were represented except Saint Marys.

Brother Eberly, of Kirtland District, was present, also Brother Bishop, of Steubenville, Ohio. Their mission seemed to be to obtain money to reduce the debt of the auditorium and dining hall located at Kirtland.

#### *Central Illinois District Conference Held at Beardstown*

BEARDSTOWN, ILLINOIS, February 6.—The Central Illinois district conference convened at Beardstown, February 2 and 3. The district was well represented, the largest delegation of Saints coming from Taylorville, Illinois. Apostle John F. Garver was also present and was chosen to associate with District President Fred O. Pritchett in the chair. These two made a good team, and Brother Garver's counsel and advice during business sessions was highly appreciated by all.

#### *Election of Officers*

The annual election of district officers was held and they are as follows: Elder Fred O. Pritchett, of Springfield, district president; Elder Joe Williams, of Taylorville, counselor; Elder Joe Price, of Taylorville, secretary; Brother William Vanhooser, of Taylorville, treasurer; Brother Joe Williams, district chorister. The Sunday school district officers elected were: Brother Albert E. Johnson, of Taylorville, district superintendent; Brother Fred Ettinger, of Taylorville, assistant superintendent; Sister Pearl Jones, of Beardstown, secretary; Brother William Vanhooser, treasurer.

#### *Program Rendered*

Saturday ended with a program in the evening to an appreciative, crowded house. Too much cannot be said of this



program, each rendering his part well. It ended with a talk from Brother Garver on "Service."

#### *Sunday Services*

Sunday began with the Holy Spirit a prominent feature, which remained all day. Priesthood meeting was at 8 a. m. with Brothers Pritchett and Garver in charge. Sunday school convened at 9.30 in charge of the district officers. Preaching was at 11 o'clock by Apostle Garver. His sermon was surely a spiritual feast. At 2.30 p. m. sacramental and social service, in charge of Brother Garver was held. The Spirit of God was present to a marked degree.

#### *Ordinations Performed*

There were two ordinations. Brother Fred Ettinger, of Taylorville, was ordained to the office of teacher, and Brother Ernest E. Thomas of Beardstown, to the office of deacon. Both are promising young men and sense the responsibility of their calling.

A great deal of praise is due the district chorister, Brother Joe Williams, for the able manner in which he conducted the singing and musical program. Brother Williams is a talented young man.

The best was saved until the last. Sunday evening Brother Garver seemed at his best and delivered a sermon on the "Love of God," which will long be remembered by the Central Illinois District.

### Missionary Is Given Birthday Celebration

MAPLETON, KANSAS, February 13.—A birthday party brought the Saints together at the church on the evening of January 30 to remind Brother Lee Quick that he had reached another milestone in life. A program was rendered, consisting of songs, readings, and musical numbers. It being also the birthday of little Vida Hughes, she came in as a part of the program. She sang a song about the two birthdays, which had been composed by Sister F. J. Loar in honor of the occasion. Then little Nina Needham gave a reading. This was a poem composed also by Sister Mary Duncan. It was about the help and counsel which Brother Quick gives to others, and also of the service he renders for the Master.

#### *Birthday Gift Presented*

Brother Dennis presented Brother Quick with a mission rocker to remind him of the love and esteem which each one has for this brother who with untiring efforts built up the work in this locality. Last but not least, two lovely birthday cakes (one containing fifty-two candles and the other eight) were presented. The Saints were glad to be able to meet on an occasion like this. As Brother Joseph Smith said, "Let us give flowers while the people are here to enjoy them." Our missionaries need all the encouragement which can be given them.

The last sacramental services were well attended and very spiritual. Four young men were called to the priesthood through Brother Holly Dennis, the branch president; also Sister Lola Quick McCullum was inspired to read a song she composed.

Brother H. E. Moler is expected to be here February 17.

Brother John Loveland and wife of Independence, Missouri, wish to thank the Saints who took such interest in them during their recent sickness. About seventy-five Saints called and did what they could to assist. The family of Brother Will Horn took the great responsibility of caring for them during their trouble.

### Third Annual Young People's Meetings at Flint, Michigan, Close

FLINT, MICHIGAN, February 16.—The third annual campaign of the Young People's Organization of the Flint Branch closed Sunday evening, February 10, at the First Church. President Floyd M. McDowell, of Lamoni, was at his best and gave to the young people of Flint and the state a broader vision of the church and its aim in the world.

He arrived in the city the evening of January 25. The combined Religios of the city had met at First Church to tender him a reception. He was met at the station by Matthew W. Liston and Elder A. H. DuRose, president of the branch. As the church was neared the party was inspired by the song, "Give me thy heart," which was being sung by the congregation, led by Sister Myrtle Holden. As the three marched to the platform, the audience arose, and after completing the song, Brother McDowell was introduced and spoke for a few minutes before they parted for the evening.

#### *Detroit District Conference*

On Sunday the quarterly ministerial conference of the Detroit District was held in the afternoon. A splendid address was given by Brother McDowell regarding the duty of each member in preparing himself for greater service. That evening, long before the hour to open, people began to gather. At the appointed time the church building was packed, and after putting in extra chairs standing room was at a premium. This interest manifested on the part of the old and young alike increased during the two weeks. Some bad weather crossed the trail, but only two evenings during the entire two weeks were the choir able to find seats in the audience in order to better enjoy the service. These two evenings were bitterly cold, but still the attendance was good.

#### *President F. M. McDowell Addresses Lions' Club*

Brother McDowell addressed the Lions' Club of Flint at their weekly luncheon on Monday, February 4. His subject was, "Socialization of education." Among the guests of the club that day were J. Dallas Dort, president of the Dort Motor Company, and E. E. Lewis, superintendent of schools of Flint. The comments on the address were such as: "The best talk ever given before the Lions' Club in Flint," "If you have any more like him bring them along," "That man has the right idea," and "That is something for us to think over and put into operation." Some of the members of the club attended the meetings, and some came personally to ask if it would be possible to have Doctor McDowell speak again before he left the city.

#### *Quarterly Convention of Young People Held*

The young people of the Detroit District held their quarterly convention at the First Church February 8 to 10. It became State wide, as representatives from the Central, Eastern, and Southern Michigan and Northern Indiana Districts gathered. It was the greatest gathering of young people in the history of the church in Michigan.

#### *Reception Given for Visitors*

A reception was held for the visiting members on Friday evening, February 8. After games, music, and refreshments, the young people left the church very reluctantly. They had become better acquainted and felt the social touch of their brothers and sisters from other cities who were meeting the same problems and striving to find their solution in the church.

#### *Visiting Missionaries Address Convention*

The first prayer service of the convention was held early Saturday morning. There came an influence long to be re-

membered, which brooded quietly over the assembly. The meeting at 11 o'clock was given over to short talks by visiting members of the missionary force. These talks were inspired with the thought of service and a plea to prepare for greater work in the church. At 2.30 Elder John R. Grice gave an interesting talk on the subject of "Making the church attractive for the young people." This was followed by a talk by Sister Lida J. Robertson on the subject, "The young woman's place in the church."

#### *Round Table Discussions Begun*

Then came the interesting part of the convention when Brethren McDowell and Grice presided over the round table. Many interesting suggestions were given as to the conduct of our people, the work which should be done to assist them in meeting their problems of life, and the erection of proper buildings for recreational and social functions of the church.

#### *Musical Program and Address Given*

The evening was given over for a short musical program, followed by an interesting and instructive sermon on the "Spirit of stewardship," by Brother McDowell. Outlines of the subject were passed out for the audience, and it was very easy to follow the speaker.

#### *Beautiful Spirit Prevails at Prayer Service*

Sunday was a busy day. President Elbert A. Smith was right last fall when reporting his visit to the Flint conference. He conveyed the thought of their getting on the job early and staying late. At 8 a. m. the young people gathered in the upper auditorium, and it was soon comfortably filled. A. H. DuRose, W. E. Alldread, F. M. McDowell, and John R. Grice were in charge. Eighty-three testimonies were borne, and the kindling influence of the Master again prevailed. The songs were sung with a hallowed reverence. It was a prayer meeting long to be remembered. No negative thoughts were presented, but the determination to press on and reach higher heights was expressed. The older Saints met in the basement at 9 a. m. for the regular prayer meeting. This service was also well attended.

#### *"Preparation" Urged at Sunday School*

The Sunday school, in charge of the local and district officers, convened at 11 a. m. The watchword of this session was a call to preparation on the part of the young, so when called upon they could take their place as competent teachers in the Sunday school.

#### *Speaks on "A Challenge to Leadership"*

Brother McDowell talked to another packed house at 2.30 on the subject, "A challenge to leadership." Many nonmembers were present and among them some representative business men of the city. Several references about the sermon have been heard during the past week. One man who was present has used the sermon to get his sales organization in line for their work the last half of the month. He has quoted from the sermon several times.

#### *Closing Address on "Zion, the Beautiful"*

The closing of the convention and the passing of the campaign into history came with Sunday evening. Every inch of space was taken up until there came a request to have some of the brethren entertain the children in the basement. Then the closing subject was presented, "Zion the beautiful beckons us on." After the masterful sermon, Brother B. H. Doty and Sister Louise Evans sang a duet written by President Smith on that theme. It was a fitting close to a busy day.

#### *Gift Presented to President F. M. McDowell*

After the ceremony of presenting a gift and purse to Brother McDowell, on behalf of the young people of Flint,

and his response, the congregation sang with spirit and understanding, "God be with you till we meet again." Long after the closing hour and good-bys had been said, some still lingered for a parting word of counsel or cheer. The memory of this convention and campaign will long remain with the people of this place and the visitors of other places in the State.

#### *Results of Convention Cannot Be Measured*

The lasting influence on the Flint Branch as a whole cannot be measured. Many times the question was asked, "Are any to be baptized?" The answer is, "Our work now is to line up those who have their names on the church books, that they may comply with the whole law, and then the branch will be ready to add more to their numbers."

Several young men of Flint have resolved to enter Grace-land next year. They have caught the vision and now are desirous of preparing to shoulder the burden which will soon be placed on them by the older men of the church.

#### *Two Baptized on New Year's*

New Year's was celebrated right by Mr. and Mrs. Max Crum, who were baptized New Year's evening and became Brother and Sister Crum. They have been regular listeners for a number of years, working in the choir and Department of Women. They also start by making out an inventory and paying their tithe. It is gratifying to have people like this join with the Saints, since they can be depended upon. Thus Flint shows progress spiritually, numerically, and financially.

#### *Multigraph Aids Publicity*

With the multigraph recently purchased by the branch, 3,300 pieces of printed matter were put out for the campaign and convention.

Two of the local newspapers, the *Flint Daily Herald* and the *Flint Daily Journal*, gave space in their columns for publicity. The convention was quite fully reported and the program covered.

## Saints Travel Forty Miles to Sacrament Service

SAN ANTONIO, TEXAS, February 11.—Saints living at a distance of forty miles were present at the sacramental services on the first Sunday of the month. Unity of spirit pervaded this well-attended meeting and a goodly degree of the Holy Spirit was felt throughout the meeting.

Last Sunday Brother T. J. Jett, jr., gave a good discourse at 11 a. m., choosing his subject from Daniel, "The handwriting on the wall."

#### *Sermonets Given Over Radio*

Brother W. H. Mannering still keeps up his sermonets over the radio, on Monday night at 8 o'clock, every two weeks. The programs are in charge of Sister Emma Jackson, who presides at the piano. Sister Mary Barber has contributed on several occasions with soprano solos. Gifford Edwards, aged thirteen, and Marshall Richardson, aged seven, contributed also on several occasions with violin solos. Brother Robert Jett, with several others not of the church, has also rendered violin selections.

#### *District Conference*

The district conference will convene on February 23. Brother D. S. Palmer of the missionary force is expected to be present.

Brother R. L. Sheets and family have returned to their home in Sioux City, Iowa. The Saints here regret their departure, but feel that San Antonio's loss is the gain of the Sioux City Branch.

The tithing cards are being used at Sunday school, and at present sixty per cent of the school are tithepayers.

Sunday before last a part of Brother Howard Harder's radio sermon, "On New Year's resolutions and habits," which was published in *Saints' Herald* of January 16, was read to the Sunday school. The object was to impress the importance of making a habit of prompt attendance. Last Sunday saw some of the teachers who had been delinquent in this respect, in their places on time.

### Bobsled Party From Bevier Attend Meetings at Macon

BEVIER, MISSOURI, February 11.—The Temple Builders petitioned the branch for permission to partition off a room in the southwest corner of the church basement to be used as a meeting and workroom. The permission was granted.

A party of ten members of Bevier Branch drove over to Macon, Missouri, in a bobsled Thursday night, February 7, to hear Elder J. W. A. Bailey give one of his illustrated lectures. They enjoyed the lecture and pictures very much. Elder Bailey has been holding forth at Macon for several weeks, and the meetings are still continuing with good interest and fair attendance. The Macon papers have been liberal in the space given to the meetings.

#### *Social Held*

Most of the Sunday school classes have made a good start on the 1924 Christmas offering. Classes five and six held a social on Saturday night, serving oysters, chili, ice cream, and cake. About \$25 was cleared. Other classes are busy with sewing and other activities. Ben S. Tanner, elder, and Frederick L. McKane, priest, recently purchased a flour and feed store with grinding machinery and building. They have added farm products to the business and are buying cream, poultry, and eggs. Both men are well known here for their integrity, and the business is rapidly increasing since they took charge.

W. T. Hicklin, deacon, who has been confined to his home with sickness, was able to attend the services of Sunday, February 9.

#### *Sanitarium Box Prepared*

The members of the local Department of Women have been busily engaged the past week or so fixing up a box to be sent to the Independence Sanitarium. The box will contain sheets, pillowslips, and articles of linen which are always needed in an institution of that kind. There will also be some canned fruit and other things.

Sister Charles Edmunds, of Independence, Missouri, returned home Wednesday, February 6, after a ten days' visit with her mother, Sister Mary Rudkin. Sister Rudkin suffered from a stroke of paralysis about a month ago but is slowly improving. She has the prayers of all the Saints for her restoration to health.

Apostle Clyde F. Ellis writes from Papeete, Tahiti, that they have postponed the mission conference until December, 1924, so that Apostle M. A. McConley can attend. He also says the native Saints have not had new Religio quarterlies since the last ones were written by A. H. Christensen and his wife, and no new Sunday school quarterlies since the ones which were written by Sister Ellis and himself before the attack of influenza in 1918. Brother R. J. Farthing is capable of writing these quarterlies, which he will do in English, and then they will be translated into the Tahitian. Brother Ellis says the natives are very enthused over the prospects of having new quarterlies.

### Holden Stake News

HOLDEN, MISSOURI, February 18.—A memorial service in honor of ex-President Woodrow Wilson was held in the Holden Auditorium, Sunday, February 10, at 2.30 p. m. All the ministers of the town were assigned seats on the platform. Floyd E. Jacobs, of Kansas City delivered an eloquent address. The singing was by the choirs of the churches of the town. Sister Cora Young rendered a beautiful solo. The songs used were the favorites of the departed president. Brother I. M. Ross pronounced the benediction.

#### *Communion Service*

The communion service, which was held on February 10, was not so well attended as usual since the roads were nearly impassable. Elders Lovell, Beebe, Ross, and Krahl had charge. A very peaceful and hallowed spirit prevailed. Elder D. J. Krahl spoke at the church in the evening and Elder George F. Baker at the Home in the morning.

#### *Bible Reading in Schools*

The Holden high school improvement has received much commendation from those who have charge of the educational work in the State. The superintendent has high ideals which he keeps ever before the minds of the students. Professor Ryle has also succeeded in having the daily reading of the Bible in all grades. Three out of the four high school classes have selected for their presidents those who are from Latter Day Saint families. Miss Alberta Young, daughter of Brother and Sister D. P. Young, is the president of the seniors; Chilton Ross, son of Brother and Sister I. M. Ross, is president of the juniors; and Herbert Six, son of Brother and Sister R. C. Six, is president of the freshmen class.

#### *Lexington*

The church and departments at Lexington are in better active working condition than for some time. The priesthood are visiting among the membership. The communion service on Sunday, February 10, was a spiritual feast, one of the best ever held at this branch.

At the Sunday afternoon service, a review of the stake conference was given for the benefit of those who did not attend. Twelve of those who attended took part. A very profitable time was enjoyed. Members who have not been attending church for the past two years were present. The work is onward in Lexington.

Brother Martin Gaffin, mine boss of the big south mine of the Western Coal and Mining Company, is quite ill with pneumonia.

### District Presidency Visit Ottumwa Branch

OTTUMWA, IOWA, February 8.—Elder Amos Berve, district president, and Elder W. H. Gunn, his assistant, visited Ottumwa two weeks ago, preaching two good sermons. All felt better for the visit.

The district missionary, Elder C. Clifford, who made a good impression by his two sermons, preached here also.

The officers for 1924 are: F. C. Bevan, president; Miss L. Scott, secretary; J. F. Jones, treasurer; J. Baker, Sunday school superintendent; Sister L. Scott, leader of Department of Women. This is a good staff of workers.

Brother and Sister J. F. Jones, of Wigan, England, came here last November and will be a help to the branch.

The Department of Women, under the leadership of Mrs. A. Epperly, did a very good year's work in 1923, being of much assistance to the work here.

Any Saints or elders passing through Ottumwa should not fail to visit at 226 Grand Avenue, West End.

## Independence

INDEPENDENCE, MISSOURI, February 19.—Services at the Stone Church Sunday, February 17, consisted of preaching at 11 o'clock by President Frederick M. Smith on "Church and society" and at 7.30 a musical program followed by sermon on "Laying on of hands, a gospel principle," by President Elbert A. Smith. The meetings were crowded and the audiences extremely interested in the messages delivered. Both services were broadcast.

### *Revival Services Continue at Liberty Street*

The revival meetings at Liberty Street continue with fine attendance and wonderful interest. Evangelist Ammon White preached stirring sermons during the past week, using a chart illustrating the dispensations. On Thursday night, February 14, he had brought his subject down to the eleventh hour. Even the little children understood his talks on the coming forth of the Book of Mormon, he spoke so plainly and convincingly.

Friday night, February 15, Brother White continued with the same subject. The privilege to ask questions was given early in this series of meetings and much interest has been added along that line. The congregation has been pleased with solos sung by Sister Alice Mae Burgess and by Brother George Anway, both of the Stone Church, also a baritone horn solo played by Brother Philip Turner.

### *Services at Spring Branch*

The communion service at Spring Branch on February 3, was well attended, with a good spirit prevailing. Elder Walter Self delivered a forceful sermon in the evening, holding the attention of his audience.

On Sunday morning, February 10, George Weston, priest, was the speaker. At the evening service, Pastor J. E. Soderstadt spoke on the various beliefs and creeds in the world today. Brother Soderstadt has recently moved with his family to Independence, but his work at Spring Branch will continue.

Patriarch F. A. Smith delivered a splendid discourse on Sunday morning, February 17, giving good instructions on everyday living. In the evening Elder B. F. Bean addressed an interested audience.

Elder William F. Smith, formerly of Detroit, is confined to his bed, having sustained a bad fall which resulted in some broken ribs.

### *Visitors in Independence*

President G. N. Briggs of Graceland College and Bishop Albert Carmichael of Lamoni Stake are in Independence for a few days on business.

### *The Twelve*

Apostle J. A. Gillen spent the week end at Saint Joseph and Apostle F. Henry Edwards attended the Southeastern Illinois district conference at Springerton, Illinois.

Apostles John W. Rushton and Roy S. Budd who have been in California, are at present in Independence. Apostle T. W. Williams, who also left California recently, was at San Antonio, Texas, Sunday, February 17. Apostle D. T. Williams remains in California.

The Australian and Island Mission finds Apostle M. A. McConley on his way to New Zealand from Honolulu, Hawaii, where he sailed February 16. Apostle C. F. Ellis is still on one of the small islands of the Society group.

In the foreign mission field, Apostles Paul M. Hanson and J. F. Curtis are now in Holland.

Apostle E. J. Gleazer is attending to work at Tulsa, Oklahoma.

## Graceland Chats

The annual preliminary declamatory contest claimed particular attention the past few weeks. It assumed larger interest from day to day until Thursday, February 7, when the contest began in earnest. There were between forty-five and fifty contestants which necessitated a division of the speakers, so the oratorical contest was held on Thursday, the humorous on Friday, and the dramatic on Saturday forenoon. The judges were Mrs. Belle Royce, Miss Irene Layton, and Mrs. C. E. Wight. There were to be nine speakers selected from the whole group, but by reason of a tie in the dramatic class there are ten entering for finals.

### *Winners of Contest*

The winners, alphabetically, are: oratorical, Ray Esgar of the Victorian Society, Philip Lewis of the Kappa Delta, and Alvin Woods of the Victorian; humorous, Dorothy Emmerson of the Victorian Society, Doris Jackson of Niketes, and Katherine Wolfe of the Niketes; dramatic, Dora Dexter of the Niketes Society, Jeanette Hass of the Victorian, Pauline Roberts of the Alphi Pi Sigma, and Ruth Walden of the Niketes. From these will be chosen the contestants for final place.

### *Head of Academic Department Ill*

Miss Hazel Putnam, head of the academy department, remains ill and has been removed from the dormitory to the home of her sister, Mrs. David Vredenburg, in Lamoni. Awaiting her recovery, her place is being filled temporarily by others.

### *Lectures on Religious Education*

Bishop Carmichael was the lecturer before the Department of Religious Education of Graceland. The bishop is an enthusiast on the subject of stewardship, and presented it, with other topics, in an interesting and able manner. His lectures were enjoyed by all.

### *Accident Causes Death of Student*

Prior to prayer meeting on Wednesday, February 13, a distressing accident occurred at Herald Hall, the boys' dormitory, which resulted in the death of Donald Simmons on the evening of February 16. Everyone is deeply grieved over this untimely death. Father, mother, and fiancée were with him at his going. The bereaved ones accompanied the body to his home in Cameron, Missouri, on Sunday following. A feeling of gloom settled over Graceland.

## Bisbee Branch Has Pie Social

BISBEE, ARIZONA, February 5.—The Department of Women held a pie social Friday evening, January 25. A short, interesting program was given, after which refreshments were served and a silver collection taken. The remainder of the evening was pleasantly spent in a social time and in singing.

Elder John Lamb and son, John C., recently of El Reno, Oklahoma, arrived safely via Chevrolet, February 1. Brother Lamb has accepted a position with a local jewelry firm. Sister Lamb expects to come as soon as she has sufficiently recovered from her recent illness to travel. Bisbee welcomes this brother and his family back again.

Brother and Sister John Farley returned to their Sulphur Springs Valley Ranch, after having spent the past two weeks visiting old acquaintances in Bisbee.

An excellent spirit prevailed at the sacramental services February 3, and the Saints feel optimistic toward the onward progress of the work.

# MISCELLANEOUS

## Addresses

Field address: D. J. Williams, Box 922, Hilo, Hawaii.

## Requests for Prayers

J. L. Brien requests prayers for himself because of affliction and for his wife who is not a member of the church, that she may see and obey the gospel.

## Conference Notices

Kirtland, at New Philadelphia, Ohio, March 22 and 23. Reports should be mailed promptly to Edna Rhodes, secretary, 741 Longview Avenue, Akron, Ohio. F. G. Neville, district president.

Southern New England, at Fall River, Massachusetts, March 15 and 16, beginning at 3 p. m. Saturday. Special business: election of officers, reports of branches and officers. Send reports to secretary by March 1. Susan E. Sinclair, 166 Pearl Street, Somerville 45, Massachusetts.

Utah, at Salt Lake City, March 15 and 16. The church is located at 336 South 4 East Street. We are expecting some of the general officials of the church to be present. Send reports to Anna Coleman, secretary, 390 East 2 North, Provo, Utah. Your presence will work for good.

## Conference Minutes

**LITTLE SIOUX.**—At Sioux City, Iowa, February 9 and 10. C. B. Woodstock, of the district presidency, Presiding Patriarch F. A. Smith, and Missionary Supervisor Charles J. Smith were in charge. A. M. Fyrando, Bishop's agent, reported \$2,119.07 received in tithes and offerings from September 1 to February 1. The missionary supervisor and presiding patriarch urged the Saints to pay their tithes and consecrate, that more missionaries could be sent. Statistical report shows 1,864 members in the district. Patriarch U. W. Greene preached three times. His kindly ministering touched the hearts of all. One hundred per cent of those at the young people's prayer meeting gave their reason for the hope of the gospel. A series of sermons by F. A. Smith preceded the conference. C. B. Woodstock was ordained a high priest under the hands of F. A. Smith and U. W. Greene. Recommendations from Woodbine of George Young as priest and Joseph Oscar Deal as teacher were indorsed. Conference adjourned to meet with the Moorhead Saints in June. Jay E. Keck, secretary pro tem.

**NORTHEASTERN KANSAS.**—With the Blue Rapids Branch, January 12 and 13, Samuel Twombly and Edmund J. Gleazer in charge. Owing to severe weather conditions the attendance was very small. Ministerial reports were read from ten elders, four priests, one teacher, and two deacons. Tabulation of reports gave a total of 161 sermons, 1,341 services attended, 4 baptisms, 4 confirmations, 3 marriages, 9 children blessed, 115 pastoral visits, 116 administrations to sick, 29 books and tracts distributed. The ordination of William Marsh and Charles Marsh, of Bern, to the office of priest was approved. A budget of \$75 for district expenses in 1924 was voted, the amount to be prorated among the branches of the district. Time and place of next conference was left to the decision of the district president. The sermons during the conference were by Brother Gleazer, and of a very spiritual and intellectual quality. It was unfortunate that more of the members of the district were unable to hear him. Frank G. Hedrick, secretary.

**NORTH DAKOTA.**—At Fargo, December 29 and 30. Business meeting opened Saturday at 2 p. m. with Thomas Leitch, district president, in charge, assisted by vice president, M. Rasmussen. Rolney Wildermuth acted as secretary. Program as follows: preaching on Saturday evening at 7.30; Sunday, the Sunday school session at 10 a. m. in charge of district officers; preaching at 11 a. m.; sacramental services at 2.30; and preaching at 8 o'clock. The sermons were all good and encouraging with a good spirit present at the prayer service. Jerome E. Wildermuth from the Northeastern Illinois District was present. Conference adjourned to meet again next June at Sykeston, North Dakota.

## Our Departed Ones

**OEHRING.**—Robert A. Oehring was born June 27, 1849, in Germany, coming to America in 1867. Married Amanda M. Beebe, July 6, 1876, in Swan, Michigan. To this union were born twelve children, all living except one girl. Baptized in 1874, ordained an elder June 11, 1876, spending most of his life in missionary service, one year being spent in his native land. Died January 5, 1924, at Joplin, Missouri. Leaves wife, eight sons, three daughters, and a brother, besides grandchildren. Funeral services and burial at Lamar, Missouri.

**TAPLIN.**—David Taplin, son of John Taplin, was born in Otter Tail County, Minnesota, October 18, 1878. Baptized January 20, 1889, at Friberg, Minnesota, by T. J. Martin, confirmed by T. J. Martin and William Barnhard. Died at Portland, Oregon, hospital after being run over and crushed by an automobile, October 11, 1923.

**KOHL.**—Henry Kohl was born July 21, 1856, at Stratford, Ontario; moved with his parents to Huron County, Michigan, when three years of age. Married Emma D. Hartman in August, 1878. Moved to Santa Ana,

# THE SAINTS' HERALD

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California, in May, 1920. Baptized in 1920. Died February 5, 1924. Leaves wife, two daughters, three sons, five sisters, and grandchildren. Funeral at Santa Ana, February 7. Sermon by Brother Carmichael.

**MATTHEWS.**—Effie Matthews, niece of the late L. L. Wight, died at her home at Oak Creek, Colorado, after a brief illness. She is sadly missed by all who knew her as she was known as a "friend in the time of need." She leaves an only sister, Sister Ettie Allbright, and four nieces, of San Antonio, Texas.

**BOSE.**—Iris May, daughter of Andrew and Verna Bose, of Oxford, Nebraska, was born March 24, 1923. Died December 30, 1923. Services were held in the little church on the hill, close to the home. Sermon by Sam Brolliar.

**WARD.**—Henry A. C. Ward was born in Illinois, February 27, 1852. Baptized October 2, 1910. Married September 26, 1878. Died near Seiling, Oklahoma, January 1, 1924. Leaves wife and four children. Funeral from the Saints' church. Sermon by H. F. Durfey.

**TAPLIN.**—John Taplin was born December 14, 1835, at Kingsley, Drummond County, Canada. Baptized at Friberg, Otter Tail County, Minnesota, October 10, 1886. Died of influenza and apoplexy at his home in Silver Lake Township, Martin County, Minnesota, March 16, 1923.

**ULMAN.**—Richard Ulman, aged eighty-four years and six months, died suddenly at his home on the Townline, January 1, 1924. Baptized in 1884 and ordained a priest in the same year. Leaves wife, three daughters, six sons, forty-four grandchildren, nineteen great-grandchildren, and three brothers. Services in the Latter Day Saint church on Townline, January 4, in charge of M. A. Summerfield. Interment in Tawas City, Michigan, cemetery.

**BAILEY.**—Celia E. Clum was born May 14, 1863, in Mattawan, Michigan. Died February 8, 1924, at Independence, Missouri. Baptized March 27, 1875, by Henry C. Smith. Married Frederick G. Bailey February 21, 1882. Six children were born to this union, two passing away in infancy. Leaves husband, four children, four grandchildren, two brothers, one sister, and many other relatives and friends. Funeral service in charge of R. J. Lambert with sermon by F. A. Smith. Interment in Mound Grove Cemetery.

**MARSE.**—James Marse died at his home in Martin City, Missouri, December 26, 1923, at the age of seventy-three years. Leaves wife, Sister Clara Marse, two daughters, three granddaughters, and many friends. He was not a member of any church but was a faithful attendant of Sunday school and church and a defender of the gospel. Funeral service at the Saints' chapel at Grandview, Missouri, in charge of C. V. Hopkins. Interment in Quindaro Cemetery, Kansas City, Kansas.

**RUMBLE.**—Percy Daniel Rumble was born March 28, 1890. Baptized April 12, 1912. Died at the home of his uncle, John Galbraith, February 2, 1924. Funeral service at the home with sermon by J. C. Dent. Interment in Evergreen Cemetery.

**WORK.**—Mrs. Phoebe Work was born in Cantril, Iowa, March 1, 1846. Married Samuel Work in 1865. Baptized in 1876. Died at the home of her daughter, Mrs. R. P. Bronson, Sandpoint, Idaho, January 15, after several years of sickness. Leaves two daughters and three sons. Her husband died twenty-seven years ago. One daughter, three sisters, and three brothers have also passed on before. Funeral services were held from the undertaker's parlors, with sermon by Eli Bronson. Interment in Sandpoint cemetery.

**LEVETT.**—Harold L. Levett, little son of Brother and Sister G. W. Levett, was born at Waterville, Washington, July 28, 1918. Blessed by S. A. Dobson August 19, 1923. Died at Camas, Washington, January 20, 1924, from whooping cough, followed by pneumonia and measles.

**JONES.**—Emma Jones was born January 11, 1847, at Valparaiso, Indiana. Married Robert B. Jones, March 4, 1873, celebrating their golden wedding last March. Both were baptized soon after their marriage. Pneumonia was the cause of her death, which occurred at Dayton, Ohio, January 27. Leaves husband, four children, Frank, Mort, Lula Noble, and Verna Miller, and nine grandchildren. Funeral sermon by Gomer T. Griffiths assisted by Floyd Rockwell and Myron E. Thomas.



## Radio Flashes

Berkeley, California.—(From a letter to the First Presidency.) We attended the conference of the Northern California District at Sacramento last week. We had a splendid conference. A good feeling prevailed throughout. Several ordinations were provided for. We had one experience of which you should know more. We had the opportunity of speaking over the radio of the Kimball-Upson Company. Brother Budd spoke on Friday night and I spoke on the following evening. Brother Budd's subject was "The American Indian." I spoke on the question of "The industrial and political conditions in Europe." We were treated very well by the management and asked to return.

All of our men should be in a position to take advantage of such opportunities as these. There will always be such privileges to be had, and we should see to it that we get our share of them. This means high class advertising. The listeners-in were told who we were and where our church was located in the city.—D. T. Williams.

New York, New York.—Station K F F V came in fine on loud speaker. You signed off at 8.25 eastern time.—Robert B. Peisinger.

Vergas, Minnesota.—I am receiving your broadcasting from K F I X regularly with a one-tube reflex set.—E. J. A. Marxhausen.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

THURSDAY, FEBRUARY 21, 1924

9.00 P. M., From the L. D. S. Radio Studio

L. D. S. choir selections:

- (a) Selected.
- (b) "Cargoes," Gardiner.

Piano Solo:

- (a) "Paradoxical mood," Godowsky.
- (b) "Alt wien," Godowsky.

Played by Miss Florence Koehler.

Soprano Solo:

- (a) "Bendeemer's stream," Gatty.
- (b) "Bird of love divine," Wood.

Sung by Mrs. E. C. Harrington.

Lecture: "Public health."

By Doctor C. E. Krimminger, of the staff of the Independence Sanitarium.

Soprano Solo:

- (a) "September," Charlton.
- (b) "Juanita," Norton.

Sung by Mrs. Harrington.

Piano Solo: "The fawn," Chaminade.

Played by Miss Koehler.

Baritone Solo:

- (a) "Serenade," Schubert.
- (b) "Banjo song," Homer.

Sung by Mr. Paul N. Craig.

SUNDAY, FEBRUARY 24, 1924

11 A. M., From L. D. S. Stone Church

Hymn.

Prayer.

Contralto Solo: "Eye hath not seen," from "The Holy City," Gaul.

Sung by Mrs. Lulu Lentell.

Anthem: "God is our refuge," Buck.

Sermon: "How a Christian should live."

By Evangelist Frederick A. Smith.

Hymn.

Benediction.

SUNDAY, FEBRUARY 24, 1924

7.30 P. M., From L. D. S. Stone Church

Hymn.

Prayer.

Children's Program:

Chorus: "God is everywhere," Schilling.

Reading. By Blaine Bender, age 12.

Piano Duet.

By June Lukens and Jean Terryberry.

Solo and Chorus: "If Jesus goes with me," Miles.

Solo from kindergarten.

Chorus: "God is love," Moody.

Hymn.

Sermon: "The resurrection."

By President Elbert A. Smith.

Hymn.

Benediction.

TUESDAY, FEBRUARY 26, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by the Walnut Park L. D. S. Orchestra

"Magneta Overture."

Played by the orchestra.

"Soul penitent."

Played by the orchestra.

Baritone Horn Solo: "The message," E. Brooks.

Played by Mr. Melford Nace.

"Carnations."

Played by the orchestra.

Talk: "Church athletics."

By Mr. C. B. Hartshorn.

Vocal Trio: Selected.

Sung by Mr. and Mrs. W. C. Norman and Mr. E. E. Moorman.

Overture: "Bright and gay," Mackie Byer.

Played by the orchestra.

Violin Solo: Selected.

Played by Mr. Orlando Nace.

Overture: "Golden scepter."

Played by the orchestra.

THURSDAY, FEBRUARY 28, 1924

9.00 P. M., From the L. D. S. Radio Studio

"Paraphrase on Annie Laurie," Bennet.

Played by the L. D. S. Radio Orchestra.

"Minuet," Paderewski.

Played by the Radio Orchestra.

Bassoon Solo:

(a) "Solvejg's song," Greig.

(b) "Songs my mother taught me," Anton Dvorak.

Played by Mr. Clarence Erickson.

"Berceuse," from Jocelyn, Godard.

Played by the Radio Orchestra.

Talk: By Doctor F. H. Criley, of the staff of the Independence Sanitarium.

"Calm as the night," Bohn.

Played by the Radio Orchestra.

Soprano Solo:

(a) "Good-bye, summer," Lynes.

(b) "Cuckoo Clock," Schafer.

Sung by Mrs. Cleo Salisbury.

"Aida March," Verdi.

Played by the Radio Orchestra.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

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Number 9

## EDITORIAL

### Progress in the Church

The common conception of progress is that it is synonymous with growth. A thing may grow in quantity or improve in quality. We see that a change has taken place, and we call it progress. Intellectual progress is commonly thought of in the objective sense also: what has been produced. This, however, is an erroneous idea, besides being indefinite. Progress is more than growth and it is not to be found objectively.

Actual progress lies in the cause behind certain results. A child grows to manhood. It is not the amount of knowledge he possesses which is the progress. This is merely evidence that progress has been going on within the child. An actual biological change has taken place. This is the progress. Social progress is not to be found in the number of conveniences man has produced to satisfy his needs. These may be evidences of progress but the actual change must be found in the social structure. Change may be taking place, but it may not be progress. It may only be growth.

A tumor may develop in the biological organism. This is growth but not progress. The tumor may eventually destroy the entire organism. The social structure may have produced great ease and many luxuries of life. Yet Rome fell because of this very thing. Progress must be growth in the right direction, and that direction is invariable. Human progress is that which secures the increase of human happiness. Comfort and pleasure are not happiness. Ease and luxury are not happiness.

Unless happiness is secured by the social structure, no matter how great a civilization may be, it is not progressive. It is a well-known biological fact that an organism is perfect in proportion as its organs are numerous and varied. The greater the number of organs, the greater capacity for enjoyment. But these organs must be functioning normally, or exercising their faculties. The same is true, in this case, of society. Progress is in propor-

tion to the number of opportunities given for exercising the faculties and satisfying desire.

Zion as the full embodiment of supreme happiness is the social structure for which we are working. The extent to which we put into operation the various organs of this Christian society will determine our degree of happiness. Progress for us is a well-balanced movement of the church society toward Zion. The amount of progress made cannot always be determined by the things we see produced.

### Christianity Succeeding in This Country

An encouraging report of progress of Christianity in this country as viewed by a foreigner, comes to us from a speech by Doctor Y. Y. Tsu, Chinese convert, before the Philadelphia meeting of the American branch of the World Alliance for Friendship Through the Churches. He is quoted in the *Literary Digest* as follows:

As a matter of fact, Christianity has succeeded well here in your country. Most of you are of the impulsive, hot-blooded Caucasian race. Christianity, which came out of the East, has civilized and stimulated you to many kinds of service for mankind. Herein is one of the greatest of all Christian victories. The Orient is watching America. You have made right stronger than might. Your churches are cooperating across national borders—your churches are cooperating in foreign lands.

### Denominations Represented in Congress

"While less than half the people of the United States are members of a church, it is interesting to note," says the *Christian Century*, "that only 17 senators out of 96 are unaffiliated with the churches, and 41 out of 435 members of the house of representatives." It further suggests that the fear of the Ku Klux Klan that the country is in danger of being overrun by Catholics is not justified, at least by the Catholic constituency in Congress, for their quota on a representative basis is less than they would be entitled to.

The following figures compiled by the Board of Temperance, Prohibition and Public Morals of the

### Methodist Episcopal Church give the religious status of the members of Congress:

Denomination	Senate	House
Methodists .....	23	96
Episcopalian .....	18	56
Presbyterian .....	14	59
Baptist .....	3	45
Roman Catholic .....	7	38
Congregationalist .....	5	26
Christian (Disciple) .....	1	16
Lutheran .....	2	12
Jewish .....	0	9
Unitarian .....	1	4
Dutch Reformed .....	0	3
Quaker .....	0	3
United Brethren .....	0	1
Mormon .....	2	1
Menonite .....	0	1
Christian Science .....	0	1
Evangelical .....	0	1
Universalist .....	0	1
Vacancy .....	0	1
No religious affiliation .....	17	41
Religious affiliation not ascertained .....	3	20
<b>Totals.....</b>	<b>96</b>	<b>435</b>

Some weeks ago Bishop C. J. Hunt resigned voluntarily and on his own initiative as bishop of the Holden Stake, feeling that his work in that stake had been finished. He was succeeded by Bishop A. B. Phillips. Now under date of February 12 Bishop Hunt writes to the Presidency and Bishopric that he will be ready for active service in any field selected, by about March 10. He adds, "I was baptized thirty-eight years ago, February 14—a real valentine added to the church. I did not wait until April first." Bishop Hunt was indeed a valentine to the church in one sense, since he has carried with him quite generally through his ministry a message and spirit of love. Our readers will be glad to learn that he is still ready for active work in any field to which the Lord may seem to call him.

To keep olive oil from becoming rancid after the can has been opened, put in a couple of lumps of loaf sugar. This will keep it in perfect condition to the last.—From *Glad Tidings*.

### Using Mild Poisons

Latter Day Saints need not apologize for the Word of Wisdom as it stands, and we refer to it again only because it is being constantly supported by scientific investigation. In this, as in other things, our church leads by revelation years before science is able to demonstrate the truth. In the *Journal of the American Medical Association* appears an article which in part follows:

Fisher and Fisk, in *How to Live*, state without reservation that the best rule for those who wish to attain the highest physical and mental efficiency is total abstinence from all substances that contain poisons, including spirits, wine, beer, tobacco, and even coffee and tea. Not a few persons among the millions of our population evidently prefer to "take a chance" on the "milder" sorts of beverages, among which tea and coffee are usually classed.

### Work

Work!

Thank God for the might of it,  
The ardor, the urge, the delight of it—  
Work that springs from the heart's desire,  
Setting the brain and the soul on fire,  
Oh, what is so good as the heat of it?  
And what is so kind as the stern command,  
Challenging brain and heart and hand?

Work!

Thank God for the pride of it,  
For the beautiful, conquering tide of it,  
Sweeping the life in its furious flood,  
Thrilling the arteries, cleansing the blood,  
Mastering stupor and dull despair,  
Moving the dreamer to do and dare.  
Oh, what is so good as the urge of it,  
And what is so glad as the surge of it?  
And what is so strong as the summons deep,  
Rousing the torpid soul from sleep?

Work!

Thank God for the peace of it,  
For the terrible, keen, swift race of it—  
Fiery steeds in full control,  
Nostrils a-quiver to greet the goal;  
Work, the power that drives behind,  
Guiding the purpose, taming the mind,  
Holding the runaway wishes back,  
Reining the will to one steady track,  
Speeding the energies faster, faster,  
Triumphing over disaster.  
Oh, what is so good as the pain of it,  
And what is so great as the gain of it?  
And what is so kind as the cruel goad,  
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,  
For the clamoring, hammering ring of it,  
Passion of labor daily hurled  
On the mighty anvils of the world.  
Oh, what is so fierce as the flame of it?  
And what is so huge as the aim of it?  
Thundering on through dearth and doubt,  
Calling the plan of the Maker out,  
Work, the Titan; Work, the friend,  
Shaping the earth to a glorious end,  
Draining the swamps and blasting the hills,  
Doing whatever the spirit wills—  
Rending a continent apart,  
To answer the dream of the master heart.  
Thank God for a world where none may shirk;  
Thank God for the splendor of work!

—Home Department Magazine.

## DEPARTMENTAL

## Special Railroad Rates for Visitors to the Young People's Convention at Lamoni

A reduction of one and one half fare for the round trip on the "Certificate Plan" will apply for visitors (also dependent members of their families) attending the Young People's Convention to be held at Lamoni, Iowa, beginning June 5, 1924. The arrangement will apply from the following territory:

All points in the United States *except points south of the Ohio River and East of the Mississippi River*; also from points in Canada east of and including Armstrong, Fort William, and Sault Sainte Marie, Ontario; points in Manitoba *on the Northern Pacific and Great Northern Railways only*, and all points in British Columbia.

The following directions are submitted:

*Restricted Date of Sale*

1. Tickets at the normal one-way tariff fare for the going journey may be bought on any of the following dates BUT ON NO OTHER DATES:

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, May 30, 1924, to June 4, 1924, inclusive; summer excursion fares on a lower basis than the certificate plan fares will also be in effect from most of this territory; tickets on sale from May 22, 1924, to September 15, 1924, inclusive, with return limit of October 31, 1924.

From Colorado (except Julesburg), Montana, Utah, and Wyoming, May 31, 1924, to June 5, 1924, inclusive.

From all other points from which rates are authorized as above, June 2, 1924, to June 7, 1924, inclusive.

*Don't Overlook the Above Dates of Sale*

2. Be sure when purchasing your going ticket to ask the ticket agent for a *certificate*. Do not make the mistake of asking for a *receipt*. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to Lamoni, Iowa. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before the departure of the train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certifi-

cates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought and get receipt for fare paid to such point as well as certificate from there to Lamoni, Iowa.

5. *Immediately* upon your arrival at the meeting present your certificate to Mr. H. H. Gold, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. *No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificate validated.*

7. It must be understood that the reduction for the return journey is not guaranteed, but is contingent on our receiving not less than 250 regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 250 regularly issued certificates are presented to the joint agent, and your certificate is validated, you will be entitled to a return ticket via the *same route* as the *going journey* at one half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including June 18, 1924.

9. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

*Special Notice to Pacific Coast Visitors*

Visitors from Pacific Coast points should inquire from agents regarding tourist ticket rates as the summer tourist rates are much less than the special rates outlined above and these tickets are on sale from May 22, 1924, to and including September 15, 1924, and are good to return till October 31, 1924. These permit unlimited stopovers at intermediate points and are good on all fast trains.

If you cannot get the information you wish about rates or routes, write me.

G. S. TROWBRIDGE, *Transportation Manager*.  
INDEPENDENCE, MISSOURI, February 27, 1924.

Every religion has in some fashion or other offered deliverance to its devotees through sacrifice or spiritual discipline, or the assurance that their sins were atoned for and their deliverance assured through the suffering of others. . . . Religion must offer some explanation of the general problem of sorrow and evil; it must, above all, justify the ways of God with men.—Gains Glenn Atkins.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## A Business Aspect of Our Spiritual Affairs

By Orval L. Thompson

The scientific business methods of to-day include aim and system as requirements for progress and success. Indeed, aim, system, and practical efficiency are the watchwords of the successful and progressive business man. This is more insistent to-day than in former years, due to the increase of knowledge gained by educational development and discovery. The evolution of progress by increasing invention and discovery naturally causes a speeding up of business activity, and where success accompanies haste there must of necessity be alertness, keenness of insight, and accuracy. Due to this demand, the unalert, the inefficient, and the inaccurate find it very difficult, if not impossible, to keep in or near the "front line" in the contest for existence. For indeed it is a contest. A certain author made this statement in one of his books some time ago: "To exist is to combat, because to exist is to take from the common seat of life a portion of the substance destined for all." To dip down into the common kettle of life to obtain the share of the substance that is needed for the sustenance of each, is necessary.

*Enough for All*

The amount that is obtained from the "great kettle" is determined by the size of our dipper and the efficiency by which we manipulate it. This fact demands our reasonable acknowledgment of the need for study and adaptation to present-day problems by present-day methods to develop and increase capacity and to stimulate and produce dexterity in manipulation. There is sufficient in "the common seat of life" for all, but to secure one's rightful share, the times demand efficiency obtained by proper training. We must move along with, if not ahead of, the throng or we are pushed aside to become wistful coveting spectators while the more efficient and determined pass us by, thus obtaining not only their own share but a portion of our share as well. They who are wide awake, systematic, and diligent both in sunshine and in storm are sure to get the most out of life.

While we acknowledge and recognize all of this need of training, and while it is the general view of the business world of to-day that efficiency is the test of success, yet we believe that with education in the broad sense and by the proper training of the motives governing society, the contest or combat for

securing one's legitimate and rightful share becomes less necessary and may actually cease to be real combat. It is the motives governing society and the false standards set up by it for success that creates within people the spirit of greed, of selfishness, of covetousness and of idolatry, and these increase the heat of the contest and the weight of oppression, and this engenders jealousy and friction, fostering barbarous pugnacity and war by which the burdens of the social order are increased.

*Success and Happiness*

Success and happiness are not to be measured by the amount of finance one may have in his possession to hoard and selfishly to gloat over. Not long ago we read an article in the *American Magazine* which told of a certain man who resided at Detroit, Michigan, at the time of the incipency of Henry Ford's automobile project. The man was urged by some friends to invest in what was then an infant enterprise. After studying the matter carefully, investigating its merits and possibilities, the gentleman invested five thousand dollars, part of which he had to borrow. The company succeeded. Dividend checks came in increasing numbers and value, until the man was transferred almost automatically from a station of a man of small means in life to one of wealth. His five thousand dollars finally returned to him sixteen millions of dollars! The reporter interviewing this apparently most fortunate gentleman, asked him how he felt when he began to realize that he was to be a rich man. He replied that at first the novelty of this realization impressed him and his wife, but he added that they soon found that happiness does not come to one because of money alone. He said that both he and his wife chose to live the common life still. His wife still prepared their food, though they are able to hire servants. He also stated that the friends they once had and whom they loved seem now to withdraw from them, feeling that now they were out of the social standing of these newly made millionaires. And at the age of sixty-one with the knowledge that they could have anything that money can buy, they longed for the old days.

*Money Not an End*

It is true that since we are in the world and that this medium of exchange is required for obtaining the needful things to sustain and support us, and we must recognize that we must have this means demanded by society before we can get our share from the "common seat of life," in this sense finance is a factor in our happiness. But this happiness does not come because of the finance alone; it comes because of what the finance will permit us to do for



ourselves and others. It is only a means to an end and not an end in itself. The only possible value that a surplus amount of finance can be to any individual is the possible good that may be done with it. Money has a mighty power to construct or to wreck, to canker or to polish, because society has made it so. But a man's real power is never to be measured by the amount of gold he may hold in his possession by which he invites the false admiration of the covetous and oftentimes the all-too-prevalent, subtle tactics of underworld agents. He who makes a god out of his surplus means, has erected a perishable idol. He will awaken some day to find that his bushel of diamonds has turned to pebbles, for he has forgotten the key-flower to happiness and true success. Genius seldom develops itself under the influence of wealth.

#### *Ideals of the Great Teacher*

The greatest of teachers whose ideals could well be utilized by society to-day with profit, taught the great lesson that revealed the source of true power in man. His parable of the rich young man, as told in Matthew the nineteenth chapter, who allowed his wealth to become his god and a barrier to his aspiring to higher things, and his parable of the miser whose world reached but to the limited confines of his own farm, keeping his increasing surplus in more barns while his inner powers lay dormant and his soul corroding, impress the significant fact that, "A man's life consisteth not in the abundance of [material] things which he possesseth" (Luke 12). He taught that lasting immortal life and true happiness are obtained from a deeper mine of treasure, and that that treasure lies in the great possibilities within each of us. It is our personal worth that determines our power and value.

A man's true power is measured, not by what he possesses directly in material things, but by his power to do things; not by what he may hold, but by what he is. If his developed powers, his energy and his possibilities are efficiently directed and governed by high and worthy motives, he is an asset to society and his increase of constructive social and business ability is as oil poured out upon the bearings of the social machinery.

#### *The Power of Religion*

Now, to develop our personal value and to increase our powers there have been provided agencies to assist us, that when used will bring our possibilities to a realization and will utilize our forces for the engendering of social happiness. Religion is a most potent force as an agency for this purpose. When properly used and applied it molds the character into enduring value, it enlarges the heart, makes worthy the motives, and transforms life into beauty.

Religion is the dye that gives color and grandeur to life. It changes the motive of the individual from "I get that I might have," to "I get that I might have more to give." This is not removing incentive for progress, but it is the creation of a higher aim and purpose. And one possessed of this nobler incentive, soon finds the truth and practicability in the declarations made by the Divine Teacher, "He that loseth his life [in service] shall find it," and "To him that hath shall be given, and to him that hath not shall be taken away even that which he seemeth to have." One who has naught but material treasure at his command, devoid of personal power, has nothing in comparison with him whose personal power and influence constitute a living fountain sending forth into life the elixir that makes for greater happiness and more abundant life. This is what the Master meant when he said, "He that believeth on me . . . out of his belly [life] shall flow rivers of living water" (John 7: 38), and "Whosoever liveth and believeth in me shall never die" (John 11: 26).

#### *Objective of Life*

Therefore, our greatest object and purpose should be the development of personal power, not for the sake of becoming spectacular but to be really of worth. The gospel of the Christ, when properly applied and lived, will prove a most valuable factor in this development, for in it is contained all of the highest ideals for the directing of our forces into worthy channels. The Christ philosophy applied brings the best in man out where it can be of service to the end of elevating the individual and the glory of God.

But in considering the relations of the gospel to life's activities, we must recognize that the time in which we are living demands our recognition and the application of the same practical business methods that have been pointed out as applied to the secular business problems that confront us in the contest for material existence. Indeed, we should look upon our religion as a part of our business, and we should recognize in this consideration the admonition of Paul in his letter to the Romans (12: 11), that we must not be "slothful in business," and that we should be "fervent in spirit; serving the Lord." And if we do not appreciate the truth in this we find the inevitable consequence in our lives, failure in our "religious business" or spiritual affairs. Unless we are systematic, having an objective or aim in our religious endeavors, we cannot hope to get the best out of them. And as we said of those in the secular business world outside of religion, so say we of those in the business of spiritual development, "they who are wide-awake, system-

atic, and diligent both in sunshine and in storm are sure to get the most out of spiritual life" for the development of personal power and usefulness. Of course there would be no combat here. It is very improbable that there would even be contest, for it generally happens that those who are the most careless and unsystematic in religious affairs are so indifferent and unappreciative of their possibilities that the success of their more diligent fellows does not apparently affect them. However, the loss to the dilatory in spiritual duties is as great as the loss realized from inefficient business methods in general business affairs.

### *Making the Budget*

At this season of the year business firms take an inventory of their stock and methods to find out their present worth, to find also what progress has been made during the past year, and to seek out possible errors and weak places in the business so that adjustment can be made. Then having found out the standing, or "present worth," of the business, they proceed to make plans or to make a budget for the new year, their object being to increase or build up the business. Since men are so systematic in their material business, why should we not be just as systematic in our personal development which is worth so much more? Why not each of us take an inventory of our religious business or our personal development and try to look at ourselves squarely to find our present worth, looking back over the past year to see what we have done, or what we have left undone, that has made us what we are to-day? Then having determined this, let us plan for the new year. Let us make our budget. Here are some suggestive items that might be considered in our annual review and inventory:

### *Suggested Inventory*

#### 1. Prayer:

- a. How much did I pray during the past year?
- b. Have I often felt the spiritual help that comes through prayer?
- c. Am I a better man or woman to-day because I have been with God?
- d. Have I felt a weakening or fainting in my spiritual life because I have failed to heed the injunction, "Men ought always to pray and not to faint"?

#### 2. Study:

- a. How is my mental health? Is it keen and strong? If so, why?
- b. If my mentality is becoming slow and shallow, can I avoid it?
- c. How much did I study and develop my mental faculty during the past year? Do I know more now than I did a year ago?
- d. Have I sensed and appreciated the truth in the following:

1. "The glory of God is intelligence."—Doctrine and Covenants 90: 6.

2. "Intelligence cleaveth unto intelligence."—Doctrine and Covenants 85: 10.
3. "Whosoever hath, to him shall be given."—Luke 8: 18.
4. "Seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36.
5. "Study to show thyself approved unto God."—2 Timothy 2: 15, Inspired Version.

#### 3. Health (Physical):

- a. Have I realized that the neglect of my physical and moral health necessarily hinders the development of my spiritual powers?
- b. Have I appreciated the fact that my body is the house of my spirit?
- c. If my physical health is good, what did I do to make it so?
- d. If my physical health is poor, could I have avoided the cause?
- e. Have I studied and applied the laws of health to myself?

#### 4. Talents:

- a. Have I developed my talents during the past year?
- b. Can I do more with them now than I could a year ago?

#### 5. Habits:

- a. What undesirable habits have I overcome during the past year?
- b. What desirable habits have I cultivated?

#### 6. Cheerfulness:

- a. Have I been a willing, cheerful worker during the past year?
- b. Did I smile much during the year? Could I have smiled more?
- c. Did I appreciate the truth of the following:
  1. "A merry heart doeth good like a medicine."—Proverbs 17: 22, I. V.
  2. "A merry heart maketh a cheerful countenance."—Proverbs 15: 13, I. V.
  3. "Do these things . . . with cheerful hearts and countenances; . . . with a glad heart and cheerful countenance; . . . inasmuch as ye do this the fullness of the earth is yours: . . . to strengthen the body and to enliven the soul."—Doctrine and Covenants 59: 4.
  4. "If ye know these things, happy are ye if ye do them."—John 13: 17, I. V.

#### 7. Industry:

- a. How much time did I waste during the past year?
- b. Time employed that might have been better employed?
- c. Did I recognize the following:
  1. "Let every man be diligent in all things. And the idler shall not have place in the church."—Doctrine and Covenants 75: 5.
  2. Nature never rests. She can be directed and utilized for constructive work, or she can be allowed to cause degeneration and destruction. She will keep busy. Hence the phrase, "An idle brain is the Devil's workshop."
  3. "Where your treasure is, there will your heart be also." And where your heart is, there lies your ambition.
  4. "You cannot serve two masters." Your capacity will not allow you to do so. That which occupies your attention expels other things. If occupied at good things there is no room for other things. If occupied at degenerate and useless things there is no room for good and

constructive things. Yours it is to choose. Your choices determine what you are.

## 8. Church:

- a. Did I attend church services as much as I could have done during the past year?
- b. What did I add to the church during the past year?
- c. What did I receive from the church services during the year?
- d. Did I appreciate the value of association and of unified worship with others?

## 9. Tithes and Offerings:

- a. How much did I pay during the past year?
- b. Do I owe any tithing? How much?
- c. Did I try honestly to gain all that I could so that I would have more tithing and offering to pay?

## 10. Receipts:

- a. Has the church brought me fair returns for all I have invested in it, both in active service and means?
- b. Has the church been a paying proposition in my business during the past year? Has it been an asset, a liability, or a loss?
  1. If I feel disappointed in the returns, can I determine the cause? Was I at fault?
  2. If I am satisfied with the result, what was the cause of success and profit?
- c. Did I recognize my church work as a part of my business during the past year?
  1. Did it help my business or did it hinder it?
  2. If my secular business paid during the past year was it not because I put more time or means into it? Will not the same rule apply to my spiritual affairs?

11. Am I satisfied with the past year and my present worth? Is my present worth what it should be considering the opportunities that I had? Can I profit by the past year's experiences during this year?

If we improve much during the new year it must be because we are going to proceed in a systematic, business-like manner with an aim or goal in view. This is necessary, as before stated, for the times demand it. There are so many distracting influences on every hand to-day that it is very easy to spend much time on things that do not pay. The statement of the wise man as told in the Proverbs (29: 18), "Where there is no vision the people perish," was never more true than to-day in this connection. Then if we succeed we must have an aim or a vision of what we wish to accomplish. The following items might appear in our budget:

### *Suggested Budget*

## 1. Prayer:

How much and how fervently am I going to pray during the new year? "Pray without ceasing."—1 Thessalonians 5: 17, I. V.

## 2. Study:

How much systematic study am I going to do during this year? "Reading maketh a full man, conference a ready man, and writing an exact man."

## 3. Health (Physical):

How carefully am I going to observe and follow the systematic and practical rules of health during the year? "Ye are the temple of God. . . if any man defile

the temple of God, him shall God destroy."—1 Corinthians 3: 16, 17, I. V.

## 4. Talents:

How much time and practice am I going to give to the development of my talents? "Whosoever receiveth, to him shall be given; and whosoever receiveth not, from him shall be taken even that which he seemeth to have."—Luke 8: 18, I. V. Our talents develop and increase with use. They weaken and decrease when not used.

## 5. Habits:

- a. What undesirable habits have I that I am going to overcome and master during this year?
- b. What good habits am I going to cultivate during the new year? Christ is the positive way out and upward.

## 6. Cheerfulness:

How much am I going to smile during the year? Make it liberal. It is a healthy habit. "A merry heart doeth good like a medicine."

## 7. Industry:

- a. How am I going to utilize my spare moments during the year?
 

We sleep over 3,000 hours on the average each year.  
We eat over 1,000 hours during the year.  
We work or exercise mentally or physically on the average of 3,000 hours a year.  
We still have at least 2,000 hours left. What do we do with them?

- b. How diligently am I going to discharge the duties at hand?

- c. I will practice to acquire speed and accuracy.

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."—Proverbs 22: 29, I. V.

## 8. Church:

- a. How often am I going to attend the regular church services during the new year?
- b. How earnestly and consecratedly am I going to enter into the spirit of each service? "If two of you shall agree on earth as touching anything that they shall ask, . . . it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18: 19, 20, I. V. "If ye are not one, ye are not mine."—Doctrine and Covenants 38: 6. "Then they that feared the Lord spake often one to another and the Lord hearkened and heard it."—Malachi 3: 16, I. V.

## 9. Tithing and Offering:

How much am I going to pay and give in tithes and offerings during the year? Decide now! I will win!

"Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3: 10, I. V. "Cast thy bread upon the waters: for thou shalt find it after many days."—Ecclesiastes 11: 1, I. V.

10. I am determined to put into my religious business sufficient to bring returns that make it pay, and that will make it an asset to my life and to those around me.

## 11. Other suggestions.

Determine these, and success will come spiritually, mentally, physically, and temporally. If we will not resolve to be diligent and systematic, if we will not put as much heart, love, and life into our work, in a

## EDUCATIONAL

### Handwork

By Ruby M. Williamson

#### PART XVII OF ARTICLES ON HOME BUILDING

In the Mothercraft Manual by Mary L. Read, there are three fundamental principles to be noted in chapter 18: first, all is grist that comes to the mill of the handworker; second, the one element that will transform any object or combination of objects into a created product is imagination; and third, the purpose of the child's handwork is not the production of the finished product, but the production of creative self-activity.

#### *Work of the Hand and Brain*

The brain and the hand must work together in the solution of life's problems. The very young child in the beginning must become efficient, and that should be his aim. He must work with his hands. The greater part of the child's "work" is done with his hands. The material that he must work with should be plastic. We find several materials that are of this type. Clay is very good for small children. They can make various things with it. Every child should have a sand pile. He should, if possible, have a sand box inside when it is too cold out of doors. It is a very good medium for self-expression. There are so many things that can be made with it, and I believe children two or three years of age and older enjoy it. As they grow older they are able to re-create their experiences with it. Perhaps they

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business-like manner for God and humanity, let us not covet, envy, or complain if our brother who does these things comes to the end of this year's experiences with a broader smile, a lighter heart, and with much more to do with than we; for having done much he hath, and "to him that hath shall be given." If we will increase our personal power during the year by the application of practical business methods, we shall add a lubricant to the social weal that will make society feel that we are an asset to it. If each man and woman, young or old, in the church wherever he or she may be will but appreciate the significance of this and will conform to it, he will preach more convincing, powerful sermons in a silent way and add more value to his own personal power than anything else could possibly add; individually and collectively we shall march in the line of the successful under the banner of victory, "and the world confess that with us God has residence below."

have been to the park or to the city and may want to reproduce something they have seen there.

#### *Plastic Material*

Along with the plastic materials I might mention another that is very good and can be made in the home—a composition of salt and corn starch. It is a substitute for clay, cleaner than clay, and cheaper, too. Anyone can make it in the home, and the children enjoy it very much. The recipe is: two parts of salt, one part of corn starch, and one part of water. Mix it thoroughly and cook until it becomes thick. Cool and work as you would clay. If kept under a damp cloth, it will last one or two weeks, and may be used more than once if desired.

A child must have objects to work with. They add to his experience. They give him an opportunity for social development. He takes pride in doing or making something he can show. The work the child does should not be so much for the highly finished product as for the joy of doing and expressing his feelings and ideas. This may not be so apparent to the adult as to the child.

#### *Utilizing Ordinary Materials*

Many people think handwork materials are expensive, but I am sure you will be able to find many things that are not expensive. A very cheap and a very satisfactory way of educating the child is to make use of the many things you can get that are really waste materials, instead of buying expensive blocks, papers, and tools for him to work with. When it is hard to get black paper, go to the photographer's and ask for the old kodak rolls which he will be willing to give away. Boxes, brown wrapping paper, and many odds and ends are to be found in any home. The Mothercraft Manual suggests a great many materials that are easily procured.

#### *Forms of Handwork*

Forms of handwork suggested are painting, drawing, paper cutting, paper tearing, modeling, and carpentry. Paper tearing should be eliminated because the nine- or ten-year-old child is the only one who is really ready for it. The smaller muscles in the young child are not developed to this fine a degree. It is therefore not the proper handwork to give to small children. There is plenty of cheap paper in the home that the child may use for drawing purposes. This form of handwork will afford a great deal of entertainment for almost any child, for the experiences he has to pass through are the things he will want to represent. For instance: when the circus was in town, it afforded a medium of expression for children of our school. The results were representations in drawing, cutting, etc. Trips to the park, zoo, and such excursions will also

be a source of inspiration to them. Carpentry tools are another aid to the child in expressing himself. I find some girls enjoy them as much as boys. If possible, the child should have a saw, hammer, and nails and some sort of a work bench. He will get much fun from it, and it is a good education in many ways.

### *Selecting Material for the Child*

The materials used will depend upon the child's environment. The city child can more readily find spools, pasteboard boxes, wooden boxes, buttons, while the country child can find such things as cobs, twigs, acorns, and milkweed pods. Perhaps in small cities you will find most of the materials listed for the country child. Then you might add to the list given in this book. Macaroni makes good beads. They may be painted and cut in different ways. You will find there are many things around your homes that can be used. I know of a set of blocks you might like the dimensions of. They are building blocks which can be made in any planing mill. It calls for:

- 150 blocks, 3 by 6 by 12 inches.
- 50 blocks, 3 by 3 by 12 inches.
- 100 blocks, 6 by 6 by 6 inches.
- 25 blocks, 3 by 6 by 6 inches.
- 25 blocks, 6 by 6 by 6 inches, divided in half diagonally.

Then boards to make a base for the blocks, to build floors, etc:

- 4 boards, 3 ft. by 1 in. by 18 inches.
- 40 boards, 3 ft. by 1 in. by 24 inches.
- 20 boards, 3 ft. by 1 in. by 30 inches.
- 12 boards, 6 ft. by 1 in. by 10 inches.

You will not need as many blocks and boards as listed here; this set is more for schools than homes.

Children from the kindergarten age up, especially, like to play with them. Three- and four-year-old children can handle them nicely. They are large enough to build houses to play in; they can put three blocks on the floor and make a chair that they can sit on. From these blocks children can build steps, towns, etc. Kindergarten and first grade children like them very much, because they are able to represent their home, school, or street. They like to add to this small beginning, larger parts of their community, especially if there is a group working together. Blocks form a basis for handwork for any child. Light-weight smooth wood should be used for making them.

### *Injurious Handwork*

Some of the handwork that is injurious is work that is too small for the child's fingers and muscles. All handwork should be large enough to be easily handled. Any work that the child has to be helped with is too difficult. If he cannot see its develop-

ment and go ahead with it with very little suggestion, it is too hard. Handwork is a means for giving color and expression to imaginative ideas. Many stories can be portrayed. "No effort should be made before six years to create a finished product." I think that could almost be extended to eight years.

### *The Joy of Creation*

As an example of the way children love to create their own things to play with, I heard of a case where the child had everything she wanted, a doll house fully equipped and dolls of all kinds. She enjoyed them until she went to kindergarten. There they made furniture, curtains, beds, dishes. One day she came home and took everything out of her playhouse and put in all the crude things she had made at school. She brought home dolls she had made out of paper sacks and tissue paper. Her mother wondered why she did that so she visited the kindergarten and found out what the children were doing there. She discovered the secret and saw what a good time the children had making those things and then she knew why her child did this thing. They were the playthings she had made for herself and what she was interested in doing. They were the product of her own hands. Before she had not fully enjoyed her playhouse. When she made her own equipment she enjoyed it and enjoyed working for it, too. Children will always do that. It is not the toy that costs the most money that brings the most enjoyment.

Dolls can be made of almost anything, clothespins, nuts, paper spoons, potatoes, carrots, lollipops, and corncobs. Rag dolls made from socks are good. If a doll is wanted just for the present, one made from a paper sack is satisfactory.

### *Playhouses*

Perhaps one of the most enjoyable kinds of handwork is building with large blocks, making houses and stores. These can be made from any waste boxes—wooden boxes, fruit and orange crates—anything that can be used. You can obtain them very cheaply from the grocer or perhaps he will give them away. The child can be given them in their crude state and allowed to transform them. Six-year-old children brought boxes to school and decided what they wanted to make. One conceived the idea of putting a chimney on his box. He made it and put it on and it was not more than two days until every box had a chimney, whether it had anything else or not. All were different. Some were round, some had square corners, some were straight pieces of paper pasted up beside the building. One boy thought his store should have an elevator so he cut a door in one end of his building and used a



match box for the elevator. Children are really ingenious when given a chance to express their own ideas. The child wants to have his box open so he can see in it. Still, he may want to have something that will look like the front of the building. A stiff piece of paper may be used on the side of the box. Windows may be cut on each side and a door in the center. The lower part of the window may be folded back for a shelf in the window and the upper half folded out for an awning.

### *The Community Project*

Another playhouse that is very nice and can be used in the home as well as in the school is a house that can be taken down at any time. It is a screen and can be made in four or five sections and fastened together. It is a frame covered with burlap or plasterboard. A window and a door may be cut in it. The child can get inside of it. He can use it for a house or a store or a school.

Last summer I saw a community that had been built by kindergarten children. They used the large boards, placed their blocks on them and made all their buildings. They made the school playground, school garden, and everything they could think of. It is surprising how much children will find to do when they find something to interest them. Trains, wagons, boats, and vehicles add to the reality of the project. Furniture can be made of blocks, wood, paper, or cardboard. Paper is an easy material to use, but wooden furniture lasts a little longer.

### *Making Furniture*

The sixteen-square fold as a foundation for folding and making furniture is given by Mary L. Read. Educators now believe experimentation to be the better way. Sixteen-square folding is an easy way for older children but is too difficult for beginners. It is better to have every child invent some original method of making his furniture. He will then use his brain as well as his hands and will thereby gain self-confidence.

"Mechanical toys that children make themselves are of educational value, as well as interest." An example of this kind of toy is the theater with shifting scenes. Curtains that may be put up and down add to the fun. I have seen very clever motion picture reels made by the children representing some story. These were drawn on strips of drawing paper. One child gets behind the box and slips the reel through slits made in the sides of the box.

In conclusion, I should like to leave this thought with you: "Joyous purposeful activity is the secret of honest, joyous living." If the child has some activity with some purpose in it, he is happy and is helping himself and helping others.

(Continued on page 206.)

## LETTERS

### Small Aid Society at Fort Madison Contributes Large Sum to Building Fund

FORT MADISON, IOWA, February 11.—Picking up the HERALD for January 30 and reading your editorial "An enviable record," I thought that to write of our work here might encourage some others who feel as backward and afraid to try things as we did a few years ago.

We talked many times of holding a bazaar, but were afraid to try. About three years ago, our branch decided to build a new church, so we, the women of the church, tried to help the building committee all we could. We held a number of bazaars, served many dinners and suppers, ran stands at Labor Day celebrations and at fairs, and held home bake-sales monthly.

We have an organized aid society which does any kind of sewing and quilting they can get to do.

In the year 1921 we turned over nearly \$1,000 to the building committee. Owing to the railroad strike which threw so many in our town out of employment, especially our church members, we hardly reached \$500 in 1922. Yet we were not discouraged, and last year we worked harder than ever, so that in the three years we have gathered together \$2,435.05. This is a special effort of the aid society of twenty-one members and does not include any fund raised by the branch officers.

BESSIE A. SMITH.

### Two Weeks' Meetings to Be Held at Jonesport

*From a Letter to the First Presidency*

STONINGTON, MAINE, February 4.—Your letter received regarding going to Jonesport, and I expect to leave here on the boat next Wednesday to go there and hold a two weeks' meeting. The services at Little Deer Isle were very well attended with wonderful interest. Only two young people were baptized in the icy waters of the Atlantic, but there will be an unusual ingathering there, as many expressed their intention of joining the church soon. I have never had better liberty in preaching and never have seen such results in administration so frequently as I have seen in the time I have been here. We had about 200 out last night at our regular preaching service in Stonington. Excellent prospects for an ingathering.

CALVIN H. RICH.

### Church Building Renovated at Tawas City

TAWAS CITY, MICHIGAN, February 12.—The walls of the church were newly decorated just before the holidays, also a new rug purchased for the vestibule, and varnish for the woodwork, which greatly improved the appearance of the church. This was done through the efforts of the intermediate Sunday school class and their teacher. They also gave five dollars toward the Christmas offering.

In December the Department of Women held a bazaar at which they took in \$92.15, with \$21 expense. This goes toward the payment on the church.

The Christmas exercises, under the able supervision of Sister Belle Slye, were without doubt the best in town, and there are four other churches. The building was filled to capacity, many standing.

Brother W. A. Somerfield has an opening at Oscoda, about twenty miles north of here, where he has a standing appointment, going on the train on alternate Sundays.

Tawas City has for some time been hindered by much sickness and now a very severe winter. Yet they are grateful to be no worse off than they are.

A series of meetings is being planned, but the date has not been set. It will perhaps be in April when the snow is gone. At this series good music is desired, so if there are musicians, either vocal or instrumental, in Central Michigan or any of the nearer places outside of Central, who can come to assist, they should correspond with the writer at Tawas City, Michigan.

MRS. GEORGE PRINGLE.

## New Philadelphia Branch Makes Improvements on Church Building

NEW PHILADELPHIA, OHIO, February 8.—This branch is very much interested in improving the house of the Lord. Monthly socials have been held which have proved good in two ways: first, they helped the Saints get better acquainted among themselves and also with some of their neighbors; and in the second place, a nice sum of money was raised with which new pews for the chapel are about to be secured. The committee did much figuring and at last found a firm which will build the pews out of solid white oak for less than \$500. These will be finished after they are placed in the church.

The completed platform, which reaches across the front of the church, certainly makes a decided improvement, and the Saints are delighted. A special collection was taken up on Sunday, and the Sunday school collection was over \$12. It only shows what can be done if some one will but make the step forward.

### *Philadelphia to Get Conference*

The next thing is to repaper the church and finish the windows in fine colors. This branch will feel very proud of its chapel when all is done. The Saints were so pleased over their recent efforts that they wanted their other brothers and sisters from the Kirtland District to come and worship with them. William Goudy, the pastor, made a special effort to get the district conference to meet here. It was doubtful since New Philadelphia is so very near the southern end of the district. To everyone's surprise a very nice letter was received recently from Elder T. G. Neville, president of the district, advising that the decision was in favor of this place.

### *Chapel to Be Well Kept*

The aim of New Philadelphia is to keep the chapel in such a condition that it will be inviting to the Spirit. All things being equal, the Lord would rather come to a clean place than one not clean and tidy. Some branches do not keep the house of the Lord as tidy as they might. They do not realize that, though the Lord is very humble and kind, at the same time he loves a neat, clean chapel. Some people do not keep even their hands, faces, and clothing as clean and neat as they could. One can walk along the street and note the appearance of a horse, harness, and vehicle and tell the type of man who drives it. You can usually discern the amount of Spirit in man by his outward appearance, for the outside is usually a reflection from the inside. Of course some people appear nice on the outside and are really bad within, which may last for a time, but watch the end.

The branch is making progress according to prophetic promises, and much of the credit is due the officers who lead. This brings to mind the beautiful thought expressed by the poet Longfellow:

"Let us then be up and doing  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait."

A. B. KLAR.

## Fifteen Baptized at Sutton, England

### *From a Letter to the First Presidency*

LONDON, ENGLAND, February 1.—The first of January we started the month's work by going to Manchester and attending the conference of the Northern District, held the first Saturday and Sunday. We spent a few days in Manchester, and as it was very cold and damp I took cold, but on the following Saturday I attended the Midlands district conference held in Birmingham.

### *Meetings Held at Sutton-in-Ashfield*

After this conference I returned to Sutton-in-Ashfield and held a series of meetings for one week, and on Sunday night two excellent young married couples gave their names for baptism. They are entire new blood and will be a wonderful help to the Sutton Branch. As a result of three weeks' meetings, two before Christmas and this one in January, fifteen people were baptized, which is quite an addition to their membership, previously being about forty-four. All during the week while I was holding these last meetings I was ill, and influenza took hold of me so that I was unable to take care of these baptisms. Brother Willis, the branch president, officiated.

### *Illness Postpones Meetings at Clay Cross*

I was advertised at the close of the Sutton meetings to start in Clay Cross the following Monday night, the 21st, but on account of my illness I had to cancel my meetings for the entire week. However last Sunday I felt a little better and preached morning and evening. I had a relapse on Monday, so had to cancel my meetings until Wednesday of this week. There were so many outsiders interested that even though I did not feel equal to it, I made the attempt on Wednesday night. Thursday I felt better and preached to a large number who were present.

The interest here is remarkable. The Saints invite their friends, and those friends become interested and in turn invite their relatives and friends. I am of the opinion that if there were an effort made in this section for about six months between Sutton-in-Ashfield and Clay Cross Branches, there would be an abundant harvest, for the foundation has been laid and many people are interested and beg us to continue holding services.

### *Birmingham Meetings Advertised*

We are advertised for Birmingham next Monday, and as we desire to visit the Northern District where the Saints have been so kind to us, and also desire to say good-by to the Saints in Llanelly and round about, and as we want to see my father's brother whom we thought dead but who is living at Newport, we shall have to leave Clay Cross. But we hope the brethren here will be able to hold the interest and that there may be an ingathering of precious souls.

We shall return home sometime in April and of course shall visit my mother first, as she has been longing to see us. She is over eighty years old.

RICHARD BALDWIN.

## Two Weeks' Meetings Held at Woodbine

### *From a Letter to the First Presidency*

INDEPENDENCE, MISSOURI, February 9.—During the month of January I held a series of meetings in Woodbine lasting two weeks. Weather was extremely cold, and the roads were blocked so that people could not come in from the country, yet our number gradually increased.

Each evening our regular service was preceded by a fif-

teen-minute prayer meeting in the basement. These meetings were quite largely attended, many young people being present with a good spirit manifest.

From there I went to Missouri Valley and received hearty support from officers and members in my work. I was informed by the president that nearly fifty per cent of the total membership are not active in church work. In all I preached twenty-four times and held twelve prayer services and attended three other meetings.

I was called home by sickness and found three of my family down with influenza. All are improved, and I return to Iowa this week where I expect to attend the conference at Sioux City, Saturday, and hold special meetings at Pisgah, Iowa, next week.

U. W. GREENE.

## Year Old Branch Progressing

LAKEWOOD, OHIO, January 28.—The Lakewood Branch was organized over one year ago, Brother J. F. Curtis of the Quorum of Twelve, and Brother George Neville, district president, being present at the organization. Reference was made at the time by both the men to the spirit of humility and love manifested at that time. So far it still exists. There is a membership here of about fifty, all fine Saints.

Brother William Patterson, as missionary supervisor in the district, has been laboring for some time at Geneva, Lorain, Cleveland, and Lakewood. He has accomplished a great work. While few have been baptized, many friends have been won to the work, and many others are near the water's edge. Brother Patterson is well liked by young, middle-aged, and old, being able to educate, instruct, and entertain them, and gain their confidence. He expects to go to Kirtland, Sunday, February 3, for a week or so. Lakewood will naturally miss him but trust he will meet with success in other parts of the district in which he labors, and feel at liberty to return whenever he can find time to visit here again.

The Department of Women is working well with Sister Berry, sr., at the head. The ladies had a pie social recently and \$30 was cleared.

### *Building Fund*

A building fund has been started already which the branch hopes will some day materialize in a lot on which a church building will stand. What a grand and glorious feeling it will be to have a meeting place all our own! The little church at Cleveland had a long, hard struggle to pay for their building, but it was accomplished as all others of like nature have been where the Saints are interested.

Lakewood has a fine Sunday school, with Brother Frank Barrington in charge. He is a young man who will make his mark in the work. Also the Religio president, Brother Roy Clough, is another young man of promise, a teacher in the branch. This place has three elders, one teacher, and one deacon, at present.

A visit from Brother George Neville, district president, is expected for February 10.

R. MILLER.

## Work on the Isles of Pines Continues

### *From a Letter to the First Presidency*

NUEVA GERONA, ISLE OF PINES, December 27.—We thank the First Presidency, Bishopric, and Quorum of Twelve for the Christmas greeting. It cheered us to have been given evidence of our connection with the rest of the brotherhood. We have not been having special meetings in which we could present the gospel to the world, but we have been trying to feed the sheep and those who are not of the fold who have

been visiting with us. There are prospects of greater work in other parts of the island, and our hopes are growing greater and brighter. We wish for all of you a successful New Year individually and, as leaders, collectively. Our hope in the future of our church has grown greater and brighter also.

T. M. CARR.

## Saints Have Wilson Memorial Services

FANNING, KANSAS, February 13.—Appropriate memorial services were held both at Fanning and at Troy on Sunday, February 10, in memory of ex-President Wilson. At Troy the Saints joined with other denominations which held their services in the Methodist church at that place. Brother Twombly and Brother Smidt were on the program, and some of the young Saints sang in the chorus with the high school.

At Fanning duets and appropriate readings were given and Woodrow Wilson's favorite sacred hymns and national songs were sung. All felt that a great statesman had gone the way of mankind.

Some of the members here have radios and tune in to hear the programs which are broadcasted from Zion. All are pleased as well as edified with them. Others are eager to install radios, so as to be able to participate in the educational and profitable pastime during the long winter evenings, which have been many this year.

Very little change in officers was made at the annual business meeting December 27. Everything has started off in a good way toward a prosperous year. Brother Roy Tilden is branch president with a corps of officers who are willing to help. Brother L. M. Smidt has charge of the work at the Troy mission.

MARGARET E. DITTEMORE.

## Four Weeks' Meetings Close at Trenton

TRENTON, MISSOURI, February 16.—This branch has just closed a series of four weeks' meetings, beginning January 15 and closing February 10. They were begun by Elders W. H. Kelley and T. W. Curtis, but Brother Kelley returned to Independence near the close of the first week, leaving Elder Curtis to continue.

Brother Curtis had many obstacles in the way, but a fine interest was manifested. Representatives of the Utah Church were out a few nights and were very busy tracting the town during the meetings. Brother Curtis showed the difference in the two churches plainly in a sermon on "Latter-day apostasy."

Several people here were nearly converted, and it is hoped that Brother Curtis will return in the near future.

J. D. PROFFIT.

## Five Weeks' Meetings Close at Montrose

MONTROSE, IOWA, February 18.—Saints and friends of the Montrose Branch are rejoicing that they have been permitted to enjoy a five weeks' series of missionary services from January 13 to February 17. These were conducted by Elder C. M. Clifford.

Brother Clifford has labored diligently, though under physical affliction during the entire time. Much educative work has been accomplished along with spiritual strengthening of all members who attended. Considerable interest was shown by a number of nonmembers, and Brother Clifford made many friends outside of the church as well as within. Among those interested were some of the business men of the town

who seem eager to have Brother Clifford return during the summer to hold a series of meetings on the streets.

Nauvoo District is very fortunate to have Brother Clifford appointed as its missionary for this conference year.

O. T. MILLER.

## D. J. Williams and Wife Arrive at Honolulu

*From a Letter to the First Presidency*

HONOLULU, HAWAII, February 4.—You will be interested in knowing that we arrived in Honolulu Saturday evening at 9 o'clock. We were about fourteen hours late as a result of a rough sea. Sister Williams was sick the first day after leaving Los Angeles but enjoyed the rest of the trip. Since landing, however, she still feels the motion of the boat and is somewhat sick, but we feel that it will not be long before she will be herself again.

We spent Sunday with the Honolulu Branch and enjoyed the day exceptionally well. A splendid degree of the Spirit was felt at all services, but a special degree was enjoyed at the social service. We feel sure that we will enjoy our work in this mission if the same Spirit is enjoyed in Hilo that we have felt here. From Brother McConley's description of the place and the Saints, we do not think that we will be disappointed.

We expect to stay in Honolulu for about two weeks in order to get acquainted with the Saints, then on to Hilo and sometime later to the island of Maui.

D. J. WILLIAMS.

## Saints Urged to Prepare for Reunion of Gallands Grove and Little Sioux

MONDAMIN, IOWA, February 16.—The joint reunion of the Little Sioux and Gallands Grove Districts will be held at Dow City, Iowa, August 15 to 24. This is one of the oldest and most largely attended reunions of the church.

Dow City is situated on the Chicago Northwestern and the Illinois Central Railroads, also on the Lincoln Highway in western Iowa. The Saints have the free use of the beautiful city park. Every effort will be made to secure prominent and able speakers and departmental workers to make the reunion interesting and profitable to all who will attend in the spirit of the latter-day work. The Saints of these districts should begin to plan now to be present, and pray and work for its success.

The Saints, if they seek in humility and with willing sacrifice, may prepare for a great spiritual blessing and educational inspiration.

While ample provision will be made for athletic sports and recreational activities, the purpose of the gathering is to enable the Saints to grow in the gospel life, to catch a wider vision of their opportunities and responsibilities, and to prepare them for a more acceptable service to the Master.

How much is each willing to forego of ordinary and unnecessary expenditures between now and the middle of August that he may be able to attend and to share in the good things to be had at the Master's hand? How willing is each to seek a spiritual preparation which will enable him to partake in great measure of the promised endowment of the Holy Spirit?

There will be fine provisions for campers to care wholly or in part for themselves, good dining hall accommodations, tents for rent, and comfortable rooms in homes near the grounds.

CHARLES B. WOODSTOCK.

## Father-Son Banquet Held at Philadelphia

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA, February 11.—I was able to attend four services yesterday without any ill effects, although I did not sleep as well as usual. I have not assumed the responsibilities of the leadership as yet, but of course am doing what I can to help along.

The Boy Scouts gave a Father-Son Banquet last Friday night after which they rendered a program and gave a dem-

## Attention

### L. D. S. School-Teachers



The Educational Commission of the Church is very desirous of communicating with all the public and private school-teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

### Will All

1. Public School-Teachers
2. Private School-Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools.
6. Prospective school men and women who are members of the church, please send names and addresses to

## The Educational Commission Graceland College

Lamoni, Iowa

NOTE: Friends and acquaintances will assist very materially by writing to the Educational Commission, giving names and addresses of all church people who belong to the above classes. Many teachers have been favorably located through the efforts of the commission. Those knowing the prospective vacancies in teaching positions where our church people might be located will confer a favor on both the teacher and the Commission by rendering assistance in the matter.

onstration of some of their work. Friday ended a contest for them, with the result that about twenty-seven new members were added to the troop. Now we also have about six first class scouts and about eight second class. Robert Campbell is the scoutmaster and really makes a good one. Sunday night there was preached a sermon for the boys who sat in a group in the church. Four of them took up the evening offering.

We are giving much attention to the prayer services and have been having good crowds and usually splendid meetings. Praying for the onward progress of the work.

A. E. STOFF.

## Young People Appreciate Message From President

*From a Letter to President Elbert A. Smith*

OMAHA, NEBRASKA, January 15.—Your general letter addressed to the young people sent out from Lamoni was read before our young people on last Sunday evening, and it was greatly appreciated.

I take this opportunity of advising you that it was very good indeed, and sincerely trust that you may have a message for them occasionally, if you are able and have time to give it to them.

With kindest regards to all.

B. M. ANDERSON.

A Book of Mormon class composed of high school students organized eight weeks ago in the Stone Church Religio under the leadership of Roland Flanders, with a membership of seventeen has grown until it was found necessary to divide it into two sections. At the Sunday evening service, January 17, one hundred and four were present. The average has been about seventy-five.

## HANDWORK

(Continued from page 202.)

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, Mothercraft, by Etta Hunt, 15 cents, and Mothercraft for Girls, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XVIII

##### *Handwork*

1. What are the three fundamental principles of handwork?
2. What is the purpose of handwork?
3. How is it a means of both sensory and motor training?.
4. Name six forms of handwork suitable for children.
5. Why is fine handwork injurious to children? Why should the periods of handwork be short? Why should the work be simple?
6. What materials should be used? Where may materials be obtained? Give examples.
7. Should handwork of children be perfected? Should imperfect work be criticized?
8. What is the advantage of home-made toys?
9. What is accomplished in imagination by allowing the child to make his own toys?
10. Of what value is handwork in education?

## CHURCH NEWS

### Saints at Minneapolis Enjoying Period of Prosperous Work

MINNEAPOLIS, MINNESOTA, February 18.—Apostle J. F. Garver was in Minneapolis on January 27 and spoke to the Saints both morning and evening. The theme of his discourses was how the kingdom might come to us in an increasing degree, according to the promise of the scriptures, in proportion to the way in which we lived up to the law of the gospel and advanced toward the stature of the fullness of Christ. Brother Garver's visit was a source of encouragement to the Minneapolis Branch, and the words of inspiration and counsel which he gave to the men of the priesthood in an afternoon meeting proved to be of special advantage to those who heard him. Brother Garver has promised to visit here again soon, and the Saints will be happy to welcome him to this city.

#### *Baptism Performed*

A baptismal service took place in the church on February 17, and a large crowd came out in the afternoon to witness the ordinance. The young lady who obeyed the gospel call had been acquainted with the work for two or three years, and Minneapolis was glad to welcome her into the fold.

#### *Department of Recreation and Expression*

The ever-increasing interest on the part of all, and their readiness to move forward, are being manifested in various ways. The Department of Recreation and Expression under the leadership of Brother Wesley Elvin is moving forward rapidly. The number in attendance has grown so large that last Sunday he was obliged to form two new classes. The programs have proven of interest particularly and are bringing out talent of various kinds. The *Minneapolis Religio Weekly*, which is read at each meeting, is contributed to by various ones, and it shows some very good literary ability among the young people. Plans have also been announced for an oratorical contest for those above twenty years of age, and a short-story contest for those below twenty.

#### *Valentine Parties*

The Saint Valentine parties held last week were a grand success. They were held at three different places at the same time, in different parts of the city, in harmony with the group plan, which is working out so effectively in other ways. There was a good attendance at each party, and all enjoyed themselves.

#### *Department of Women*

The Department of Women also meets at two different places, and this arrangement is resulting in a better response and greater interest and efficiency.

#### *Groups Expanded*

A fourth group was started in Saint Paul last week. They met together for their first prayer meeting last Wednesday night at the home of Sister Freeman. This sister has been confined to her home for several years and has been unable to get out to the regular meetings, so this method of bringing the church to her was much appreciated. The other group prayer services are also proving successful in gathering the Saints together in the homes. It is better than just one meeting on Wednesday night at the church each week.



*Reunion Preparations*

The reunion committee has started to make arrangements for the Minnesota district conference and reunion which is to be held in Minneapolis some time in June. The speakers have already been asked for, and plans and preparations are being made for a good, live reunion for 1924.

*Locating Scattered Saints*

A number of Saints have moved into the cities recently, and several others have been found who were living here but who were not attending the services. The method of requesting those who know of any such persons living in Minneapolis or Saint Paul to write in about them has proven helpful in locating quite a number. It seems well, therefore, to repeat that request and ask those who have information along this line to write the pastor, C. A. Kress, 3808 Forty-second Avenue S., Minneapolis, Minnesota; or to Carroll Olson, 1923 Grand Avenue, Saint Paul, Minnesota.

**Stereopticon Lectures Given at Wyeville**

WYEVILLE, WISCONSIN, February 16.—Elder Lester Wildermuth arrived from Madison, Wisconsin, on January 15, bringing with him stereopticon views from the University Extension Bureau. Some of these he showed each evening, after which he preached some splendid, snappy missionary sermons to a goodly audience, considering the extreme cold.

Elder Ervin Lenox came January 19, and the two brethren spoke alternately until January 28. On Thursday evening the life of Lincoln was shown, followed by a speech on citizenship by Elder Lenox. The church was filled mostly with nonmembers, many being children to whom most of the talk was addressed.

*Program and Pictures*

The program committee of the Department of Recreation and Expression took charge Friday evening, rendering a very appropriate program in connection with the pictures of "The life of Christ." Songs, music, recitations, and readings accompanied the pictures. On this night also there was a good crowd and many nonmembers.

Other slides shown during the series were: Views on Archaeology, The prodigal son, The other wise man, and Our church properties and officers.

Much good has been done by this series of meetings and seed has been sown which it is hoped will bear fruit in time. Many appreciative remarks have been made by our visitors, especially children who seem to thoroughly enjoy the song service before each meeting and the questions asked them by the elders.

*Department of Women*

Mrs. Goldie Stout and Sister Hattie Wood entertained the ladies' aid and Department of Women on January 24, in the church basement. A luncheon was served and seven dollars taken in. Eight mothers and two school-teachers, all nonmembers, were present for the class in child training besides the regular members.

Elder Lenox returned Saturday, February 2, to meet Sister Lenox and two sons from Chetek, Wisconsin, and spend Sunday with the Saints here. He preached a fine sermon especially for the Saints and spoke again in the evening. He left Monday.

Elder J. O. Dutton, of Madison, Wisconsin, spent Sunday, February 10, with the Wyeville Saints, assisting in the sacrament after Sunday school. There was a great degree of the Spirit manifest. He preached Sunday evening to a good audience.

The Department of Recreation and Expression entertained at a valentine party in the church basement. Sixty-four guests were present, and the decorations, refreshments, and games were appropriate for the occasion.

**Cleveland Church to Be Recarpeted**

CLEVELAND, OHIO, February 20.—Cleveland is desirous that all the Saints coming this way should stop and get acquainted. The place of meeting is at Seventy-First Street on the Wade Park Avenue car line.

This branch is trying to get its list of membership corrected. This is a large city, and all the resident members should cooperate, first by giving their mailing address to the branch secretary.

The church is progressing favorably here. Cleveland has invited the Kirtland district conference to convene here.

The building is well provided for now except a new carpet, which is under active consideration. The Department of Women took the lead, the Religio followed next with a supper and entertainment. Now the Sunday school will give a supper. At the Religio program Friday night a special offering for the carpet will be taken.

The branch at present is presided over by H. Talbut, with two other priests as associates.

**District President Is Visitor at Fall River**

FALL RIVER, MASSACHUSETTS, February 12.—At the sacramental service of February 3, Elder William Sinclair, M. D., and wife of Boston, were visitors. Both were spoken to encouragingly through prophecy. They had come to visit Sister Elizabeth Gilbert, Sister Sinclair's mother, who was ill. Brother Sinclair is president of the district.

All were glad to welcome Elder John Rogerson at this service after seven weeks' absence and to hear his testimony again.

Bishop M. C. Fisher was the speaker at both services, February 10. In the morning he spoke on the "Stewardship of service" and in the evening on the "Stewardship of education." Brother Alma M. Coombs was the morning soloist and in the evening Brother Joseph Cliff.

James Houghton, district chorister, addressed the singers during the Sunday school hour. The combined choirs of the district will sing "From Olivet to Calvary" at the coming conference.

Brother Fisher will visit Haverhill February 17, and Brother Houghton will preach at Fall River February 24.

**Gospel Meetings to Be Held at Brentwood**

BRENTWOOD, MISSOURI, February 14.—A series of gospel meetings will be held in the church at Brentwood for two weeks commencing February 24. The meetings will be under the supervision of Elder H. A. Higgins, district president, assisted by the local officers. Services will begin at 8 o'clock sharp, and those desiring seats are requested to come early. Any Saints near who have an opportunity to tell of these meetings should do so, as Brentwood wants to make this "opening campaign" one of benefit to members as well as to the world.

Sunday, February 3, dawned bright, and all who gathered at the Lord's house were happy in the promises. During the social service, which followed the communion, the promises of healing were manifest; uplifting and refreshing testimonies were borne by our younger folk; and testimonies were

added by the older ones, all of which made the hour an enjoyable one.

Pastor Reeves spoke in the evening on "Revelations," which subject he has had under consideration for some little time.

This branch is working for funds for electric lights, and the Department of Women promise a real supper on Tuesday, February 19. Brentwood hopes to raise \$200, which is necessary for the lighting.

### First Anniversary in New Church Celebrated at Columbus

COLUMBUS, OHIO, February 8.—A special anniversary service to celebrate the first year's occupancy of the new church was held at the Second Columbus Branch Sunday, January 27. The regular sacramental service was held in the morning, and the main event of the day took place in the evening. Brother Lewis C. Lewis first gave a short sermon, and then the remainder of the service was turned over to the choir which entertained very pleasingly with solos, duets, and anthems. Everyone enjoyed the music, and the Saints are now looking forward to the Easter cantata which the choir is working on. The name of the cantata has not yet been given out.

The young boys of this branch, ranging from twelve to sixteen years of age, have just organized a club, which they call "Rekrow," symbolizing "worker." Their constitution states that they are organized to better themselves morally, socially, physically, and religiously. They are zealously working to be able to attend the reunion at Kirtland this year. They are also organized into a boys' junior choir and are doing splendid work in the musical line.

### Missionary Supervisor Visitor at Duluth

DULUTH, MINNESOTA, February 8.—Brother W. E. Shakespeare, missionary supervisor for North Dakota and Minnesota, is in Duluth renewing old acquaintances. He has been holding special meetings at Two Harbors for some time.

The annual business meeting, having been postponed until District President George W. Day could be present, was held January 20. Brother Robert Zuelsdorf was called to the office of priest and ordained the following evening.

Officers elected were: C. B. Freeman, president; W. C. Stanty, clerk, secretary, historian, and librarian; A. O. Johnson, Sunday school superintendent; Robert Stark, assistant; P. G. Schnuckle, treasurer and branch solicitor; Sister R. C. Tourville, musical director; Lottie Zuelsdorf, superintendent of Department of Recreation and Expression; Mollie Feather, president of Department of Women; and Helene Stark, correspondent and publicity agent.

Brother Robert Stark left for Indiana Harbor, Indiana, on Thursday, January 31, so Brother W. C. Stanty was put in his place as assistant superintendent of Sunday school.

#### *Death of Agnes C. Craven*

Sister Agnes C. Craven died Saturday, January 19. She was baptized when eighty years of age and had a wonderful experience at that time. She went down into the water staggering with the infirmities of age. During her baptism she seemed to see her old body floating down the stream. She had indeed gone into the waters of regeneration, for she came out with youthful steps, blithesome as a child. She had another wonderful experience just before her death. Having been blind for some time, her sight was restored just before

her death, and she had the privilege of seeing all her children again before her passing.

Duluth invites any Saints or friends who may be passing that way, to visit with them at 318 Central Avenue, on the second floor of the building.

### Book of Esther to Be Dramatized

SEATTLE, WASHINGTON, February 7.—The Seattle-British Columbia District is making fine preparations for the semi-annual conference which is to be held in Seattle, February 21 to 23. Anyone who does not attend will miss a treat, because real preparations are in progress for entertaining the district.

Those who a year ago saw the presentation of "Job," which was written by a local young man, will have the pleasure this year of looking forward to what is believed to be a finer drama of Bible characters. This year "Esther" is to be dramatized. It represents the experiences of Queen Esther of Medo Persia when the wicked Prince Haman, through false pretenses, secured the edict from King Ahasuerus to destroy all the Jews in Persian bondage, because of his hatred toward Mordecai, Queen Esther's Jewish father.

This is a fine interpretation of their Persian bondage experiences and the intervention of Jehovah in their behalf. The drama is written by a young man of high ideals, who with good talent has given careful attention to details and facts.

The Department of Women are also making special preparations to see that all visitors are properly provided for. One can always count on that department.

C. E. Jones spent Sunday, February 3, with the Centralia Saints on business for the district. On another recent Sunday he was with the Tacoma Saints.

Sacramental services of this month were well attended, and a splendid measure of the Spirit was present. All of the time was occupied and some fine spiritual testimonies borne.

### Midland District Reunion Held

BIRMINGHAM, ENGLAND, January 18.—A reunion of the Midland District was held in the Saints' Chapel, Priestly Road, at Birmingham, January 12 and 13.

A business session was held on Saturday, followed by a session of the Department of Recreation and Expression. A talk about this department was given by Apostle Paul M. Hanson, and Brother Willis spoke on the Boy Scout Movement.

Sunday was the "red letter day." The Sunday school mission took charge in the morning, followed by a preaching service in which Brother Hanson gave a very good sermon on "Being united one with another." Sister G. Edwards gave a wonderful talk on "Religious education" at 2 p. m. This enthused everyone to go on with their Sunday school work.

A fellowship service followed in which the Spirit of God was present in good measure. In the early part of this meeting, Brother Fred Sheppard was ordained to the office of priest.

Apostle J. F. Curtis was the evening speaker, making a fine finish to a glorious day. Everyone went home rejoicing, having spent a good, spiritual time together.

Brother and Sister Henry Booker, of Independence, Missouri, write that it has been seventeen years since they left Leeds, England, but have not forgotten the Saints and the good times they had there. They especially remember the young people who used to come to the little Bible class.

## Creston Branch Member Placed on Graceland Agriculture Program

CRESTON, IOWA, February 13.—George B. Hall, branch president, is on the program for the agricultural short course to be held in Lamoni, Iowa, February 20 to 24. Brother Hall will have charge of the department in bee culture, and knowing his ability along that line it is certain the committee in charge have been very fortunate in securing his services.

The Department of Women have elected the following officers for the year: Mrs. George Hall, leader; Mrs. J. A. Franklin, secretary-treasurer; Mrs. Guy Routh, chairman of the work committee; Mrs. A. M. Hogan, friendly visitor.

This department held a church supper Friday, February 8, at the home of Brother and Sister Hall. This is one of the ways the Creston Branch has of getting together socially, also adding in a substantial way to the local building fund.

The young people, of high school age and over, have elected Mrs. Nellie Hogan as their teacher for 1924. On Monday evening, January 28, they met at the home of Brother and Sister Hogan for a social time, also organized under the name of L. D. S. (Let's Do Something). Ralph Hammer was chosen president; Helen Franklin, vice president; Louise Hogan, secretary-treasurer; and Elsie Hammer and Harold Edmiston, recreational committee. This is a class of wide-awake young people who are already proving they have adopted the proper slogan.

## Status of Reorganization Defended at Macon

INDEPENDENCE, MISSOURI, February 15.—In a letter to President Frederick M. Smith, the presiding elder of the Northeastern Missouri District, E. F. Robertson, writes:

"I am glad to report that the interest in our meetings here (Macon, Missouri) seems to be on the increase. Brother Bailey's sermons are attracting considerable attention and to be taking well with those who hear them. Last night he continued talking until nearly ten o'clock, by request of the audience, and many declared they would have been glad for him to continue until midnight."

### *Confused With Mormons*

Owing to some confusion in the community regarding the status of the Reorganized Church, Elder Robertson wrote a letter of explanation to the *Macon Daily Chronicle*, from which the following quotations are taken:

"It is a very painful thing to us to be confused in the minds of our friends and fellow citizens with the people in Utah who are known as Mormons, for we have no more affiliation with them than have the Methodists, Baptists, or Roman Catholics. Their headquarters are at Salt Lake City, Utah. Ours are now at Independence, Missouri, but formerly at Lamoni, Iowa. Their president is Jedediah M. Grant; ours is Frederick Madison Smith, who was in Macon and officiated at the dedication of our church, January 30.

"We could quote volumes of testimony from lawyers, senators, and magistrates of this and other countries, certifying to the good character of our people and of the vast difference between us and the church in the West.

"It is sometimes reported that our members have to take an oath binding them to keep the secrets of the organization. We come no nearer to requiring an oath than do any other of the churches; not so near as some. I stand ready always to prove any statement I have made in this letter and to disprove statements, from any source, that may be made to the contrary."

## Epidemic of Sickness Affects Church Attendance at Pisgah

PISGAH, IOWA, February 11.—Elder Joseph Lane is much improved in health, and Saturday of last week it was possible for him to call on friends in Pisgah.

Inclement weather and a general epidemic of measles prevented any of the Pisgah Saints being in attendance at the conference of the Little Sioux District, which was held at Sioux City, February 8 to 10. The measles has reduced the attendance both at church and in the public schools, making it seem advisable to close the school for a period of four days.

Billy, the youngest son of Mr. and Sister S. C. Earleywine, has been very low with pneumonia following an attack of measles. At this writing he is thought to be out of danger and started on the road to recovery.

### *Wedding of Millie Neizum*

The wedding day of Sister Millie Neizum is to be Thursday, February 14. This young sister will be greatly missed from the home where she has performed the duties of the mother whose place was left vacant by death some years ago. Sister Millie has the hearty good wishes of those who know her, as she assumes the responsibility of making another home.

U. W. Greene, evangelist, expects to begin a series of lectures, Monday evening, February 11, and will continue throughout the week if the interest merits the effort.

## Independence Radio Station Heard at Distant Places

INDEPENDENCE, MISSOURI, February 15.—Brother J. L. Williams, of Bevier, Missouri, writes: "The Independence Radio Station K F I X has not been heard at Bevier since the wave length was changed. Graceland comes in fine up until 7 p. m., when the station W O Q of Kansas City, on the same wave length, comes on the air. The reception is then marred. From a reading of the programs sent out from K F I X, the most conspicuous thing about them is the exclusion of Latter Day Saint hymns."

For the information of Brother Williams and others, it is pointed out that the Sunday programs, both morning and evening, are opened and closed with hymns from our own song books, after the regular manner of services. The numbers to be sung are not available at the time of the printing of the program. The low wave length should be sufficient for all neighboring States and throughout Missouri, as reports frequently come from New York and Canada and many far Western States telling how well the programs are received at those places.

## Questions and Topics Discussed at Prayer Meetings

BARBERTON, OHIO, February 14.—There is much interest manifested in the branch at present, especially among the children from the ages of eight to thirteen. Last Wednesday evening, notwithstanding the cold and slippery walks, twelve children were out to prayer meeting, but only five grown people. The Lord has said, "A little child shall lead them." Surely, the little children are taking the lead here.

### *Questions Answered at Prayer Meetings*

The prayer meetings have been rather unique. At each prayer service the children are given questions to answer for

the next Wednesday evening, while the older ones are given a subject to discuss in the way of testimony.

On last Wednesday evening the questions for the children were as follows: Who was the oldest man? How long did he live? Who was his father? How long did the father live? Who did he walk with? How did he walk with him? What became of him and his people? It is surprising to see the interest the children take in answering these questions. This is what is bringing them out. They are also taking a deep interest in the music. It is wonderful how willing the children are to try when they find some one has an interest in them.

Their questions for next Wednesday are: What good man lived on earth at the time of the flood? How old was he at the time of the flood? What did God tell him to do that he might be saved at that time? How old was he when he died? Who was Methuselah's grandfather?

After these questions are answered a short talk is given the children, then the subject for the older Saints is taken up. The subject for next prayer meeting is, "What can I do to warn my neighbor as God has commanded?" This seems to be an appropriate subject at this time. Brother Patterson is expected to hold a series of meetings here March 9 to 23.

### Apostle J. F. Garver Opens Meetings at Colorado Springs

COLORADO SPRINGS, COLORADO, February 11.—A special young people's meeting opened Sunday, February 10, with Apostle John F. Garver in the stand. He preached from a text found in Matthew 11: 8, "But what went ye out for to see?"

Only those who have heard Brother Garver can testify to the forcefulness of his remarks. He gave food for thought that if digested would take many hours. While the Saints have enjoyed the way the young people have taken hold of the work here, yet it is hoped they will be even more active in the future.

There has been a good representation of the young people present at these meetings. The church has been entirely filled with both old and young.

### Branch Membership Decreasing Because of Transfers

PERSIA, IOWA, February 11.—On the morning of January 27 the preaching was by Elder Sidney Pitt, and the attendance was fair. Brother Pitt is one of the old members of the branch. There were no services in the evening because of the cold weather. Brother Pitt preached twice on February 10.

Sacramental services were held on February 3. In the fellowship meeting the Saints expressed their desires in the service of the Master by testifying of the marvelous way in which the Lord had blessed them. For this they felt thankful.

At the annual business meeting, it was learned that the bills for the previous year were all paid. The officers were reelected, and Elder Sidney Pitt was chosen to serve as branch priest and W. J. Chambers as teacher. This is the first time for several years that this place has had a full set of officers. It is hoped that the branch will now improve in spirituality and in other ways.

Persia's congregation used to be of good size, but in the last fifteen years members have been moving away. This helps other localities, but the enrollment here has decreased

from 157 to 82. The present number may not seem so small, but many members live five or six miles out and others still farther. Automobiles make the distance shorter, yet sometimes only six or eight are present to hear a good sermon.

### Junior Services Provided at Boston

BOSTON, MASSACHUSETTS, February 8.—The primary and intermediate departments are being given special attention and good results are following. Besides the thoughtful program of the Sunday school, which holds their interest and enthusiasm, very successful arrangements have been made for a separate preaching service once a week. Here the prayers, selection of songs, and the address is adjusted to the young people. The first sacramental service under this plan was gratified by a deep sincerity, and a one hundred per cent response was received from the boys and girls.

#### "Messiah" Rendered

The "Messiah" was given to well-filled and enthusiastic houses during the month of December at the three branches, Attleboro, Providence, and Boston, whose combined choirs presented it. James R. Houghton, the district chorister, was in charge and sang the baritone solos. The soprano solos were sung by Miss Helen Coombs, of Attleboro, the alto by Miss Blanche Lanman, of Boston, and the tenor by Mr. Lewis Phillips, recently from Wales. These choirs have plans for added work in the future.

The district was very sorry to lose Apostle Edmund J. Gleazer but are glad to feel that his good work is going forward in his new field. Elder O. L. Thompson, the new district missionary, has by his untiring service and efficient methods won a deep place in the hearts of the people and is carrying the work steadily forward.

The past year has been a successful one for the Boston Branch, and the new year is moving with gratifying progress.

### District Conference Held at Des Moines

DES MOINES, IOWA, February 20.—Des Moines entertained the annual district conference from February 8 to 10. There was a large attendance, considering the fact that the roads east and south of the city were blocked with snow.

A spiritual prayer meeting, which was held Friday morning at nine o'clock, gave the conference a good start.

Sister Blanche Edwards represented the Departments, speaking at 10.30 a. m. on the subject of religious education and again at 2.30 p. m. on the work of the women. Both lectures met with a hearty response from the Saints. They were very instructive and full of human interest, and spiritual.

The conference was entertained Friday evening by a program given by the Department of Recreation and Expression, under the direction of Stephen Robinson. It was highly appreciated by the audience.

Apostle Edwards was present, assisting in a great measure in all sessions. His lectures to the priesthood were full of practical ideas which will no doubt be made use of by the ministry.

#### Election of Officers

Business and election of officers occupied the Saturday morning ten o'clock session. Officers for all departments were elected, as has been the custom for the past five years, in one meeting. By request of the conference the district president nominated the heads of departments, which nominations were all concurred in, and resulted in F. O. Wilkinson being elected Sunday school superintendent; Stephen Robin-

son, superintendent of the Department of Recreation and Expression; Evelyn Nash, chorister; Mrs. Lentell, superintendent of Department of Women; and Bessy Laughlin, secretary. The presidency remained the same as last year. William Robinson was chosen as assistant superintendent of Sunday school.

The Runnells Branch recommended that Ralph Wicker be ordained to the office of priest. The action of the branch was concurred in, and Brother Wicker was ordained on Saturday afternoon.

The business of the conference was conducted in a way which was commendable, generally speaking. It was disposed of as expeditiously as possible that more time might be given to the educational work of the program. At the close of one session the missionaries gave some of their most interesting experiences in gospel work. Brother Edwards told of how he first met "corn cooked on the cob."

The preaching was by A. C. Silvers and F. Henry Edwards, who ministered the word in power, assisted in great measure by the Holy Spirit. All prayer services were marked by a spirit of love and fellowship among the Saints, while the Spirit of God hovered over all. The opening service of the conference was marked by the unusually large attendance of members, it being the largest in many years. The numbers increased from the start until the close. In all it was a very successful conference and will be a landmark in the progress of the Lord's work in the district.

### Bloomsburg Has Meetings for Young People

BLOOMSBURG, PENNSYLVANIA, February 18.—A very profitable series of meetings has been conducted by Patriarch A. E. Stone, who gave seasonable advice and encouragement to the young people as to how to live and deport themselves.

There has been increased activities in Bloomsburg since the reorganization of the Religio work, which is upon lines tending more toward education than recreation.

### Baptismal Font Dedicated at Vinal Haven

VINAL HAVEN, MAINE, February 14.—Elder Harvey Victor Minton still continues the series of meetings in the Saints' church at Vinal Haven. There is a good interest, and some are near to the door of baptism. One woman, Mrs. Fred Morong, was baptized February 6.

Brother Minton dedicated the baptismal font by prayer on the evening of this baptism.

The Sunday school department, under the supervision of Sister Harvey V. Minton, is growing, and many children are attending.

There are many people not of the faith who offer their services to help with the music in solos, duets, etc., on Sunday evenings. The Saints feel the hand of God blessing them in this marvelous work.

### Old-Fashioned Candy Pull Had at Groton

GROTON, CONNECTICUT, February 6.—A good old-fashioned candy pull on Thursday evening, January 31, at the home of Brother Philip T. Whipple, brought out all the Saints, young and old, also several of their neighbors. There were about thirty-six in all.

The time was spent entertainingly while the candy was being made, some playing the piano, others accompanying with singing, while the men found checkers interesting. The age-old game of "gossip" was played with merriment. An-

other feature of the evening was pop corn and apples, which were served plentifully. Then the candy was pulled, and it turned out fine.

Everyone had a very pleasant time. At the close, Thomas G. Whipple, the branch priest, offered a benediction.

### Holden Stake News

HOLDEN, MISSOURI, February 25.—Brother and Sister Cornelius Edgerton have moved to Independence, Missouri, so Brother Edgerton could be near his work. They have been very active in the work at Grandview and have many friends who regret their departure.

A valentine party for the children was held in the church basement, Friday evening, February 15. A short program was given, games were played, and refreshments served. A valentine box was the main feature of the evening.

Two baked food sales have been held under the auspices of the Department of Women during the past few weeks. A neat sum, which will be used for the benefit of the local church work, was realized.

Elder Alvin Knisley spent the week end at Grandview, giving two splendid discourses on Sunday, February 17, reminiscent of his conversion and early missionary experiences. These were very interesting. Brother Knisley is one of the missionaries of the Holden Stake.

Since the Department of Recreation and Expression has changed their meeting from Friday to Sunday night, the attendance has more than doubled, and greater interest is manifested. After the study period a short program is given each evening.

#### Lexington

Elder G. M. Shippy was the speaker on Sunday morning of February 17. Brother Shippy occupied as a seventy under general appointment for some years. He is now living here. Elder D. J. Krahl spoke in the evening. Three children were blessed by Elders Brendel and Krahl at the evening's social service.

The priesthood have made a special effort to put the SAINTS' HERALD in every home, resulting in about seventeen new subscriptions. A Saint to keep alive must keep in touch with the church movements.

Classes in the Department of Women are being organized by Sister Lola A. Johnson, the supervisor.

#### Marshall

Elder R. D. Weaver closed his meetings at Marshall on February 18, and departed for his home at Cameron, Missouri, for a short rest. He will begin meetings at Atherton on March 2. His sermons were greatly appreciated. Many outsiders were in attendance and some quite interested.

The annual election was held on Tuesday evening, February 19, with the stake president in charge. Elder H. G. Thayer requested to be released from duties of pastor, and Elder Levi Phelps was chosen in his stead, with Brother Thayer as assistant.

The superintendents of departments for the new year are: M. L. Johnson for the Sunday school; W. P. Mitchell for the Department of Recreation and Expression; Mrs. J. H. Spohrer for the Department of Women; Mrs. Clara Thayer for the music; and Miss Lois Spohrer, secretary.

There have been thirty-four added to the branch at Marshall the last year by baptism and transfer.

#### Holden

The birthday party given at the Holden Home on Washington's birthday was one of the successful events in the



history of the Home. The "presents" received will be used for Home improvements. Sister Edith Carr, the matron, desires in behalf of the Home to thank all who so willingly assisted.

The stake missionary, Elder Knisley, is conducting meetings in the Methodist Church at Beagle, Kansas. This is a new opening, and the first preaching by Latter Day Saints ever held in the neighborhood. There are many places in the stake where the gospel is unknown. It is a pleasure to see the ministers making these new openings.

Brother A. C. Christensen was the speaker at the Home Sunday morning. Brother D. J. Krahl spoke at the church. The conditions of the roads kept most of the Saints who live in the country at home.

Doctor Stanley Green of Independence visited the Home on professional business on Thursday.

## Graceland Chats

### *Chapel Service*

LAMONI, IOWA, February 23.—The chapel service this week was one of many pleasing features. The reading and prayer was conducted by the dean, President F. M. McDowell, who has not been able to appear thus since his return from Flint, Michigan. Many expressed pleasure to have him again at "home."

The piano numbers were the ones everybody likes and were played by Miss Virginia Carley, the head of the piano department. Miss Ruth Fisher, of the public speaking department, read from "Twelfth Night." Graceland is growing more and more appreciative of the classics, both in music and literature.

President Briggs, just returned from a business trip, spoke interestingly of the beauty of the winter scenes under the rays of the sun. The ice-clad world, trees, rocks, hills, and shrubs sparkled, according to the famous phrase, like "Acres of diamonds." Before closing his speech, everyone knew Brother Briggs had been away from Lamoni, even before he presented the beautiful enlargement of a photo of an historic English scene, photographed by President F. M. Smith, and presented by Brother Smith to Mr. Briggs for Graceland.

A sadder strain of chapel service prevailed when Roy Cheville, dean of men, read a letter of condolence which was indorsed by a standing vote of all present as their expression of heartfelt sympathy to the parents and fiancée of Donovan Simmons.

### *The Dean's Office*

Brother McDowell's office is a busy place on the occasion of his return from these missionary tours. The little "lower room," which is his own very pleasant, private sanctuary, becomes a place of confidences, letter writing, and reading, while the outer room, "The Department Place," is alive with the staccato of typewriters.

This other open door is the way to Miss Blanche Edwards's desk. She represents the young women of the church, and she also represents, during his absence, Brother Max Carmichael, superintendent of the Sunday school department. She very earnestly and consecratedly does other things.

You see, this northeastern quarter on the first floor is quite an important place. Here are the two Miss Nelsons, Eula Vickery, Vera Redfield, and often other extra secretaries and stenographers.

Does it seem good for Brother McDowell to come back to this from his tours among the Saints? To come back to this and the class work which waits for him? Isn't life full of opportunities to serve mankind!

### *Agriculture Course*

The short course of the Iowa State Agricultural College, which was held at Graceland, February 20 to 23, struck a season of extremely bad weather, but those attending were enthusiastic and keenly interested. Some came miles over terrible roads for the course.

### *Recreation Night*

Friday evening is given over to recreation, both by the Lamoni high school and the college. This is also the time for community pictures at the college, while the festive scenes are many. The college freshman came out last Friday evening in "kid clothes," and indulged in children's games. It seemed so easy for some of them to drop back, and how they enjoyed it. "Backward, turn backward," no, they never said a word to "Time"; they went back just as easy as anything.

### *Declamatory Contest*

On Saturday night the final declamatory contest occurred at the Brick Church. Of the ten winning places in the contest, nine appeared. The tenth, Miss Jeanette Haas, much to the disappointment of all, and especially her society, the Victorians, was too ill to appear. The judges were Cyril Wight, Mrs. F. M. McDowell, and Mrs. Lená Graham. The winners were: Dramatics, Ruth Walden, Niketes, first; Dora Dexter, Niketes, second; Jeanette Haas, Victorian, third. Oratorical: Ray Esgar, Victorian, first; Alvin Woods, Victorian, second. Humorous: Dorothy Emmerson, Victorian, first; Katherine Wolfe, Niketes, second. Miss Dorothy Emmerson won first over all.

## Kansas City Stake Items

KANSAS CITY, MISSOURI, February 21.—An event that has been looked forward to by the young people of Central Church for some time had its culmination in the rendition of the beautiful operetta, "The merry milk maids," on Friday evening, February 15, at the Little Theater on Troost Avenue. It was given under the auspices of the Plus Ultra Class, assisted by the Who-Sem Society of the Central L. D. S. Sunday School. Eugene Christy, voice instructor at the Horner Institute of Fine Arts, was the director and Roy A. Thrutchley was manager.

The operetta was a most enjoyable affair and was appreciated by a good-sized house. It was a success from every point of view. The splendid talent shown was a pleasant surprise to the church people. The rendition showed a conscientious study of the operetta, and a little talent with consecrated effort will accomplish much. The members of the cast did their parts well.

### *Able Producers*

The conductor should be especially mentioned for his splendid work, while much praise goes to Miss Mahan, teacher of expression at the Horner Institute of Fine Arts, who coached the cast.

Members of the cast are as follows: Mrs. Elizabeth Hitchcock, Mrs. Alice Smeadon, Miss Julia Edwards, Mrs. Estella Moore, Miss Marcene Blankenship, Miss Melva Blankenship, Miss Rea Tucker, Miss Hulda Armstrong, Mrs. Dagmer Root, Miss Media Deaver, Mrs. Helen Dunn, Mrs. May Liddle, Mrs. Marie Budd, Miss Perfonia Murrell, Mr. A. D. Hitchcock, Mr. T. B. Dunn, Mr. C. J. Wolfe, Mr. Henry Hampton, Mr. Roscoe Hampton, Mr. Rupert Wight, Mr. Richard McVey, Mr. Paul M. Clarke, Mrs. Florence Short, pianist; Mr. Herman Broadhacker, violinist.

Proceeds are to be applied to the Central Church building fund.

*Missionary Meetings*

Missionary William I. Fligg closed a series of meetings Sunday night, February 17, at the 17th and Heathwood church. He commenced a series of special meetings at the Bennington church Wednesday evening, February 20.

Patriarch Ammon White will hold a series of special meetings at Chelsea Park church beginning Sunday, February 24, and continuing as long as interest keeps up.

*Services at Central*

The speaker last Sunday morning at Central was Bishop J. F. Keir, who spoke to a well-filled house. Brother Keir said we have two great tasks, first to preach the gospel to every creature, and second, to establish Zion. He quoted James Harvey Robinson who said the world seems to demand a moral and economic regeneration which it is dangerous to postpone. The problem can be solved by being brotherly, said the speaker. The church and God are one. Unity is one of the foundation stones of Zion. He urged equality of opportunity as brought about by stewardships. He stated that matters are now shaping themselves so stewardships may be entered into more successfully. The matter cannot be revolutionized overnight.

**Series of Meetings Close at Kirtland**

KIRTLAND, OHIO, February 19.—Elder William Patterson, supervisor of the missionary work in the Kirtland District, has just closed a series of meetings which have been the best attended of any in recent years as to the point of interest shown by neighbors and visitors as well as local members. The gospel principles were presented, as well as much other intellectual food, to strengthen the Saints in the requirement to go on to perfection. The speaker was manifestly blessed by the Spirit in his office, particularly on the second Sunday morning. The series has proven beneficial to all participating therein.

*Use of the Radio*

The musical work was very inspiring, orchestral accompaniment and vocal offerings making the occasions very much worth while. An innovation was the advent of the wireless reception of musical numbers and other items, though the congregation was somewhat disappointed in not being able to get a clear reception of the special radio program which was broadcast from the Independence station for Kirtland's benefit for the opening service.

Bad weather and interference from other and more powerful stations nearer to this place had the air loaded with "jazz" at that particular time. The sermon and music, however, were the things the people came to hear and were of such high order that any other disappointment was offset.

The broadcast program had been strongly advertised and was received in a number of places to which notices were sent, and this most modern vehicle of publicity should certainly be followed up. The Independence congregation singing "Redeemer of Israel" was heard in the old temple here at Kirtland. What would the Latter Day Saints of olden time have thought of that? Previously, the children's musical program and President Elbert A. Smith's sermon on "Faith" at Independence were heard at a dwelling in the immediate vicinity of the temple, so the Saints had felt confident that the special program would register even better.

Other items heard after the service in the temple were: Christian Endeavor plans for the convention at Pittsburgh, President Coolidge's Lincoln Day speech from New York, and other numbers, mostly musical.

*Reception Held*

The home-coming of John Lewis and family, who have been located for some time in Independence, was celebrated last Saturday evening. The honors were shared by Brother Patterson, as the folks also wished to express their satisfaction of his efforts in their behalf. These festivities were held in the reunion auditorium and were sponsored by the Pleasant Hour Circle of the Department of Women. Cake, orange punch, and parlor games were enjoyed by a huge crowd. As some of the visitors expressed it, "You seem like just one big family."

Elder Patterson was invited to appear at the high school building to give a talk and his inimitable mimicry of bird calls. He is now asked to repeat the program for other departments.

Kirtland is looking beautiful on this date. It is decked out in all the crystal gems and snowy purity of a typical winter. Yet it will soon go to make way for the resurrection of spring.

**Illustrated Lectures Interest Saints at Lock Four**

LOCK FOUR, PENNSYLVANIA, February 22.—Winter seems to be the main subject in this part of the country, yet the attendance is still good at all the meetings.

Brother Gomer T. Griffiths of Columbus, Ohio, was here with his illustrated lectures. The members of the branch attended well and several nonmembers were interested in the lectures. Brother Griffiths has a fine set of slides, and it is worth anyone's time to see these and hear about them. He lectured on the following places: Damascus, Australia, South Sea Islands, Kirtland Temple, the Hill Cumorah, and many places of historic nature.

There does not seem to be very much sickness here among the Saints. Everyone seems eager to be at the meetings even though the weather is very cold and there is much snow, over four feet on the ground. All the roads and highways are drifted and blocked with snow banks ten to fifteen feet high. It is still snowing and blowing and is the deepest snow here since about 1906. Many farmers are snowed in and cannot get to markets.

The maple sugar season will soon be one of the events in this part of the country. Western Pennsylvania is a wonderful farming country, and there are large coal mines and steel mills which employ hundreds of thousands of men and women of every nationality in the world. It seems to be "the work shop" of the whole world.

**Money Raised at Social for Songbooks**

WATERLOO, IOWA, February 17.—The Ginger Jar Class of the Department of Recreation and Expression held a pie social, raising enough means to purchase a new set of song books, Zion's Praises, for church use.

Elder Leonard Houghton of Madison, Wisconsin, missionary in this district, held a series of meetings here lately.

**Apostle T. W. Williams to Hold Meetings at San Antonio**

SAN ANTONIO, TEXAS, February 17.—Apostle T. W. Williams is in this city and will hold a series of meetings, beginning Sunday, February 17, at 11 o'clock.

It is hoped that the Saints of this place will make an extra effort to attend these meetings.

## Independence

INDEPENDENCE, MISSOURI, February 26.—Patriarch Frederick A. Smith spoke at the Stone Church, Sunday morning, February 24, on "How a Christian should live." The evening speaker was President Elbert A. Smith, continuing his series of sermons. His subject was "The Resurrection." Both services were broadcast.

### *Religio Attendance Increasing*

Attendance at Religio Sunday evening is increasing. Apostle John W. Rushton spoke, February 24, on the Book of Mormon as sacred literature.

### *Sunday School Banquet*

The Sunday school announces a banquet for officers and teachers to be held in the dining hall, Friday, March 14, at 6.30 p. m. It will be in the nature of a "pep" meeting, that all may learn how results have been accomplished. It is also hoped to stimulate greater interest and effort in Sunday school work. An attendance of 225 is expected.

Attendance at the Stone Church Sunday school on Sunday, February 24, was 1223.

The first of a series of departmental conferences was held following the Sunday school hour, in Bartholomew Hall, when 19 teachers of the junior department met with the departmental and general superintendents. The object of these conferences is to make it possible for teachers to bring their problems while they are still fresh to the attention of the officers.

Formerly all departments met on the same night, and then divided up during the latter part of the evening for departmental work. Hereafter the plan calls for one or two conferences each Sunday following Sunday school. This will enable more teachers to attend, it is hoped.

### *Revival Meetings at Liberty Street*

The revival meetings at Liberty Street church closed Friday night, February 13. Several nonmembers are investigating as a result of these sermons by Evangelist Ammon White. Although there has been no great number of baptisms, Pastor J. M. Baker is greatly pleased with the spirit of interest and study that has taken hold of the congregation.

### *Great Interest in Meeting on Budget*

Pastor J. M. Baker preached Sunday morning, February 24, on the subject, "Our budget." He turned the meeting into a round table and the interest became so great that the 2.30 prayer meeting was converted into a continuation of the same subject. Brother Baker urged a hearty cooperation with the Bishopric in carrying forward the work of Zion.

Apostle F. Henry Edwards preached at 8 p. m. to a most attentive audience.

### *Prayer for Afflicted Member*

Sister J. M. Baker has been very ill for the past week. The entire congregation united in prayer in her behalf Sunday, February 24.

### *Infant Daughter Dies*

The infant daughter of Brother and Sister Luther Simpson, born on February 13, died at the age of five days. Because of the sorrowing mother, a very brief and quiet service was held at the home on South Pleasant, February 19. Elder C. I. Carpenter officiated. Burial was in Mound Grove Cemetery.

### *Pastor Returns to Englewood After Absence*

Elder James E. Warne is home again and will resume his work at Englewood as pastor, relieving Elder John Ely who has ably cared for the work in the pastor's absence.

February 22, at 7.15 p. m. the Department of Recreation and Expression rendered a program suitable to the day. Immediately afterwards all motored to East Independence and reproduced the program for the benefit of the Saints there. Judging by the packed houses, both congregations are badly in need of new buildings or more room for worship.

Sunday, February 24, Elder William Clow occupied during the morning hour and Elder Lyman W. Fike in the evening.

### *The Twelve*

Apostle J. A. Gillen was in Chicago last week but to-day leaves for Detroit and then on to Owen Sound district.

After spending several days in Independence, Apostle John W. Rushton will leave to-day for Houston, Texas, where he will be joined by Apostle T. W. Williams, on their mission to the South.

Apostles J. F. Curtis and Paul M. Hanson are still in Holland.

The steamer upon which Apostle M. A. McConley sailed from Honolulu, was due to arrive at New Zealand February 25, so it is expected that Apostle McConley is now in that country. He will be joined later by Apostle Clyde F. Ellis, who is now at Tahiti.

Apostle Roy S. Budd who has been in Independence for two weeks, will return to his California mission this week end. He will attend the Boise, Idaho, conference on his way. Apostle D. T. Williams is on his way to Independence from Seattle, Washington.

The meetings at Colorado Springs have closed and Apostle John Garver has returned to Lamoni, Iowa, after attending the conference at Denver.

Apostle E. J. Gleazer is still in Oklahoma, but is expected to stop in Independence on his way to Saint Louis where he will conduct a series of meetings shortly.

The week end will be spent by Apostle F. Henry Edwards at Nevada, Missouri, where the Clinton district conference will be held.

### *Japanese Fete*

A Japanese fete is to be held March 7, at the home of Mrs. Wallace Robinson, 73 Janssen Place, Kansas City, Missouri. Plans are in charge of the Independence Music Club. The fete will be held from 3 to 6 o'clock in the afternoon and from 7 to 11 in the evening. A program of music will be given both afternoon and evening. Committees in charge of arrangements as follows: Candy booth, Mrs. Stanley Green; bazaar, Mrs. C. R. Smith; tea room, ice cream and cake, sandwich and coffee booths, Miss Lillian Zimmermann, Mrs. O. C. White, Mrs. Lucile Wright, Mrs. Wallace N. Robinson; program, Mrs. Neal Thomason.

### *Meeting of Sanitarium Patronesses*

The Patronesses of the Independence Sanitarium met February 22 at 2.30 p. m. at the home of Mrs. Jacob Hansen, city, for sewing. In addition, an appropriate program for George Washington's birthday was given, arranged by Mr. Benjamin R. McGuire. Refreshments were served.

### *Women's Superintendent at Parent-Teacher Meeting*

Mrs. Dora Glines, general superintendent of the Department of Women, addressed the Noland School Parent-Teacher Association on February 20. Her talk was on the purposes of the organization and its functions.

### *Independence Men Receive Highest Honors at Law School*

Highest honors at the Kansas City School of Law were awarded Bishop R. T. Cooper, when he won the prize scholarship this year. He met the requirements by obtaining the highest grades in his class during his freshman, sophomore,

MISCELLANEOUS

Conference Notices

Mobile, at Mobile, Alabama, March 14, at 2 p. m. Branch presidents' reports should be sent to Alma Booker, 1210 Baltimore Street, Mobile, Alabama, not later than March 10. Apostles T. W. Williams and John W. Rushton are expected to be present. Saints, double your efforts to be present. Alma Booker, president.

Kirtland, at New Philadelphia, Ohio, March 29 and 30, instead of March 22 and 23 as previously announced. T. G. Neville, president.

Pittsburgh, at Pittsburgh, Pennsylvania, Saturday and Sunday, March 15 and 16. All business for the district, Sunday school, and the Department of Recreation and Expression, will be transacted for the year, including the election of officers. The first session will convene Saturday at 2.45 p. m. We are desirous of having a good attendance. J. A. Jaques, district president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Reunion Notices

Alabama district reunion will convene at Pleasant Hill, two and a half miles west of McKenzie, Alabama, August 1. For further information write W. J. Williamson, president, or W. H. Drake, secretary, McKenzie, Alabama.

Gallands Grove and Little Sioux, at Dow City, August 15 to 24. A letter regarding this appears in the news column. Detailed information will be published later. Let's begin now to make plans to be at Dow City on those dates. Charles B. Woodstock, secretary, Mondamin, Iowa.

Addresses

James E. Yates, 1033 Mount Vernon Avenue, San Bernardino, California. Field address, 734 Sixth Avenue, Durango, Colorado.

Notices

A Sunday school was organized at Big Rapids, Michigan, January 13, with eleven members, five of whom are out-of-town students at the Ferris Institute. All Saints and friends near here who do not have the privilege of attending church services are urged to meet with us at the home of William Hanson, 133 First Avenue, at 2 p. m. on Sundays. Charles H. Wade, superintendent, 426 South Warren Avenue.

and junior years. Bishop Cooper has been attending the law school while continuing his work in Independence.

Maurice E. Filson, also of Independence and a member of the church, was given the highest honors awarded in the department of contracts, by the law school. He made the highest average of any student in that particular line of study.

James H. Scott Dies

Brother James H. Scott, 67 years old, died at his home on February 23, of heart disease. Shortly following breakfast Brother Scott complained of trouble with his heart and in a few minutes sank to the floor dead. He was born in Ohio, but spent much of his life in Kansas, moving to Independence a few years ago. For several years he was in the grocery business but was forced to retire because of ill health.

Surviving him are his wife, Bina Nesbitt Scott, of Independence, who is connected with the Herald Publishing House; four brothers, Frank, of Canton, Ohio; Harry L. and William, of Greenleaf, Kansas; Charles N., of Kansas City, Missouri; and a sister, Mrs. J. R. Pruden, of Washington, Kansas. The funeral was at the Stone Church, Monday. Elder Joseph Luff preached the sermon. Burial was in Mound Grove Cemetery.

THE SAINTS' HERALD

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Our Departed Ones

GRAHAM.—Hazel Etta Graham, infant daughter of Mr. and Mrs. John A. Graham, was born April 12, 1923. Died February 10, 1924. Leaves father, mother, four sisters, and three brothers, besides many relatives. Funeral service was held February 12 from the Centerville church in charge of Lee Quick, of Mapleton, Kansas.

SALISBURY.—Clara Frances Crow was born July 28, 1885. Baptized August 23, 1918. Died January 18, 1924. Leaves husband, Albert Salisbury, two brothers, and two adopted children. Funeral service from the home, with sermon by George P. Lambert.

Conference Minutes

WESTERN MONTANA.—At Bozeman, February 15 and 16. Conference met in the Saints' chapel, 19 North Seventh Avenue, at 2 p. m. with district officers in charge. Resignation of Eli Bronson as leader of Department of Recreation and Expression accepted, and C. F. Crum elected to succeed. Statistical reports from Deer Lodge, Anaconda, and Bozeman. Reports from eight of the priesthood. Bishop D. L. Allen's report was submitted to an auditing committee. Report of the budget committee read and placed in hands of auditing committee. D. L. Allen report carried. Alfred Peterson chosen as third member of budget committee. Secretary authorized to purchase a file for district papers. It was suggested that the branch presidents bring to the minds of the members that fifty cents per adult is to be paid to the budget committee treasury. Conference adjourned to meet the same time and place as the reunion. Mrs. R. M. Esgar, secretary.

A Typical Number of the Ensign—February 28

JOHN F. GARVER, EDITOR

EDITORIAL:

- Lessons in the Lord's Prayer.
- Through Suffering to Victory.
- News and Observations.
- Winter Harvest.

SERMONS AND ARTICLES:

- The Mission of Jesus, a sermon by W. E. Prall.
- Studies in the Stewardships of Zion, one of a series by J. A. Koehler.

FROM HERE AND THERE:

- Anti-Saloon League Convention.
- Moses in the Scales.

LETTERS AND CONTRIBUTIONS:

- New Missionary Abundantly Blessed.
- The Mortimers Still in the Service.
- They Shall Know Us.
- Other Letters.
- The Missionary Radio.

MISSIONARY NEWS AND ACTIVITIES:

Edited by F. Henry Edwards.

## Radio Flashes

San Antonio, Texas.—I take this occasion to inform you that our San Antonio W C A R radio programs and sermonets continue to reach many throughout the State, according to letters addressed to the station, and even an occasional stranger whom we chance to meet in our travels.

Texas had 25,000 radio sets in it when we began broadcasting three months ago, and new ones are being installed every day. It is noticeable that the villages and ranches are enthusiastically responding to the radio call and are installing them with increased rapidity.

It gives me prestige with new acquaintances and the village press when I mention that I am, when in the city, one of the radio preachers. Branch President T. J. Jett, jr., will substitute in my place at the radio next Monday, since I am about 250 miles from the city. Perhaps you remember that our program will be between 8.30 and 9.30 p. m. every two weeks.

I assure you that I appreciate the radio work conducted at the center stake, remembering that strangers to our work in San Antonio report having heard the Independence program and lectures. We see names of such parties in the Radio Department of the SAINTS' HERALD and we are arranging to call on them.—William Mannering.

Lethbridge, Alberta.—The early concert from K F F V on Tuesday, January 15, came in very well on a very small one-tube detector set.—D. W. Buchanan.

Washington, District of Columbia.—Station K F F V was heard by me on January 15, 8.40 eastern time.—Max Abel.

Holden, Missouri.—It seems the broadcasting is coming in better and louder all the time from K F I X. Are you improving your apparatus or is it merely in my receiving set? Last night was the loudest yet. W O Q was going at the same time, and yours was louder than theirs. I tuned them out completely. And that talk of Mr. Coombs's was wonderful! I am sending him a letter in your care. He spoke a little too loud, but we need more of that kind of jurisprudence gospel. Get him again, and all you can of that. You can't blame him for getting loud. 'Twas enough to make him. Go it, boys; we're with you.—H. E. Moler.

Jacksonville, Florida.—I heard the program of January 22 from K F F V. Enjoyed it very much.—R. A. Dougherty.

## K F I X

*Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.*

SUNDAY, MARCH 2, 1924

11.00 A. M., L. D. S. Radio Studio

Hymn.  
Prayer.  
Violin Solo: Selected.  
    Played by Miss Emma Snead.  
Quartet.  
Soprano Solo: "I heard the voice of Jesus say," Rathbun.  
    Sung by Mrs. Emma Etzenhouser.  
Quartet.  
Contralto Solo: "The Great Jehovah," Shuey.  
    Sung by Mrs. Velma Nunn.  
Violin Solo: Selected.  
    Played by Miss Emma Snead.  
Quartet.  
Sermon: "The vision of the church."  
    By Bishop A. B. Phillips.  
Quartet.  
Mrs. Emma Etzenhouser, soprano.  
Mrs. Velma Nunn, contralto.  
Mr. Raymond Moler, tenor.  
Mr. George H. Hulmes, bass.  
Hymn.  
Benediction.

SUNDAY, MARCH 2, 1924

7.30 P. M., From L. D. S. Stone Church

Hymn.  
Prayer.  
Unaccompanied Anthem: "Come, Holy Ghost," Palestrina.  
Pipe Organ and Piano Duet.  
    Mr. Robert Miller, organist.  
    Mr. George Miller, pianist.  
Anthem: "Hear my prayer," Mendelssohn.  
    (With soprano solos and obbligato by Mrs. Nina Smith.)  
Sermon: "The eternal judgment."  
    By President Elbert A. Smith.  
Hymn.  
Benediction.

TUESDAY, MARCH 4, 1924

Program furnished by mixed quartet, composed of Mrs. Corrine Haines French, Mrs. Lulu Lentell, Glen Fairbanks, and D. Donald Plumb.

"Out of the dusk to you," Lee.  
    Sung by the quartet.  
Tenor Solo: a. "Eyes of blue," Oley Speaks.  
    b. "To you," Oley Speaks.  
    Sung by Glen Fairbanks.  
"I love a little cottage," O'Hara.  
    Sung by the quartet.  
Contralto Solo: "Just a wearying for you."  
    Sung by Mrs. Lulu Lentell.  
Educational Talk. By Walter W. Smith.  
"The night has a thousand eyes," Smith.  
    Sung by the quartet.  
Bass Solo: "Toreador's song," Couchois.  
    Sung by D. Donald Plumb.  
"Carry me back to Ol' Virginny," Bland.  
    Sung by the quartet.  
Soprano Solo: Selected.  
    Sung by Mrs. Corrine Haines French.

THURSDAY, MARCH 6, 1924

Program furnished by the Independence Music Club.

Piano Solo: a. "Wild Chase," MacDowell.  
    b. "Winter," MacDowell.  
    Played by Mrs. Mildred Redfield Connelly.  
Vocal Solo: Selected.  
    Sung by Mrs. Elizabeth Tanner Hitchcock.  
Piano Solo: "Papillons," Schubert.  
    Played by Mrs. Jeanette Kelley Craig.  
Soprano Solo: a. "Who is Sylvia," Schubert.  
    b. "Ave Marie," Schubert.  
    Sung by Mrs. Nina Smith.  
Piano Solo: Selected.  
    Played by Miss Gwendolyn Johnson, of Lexington, Missouri.  
Educational Talk: Furnished by staff of Independence Sanitarium.

## K F F V

*Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.*

THURSDAY, FEBRUARY 28, 1924

7 P. M., From the Graceland College Radio Studio

Educational program.  
Lecture: "World stewardship."  
    By Mr. Forest Roberts, of Graceland College Faculty.

SUNDAY, MARCH 2, 1924

6.30 P. M., From the Graceland College Radio Studio

The following program is the same as that announced for February 17, but which was not broadcast at that time because of damage done to the station by a heavy storm.

Mixed quartet: "Redeemer of Israel."  
    Miss Lena Wells, soprano.  
    Miss Tess Morgan, contralto.  
    Mr. William Poague, tenor.  
    Mr. Fields Jones, bass.  
    Mrs. Katherine Robinson Wolfe, accompanist.  
Mixed quartet: "Onward, Christian soldiers."  
Vocal Solo: "My task," Ashford.  
    Sung by Mr. Poague.  
Piano Solo: Played by Mrs. Wolfe.  
Anthem: "Come, thou Fount," Excel.  
    Quartet.  
Sermon: By Elder L. G. Holloway.

THURSDAY, MARCH 6, 1924

7 P. M., From the Graceland College Radio Studio

Winners in Declamatory Contest will speak, under supervision of Miss Ruth V. Fisher, of the public speaking department.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, March 5, 1924

Number 10

## EDITORIAL

### Artists for Christ

A descriptive analysis of the present condition of the Saints in their business of building Zion can perhaps best be expressed in the thought that many are yet but apprentices in the art of being Christ-like.

The true artist is one who is at play while working. He harmonizes mental playfulness with the serious occupation of producing his ideal. A disgruntled worker never yet became an artist. It is important that one work at the thing he is most interested in and be happy while doing so. Square pegs do not fit into round holes. We have been told repeatedly by the leaders of the church to prepare for the things we can do best. That means finding the thing we want to do, and can do, and then pushing our capacity to its limit in preparing for work. In the Christian art of living every citizen in Christ must contribute to the good of the whole by doing best what he most desires to do.

Too many have become satisfied upon finding the thing they love, and thereby cease preparation. When the "animating idea" is in excess of the technique to produce that idea objectively, the artist never develops. The Latter Day Saint who is satisfied to partake of a portion of the spirit of ecstasy in prayer meeting but who is not willing to labor every day to live better because of his ideal, will never become the image of Christ and will have no place as a citizen in Zion. On the other hand the one who is concerned wholly with the means for building Zion temporally, has not the spirit of the artist to guide him, and his road may lead in the wrong direction.

Hand and brain must work together to produce. Spirit and body must function in perfect union to develop the soul. Artisans building Zion must be guided by the Spirit of God to accomplish the purpose. The true artist has served his apprenticeship and has learned the technique necessary to reproduce his artistic spirit, objectively.

Latter Day Saints have the spirit of the artist when they put on Christ, but it takes a severe course

of apprenticeship to prepare them for Zion Builders. Some are surely ready to enter upon the serious business, as trusted workers for Christ. Surely there are those who have served their apprenticeship and are artists indeed.

### Progress Waits on Action

We are beginning to wonder when the present revolt against tradition and authority is going to stop, and when an understanding will be effected whereby we may again embark upon a safe course. The revolt against the political state, music, art, poetry, commerce, and religion has reached a stage when harmony should be emerging out of chaos.

We do not desire to go back to hide-bound traditions which have served their purpose, nor do we wish to follow the radical revolutionist who would plunge headlong into the dark and boundless abyss of unexplored truth. Rather should we effect a progressive policy in the light of what we have already learned. The way to new worlds unconquered is not in rejecting the past to accept a new and untried solution. Columbus discovered America by reaching out beyond the superstitious traditions that bound sailors to the land, but he sailed in boats made by years of experience, and he followed a course reasoned out by science as he knew it. Without the experience of generations of sailors he could not have discovered America.

Statistics show unprecedented growth in crime, but this revolt against authority is not confined to the political state. Jazz has become a musical crime; the plastic arts have been entered by the futurists, cubists, vortists, and other "aesthetic bolshevists"; while in commerce the integrity of business morals has been swept aside. In the field of religion we find the revolt going on against tradition and authority both within the church and outside the organization. Youth movements in Germany, Russia, and elsewhere have declared against the authority of the church as the custodian of religion, and some have even defied the authority of a God. Within the churches denominations have been torn and rent by various factions, some standing for traditional doctrines, right or wrong, and others waving the red flag in the face of their opponents,

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

shouting contempt for the past. The former are playing at hide and seek; only those who are "it" are afraid to leave the base lest some one get in free. They are willing to hide but not to seek. The latter are having an equally good time at blind man's buff, seeking in all directions, but blindfolded. Both games probably give mental relaxation.

It is time, however, that we get down to business and stop this foolishness. Any thoughtful being recognizes that we would be helpless without the invaluable experiences of the past, but that without sight and faith we can go nowhere. The road before us is not mapped out. We must blaze the trail as we go, with only the general direction known. The old camping ground has been a place we all loved, but the goal will not come to us. We must break camp and strike out for our destination. We have no Aladdin's lamp, but to rub and wish. There is but to do, and time is short.

### Graceland College Annual Book

Graceland students seem as enthusiastic as ever over the doings of the college, but the larger student body this year perhaps accounts for the contagious college spirit which is spreading throughout the church. These young men and women want us to know what they are doing and rightly we should, for it is our college, and they are our boys and girls who are attending, and there are many among us who will yet attend.

In a letter to alumni of this institution, the manager of the Acacia, the college annual, tells of great things being accomplished and urges each old alumnus to get the Graceland spirit again, by subscribing for the annual book this year.

He tells of the new gymnasium which is well under way and what an advantage it will be to the college. Those attending the Young People's Convention last year, will be especially interested in this project. Work on this building is being done chiefly by students, who are thus enabled to work their way through the college year. Pictures of this and an account of its progress will be featured in the Acacia.

There is an organization called the College Players, similar to those at other colleges and universities, which produces all the plays and puts on many entertainments. Convention visitors last year will remember the play and opera given by the support of this club. More entertainments will probably be coming at the next convention. We are told the Acacia lets out all the secrets about this affair, too.

The Graceland Chats column in the HERALD has told about the oratorical contests between the societies at Graceland. Awarding of a cup to the winner takes place at the last chapel. All year intra-mural

contests have occurred, consisting of debates, oratorical contests, short stories, extemporaneous speaking and other events. A full account will appear in the Acacia.

Friends of students, alumni, prospective students, and those interested in the college as our church institution will be interested in reading the annual. It is the best advertisement we have for the college, outside of the students themselves. The annual is described by a member of the staff:

We are going to have a fine leather cover with the college tower embossed on the front. Next will come the foreword, dedication, history, etc. Then a scene section of beauty spots of the campus and town. All individual pictures of classes including Juniors, Sophs., Freshmen, Academy, Religious Ed's., and Commercials, with snaps from class members to liven it up a bit. Individual pictures of men of this year's football will also be in, with a comparison page of varsity men of 1920-21. There will be group pictures of Royal 13, Foxes, O. O. H's., Lambda Deltas, and all the different society pictures.

Do you know, alumni friends, that we are going to have something in here about you? We are putting in some old cuts of 1918-20 as a comparison, that you will have a good laugh over. Our book is to have 164 pages done in two colors and it is bound to be worth twice the subscription price of \$2 we are asking for it. You will also be anxious to see different snaps of the last year's convention.

Everybody is going to be here this year, young and old, especially after you see what we really have here.

Forty-five crippled children of school age in Grand Rapids, Michigan, who have never attended school before, are now enrolled in an orthopedic department which has been organized recently in one of the elementary schools.

### A Sonnet on Death

O Death,

How bitter is the remembrance of thee  
To a man that is at peace in his possessions,  
Unto the man that hath nothing to distract him,  
And hath prosperity in all things,  
And that still hath strength to receive meat!

O Death,

Acceptable is thy sentence  
Unto a man that is needy, and that faileth in strength,  
That is in extreme old age,  
And is distracted about all things,  
And is perverse, and hath lost patience!

Fear not the sentence of Death;

Remember them that have been before thee,  
And that come after.

This is the sentence from the Lord over all flesh:  
And why dost thou refuse,

When it is the good pleasure of the Most High?

Whether it be ten, or a hundred,

Or a thousand years,

There is no inquisition of life in the grave.

## DEPARTMENTAL

## Murmurings of Naaman

By Bishop James F. Keir

Naaman was captain of the host of the king of Syria. The king looked upon him as a great and an honorable man—a man of valor—for he had led his armies to victory in one of their latest wars, but he was a leper.

Leprosy is a very loathsome disease. It is known to have existed in India at least 3,000 years before Christ, while on the papyri found in the tombs of the kings of Egypt description of it is given.

Canthie is authority for the statement that the Chinese burned lepers alive in an effort to exterminate the disease, while France tried the more humane way during the Middle Ages of establishing leproseries, or homes for the lepers. The lepers were provided with rattles and required to give warning when others approached them, much in the same way as the Jews required them to cry out "Unclean, unclean" in Bible times.

At the solicitation of a little Israelitish maid who waited upon Naaman's wife, he went, armed with a letter from the king of Syria to the king of Israel saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant, to thee that thou mayest recover him of his leprosy." This provoked the king of Israel, and he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

*The Prophet Elisha*

Elisha, the man of God, heard of what the king had said and done, and he sent unto the king, saying, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came and stood at the door of the house of Elisha. Naaman expected that Elisha would come out and in the name of the Lord rebuke the disease, but he did not. He simply told Naaman to go dip in Jordan seven times. This aroused Naaman's ire. What virtue was there in following the advice and counsel of Elisha, murmured he. "Are not the rivers of Abana and Pharpar better than all the waters of Israel?" So he turned away in rage. He was unwilling to follow in the way that was pointed out by the servant of the Lord.

God's servants have ever been directing our attention to the pathway of duty, because it is not only the pathway of safety but the most pleasant way in which we can walk.

Men are many times moved by their feelings as was Naaman, rather than by their judgment. Our

cool, unbiased judgment will always cast its decision in favor of following God's law and his counsel. But how often we permit what we consider to be the misconduct of another to stand between us and duty, and justify ourselves in breaking the law or of refusing to "dip seven times in Jordan" because something was done which we did not like. Had we known, as the little maid did, or if we knew with what certainty God works when we obey as did Elisha, our vision could not be obscured either by the faults, failures, or seeming misconduct of others. Our failure to do robs us of the spiritual development, increased vision, and the joy that belongs to God's people.

The early church had its Naamans who murmured and refused to observe the plain requirements of the law, thus delaying the redemption of Zion, which called forth the rebuke of our heavenly Father.

"Were it not for the transgressions of my people . . . they might have been redeemed even now; but, behold, they have not learned to be *obedient* to the things which I require at their hands . . . and do not impart of their substance, as becometh Saints."

"There are many who will say, Where is their God? Behold he will deliver in time of trouble; otherwise we will not go up to Zion, and will keep our money."—Doctrine and Covenants 102: 2, 3.

*Last Financial Report*

Our last financial report showed 12,387 names in the list of tithepayers. Of course it is difficult for us to know just what proportion of the membership is represented by this list. A generous guess would be that each name represents a husband and wife and two children. If this is approximately correct, it would show out of a membership of about 100,000 only 49,548 are tithepayers. Can it be possible that one half of our membership have nothing left from their income after deducting necessary living expenses? What will be the excuse of those who have and have failed to tithe that increase in the day of judgment?

I have heard men say that they would not pay their tithe as long as such and such a thing is done. Like Naaman they fail to see the virtue in obedience. They forget that the tithe is a debt. It is not theirs; it belongs to God. It is passed through their hands only as a means to an end. The end is the development of their character, the enlargement of their vision, the increase of their joy, and finally it plays its part in their final salvation.

May each be as wise as Naaman, who finally permitted his judgment rather than his feelings to rule, and who listened to the advice and counsel of thoughtful friends who had the interest of his soul at heart, and dipping seven times received the healing balm of the Son of God.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Law of Temporalities in Relation to Character Building

By Bishop Charles Fry

#### *Purpose of the Law*

The law of God is designed to accomplish such a change in man as will eliminate every evil trait and perfect in him the qualities of the divine character, thereby making it possible for him to receive a fullness of joy. That portion of the law of God applying to the acquisition, possession, and disposition of temporal or material things has this same design and works for the good of those observing the law, bringing enrichment rather than impoverishment.

#### *Relative Values*

Values exist in things other than material. On occasions one might give all his earthly possessions for health or liberty. Millions in money have been spent in an endeavor to obtain peace among the nations. Properly developed talents are more to be desired than mere riches, and contentment is preferable to the hoardings of a grasping soul. Fortunes have been spent in the search for knowledge, and many have left home and inheritance for the gospel's sake.

Christ's estimate of the value of things placed the ethical and spiritual above the material, assuring men that the enrichment of the soul is vastly more important than the laying up of treasure for physical needs. All the wealth of the world is not equal in value to one human soul.

#### *The Evil of Selfishness*

One of the greatest evils in human nature is selfishness. It causes trouble and distress and misery to a far greater extent than is generally supposed. It may be said to be a primary evil, for out of it grow many other evils, and it manifests itself in a great variety of ways. One general direction in which selfishness manifests itself is in the acquisition, possession, and disposition of material wealth in which it has many phases, some of which are the following:

#### *Forms of Selfishness*

1. *Covetousness*, which is an inordinate desire to possess, which disposes one eagerly to seek to acquire, often by harsh, unjust, or unlawful means.

2. *Extortion*, which is a more extreme form of covetousness, and which leads one to obtain unjustly by taking advantage of others' necessities, or by oppression, threats, or compulsion.

3. *Rapacity*, which is a most extreme form of covetousness, leading one to seize property by extremely greedy methods, by violence, plunder, etc.

These three have to do with acquisition, but the evil of selfishness affects also the manner of holding or disposing of property.

4. *Avarice* is that evil quality which inclines one not only unduly to seek to acquire but also selfishly to retain. It includes the miserly trait.

5. *Stinginess*, which causes one to be not only extremely close and penurious but meanly uncharitable to those in need, and ungenerous to those to whom he is obligated.

6. *Parsimony* is the disposition to deny oneself and others the things which are needful for their welfare. In its advanced stage it will limit to the lowest degree the actual necessities of life.

#### *Degrees of Selfishness*

These forms represent the extremes of selfishness, but they definitely exist in the lesser degree. The milder forms are the more common, and there are few persons who are not affected by them to some extent. But whether in mild or extreme degree, these evils work for the impoverishment of the individual and the shriveling of his soul, as also for the disintegration of society. The seed of selfishness in the human heart, if unremoved, will grow until some or all of these forms of evil will become the controlling passion. Love will die in the heart of such a man, and the love which others have had for him will fade away.

#### *The Law of God*

The gospel embodies a law of giving. It is found in the teachings of Christ and of the inspired writers. Jesus said, "Freely ye have received, freely give"; and while this was said of spiritual things, it applies equally to temporal things. He also said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

To the rich young man the Lord said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." It is probable that this man was trusting in his riches and selfishly holding them which prevented him from getting a proper hold on life.

Latter-day revelation advises, "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires." The gospel law requires men to meet every proper need of their fellows, holding that each individual is but a unit in a common brotherhood.

### Methods of Giving

The law of Christ provides that wisdom shall govern one's giving. It is not required that one should give more than he is able, or that he should impoverish himself to his own injury or that of his family. Nor is blind or promiscuous giving productive of unalloyed good. There are many considerations to be taken into account in order that the giving shall answer its true purpose.

The necessities which call for giving are many and varied. Occasions sometimes arise requiring direct giving to meet immediate needs. But one of the chief functions of the church is to see that the poor and destitute and others otherwise distressed and in need are provided for, to do which, it is dependent upon the funds placed in its treasury. The church has other functions of great importance, for the execution of which it is also dependent upon the same treasury. That this treasury may be supplied, the Lord has ordained the following methods of giving:

*Tithing.* An observance of the law of tithing is in effect an acknowledgment of divine ownership and of God's participation in production. It leads one to a right attitude toward God and toward his fellow men. It helps one to see the true value of ethical and spiritual things in relation to that of temporal things, and gives him an improved outlook upon life.

*Offerings.* The giving of offerings whether to distressed individuals, to institutions which meet the particular needs of numbers of people, or to the broader institution of the church which has for its work a variety of activities meeting as many different human needs, will enlarge the soul, increase pity for the distressed and sympathy for the needy, develop a greater love for one's fellow men and for God, give a greater appreciation of his own blessings, and enlarge charity without which all else will become a disappointment.

*Consecration of the Surplus.* Consecration is an advanced step in the work of giving, and carries with it a deeper understanding of man's relationship to God and to man, and will develop a greater faith and confidence in God. It tends to the elimination of every form of selfishness, and brings the character to a superior point of refinement. It removes all disposition to be overreaching in business or to take unjust advantage. It develops a keener sense of justice and equity and inspires one to maintain human rights. It helps one to see the value of immaterial things in their true relation to material things.

The children of the kingdom have their greatest obligation to the church, for the church is the divinely appointed institution for meeting the needs of humanity in both spiritual and physical things. Its missionary and pastoral arms provide for the

spiritual needs, while the Sanitarium and Homes make provision for the needy and distressed. The Bishopric also look after numerous individuals directly. So when one pays his tithes, which the Lord claims as his portion of one's increase, and offers his gifts or makes his consecrations, he is giving to the Lord and at the same time to his fellow men who are in need. He is fulfilling the law of God by which law he is preserved. Light and inspiration come into his soul, and he is in a condition to prosper more abundantly in business or work and at the same time rid himself of the evils of selfishness and attain a most excellent character.

### A Composite of Some Conference Speeches

*Speech Reported by Ann A. Lyst*

*Mr. Chairman, Brethren, etc:* I rise to tell you how necessary it is that you become perfectly orthodox, as I have always been. I respectfully inform this honored body that it has had the privilege of my valuable membership for a number of years, more or less, and that during all the period of my noble service and undeviating self-sacrifice, during which there were days at a time when I received not a penny for my great services, except such as came with interrupted frequency, all other support being from other sources to some extent. But my sacrifice has been willingly, not to say cheerfully or even eagerly made, and so Mr. Chairman and brethren, all this sacrifice and service has entitled me to your reverent consideration because of the great weight of my opinion, which has been the result of many hours, if not years, of wonderful reflection and some little study, which you cannot fail to appreciate when I inform this waiting assembly that my historical researches have enabled me to divulge the astounding and important fact that during the theological controversies of ages past it was estimated that no less and probably no more than three million and sixty-seven devils and one little devil could stand on the point of a cambric needle for at least some time, more or less. Hence, my own and individual opinion on this absorbing and portentous question before the house should be given its due weight, if not much more.

And now, Mr. Chairman and deferential assembly, with these great and well-considered reflections, to which I hope you have given close and rapt attention, I proceed to approach somewhat nearer, if possible, the point at issue; which I do with appropriate deliberation if not with some caution, which you may possibly be able to understand, when I tell you that it is not even certain that the little devil has been able as yet to find a secure footing on the point of the cambric needle for any length of time and



with any great degree of comfort and satisfaction.

At this juncture, Mr. Chairman, I regretfully and reluctantly feel compelled to say that unless attention is more fully centered on me, and that unless due weight is more fully given my pointed and unanswerable speech in this precarious and uncertain conference, the relevancy of which should at once impress every hearer, it will be impossible for this church to make any further progress or succeed for long years to come if ever; in which case I must issue the gravely warning voice that my panacea alone can solve the unknown problems so darkly confronting and pressing around us on every hand. And even now there are ominous signs, the meaning of which those who run, if slowly, may doubtless be able to read with the indispensable assistance and interpretation that it is in my power alone to freely bestow upon this very needy and perplexed body assembled.

I am impelled to say further, Mr. Chairman and deliberative body, that my invaluable services to this church have been practically without a parallel in all the history of this organization, and often I have been compelled to stand without a peer in the distinguished sphere of my activities, which have left their abiding impress upon the church, and even upon many of its members; and until my distinguished hair becomes gray and my tottering limbs reluctantly refuse to serve I shall willingly continue my support and valuable assistance in deciding and solving the inexplicable problems that no one but myself can hope to decide aright, if at all.

It was with these self-sacrificing thoughts in mind that I at last consented to arise and let the church have the great weight of my superior understanding upon the stirring question so misapprehended by this helpless assembly. And though you have not had the great privilege of hearing my sought-for voice in conference, except more or less frequently, I assure you, Mr. Chairman and noble brethren, it was not from lack of interest or intention, as it was at times impossible for me to get the floor while others were occupying it so unprofitably, though I tried earnestly several times to do so, but was not given proper recognition by the chair in preference to the one who was speaking, as the importance of my opinion most certainly entitled me to.

And now, Mr. Chairman and interested conference assembled, having unraveled the intricacies of this remarkably significant and important question to my eminent satisfaction, so that it is not my fault if the entire church does not at once and immediately proceed to act in harmony with the very valuable advice I have been so willing to freely give, I move the previous question, as there is nothing left to be said concerning the matter that is worth

the consideration of anyone present; and if the previous question does not prevail we may as well at once adjourn, as nothing else would be of any benefit to this body whatever.

## A Daydream

By J. E. Vanderwood

While sitting within the confines of a small room with my mind well occupied with the important things of the hour, I meditated upon the work that especially concerned me. While thus meditating the possibilities of the church were visibly portrayed before my eyes, and I saw the youth of the church arising to the places of responsibility that require men and women of intellect and power; they blended their efforts with those who in the past have so nobly borne the heat of the battle; I saw the strength and vigor of youth coupled with the wisdom and experience of mature years, and as I beheld, I said surely God is assembling the strength of his house, his young men and his warriors; and I saw them armed, not with carnal weapons, but with the spirit of wisdom, and with power.

I contemplated the work that lies before us, and said surely this army of young people, with whom must one day rest the burden of the work, together with the assistance of those who have carried forward the ideals of the church thus far are able to give them, can accomplish this very thing. I saw this army composed of the youth of the church and those that had long borne the burden of the work united in purpose as one, and they moved forward in a solid phalanx, and their power increased.

### *Spirit of Unity and Love*

As I beheld this army arising I saw the powers of darkness recede, and the Spirit of unity and love seemed to pervade the very atmosphere. Those who in the past had been contentious now disappeared, and I saw a concerted effort put forth until all were imbued with the idea and spirit of helpfulness. Envy and jealousy were not to be found there; the spirit of selfishness, that hideous monster that has brought to the world such suffering and misery, was nowhere to be found; and I said to my soul, surely the reign of peace is being ushered in and Christ will make his abode with men.

I beheld also that love was the ruling power, and that this new army was actuated by the spirit of altruistic love. Then I said surely this is the army of the living God, for they are clothed with truth and armed with his matchless power. Herein I saw verified that which I had long believed, that the spirit of love is the most powerful weapon that can be used by man; for I saw clearly that he who conquers through love shall never be overthrown.

### The New Social Order

I beheld also that all worked for the common weal of mankind, and that no one claimed for himself that which he was not willing to claim also for his brother. In other words each had a common right to make the best of life, to develop the best there is in him and to assist his brother to reach with him the highest and the best there is in life. As this spirit increased I saw sin and poverty fade and pass away, and peace and plenty found its way into the abode of man. This was not all, for I saw ignorance vanish, superstition and tradition likewise disappeared, and I saw a free people who had grown intellectually and spiritually wise, and thus the social and industrial order of things was changed; all men shared in the fruits of labor, for as one they partook of the opulence of nature, which the God of love has so bounteously provided for his creatures.

As I beheld I saw that no man was oppressed, nor was there any who had a desire to defraud or in the least injure his brother. Suspicion, with all the evils that grow out of it, was not so much as remembered in this ideal society, for each one delighted in doing that which would make more perfect the conditions in the midst of which the overruling Providence permitted him to live. Hence joy abounded in every soul, and good will was in evidence everywhere. The triumph of love was reflected in the very countenances of this blessed people and their souls grew robust and beautiful.

### Homes Made Beautiful

I saw the homes of this people made comfortable and beautiful; art was in evidence everywhere until the dwelling places became a veritable paradise, work became a delight to them, and the curse that had long infested the earth was entirely eliminated. Joy was found at every hearthstone; oppression and greed were no more, neither were there any who lacked that which contributed to peace and comfort; each one sat under his own vine and fig tree; yes, he reaped the fruit of his own labor, and his work was a pleasure unto him.

### The Temple of God

In the midst of the city I saw a temple that had been reared as a monument for the worship of the God of heaven, wherein this happy and contented people sang praises and adored the giver of the most excellent benefits that they were enjoying. I saw too that their manner of worship was quite unlike the common methods of worship, in that their whole exercise was actuated by the spirit of meekness and love. No one in that blessed city possessed fear, for they were drawn to God through the Spirit of undying love. No one said: "You will go to hell if you don't do this," nor did they say: "You will receive

a great reward if you do that," but they had a joy in doing that which they did, and therefore they were heard to say: "It is indeed a blessed privilege to meet at this temple that has been built and dedicated to the service of humanity and the worship of God, which he has accepted, and wherein we can commune with him and learn of his ways." To them worship was a privilege rather than a duty, it was a pleasure rather than a necessity, it was something they delighted in rather than something they were required to do. Hence their worship like their work became a true delight unto them, and God was an ever-present helper with them. He blessed them with wisdom and understanding until the power of their example was heralded to the ends of the earth.

### Zion Redeemed

As I beheld I said, surely Zion is redeemed and the dwelling place of man has become the habitation of our God. I then reflected and discovered that it had been a daydream, but I said in my soul, with the cooperation of this people, the young and those of riper years in the church coupled with the blessing of God we can bring about this very condition. Surely the armies of the living God will not surrender their most sacred privileges until they have in truth achieved this very end. Let it be fully understood that it is up to us to redeem Zion.

Shall we not therefore renew our strength, re-dedicate ourselves to the work, and if need be re-double our strength until this excellent and ideal condition is obtained? We shall find therein a joy that is nowhere else to be found, and our lives will be greatly enlarged as we lay hold upon such a noble and worthy undertaking. May we adopt a new slogan, one that will give us courage, one that may be expressed in these words: *we can do it!* For surely the God of heaven will sustain us if we put forth the proper effort.

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"In education the whole being must be taken into consideration. It is not enough to train the hand, the eye, to quicken the perception of the senses, develop the quickness of intellect, and leave out of consideration the building up of character, the aspirations of the soul."—President Coolidge.

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Classes for subnormal children are maintained with the assistance of State funds in nine States—Missouri, Minnesota, Montana, Wisconsin, Pennsylvania, New York, New Jersey, Connecticut, and Massachusetts. In all of these States the money is given with the provision that the classes must be properly organized and only teachers with special training placed in charge of them.—*School Life*.

## What It Means to Be Saved

Sermon by C. Edward Miller at General Conference, Independence, Missouri, October 2, 1923.

I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise.—Romans 1:14, Inspired Version.

Paul had the faculty of obtaining information from everywhere; he had the ability to assimilate it and then disseminate it:

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed through faith on his name; as it is written, The just shall live by faith.—Romans 1:15-17, Inspired Version.

God used Abraham and his family to be the depositories of the divine oracles. His family multiplied but they never were a great and wonderful nation. They were not great in the arts and sciences, and yet to-day their influence is marvelously felt. What is the reason for this? The Greeks and Romans developed mythology and philosophy, but that is where they stopped; Israel, Abraham's descendants, did not stop with mythology; they progressed; they developed religion. Philosophy and science are largely for the great ones of this earth, while the common people are shut out, but religion is embraced by king and peasant. Israel developed religion.

We want to remember that in this day and age of the world, and God almighty knew what people needed, he set apart this family of Abraham to carry the information of the only true God unto the world.

### *Influence of Saint Paul*

The Apostle Paul is the product of Israel. At the Stone Church to-night they are rendering the oratorio "Saint Paul." We feel his influence in music, in song, and in religion to-day, and you young people, the rising generation, can properly give time and attention to many of the things on this earth, but you will miss the vital thing if you do not go in for religious education. The man who does not give some attention to the things of almighty God is doing his higher being a tremendous injustice. True religion meets man's highest needs and man is developed by religion.

The Apostle Paul says, "I am not ashamed of the gospel of the Lord Jesus Christ." He was no coward, and he was not ignorant either. He was a fine specimen of the manhood of the time. He was held in great esteem by his fellow men.

### *Meaning of Salvation*

The theme of the conference sermons is salvation. What is salvation? What does it mean to be saved?

Men and women are more or less taking chances on the future. "Hope springs eternal in the human breast," you know. Pandora had the first hope chest, and she apparently used it very effectively.

Men think, oh, I will take a chance, and everything will be all right; but I will tell you, hope, like faith, without works is dead. Some years ago I visited a penitentiary, and not very long ago I was in an insane asylum, but I could go in and out as I wanted to, and that is what the other fellows could not do; so I had a great advantage over them. I saw in that penitentiary the product of something. Something was wrong in these men and women. Some of them had a vicious look. It was apparent, in looking at the faces of some of them, that something was lacking. They were the product, right here, of forces that sent them to the penitentiary and to the insane asylum. The cause, perhaps in a limited way, was right here. Here we have a tremendous extreme. Here is Christ the 100 per cent man. Here is the Devil, 100 per cent Satan. Why should there be the Christ and Satan? What caused the Christ? What caused Satan?

### *The Product of Law*

As I travel around the world I see all kinds of men and women, an immense disparity between them, mentally, morally, and physically. Why, I have seen some men who are too big to be men and not big enough to be mules. Then others are undersized, like your speaker. Why should this be so? There is a disparity physically, intellectually, spiritually, and yet the Lord says he is no respecter of persons. What is the cause? We see the effect, but what caused this? It is a great question. There is something men must everlastingly consider in this world, and it is this: We are the product of law, and in the future, throughout the countless ages of eternity, we will be the product of law, and we cannot get away from it.

The Psalmist says:

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee.

We can very properly speak of that power as God working through law. In God we live, move, and have our being. In law we live, move, and have our being. We cannot get away from it.

Traveling from Toronto to Chicago a physician sat down beside me. We talked for several hours before I knew he was a physician. We conversed on international and national matters, and eventually we talked of our families. He was a very intelligent man, was splendid company, and I enjoyed his association. After I arrived at Chicago I boarded a

street car and a colored woman sat beside me. She did not talk about international matters; she did not talk about national affairs; she talked about people, and particularly her people and herself. You notice the larger the man, the less he talks about people; generally he talks about things. He talks about the great things. There was a very marked difference between the Chicago physician and the little colored woman. Why? What business had the Almighty to favor the one and apparently place a curse on the other, and then say he is no respecter of persons? There has been some kind of a law sometime, somewhere, in operation that produced this disparity. I fear to go against any force, any law, that will lead me to an inferior position throughout the ages of eternity. I want to get in line with those forces. I want you, too, everybody, to get in line with those forces which will produce an intelligent individual, the one hundred per cent Christ man for eternity.

Jesus Christ, we are informed, loved righteousness and hated iniquity from the beginning. Therefore law did not start here on this earth. It was away back there. It always was, and it always will be. This is a universe of law, and that law back there produced the Christ and he came here. He loved righteousness and hated iniquity here. There was the cause back there; the effect here is this one hundred per cent perfect man.

Satan back there tried to interfere with the forces and powers of almighty God, and he felt the effect of it. How far these forces and powers back there affect us here I do not know, but here we are, and what a great difference there is between men on this earth. The point I am trying to make is this: What was done back there assuredly had some effect on us here. What we do here will certainly have some effect upon us throughout the ages of eternity, and the result—inequality, possibly forever.

#### *Present-Day Revelation*

What evidence have we there will not be equality? Where do you want to be in this scale in the eternity to come? Where are you going to be? We can determine right here what we are going to be throughout the ages of eternity. If there are visitors here to-night who are not acquainted with our philosophy I will say here in this book that we call the Doctrine and Covenants, containing revelations of the Lord Jesus Christ, we are told that these revelations are to the church in this day and age of the world. The church is called the bride, the Lamb's wife. So when a husband does not talk to his wife, there is something wrong. When they are not on speaking terms they may get a divorce. If Jesus Christ does not talk to his church, what is wrong? But he does talk to us, and he has told us in this day

and age of the world: "I was in the beginning with the Father." That is, Christ said, "I was in the beginning with the Father. Ye were also in the beginning with the Father. . . . Intelligence, or the light of the truth, was not created or made, neither indeed can be"; so man existed always; he is immortal. Well, after all, the whole universe is immortal; you cannot destroy it.

#### *Effect of Environment*

I read in a magazine some time ago that matter could possibly be destroyed. I wrote the *Scientific American* editor and asked if that was so. He answered that it is not so to date. The whole universe is immortal. These laws are immortal. They never had beginning nor end, and man never had an intellectual beginning. The body is born into the world, but the spirit comes here and adapts itself to the body. How much we were affected by conditions back there we know not, but here is what we do know: We are affected by our environments. What we hear, what is taught us, and what we do here will determine our condition amid the starry universes of unbounded space in the countless ages of eternity. Well has it been written, Remember thy Creator in the days of thy youth. I read one time of a young man, below the average of intelligence, who sold part of his brain to a doctor for experimental purposes. That is, he agreed with the physician to take out part of his brain for a certain amount of money. You can depend upon it that he did not have very much brain in the first place, or he would never have made an agreement of that kind.

We have need to develop our intelligence, our thinking powers, rather than diminish them. We send our young people to school, to college, to take post graduate courses, and to the university to acquire all the knowledge possible, but here was an individual who was willing, for a little filthy lucre, to have part of his meager intelligence taken from him. You can depend upon it that "the glory of God is intelligence." Where are you and I going to be throughout the ages of eternity individually? That is a tremendous question that I am asking you. How are you going to answer it? Well, I can tell you where you will be. If you obey this gospel of the Lord Jesus Christ and endure unto the end, as our heavenly Father loves company he will have you with him, but you will have to be intelligent company. Intelligence is the reward of the future; it is the glory of God. It is the glory, too, of men and women.

#### *The Universality of Law*

I saw a beautiful wax figure in the window the other day. It was a masterpiece. The only thing wrong with it was it had no brain. Quite a number

of years ago there was a magazine published in Boston called *The Arena*, by B. O. Flower. Some of our young men at Pittsburgh took it. It was a kind of super-magazine, and was read by intelligent men and women of the country. In one of the last editions I ever saw there was an article by a man by the name of Wood, I believe, and here is what he said: "What do you think is the greatest discovery of the nineteenth century; the telegraph; the telephone; electric light; the printing press? No; the greatest discovery of the nineteenth century is this—the universality of law." But who discovered it first? You will find it right here in the Doctrine and Covenants. In one terse paragraph it is stated that law is everywhere. Everything is governed by law. The Lord revealed this secret to his prophet in these last days. There is the law of degrees. You can be partially saved. You can be completely saved. The law of degrees will work there. Accidents are governed by law. The accident insurance companies know about how many accidents there will be in a year through the operation of the law of averages. There is a man in the United States who can tell you how many people will go to the post office in a day in towns of certain sizes. He has averaged it all up by the law of averages.

There is a little instrument called a spectroscope which you can hold in your hand. By it astronomers have discovered what kinds of elements are in the distant suns. You take iron and heat it; make a vapor out of it and use the spectroscope. There you will see 2,000 lines in the spectrum. They are in groups of varied widths. When they take the spectrum of our sun and compare it with the iron spectrum they synchronize perfectly—2,000 lines. This is an invaluable witness that there is iron in the sun, two thousand witnesses to bear testimony. Now astronomers know that the universe out there is of the same material that our world is made of.

#### *The Universal Gospel Law*

Here is the big thing they have discovered—the law of cohesion and propulsion, the law of definite combination, the numerical law, and the multiple law stand good. The same laws are in operation out there in space that are in operation here. Now we can understand the dignity, the magnitude, the magnificent situation that the apostle presents to us when he said, "the everlasting gospel." Man came along and tried to change a spiritual law. As well try to change the physical laws of the universe! There is a loose expression sometimes used. They say we "break a law." You cannot break a law. It will do business at the old stand all the time. The law will break you every time. Jesus Christ said that if you fall upon this stone it will break you. We thought that meant the Christ when they hung

him up there on Calvary's cross, but it did not. He was the triumphant one all the time.

There is the universal gospel law; the unchangeable law. The gospel is unchangeable, and our religion teaches that Adam had the gospel back there. Of course it is a universal law. It comes down through the ages, restored in these latter days, and it cannot be changed and be the gospel, because it was right in the beginning, a perfect law of liberty, and a perfect thing cannot be improved. Perfection means it is above improvement, so when we refer to the perfect law of liberty we have obtained the best God Almighty can give; it is perfection. Yet men tamper with it and take a little away, and add a little more. No wonder it is written, "Whatsoever the Lord doeth, it is forever. Nothing can be put to it; nor nothing taken from it." Why? It is perfection.

It says here in one of these revelations that Jesus Christ gave to the church, "that which is governed by law is preserved by law and perfected and sanctified by the same." That is why Paul says, "I am not ashamed of the gospel." It is God's law to perfect man, to preserve him. You cannot tamper with that without injuring its efficiency. The gospel is made up of active principles. You cannot tamper with one of them without injuring that divine combination. Chemically we know that to get certain results we must use certain chemicals, and this is the case when turning out perfect men and perfect women. The more of the gospel law used the better will be the production. The less it is used, the worse the job. We want to be God-made, do we not? Yes. Well, then, observe God's law, and that is the gospel.

Of course Paul was not ashamed of the gospel. He preached it triumphantly. What did he care about that rabble horde in front of him? I am not ashamed of the gospel of the Lord Jesus Christ, for it is the power of God unto salvation, to both the Jew and the Gentile. Well, the Jew may have been a pretty poor proposition, but at the same time, the gospel was equal to the task. It is the sick who need a physician.

#### *Work of the Gospel*

I want to call your attention to another thought. You have often heard this expression: "You cannot make a purse out of a sow's ear." Yes, you can, because it has been done. Some chemists proved it by taking the ear of a pig, and at a convention of chemists they turned it into a beautiful purse for a woman. They did it.

The object of the gospel is to change men and women and send them up to the Christ stature. We have ideals; that is the God in us. How often do we want to be better? The work of the gospel is to change us from the human into the divine. The



gospel is composed of two parts—the human and the divine. We furnish the human element; God furnishes the divine. It is perfectly adapted to the work for which it has been designed, and so if we will apply all of this spiritual chemical as it should be applied we are going to get results. Effects will follow causes. They always do. I am not ashamed of the gospel either, but I will tell you I am awfully ashamed of what some people think is the gospel, and I am ashamed of what they think we think it is.

### *Perfection Through Suffering*

I read in a magazine that a man was invited to address a lot of returned soldiers. These boys had had different men address them in the hospitals from time to time, and they were, as the crude expression had it, "fed up" on this kind of business. Well-meaning men would go there and say, "Cheer up; do the best you can; don't give up," and all that sort of thing. So when this man went to address them they were rather listless. They took little interest in what he had to say. Finally he said, "Say, those of you who have got one arm off raise your hand." Quite a number of hands went up. "How many of you have got an arm and a leg off?" Quite a number raised hands. "Now, how many of you have got both arms off? Say aye." None of them had both arms off. "Why," he said, "you are not in my class at all. I have got both arms and legs off." Now they sat up and took notice! He said: "Boys, I want to tell you my story. I was going out in the West to the farm of my uncle. There was a terrible blizzard raging when I landed at the station. My uncle was there with a spring wagon. I sat in the back on a box and away we went. In that blizzard we could not see the right way, and he ran over a stump which threw me out into the road. I shouted to him, but on account of the fierceness of the blizzard he never heard me, and there I was. I wandered around for hours and finally came to a woodpile. I threw sticks of wood around in a circle and tried to hit the house but I could not see anything because the blizzard was raging so. Finally I found a haystack and crawled in there and stayed there all night. In the morning my hands were frozen and my feet were frozen, and my face was partially frozen. They had to take off my hands and feet; but I want to tell you, boys, I didn't give up. I taught school there. They helped me out and I taught school, and to-day I have an interest in three banks and I married the brightest and prettiest girl in the town."

You and I have to face these trials, and they are the best thing that could happen to us if we permit them to be sanctified to our everlasting good. Jesus Christ was made perfect through the things that he suffered.

### *The Gospel Will Save*

I want to refer to the splendid preconference lectures, these lectures we have been listening to. I cannot forget them nor forgive the church for not having them ten years ago. In one of these lectures the brother told us that the United States Government sent a man over to France. This man had only one arm. They sent him over there to teach the boys who were cripples that they could do a large number of things with just one arm. He showed them how. The gospel plan is urging us to reach the heights of spirituality, and we can do so if we make the effort. There is a girl here from the Society Islands. She has been raised under unfavorable environments. There are certain customs over there that are detrimental to the welfare of the young people. That young girl would not permit these customs to fasten themselves upon her, and so everybody over there said of her, "She is one of God's good girls." This sister is here in Independence. She proposes to develop; she intends to raise the standard of life among her people, and here she is learning to be of service. The gospel will do something for us. It will save us.

### *The Three Glories*

What does it mean to be saved? I have used this illustration several times. If anybody can give me a better one I shall not use this one any more. To be saved, as I understand it, is to have absolute liberty to go any place you wish to go in the whole universe. Brother Griffiths, Charles May, and myself were traveling around the Society Islands. We were on a French steamer. We paid for first-class fare. It was all right in a way, but the old steamer had a list. She would roll to one side; she was top-heavy. Returning, the steamer was filled with French officers and their wives, and we could not travel first class. There was no room for us, and we would not go steerage because of too many reasons which I do not need to mention. You can imagine what they were. We had our bedding with us, so we laid that bedding on the hatch and slept there the first two nights. But the third night it rained, so we had to go right down in the hull where there were bananas, copra, and all kind of freight. That was no class at all, was it? It was not first, second, third, or any kind of class. Now to be saved, as I understand it, is to come forth in the sun glory; that is the first class. God almighty wants us to travel the universe in a regal and royal style.

Jesus Christ cried out triumphantly, "All power is given unto me, both in earth and in heaven." To be saved as I understand it is this: to have a Godlike intellect, so we can understand and appreciate God, and God wants to be appreciated. There is a brother here in this audience who one time in a city worked

hard to perfect himself in playing a piece of music, and when he found out that he could play it perfectly he went over it again. As he finished it the second time he heard a knock at the door and a lady was there. She said, "I want to tell you how much I appreciated your playing." He certainly was pleased that somebody appreciated his playing. God wants to be appreciated; he can only be appreciated by a God-like intellect in us. We are told here in the twenty-first chapter of Revelation, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The thought there is that it is going to be a beautiful city. Can you imagine anything more desirable than living in that beautiful city? And the people were to be beautiful. It says, referring to Christ's resurrection, "His glorious body." So to be saved is to be endowed with a God-like mind and a beautiful body, an Apollo Belvidere, or Venus de Milo body, and perfect environments, physically, socially. There is a marvelous combination. Are you going to be satisfied with anything less? Are you going to let men, women or devils rob you of this magnificent salvation? No wonder Paul said, "I am not ashamed of the gospel of the Lord Jesus Christ, because it is the power of God unto salvation." The gospel is the divine cause, it will unerringly produce divine effects if it is properly applied. It will save us. I am not ashamed of that gospel.

Doctor Gains Glenn Atkins says that religion begins in our need so to interpret the power manifest in the universe as to come into some satisfying relationship therewith.

### Stewardship

By Arthur B. Phillips

The straining eyes of Israel  
Look Zionward to-day,  
That all in righteousness may dwell  
Where all as brothers buy and sell;  
Where justice scorns delay.

The faith of Christ is testing thee,  
The test of love for man;  
The test that means equality,  
That sets both soul and body free,  
And leaves no class or clan.

The day for empty words is past;  
The hour for deeds is here.  
The call to stewardship at last  
Is sounding as the trumpet blast.  
The reign of Christ is near.

Anoint thine eyes and thou shalt see  
The fullness of His plan.  
Lead on, thou Lamb of Calvary,  
Till Zion's crowning glory be  
God's love full-born in man.

## EDUCATIONAL

### Art as It Relates to the Home, the Family, and the Child

By Nellie E. Sampson

#### PART XVIII OF ARTICLES ON HOME BUILDING

##### *What Is Art?*

What is art? In the past, art signified pictures, drawings, and statuary. Art study always meant drawing, picture painting, or sculpturing, while art appreciation implied picture discussion. If a man studied art, expressed art, or loved art, it must be through these mediums only.

To-day we find that the term *art* typifies a broad, comprehensive field, which pertains to every phase of life. Art implies not only the training of eye and hand, but it includes taste, originality, constructive ability, an understanding of color and design, and an appreciation of all that is beautiful. Intelligent arrangement and a feeling for color are the foundation of well-planned cities, gardens, buildings, individuality in homes, in dress, and, in fact, most of our manufactured articles.

##### *Psychological Analysis*

To-day people are seeing more surely the psychological relation between the individual and his works, and the unquestionable power of environment in determining one's future efficiency.

##### *Instinctive Desire to Create Beauty*

Man instinctively desires to create and possess beauty. This is shown by the savage in the making of implements and utensils more or less ornamented, the use or misuse of paint, metals, and textiles in matters of attire. We also trace the instinctive desire to create and possess beauty through the development of the race, in all ways by which man has expressed naturally his life activities.

##### *State of Consciousness*

Art is then, first of all, a state of mind, a condition of consciousness growing out of a desire for beauty. Since it is a state of consciousness, we realize the importance of environment for the proper development of art consciousness. Poor environment in time causes people to become immune to bad odors, loud noises, inharmonious colors; while good environment produces refinement, culture, and artistic appreciation.

##### *Effect of Environment on Art Consciousness*

The home is the center of all life's activities. It furnishes the environment in which are born and

nurtured the early impressions of the children who are to set the taste standards in the generations that follow. We realize this is true, for we know that every time a color is seen, a sound is heard, or an odor perceived, a new sensation is recorded in consciousness, or one previously recorded is made more permanent by repetition. Thus taste improves as the æsthetic sense becomes defined or sensitized to the point of responding to the more subtle combinations of surrounding forms and colors.

#### *Importance of the Home*

What, then, can be more important than the home, especially its interior? Is it not here that the child first sees colors, hears sounds, and touches textures? These first impressions should be of the quality one would have the young mind make permanent as standards for future judgment.

The artistic home should not be regarded as a luxury. Its possession should be regarded as a duty to the cause of civilization. Even the nation is dependent upon it for mental and artistic quality, as well as physical comfort. Sensing the importance of artistic homes, our problem is that of promoting them. First, we must arouse interest, but this should not be difficult if our people appreciate our ideal, a beautiful Zion. The great obstacle confronting our purpose is that which hinders in solving most all problems—the lack of knowledge. But if intelligent advancement be made step by step, the results will be effective, and the work appealing to the most unlearned.

#### *Cleanliness and Neatness*

If we would develop art consciousness, may we first attempt a proper setting, that of cleanliness? A clean, neat home, however meager or poor, is beautiful compared to an unkempt home. The most beautiful work of art cannot be appreciated in sordid conditions. So the primary requisites of a beautiful home are cleanliness and neatness. Children should early sense the idea that things are beautiful when they are neat, clean, and well cared for.

#### *Utility in Art*

Second, we must impress the fact that the art quality of anything is based upon two elements, use and beauty. Use, or function, is of the first consideration. Frank Alva Parsons states that "an object which does not do honestly, truthfully, and sensibly what it purports to do cannot be artistic." A chair which proves uncomfortable is not artistic, no matter how beautiful the material is of which it is made. A clock which will not run is not artistic, no matter what its style or quality. Function, or fitness, is the fundamental idea of a room. Such furnishings as are needed for the proper function

of each room should be chosen, but all decorative objects and souvenirs, which needlessly occupy space, or interfere with the proper functioning of the necessary articles, should be eliminated. In the arrangement of the room, every object should be so placed as to do its own work in the most efficient manner.

A home must answer the needs of the family not only from the standpoint of physical comfort but also mental comfort. It should provide intellectual stimulus and refined influences which complement the activities of life outside, and calm and rest tired nerves. The home should satisfy the needs of the family from the standpoint of sanitation. Physical comfort does not always provide sanitation. The Victorian plush upholstery, chenille portieres, and nailed-down carpets were not sanitary. Furnishings should be sanitary no matter how they are used. The home must meet the family's needs from the standpoint of economics. We cannot afford to buy everything we see, desire, or appreciate. Good things are not all costly, and cheap things are not all bad. It is true there is a greater field for beautiful things where unlimited means are at the command of the designer, but unless the designer thoroughly understands what is good and what is not, the field for his caprice and ignorance is increased in proportion to the amount of money he has to spend. Often the money limit is the saving thing in the selection of articles as to their kind or their number. Money is not the standard of judgment. Knowledge is the greatest factor of defense against bad things, which thought brings us back to our second element of art quality, beauty.

#### *Standard of Beauty*

Beauty is harmony. The standard of beauty is determined by principles of harmony in color, form, line, and texture. Few people know instinctively how to achieve beauty. We are not like the Japanese, a people trained from earliest childhood to the appreciation of color and line. We must dispense a knowledge of the basic art principles, which are a guide for more and better art. These principles are concrete realities, not illusive phantoms or abstract formulas as they were thought to be in the past. For instance, color theory has been known to the chemist and artist, but the average person has been groping in the dark for pleasing color harmonies. Now we have series of charts and definite information concerning them. Theory and Practice of Color, by Bonnie E. Snow and Hugo B. Frochlich, published by the Prang Company, is an excellent book on this subject. The text is not only clear and interesting, but the book contains a complete set of hand-colored charts. These charts may also be obtained separately from the same company.

*Psychology of Color*

There is another phase of color which the charts cannot touch. The inner shrine of color which we call its psychology. This has to do with the effects that different colors exert upon our feelings and emotions. All people react to the influence of color, whether they know it or not. Color has power to attract attention, to stimulate emotion, to cheer and animate, or to quiet and subdue. We all know the stimulating, exciting quality of red. Too much of it will irritate to a dangerous degree a person of super-sensitive temperament, but it has its place in bringing cheer, courage, and warmth as needed in our lives. Yellow, symbolizing the sun, brings light, buoyance, and hope; reflects all the light about it and appears to add a certain element of its own; brings sunlight into dark rooms; encourages and enlivens despondent dispositions. Blue is cold, quiet, and reserved. Because of its quietness and restraint, blue has a large place in our schemes of house furnishing, costuming, and commercial designing.

From the effect of the three primaries, we may easily deduct the psychological effect of the binaries and hues. Orange combines the qualities of red and yellow. It has strong decorative quality, but must be carefully controlled and balanced by large areas of subdued color. Green is lighter and more cheerful than blue, and affords more dignity and repose than yellow. It is restful to the eyes and nerves, and a relief from light and heat. Violet is the nearest to black in value, and in its influence on our feelings. In darker tones violet denotes seriousness or solemnity, in lighter tones delicacy and refinement. Violet is used less decoratively than any other color.

In home decoration, color should do the work which the location and lighting of rooms do not. From the standpoint of health and character development, color should act on consciousness as a supplement to what is being forced on us through the senses; it should stimulate certain ideas in the mind, either consciously or unconsciously, and neutralize undesirable ones.

*Harmony in Form*

Our second art principle, form, signifies consistent structural unity. Harmony must prevail in scale, style, and arrangement of forms. There must be unity of scale, not an extremely large form combined with a very small one. Consistent styles or types should be combined, or at least one type should be dominant. In arrangement, furniture should be parallel to structural lines of room and to each other, unless function demands it otherwise. Variety may be shown in the arrangement of books, pottery, and other ornaments.

*Line Composition*

The third principle, line, is important. Horizontal lines produce rest and repose, vertical lines, dignity and strength, while oblique lines suggest motion and unrest. The principle of line composition is clearly demonstrated in architecture, and should be a means of effective arrangement of furniture. In a well-arranged home, occupied by a normal family, there is usually a sufficient amount of diagonal effects as a result of constant use of chairs, books, magazines, etc., without the larger pieces of furniture appearing to be in motion also.

*Texture Scheme*

The fourth principle, texture, is also important in producing harmony. Burlap and chiffon will not enter harmoniously into a texture scheme, even if they were both made of silk and have the same color.

*Applied Knowledge of Art*

Having a knowledge of art quality, the next step is to apply it. However, various obstacles may hinder in a movement for more artistic homes. Some may say, "I cannot afford to improve my home as I wish to do"; others, "Why buy good things when I must put the new with the acknowledged bad?" These objections should be answered by encouraging people to attempt a little at a time. It is never too late to begin to do right. If finances are low, start with the background of the room and make the woodwork, the walls, ceiling, and floor, a suitable background. The quality of rest will find its way into the room the moment the backgrounds are satisfactory. The background is the foundation upon which all things must rest. Then let the next change be in curtains, draperies, and rugs, as these come next in importance. After that, the furniture and decorative material can be dealt with very easily and quite gradually if need be. The house will turn out better than one expects, and the best of it all is, the family grows with it.

*Educational Advantages*

In such a home a child has great educational advantages. Besides the environment, great care should be exercised in the selection of his toys, books, and pictures. There has been a decided advancement of late in the production of toys in fields of applied art. Recently one State Director of Art Education resigned her position to devote her entire time to designing useful toys. Books are even a greater medium of art education. Better have one good book of beautiful illustrations than many poor ones. In fact, the poor ones are worse than none, as they cultivate poor taste standards. The Sunday supplement is pernicious. There are beautiful books for children in abundance these days. A long list is

## LETTERS

## Patriarch J. F. Martin Finds High Degree of Spirituality Among Graceland College Students

*From a Letter to the First Presidency*

LAMONI, IOWA, February 5.—This will let you know that according to arrangement I came to Lamoni last week.

Shortly after the holidays I went to Wheeling, West Virginia, to assist my mother with some of her affairs, and while in that district I visited three of the branches, preaching and assisting otherwise as opportunity offered. After reaching home again, your message came with regard to the Lamoni Stake.

### *Work at Lamoni*

I arrived here Friday evening and have since been quite busy with the work. Friday evening I preached at the church; Saturday I attended business sessions and visited the college; Sunday morning I addressed a Sunday school class of about fifty girls from the college, also assisted in presiding over the sacrament service. In the afternoon I assisted with a musical program at the college, and in the evening I preached again at the church. So during the conference I tried to do my best to help make it a success and have enjoyed it thoroughly.

A good spirit prevailed throughout the conference, mani-

given on page 420 in the Mothercraft Manual, also a list of reproductions of famous pictures and statuary.

## Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, Mothercraft, by Etta Hunt, 15 cents, and Mothercraft for Girls, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

### CHAPTER XIX

#### *Music and Art*

The questions and article on music will appear next week.

1. What colors attract the child? Why?
2. How may the color sense be cultivated?
3. What kinds of pictures do children like?
4. Observe children trying to draw pictures, and compare their methods, interest, etc., with Doctor Hall's discussion of the subject. (Page 333.)
5. What will result from supplying good pictures?
6. What should the child draw? Should his drawings be criticized? Why?
7. How is drawing a test of observation?
8. What of the Sunday supplement? How may the child's desire be satisfied with the good in pictures as well as in story?
9. What part does the home play in the development of the artistic sense of the child?
10. Have you done all you can, within your circumstances, to make your home a beautiful place to live in, and in which to educate your children artistically?

festing itself in a high degree of intelligence in the business sessions and other services.

### *Requests for Blessings*

Owing to a number of requests for blessings, mostly from students at the college, I stayed over until Thursday morning. I visited the college a number of times, and Wednesday evening attended young people's prayer meeting there. I was greatly impressed by the high degree of spirituality manifested by the students and was pleased to observe that so many are catching the vision of the church and are preparing themselves for service. A number with whom I conversed spoke in the highest terms of appreciation for the work that is being done in the religious education department. I could almost envy the young people the privilege of attending Graceland and taking advantage of the opportunities offered there.

I started meetings here at Hiteman Thursday evening. The meetings were well advertised and the attendance and interest thus far have been good. It is desired that I stay here two weeks or more.

JOHN F. MARTIN.

## Flint Meetings Come to Successful Close

*From a Letter to the First Presidency*

FLINT, MICHIGAN, February 13.—I am glad to announce the closing of the third annual campaign of the young people's organization of Flint which culminated in being State wide for the last three days. We regretted your inability to be present, as we had hoped to give you the pleasure of meeting our fine group of young people of Michigan. A general consensus of opinion throughout the entire two weeks was of the very best, and nowhere did we hear of a negative thought being presented as to the subjects discussed or the thoughts presented. Personally, I feel that the presence of Floyd McDowell in Flint has left a lasting impression with our people here and believe it will result in much good being done.

### *Resolution Passed*

At the close of the campaign Sunday evening the young people passed the following resolution:

"Moved and seconded that we as the young people of the State of Michigan inform the First Presidency of the church that we are behind every forward movement which tends to bring about the spirit of unity and right living throughout the world."

This was carried unanimously by those present who numbered about four hundred. With this sentiment we are hopeful of accomplishing some worth-while things during the coming year.

MATTHEW W. LISTON.

## Meetings Held at Casey, Illinois

CASEY, ILLINOIS, February 2.—Elder Ulrich, the missionary appointed to this district, arrived here the first days of January, and after looking around a few days we secured the tabernacle and opened the meetings in Casey, with some interest. But owing to the fact that we could not keep it warm it became necessary to close. Through the kindness of the Universalist folks we were permitted to use their church about four miles out of town. This was gladly granted to us after we had proved to them that we had no affiliation with the Utah Mormons.

At this place we had a pretty good interest. About twen-



ty-five were present almost every night. However there were many more that were there from time to time even though the roads were very bad most all the time.

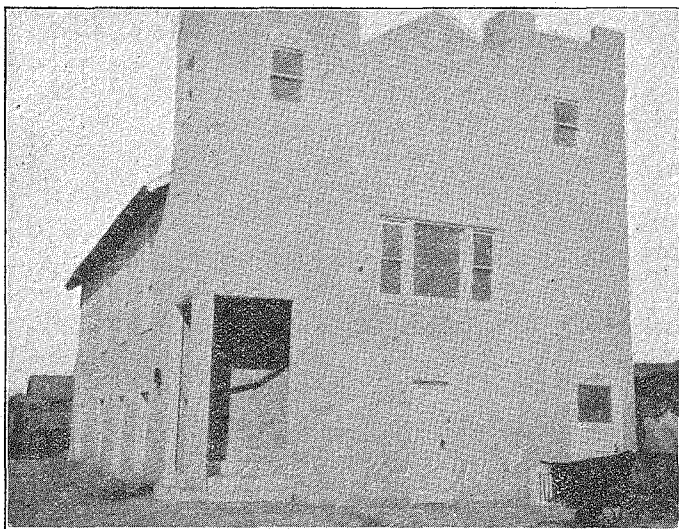
There was a man by the name of Mr. Emrich (a Universalist) who was out almost every night, and looked after the fires and lights for us, which was appreciated very much.

The Ohio Oil Company furnished the gas for the heat and lights. Elder Ulrich furnished the gospel light. There were some to call us "Mormons" and throw mud, but they stayed at a safe distance. So we feel that there was some good done. Elder Ulrich left Friday with the promise that he would return when the roads were in better condition. The writer preached Sunday night, the 17th, and will continue to try to keep the angel message before the people until Brother Ulrich can return.

H. M. CURTIS.

## New Church Building Opened at Long Beach

LONG BEACH, CALIFORNIA, February 25.—About ten years ago a small body of Saints in Long Beach, California, established themselves in a little building that was a mere shack, so far as appearances were concerned. But their faith and courage was a mansion for their souls, and God recognized



SAINTS' CHAPEL, LONG BEACH, CALIFORNIA

it, for it was but a few years until it became imperative to enlarge this building to make room for the members and friends who continued to come.

### *Building Enlarged*

This was done, and then how commodious the Saints felt in their church, so new, so clean, and so big. Very soon they were able to buy a piano to help them in their song worship. More members were added, either newcomers or folk who came to see the light of the gospel as do Latter Day Saints. Children from round about came to Sunday school and returned again to become regular attendants. By and by the once commodious home was full to overflowing. Again and again the house was so crowded at Sunday school that early arrivals for church had to stand or wait outside until they could get in. There was nothing else to do but to enlarge the building. The courage and faith of the original group was still with us, so we thought about it, we talked about it, we dreamed about it, and verily it was done.

### *Remodel Church Second Time*

Now after three months that seemed more like years, we are again meeting together in our remodeled home; we are feasting together at our banquet table laden with happiness, good fellowship, and love.

Our auditorium is much enlarged and with new chairs, carpet, and lights, it seems quite comfortable and inviting. We have a basement for the small children's Sunday school room, or for socials. We are equipping our kitchen a little at a time. It is quite a satisfaction to know we always have a place for meetings, without wondering if we are not too much bother for some hostess.

If our pastor, Brother N. T. Chapman, has a motto, it must be: "Let us be happy and rejoice." We cannot help but be happy and rejoice with him, but there is a fly in our ointment—we already overflow our church!

E. LEOLA NICE.

## Two Baptized at Santa Rosa, California

SANTA ROSA, CALIFORNIA, February 18.—The meetings yesterday were well attended at both Sunday school and church services, the speaker being Brother J. D. White, of Berkeley, district president.

After the morning service and luncheon were over, four auto loads motored to our mission at Windsor, ten miles north, where services were held at 2.30. The little church was well filled and Brother White again delivered an impressive and spiritual sermon. After that all went a short distance to Brother and Sister Bell's home where two candidates were baptized in a stream not far from the house and afterwards returned to the church where the confirmation was held. It was an ideal day and a very busy one for Brother White, but we know he is happy working for the Master.

Our branch has purchased a lot and hope to have a church built this year.

We adopted the budget system last year and found it very satisfactory.

H. E. WALKER.

## Individual Communion Service Purchased at El Reno

EL RENO, OKLAHOMA, February 27.—The liberality of the Saints here is quite marked. At the Sunday school last week, the Christmas offering averaged twelve cents per member present. What other school can beat that average? The recent call for means for an individual communion service and church sign resulted in \$25 being raised and expended for these commendable purposes. The branch now has both. An appeal in behalf of the *HERALD* and *Ensign* subscriptions was made.

Brother W. A. Connel was the speaker to a fair audience on the morning of February 17, and on the next Sunday morning, Brother W. A. Milner, the branch solicitor preached. His subject was tithing. After the service he was seen busy with a receipt book, receiving and receipting tithing.

The writer occupied Sunday evening with special liberty, on the subject, "The Lord added to the church such as should be saved." Emphasis was placed on "church" and "saved."

Mr. J. H. Cherry visited at this service. He once visited Emma Smith Bidamon in Nauvoo, and held a long conversation with her, in which she stated that she was the only wife of Joseph Smith. She told him also of the efforts of Brigham Young to have her accompany them to Utah, even trying to kidnap her.

Brethren Roland and Pratt, though they live twelve and

eighteen miles in the country, are seen with their helpful families at the services every Sunday.

Brother and Sister J. H. Norris, of Chickasha, with their children, Jesse and Paul, are expected to visit here again.

Scarcely any snow has fallen this winter. Natural gas is one of the principal fuels in this part of the country.

On the streets of El Reno may be seen specimens of many shades of humanity. Those which most attract attention are the Indian women, wrapped in their highly colored blankets and shawls. There are no Lamanites in this branch, but a goodly number are found in the Calumet Branch, fifteen miles away.

The work is hopeful here and pushing forward.

J. M. TERRY.

## Gives Credit Where Credit Is Due

INDEPENDENCE, MISSOURI, March 5.—The good people of Flint, Michigan, in their reports of the recent young people's meetings held in that place have been characteristically modest in their reference to themselves and characteristically liberal in credit given the speaker. It is said that there are always two sides to a story. We believe that we must give credit where credit is due. Hence this brief note.

### *Reasons for Success of Meetings*

If the writer were to list the reasons for the success of the young people's meetings at Flint, such a list would certainly include the following:

1. Thorough preparation over a period of several months, this preparation including praying as well as working, and working as well as praying.

2. Efficient organization. The young people of Flint know how to organize efficiently and have learned the sweet art of working together for common interests.

3. Loyalty to those in charge of the campaign and to the speaker.

4. Whole-hearted and self-sacrificing support of the undertaking from the opening song of the first meeting until the last good-by on the closing night.

5. A most hospitable and courteous treatment of their invited guest, the speaker of the series.

6. A most sympathetic and kind interest in the welfare of the loved ones the missionary must always leave behind.

Backed up by such loyal support and inspired by the Spirit of God which came in answer to the prayers of these young people, who could help but succeed?

### *Acknowledges Support*

Since praise has been given liberally and publicly by the good young people of Flint, the writer wishes publicly to acknowledge the excellent support given him in his recent efforts among these young people. The intimate contact with these young souls throbbing with life's blood and perplexed with life's problems has made the writer a better man, a better father, and a better Saint. May God's choicest blessings be the heritage of the young people of Flint as well as of all the children of God.

F. M. MCDOWELL.

## Central Nebraska District Conference Held

CLEARWATER, NEBRASKA, February 18.—The conference of the Central Nebraska District, Saturday and Sunday, February 16 and 17, passed very pleasantly.

The prayer and testimony services both mornings were marked by a peaceful and humble spirit, as well as having a cheerful and hopeful aspect. The Sunday school program on

Saturday night was very interesting. One interesting feature was a solo sung by Mrs. Rakow, who, with three others, was baptized on Sunday in the icy waters of the Elkhorn River.

The officers chosen for the ensuing year are: Levi Gamet, president; Mrs. Etta Rutledge, secretary; F. S. Gatenby, treasurer. Miss Sarah Smith was chosen to act as chorister for the Sunday school department. Elder George Jenkins was the preacher Sunday night and F. S. Gatenby, Sunday morning.

The capacity of the little church was severely taxed to accommodate the crowds. Really they need to make more room.

A splendid feeling characterized the meetings from first to last.

LEVI GAMET.

## Apostle Clyde F. Ellis in Island Mission

PAPEETE, TAHITI, February 6.—Another month finds us still in Tahiti, the capital of French Oceania. We were unable to go to the distant diving island of Hikueru because of certain conditions existing, and work in Tahiti, that demanded our attention.

### *Visit Island of Makatea*

Elder R. J. Farthing and the writer left Tahiti on January 30 for the phosphate island of Makatea, where we have a branch of about fifty members, and returned on the morning of February 3. We did considerable work there in an effort to solidify the branch organization. The Saints there are rebuilding their church building, which is being moved from the seashore to the plateau, where the majority of the population of the island, and the workmen for the Phosphate Company, are living. They hope to have it dedicated when Brother McConley and I return in December.

The Phosphate Company showed us every kindness while we were on the island, and gave us a house, with every convenience, in which to live. Also they furnished us meals, which were carried or brought to our home each morning, noon, and evening, by a steward, who also took full charge of the house. This was all done without charge.

### *High Price of Living*

Conditions in this mission are becoming more complex each month, and each year. The financial status of things in France, and throughout the whole world, is affecting us in many ways, and if the franc continues to drop, conditions will continue to complicate themselves. Foodstuffs from abroad, and also clothing, are soaring to the sky in price.

We are continuing our efforts for the benefit of the poor native Saints who are subjects of such an unwholesome environment as is found in these distant islands. We cannot hope to do anything very demonstrative, but we are endeavoring to strengthen them against the evils so prevalent.

### *To Go to New Zealand*

The writer expects to leave Papeete on March 6 for Wellington, New Zealand, where I will meet Brother M. A. McConley, and after a few weeks of labor there, go to Sydney, Australia, for their mission conference, which will convene April 18, and last over the 21st.

Mail sent to 65 Nelson Street, Rozelle, Sydney, New South Wales, Australia, in care of Standard Publishing House, will reach us while we are in that field.

I desire to thank all for their kind remembrances at the time of our departure from the home land, and also those who remembered us so kindly Christmas and New Year's time. Such evidences of friendship and confidence make the

path of life much brighter, and the burdens much lighter, as we struggle on in our warfare.

We trust all is well in Zion and Joseph's land, as well as the whole world, with the church of the living God and his people.

CLYDE F. ELLIS.

## Work Among Italians at Philadelphia Continues

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA, February 18.—I did not do very much church work last week, but was able to attend the services. I am gradually improving and gaining in weight. Yesterday, I put in a very busy day attending services and also visited two sick people in the hospital.

John Zimmermann, jr., preached in the morning, Bishop Zimmermann in the afternoon to the Italians, and John Angus at night to the Saints at the church. It was a day for the Johns.

Our Sunday school superintendent, A. L. Stone, is proving himself to be a fine worker. "He is on the job," as Brother Garver would express it.

We have a little Sunday school every Sunday afternoon for the little Italian children. About four or five of our girls go down and teach them. We have about 16 or 20. We are all counting on having a branch among the Italians within a reasonable length of time.

ARTHUR E. STOFT.

## Missionary Reports Fine Interest in Gospel Sermons

CLEARWATER, NEBRASKA, February 23.—On November 7, I arrived at Meadow Grove, Nebraska, it being my first visit to this State. On learning after my arrival that the Methodist people would begin a protracted effort, I remained at this place until Monday, November 12, when I left for Norfolk, Nebraska, and began cottage meetings.

*Baptisms Follow Meetings*

I preached the funeral of Sister Campbell's little girl on Tuesday, and continued the cottage meetings until Sunday, December 2. Then I began a series of meetings at Meadow Grove which lasted until January 1. Two were converted and others are near the fold of God. The interest was splendid throughout, and from Meadow Grove I went to Neligh, beginning a protracted effort there which lasted five weeks.

While at Neligh I preached the funeral of Mrs. Dowds, a nonmember. These meetings were just fine all through, though the temperature dropped as low as thirty-four below zero. Despite this the crowd did not diminish or the interest either. It was proven beyond any question of doubt that if the people are interested cold weather will not keep them from attending the services.

These meetings resulted in bringing in one more, a very fine man who will be of great service to the church, a fine musician as well as a graduate of a university. The effort at Neligh was a crowning success to the work.

The one convert from this place, the two from Meadow Grove, with another from Inman were baptized at the district conference by Brother Fred Gatenby. Sister Raco from Inman requested Brother Gatenby to baptize her, and I asked that he baptize the other three.

I stopped off at Inman on my way to Clearwater and spoke to them three evenings. There I found a nice bunch of Saints, and good interest was given the three evenings I spent with them.

## District Conference

I arrived at Clearwater on February 10, preached at the 11 a. m. service and at the 8 p. m. hour. I continued then each evening until Saturday, February 16, when the district conference convened. They say it was the best conference they have had for years. The interest in the meetings has also been the best for years, according to the Saints here.

A banker, Mr. James Ferguson, and his wife, of the Christian Church here, have been regular attendants, leaving their own services to come to ours. They have said these are the grandest sermons they ever heard.

I shall continue these efforts indefinitely. I have surely been busy since coming to this field, preaching eighty-six times in a little over three months, besides doing other work which comes in the line of missionary life. At Neligh the call from nonmembers is, "Come. We want to hear more. We have questions to ask you."

May God bless the work everywhere! I am hopeful of the final triumph of the work.

GEORGE JENKINS.

## Sermon to Full House of Nonmembers Well Received

*From a Letter to President F. M. Smith*

SAINT CLAIR, MICHIGAN, February 18.—I came here Saturday to visit the Saints and try to encourage and assist them with their services. Well, if a missionary wants to be kept real busy, visit Saint Clair. I presided over the prayer service, taught a class in the Sunday school, then drove out five miles into the country and spoke to a full house, all nonmembers, in a private home. I am sure the gospel was gladly received by nearly all present, and we received a strong invitation to come again and preach for them. This is a wonderful opportunity for our local men of Saint Clair to bring some honest people into the church.

I just received a call to come to Lexington to preach the funeral sermon of our oldest member in Eastern Michigan and possibly the whole church. He was 103 years old and retained his mentality till the last and was highly honored and respected by all who knew him.

This part of "the thumb" is tied up on account of the deep snow, but to-day the sun is very warm so I hope the snow will settle so we can use the auto again, as not many are prepared for sleighing. The driving horse is a thing of the past here.

I am not entirely over my throat trouble, but am trying to do what I can to build up the work. It is a hard task to get over being hoarse when you have from one to two sermons a week and speak twice on Sunday. Well, I am happy and glad to assist.

WILLIAM M. GRICE.

## Way for Gospel Opened Up at Wakeeney, Kansas

WAKEENEY, KANSAS, February 18.—The work is growing very fast at Wakeeney, Kansas, and many people are getting an understanding of the gospel as it was preached by the apostles of old. The church here has had its growth slowly, the same as it has in many other places. The first members to land in this town were Brother Sellers and his family. Brother Sellers is a very zealous worker and very anxious that every one hear the message. In this work he is well supported by his wife and two daughters. Of course he had to meet the opposition that comes to all men who are not ashamed of the true gospel of Christ. But he was not to be discouraged, so continued with the preaching and teaching of the Word.

He first established himself in a good grocery business, but the real objective all the time was the establishment of the gospel. In time Brother Walter Curtis was sent to the district as the missionary, and he preached the word with power and authority and several were baptized. The work continued until it was quite firmly established. The opposition as well as the work grew, and in time the Saints found themselves without a home, as all the buildings in town were closed to them. But the Sunday school was held in the home of Brother Sellers, and he continued to preach and thereby keep the Saints alive spiritually.

#### *Assistance Arrives*

This was the condition when the call came, "Come up to Wakeeney and help us." We turned the "Rocky Mountain Goat" (our small car) south, and in time found ourselves warm and comfortable in the home of Brother Sellers. However the reception given us by the clergy was not quite so warm. We tried to show the Spirit of Christ and heaped coals on their heads by forgiving them and praying for them. We trust the same will bear fruit in time, but there is no indication that the tree is even going to bloom yet. We could get no place to preach, so Brother Sellers pushed the counters back to the wall and we borrowed some seats and carried them in each evening and held our meetings in the store. Large crowds attended each evening, and quite a number were converted and baptized, also several babies were blessed. The weather was very bad and we had the blizzards, yet our crowds continued to grow till we could hardly house them.

#### *Women's Department Organized*

Sister Burton was busy among the sisters and organized a splendid Department of Women, with Sister Sellers as president. They are going to work with a will, and the effect of some of their work is already noticeable. Their motto is a cleaner and better town and better conditions in the homes. The Sunday school was also built up and almost doubled in attendance.

#### *New Church Building*

We have the foundation laid and part of the material on the ground for a new church and work will begin as soon as the weather will permit. Arrangements are partly made for another effort in the spring when we hope to bring more into the faith.

Monday we shall go on south to Alexander and see what we can do there in the Master's cause. Last Sunday evening Sister Burton returned to our home in Nebraska. A large number of friends and Saints gathered at the depot to see her off and wish her Godspeed.

#### *Spirit Felt by Nonmembers*

Last Sunday morning the Lord was with us in power, and his Spirit rested on all who were present. It brought the testimony to those who were baptized and rested not only on those who were members but on the outsiders. It was a taste of what we beheld the closing afternoon of the General Conference. Stanch and staid men and women were melted to tears as the softening influence of the Spirit rested on them. Most noticeable was a little girl seven years old. The Spirit of God rested upon her and her face shone as the noonday sun. Her mother had just been baptized the week before on a bitter cold day in the ice water and to her this was a wonderful testimony that God is no respecter of persons. As I listened to the wonderful testimonies of those present, the thought came to me that the Saints are being paid for the hardships they have passed through for the gospel's sake in northwestern Kansas. P. R. BURTON.

## CHURCH NEWS

### Southeastern Illinois District Conference Held at Springerton

SPRINGERTON, ILLINOIS, February 20.—The Southeastern Illinois district conference convened here Saturday and Sunday, February 16 and 17. On Friday evening a program was rendered by the Sunday school, which some of the Saints say was the best they have ever seen.

Springerton has some good musical talent, especially Brother Ralph Laster, who is a real violinist. There are also some good singers, and these added very much to the success of the program.

Brother F. Henry Edwards had charge of the business session, and was assisted by R. H. Henson, district president, and Henry Sparling, a missionary of this district. The business meeting being finished at about 4 o'clock, a good social time was enjoyed until about 5.30.

Sunday was a very busy day, with Sunday school at 10 a. m., conducted by the local officers, preaching at 11, sacramental and prayer service at 2.30, and preaching again in the evening.

#### *Addresses of Apostle F. Henry Edwards*

Brother Edwards preached twice on Sunday and also at 7 p. m. on Saturday. It is not often that one of the Quorum of Twelve is in this neighborhood, so Brother Edwards was kept busy. His sermon Saturday evening was on the subject, "Going on unto perfection." On Sunday evening, he preached another excellent sermon. At the latter part of it, the Spirit of the Master came in such power that nearly everyone present was melted to tears, and yet it was so gentle and mild that it just seemed to flow from heart to heart.

Brother Edwards at the close of his discourse bore testimony that God, in looking down through the stream of time, knew that the people who were there were to carry on the work in that place, that his power to heal the physical body was just as great as it ever was, and that God was working in many ways which are not known to bring his work to consummation.

The good Spirit was also at the prayer service in the afternoon, and not unlike the General Conference it was there in a very marked degree at the close.

The next conference will be at Marion, Illinois, the first Saturday and Sunday in June.

### Series of Meetings to Be Held at Council Bluffs

COUNCIL BLUFFS, IOWA, February 25.—Arrangements have been made for an interesting and, it is hoped, a profitable series of services at the Central church beginning March 13, with a musical program by the local choir, and continuing until March 14, following with a banquet and program for men and boys on March 15. On the next day, at 8.15 a. m., there will be held a young people's prayer meeting presided over by President F. M. McDowell, who is also expected to preach at 11 a. m. and 8 p. m. The Saints are looking forward to this time with fond anticipation to receive a great spiritual uplift.

At the Religio session Sunday evening, February 24, a special program in commemoration of Washington's Birthday was enjoyed.

Interest in the new mission at Dutch Hollow Schoolhouse continues. The sermons by the local brethren are appreciated.

The epidemic of measles is abating, yet many cases exist among the Saints. Several families where the children have been affected are now on the road to health.

Sister A. H. Rudd, who was so badly burned, is slowly improving. Through administration she has received the greatest relief. The Saints have been deeply interested in rendering what assistance they could, and that interest has not lessened.

Sister H. H. Hand has been very sick for several days, and she has been halting between two opinions, whether to be operated on or to continue to trust in the ordinance of God's house entirely. The decision has been made to further wait on the Lord, and to do all that can be done with nursing and with "herbs and mild foods" at the hands of friends, associated with administrations, believing that this is wise.

## Independence

INDEPENDENCE, MISSOURI, March 4.—Sacrament services were held at all Independence churches Sunday, March 2. The weather was fine so a large attendance was out. At 2.30 p. m. at the Stone Church, President Frederick M. Smith addressed a problems meeting. President F. M. McDowell was in charge. At 7.30 p. m. President Elbert A. Smith concluded his series of gospel sermons. He talked on "The eternal judgment." At 11 a. m. a sermon with sacred musical program was broadcast from the radio studio, Bishop A. B. Phillips speaking on "The vision of the church."

### *Banner Sunday School Attendance*

Sunday, March 2, was a banner day at the Stone Church Sunday school in point of view of attendance. The report shows 1,556, which is the highest mark so far reached. The Christmas morning Sunday school attendance was 1,317, and twice since then it has gone over 1,300.

Classroom is a great problem. Classes are very close together in the church building, and every available space is occupied. Over 500 were accommodated Sunday in buildings outside the church, part of the classes meeting in the building across the street on the temple lot. There were nineteen perfect attendance classes Sunday.

### *Stone Church Religio*

Religio attendance is still growing on Sunday evening. The program consisting of musical numbers and an original poem on the Book of Mormon by Doctor Joseph Luff, read by himself, was interesting and entertaining.

### *East Independence*

No doubt it has been thought by some that East Independence has been translated and gone to join the city of Enoch since this part of Zion has not been heard from for some time. It is not so. The church stands three and one half miles from Zion proper; it is still on earth, having its joys and sorrows, and its ups and downs. However, it is striving to keep up the Lord's work in this part of the vineyard, to walk in the straight and narrow path. Although stumbling and falling occasionally the Saints get up and struggle onward to the best of their ability.

There are many obstacles here which are hard to remove, but having a great desire to be numbered with the few when the Lord comes to make up his jewels, the Saints do not allow these things to discourage them. A sure foundation is being built, and they are determined to reach the goal, no matter how hard it may seem at times to remove the stones which are always in the paths of those whose eyes and minds are heavenward.

### *Business Meeting*

The annual business meeting was held in the early part of December. The election of officers resulted in the selection of the following: A. H. Parsons, president; Albert Thatcher, jr., Sunday school superintendent; Garner Collins, superintendent of Recreation and Expression; T. W. Thatcher, scoutmaster; Sister Gladys Teeter, musical director; and Sister Goldie Brook, supervisor of Department of Women.

### *Building New Church*

The Saints here are trying to build a new church which is needed very much as the present building is taxed to capacity for most of the meetings. However, it is hoped in the near future that there shall be room enough so that the neighbors, who are nonmembers, will feel free to meet with the Saints. Some have expressed their reason for not coming to the meetings that the building was too small to even care for all its members comfortably.

### *Vesper Service Held*

A vesper service was held for the Boy Scouts on Monday night. Several were taken in as full-fledged Scouts.

Sister Jacob Friend, who has been quite ill, and Sister Albert Thatcher, sr., who has not been well all winter, are both improving. Brother Thomas Mauzey, who has been confined at home for several months, is still ill. Sister Dollie Uptegrove, who was operated on for appendicitis and spent three weeks in the Independence Sanitarium, is home again.

East Independence was favored with a splendid Washington program last Friday night from the Englewood Religio. This was enjoyed very much. Come again, Englewood.

### *Enoch Hill May Enlarge Church*

The work on Enoch Hill seems to have bright prospects in practically all departments. The group prayer meetings are well attended, as are the other services, while all are of a spiritual character.

There are a number of sick in this district, but all seem to be improving.

Saints are moving into the territory adjacent to the church, and it is beginning to look as though the church building will have to be enlarged.

Brother Carl F. Greene and wife are making preparations to leave for Germany, where Brother Greene will take up missionary work again. They expect to sail April 5.

### *Liberty Street Crowded for Room*

The Liberty Street Sunday school is increasing in attendance until it is a problem where to put the people. It is the old question, "How shall we keep a roof over our heads?"

Sacramental services were well attended. Pastor J. M. Baker introduced an arrangement of the priesthood which is particularly pleasing to the congregation.

Presiding Patriarch Frederick A. Smith preached at night, taking for his text the parable of the talents.

Sister J. M. Baker continues ill at her home. The congregation united in prayer again for her, Sunday, March 2.

Leone Ellen, the infant daughter of Francis B. and Anna Sutton Presler, died February 25. The services were held at Carson's chapel. The members of the family wish to express their thanks for the help, sympathy, and floral offerings which were extended to them in the time of need.

Nineteen girls met Monday evening, March 3, at the home of Brother Philip Turner, 401 South Spring Street, and organized a Temple Builder Chapter. Sister Ballanger, supervisor of women in that district, had charge of the meeting. Sister Pearl Moriarty was chosen as leader; Edna Resch, secretary; and Evalyn Turner, treasurer.



*Walnut Park Has Missionary Day*

February 24 was another "missionary day" at Walnut Park when Apostle F. Henry Edwards and Roy S. Budd were the speakers and assisted in the afternoon round table.

Subjects recently discussed in the young people's Wednesday evening meetings are "Overcoming" and "Good tidings of great joy which shall be to all people." There are some good talkers and deep thinkers among these young people, and their meetings are beneficial in various ways. Elder Glauud Smith is their leader.

Guy Reynolds is the new Religio superintendent.

The sacramental service, March 2, was well attended, and a spiritual message of cheer and encouragement to one of our worthy and hard-working officers was heartening to all. A stranger to this brother brought the message and gave it, not even knowing whether the brother was present or what his circumstances were, but the one thus named arose and testified to the need and timeliness of the recognition and encouragement.

Pastor J. A. Dowker preached as he had announced, one of his "old-time gospel sermons" in the evening.

*Departmental Day at Walnut Park*

Departmental Day at the Walnut Park Church will be next Sunday, March 9. The program for the day has been placed in charge of Mrs. Dona Haden, supervisor of Women at Walnut Park. Miss Blanche Edwards, of Lamoni, Iowa, supervisor of the young women of the church, will be the speaker at 11 o'clock. At 2.30 a round table discussion will be in charge of Mrs. Dora Glines, general superintendent of Department of Women. At 7.30 Mrs. Ida Pearson Etzenhouser, representing the social service department, will give the address.

*The Presidency*

President Frederick M. Smith and President Elbert A. Smith will attend the Far West stake conference, arriving there March 13, in time for its organization. President Floyd M. McDowell will be in attendance over the week-end.

*The Twelve*

Apostle J. Arthur Gillen has been conducting a series of meetings in the Owen Sound District, Ontario. The meetings to be held by Apostle E. J. Gleazer at Saint Louis, Missouri, will begin Sunday, March 9.

The two Pacific Slope missionaries are in the Middle West. Apostle D. T. Williams is in Lamoni, Iowa, and Apostle Roy S. Budd is in Independence, although he expects to leave for the West in a few days.

The apostles in foreign fields have not been heard from this week, but their general whereabouts are known. Apostle Clyde F. Ellis who is in Papeete, Tahiti, is expected to sail for New Zealand, March 6, where he will meet Apostle M. A. McConley. Apostles Paul M. Hanson and J. F. Curtis were in Holland when last heard from.

Apostle John F. Garver has returned to Lamoni, Iowa, after a series of meetings conducted by him at Colorado Springs. Apostle F. Henry Edwards has returned to Independence from attendance at the Clinton, Missouri, conference.

Following a series of meetings at San Antonio, Texas, Apostle T. W. Williams was to join Apostle John W. Rush-ton at Houston, Texas.

*The Bishopric*

Bishop Benjamin R. McGuire was in Tulsa, Oklahoma, over the last week-end. Bishop Israel A. Smith returned to Inde-

pendence from Colorado to-day, after being away for over a week.

*Pen and Ink Club*

The Pen and Ink Club, which consists of some of the writers of the church, enjoyed a social evening at the home of Arthur E. McKim, Friday, February 29. Games were played, refreshments served, and a general good time enjoyed. Among the "twisted authors" which tested their familiarity with literary people, the names of some of their own club members proved to be the hardest to decipher.

*Japanese Fete*

A Japanese Fete will be given March 7, at the home of Mrs. Wallace Robinson, 73 Jansen Place, Kansas City, by the Independence Music Club. There will be two sessions, the first from 3 to 6 in the afternoon, and the last from 7 to 11 at night. Admittance to the house will be by ticket, where a musical concert will be in progress during both sessions.

A lounging room will be provided for the men while their wives visit the bazaar, it is announced; but other booths, consisting of candy, Japanese tea room, and other refreshments, will be of interest to all. Certain "side shows" have also been provided, one of which will be the fortune teller's booth on the third floor.

Tickets are available for Independence people and may be obtained from Mrs. T. J. Watkins or Mrs. Emma Stahl. Proceeds will go to the Independence Music Club.

*Lamoni Stake Items*

LAMONI, IOWA, March 1.—The music for the evening service last Sunday was furnished by the junior girls' chorus, under the able direction of Sister C. E. Wight. The chorus is doing splendid work and the two numbers rendered on this occasion were very fine indeed. There were also a piano duet by Sisters Arlene Barr and Dorothy Prall, and a solo by Miss Anna Erwine. The sermon for this hour was by Roy Cheville; the preaching in the forenoon was by C. E. Wight.

*Damage Done by Bad Weather*

Services in the rural branches around Lamoni have been greatly hindered by bad weather and bad roads the past few weeks. Sunday night, seven inches of snow fell which is melting now and will make the roads again almost impassable.

Much damage was done to telephone and light wires last week by a sleet storm, the severity of which had not been equaled since 1904. Large branches of trees were also broken by the weight of the ice. This section has seen more snow and ice this winter than for many years.

The young people surely have taken advantage of it, for conditions were better last week for coasting and sleighing than for many winters. Among the sleighing parties was one enjoyed by the Faivola Oriole Circle with their monitor, Sister Ethel Brooner. There were fifteen of them crowded in one sled. Some of the girls fell out, but that only added to the merriment. When they returned, an appetizing lunch was waiting for them at the home of Sister W. E. Prall.

*Meetings at Davis City*

A religious service, which was being held nightly at Davis City, was interrupted last week by the stormy weather. The electric light system was temporarily out of commission by wires broken by sleet. The services were resumed Sunday night. Music was furnished at this meeting by an octet from Lamoni. The stake presidents, C. E. Wight and Wilber E. Prall, are the speakers.

*Baptisms Follow Meetings at Hiteman*

A two-weeks' series of meetings was closed Sunday, at Hiteman, Iowa, by an all-day service. Patriarch John F. Martin had been the speaker, who also spoke morning and evening on Sunday. At the noon hour the sisters of the branch served a splendid dinner in the church. A social and confirmation meeting followed, five baptisms having been the result of this series of meetings. These are all splendid additions to the branch and the Hiteman Saints feel very much encouraged. Brother Martin went to Chariton where he began another series of meetings.

*Booster Club Party*

The Booster Club gave a Washington's birthday party, Friday night, which netted them a nice sum. Sister Minnie B. Nicholson has been president of this society for many years and has proved of inestimable value to the community in this capacity. The Boosters are a group of hard-working women, sponsoring many town improvements and are always ready to help with any worthy community enterprise.

*Community Club Membership Drive*

The community spirit of Lamoni, so often praised by strangers, was manifest last week in a drive made by the Community Club for new members. Two sides, led by Brethren George W. Blair and Oscar Anderson, are working. The losers are to banquet the winners. This club is composed of both men and women with Brother H. H. Hopkins, president.

*Visitors in Lamoni*

Elder E. E. Long is home from his mission field in Nebraska for a few days with his family.

Elder C. M. Clifford is also at home, having just completed a series of meetings in Montrose, Iowa.

Elder George Hall, president of the Creston Branch, was in Lamoni the last of the week attending the farmers' short course. Brother Hall is an authority on bee keeping and delivered a lecture on that subject.

Elder L. G. Holloway went to Centerville, Thursday, with the expectation of holding a series of meetings near there.

**Kansas City Stake Items**

KANSAS CITY STAKE, February 28.—The thirty-first quarterly conference of the Kansas City Stake was held at Central Church, February 17 and 18. Devotional services were held on Sunday and the business meeting on Monday evening. Weather conditions were not the best, as it was a cheerless, raw, cloudy day, but there was a good attendance and a fine spirit prevailed at all the sessions from Sunday school at 9.30 to the close of the business session.

The elders' quorum met at 1.30. A social service was held at 2.30 in the main auditorium, at which the time was profitably utilized in prayer, testimony, and spiritual exhortation. At the same hour the young people occupied in the north room with an active social service at which spiritual enjoyment was had.

At 4.30, there was a meeting of the ministry in the north room, which was addressed by several of the local brethren; and at the same hour Brother Walter W. Smith spoke to the women in the main auditorium on "The psychology of the adolescent."

The speaker at the morning service was Bishop J. F. Keir, and Walter W. Smith spoke again at 7.45.

A juvenile service was had at 11 a. m., at which a goodly number of children were present. At 7.15 a song service was held at which the men took the leading part.

*Business Session*

The stake presidency, Seth S. Sandy and Charles D. Jellings, were in charge of the business meeting of the conference. Considerable business was presented, an important item of which was the report of the committee on stake administration, in harmony with the late General Conference action. A substitute was offered. The report with substitute and article on departmental work in HERALD of January 23, also action of recent General Conference were ordered back to the committee to report at next stake conference. In the meantime they were to furnish the membership with copies of both reports and substitute.

The stake bishop, F. B. Blair, reported cash on hand at last report, \$3,775.08; received since, \$46,948.31; disbursements, \$45,620.92; balance, \$5,102.47. The title of the property controlled by the Heathwood Saints was placed in the hands of the bishop. A petition from the Malvern Hill Church asking that their building be enlarged was placed in the hands of the stake presidency and bishopric with power to act.

*Change of Pastors at Argentine*

John J. Schimmel was placed in charge of the Argentine church, as W. H. Gates resigned. Sister R. E. Newkirk was placed in charge of the Temple Builders and Orioles. A request from the Bennington Heights Church for additional room was referred to the stake presidency and bishopric with power to act.

*Address of President F. M. Smith*

Apostle John W. Rushton broke the bread of life, Sunday, February 24, at Central Church. He read the first chapter of 2 Peter. At the evening hour, President Frederick M. Smith spoke of the proposed new Kansas City charter.

*Fourth Church*

J. O. Worden, pastor of the Fourth Church, and an optimistic brother, comes with a successful plan to have an attendance at midweek prayer meetings. Like many other congregations some of the members live at some distance from the church edifice. At about 6.30 they serve a good substantial meal which the membership take advantage of at fifty cents a plate. Thus a gathering of Saints is had. Such money as is left after the expense is paid finds its way into the treasury. Of course the people all stay for the 7.45 service. In this way they are both physically and spiritually refreshed.

Penny Day was observed by the Sunday school on February 24, when penny offerings were made. The total receipts were \$21.25, and will be applied to the purchase of a new communion set.

The boys and young men meet on each Friday night and have a jolly good time together. This is their play night. The Progressive Club of the Department of Women meets every Wednesday to study the Doctrine and Covenants and sew to raise money to help where most needed. With the Temple Builders they prepare the dinner above referred to.

*Missionary Meetings*

The stake missionary, William I. Fligg, has the best attendance ever at Bennington, the building being filled to capacity. He continues another week.

Patriarch Ammon White has good interest at Chelsea and will hold one week longer.

Tentative arrangements are being made for special services at Argentine to begin Sunday, March 16.

Joseph A. Tanner was the speaker at the Central Church, March 2, at 7.45.

### Sunday School Consulting Board Meets

INDEPENDENCE, MISSOURI, March 5.—The consulting board, consisting of Brethren S. A. Burgess, F. M. McDowell, A. Max Carmichael, Sister Eunice Smith, and Sister Christiana Salyards, appointed by the executive council of the Sunday School under instructions from the General Sunday School Convention, met again this last January, during the Christmas holidays to take up once more the furthering of the revision of lesson material.

By action of the executive council of the Department of Recreation and Expression this committee has under its advisement the getting out of material for that department along with that for the Sunday school. This was done because the task seemed a joint one rather than a separate one. It seemed that the task could better be performed under a single administration rather than under a divided one.

The committee heard a report from the superintendent of the Sunday School Department that the training of editors could commence next September. The committee took under advisement several possible candidates, and then referred the final selection within certain limits to A. Max Carmichael, and F. M. McDowell. The executive board of the Department of Women concur with the Consulting Board in that the final selection within limits of editors for all departmental work be left to A. Max Carmichael and F. M. McDowell.

### Results of Flint Meetings Being Felt

FLINT, MICHIGAN, February 27.—With the closing of the third annual campaign of the young people's organization on February 10, there seems to be a general feeling of putting into practice the teachings received. The Bishop's solicitors report an increased demand for inventory blanks, and one said he was busy finding out how much tithing these people have paid.

Several officers of the local young people's organization went to Detroit on Sunday, February 24, to assist with the organization of a local there. An executive meeting was held for the district officers, and many interesting plans have been made which will be announced later and which will assist this good work throughout the entire district.

#### To Complete Second Church Building

The Second Church, located at the corner of Jane and Olive Streets, is completed as far as the weather will permit. The building must be painted, and concrete steps placed at the front, which will be done as soon as the weather allows. This will give the Saints in the east side of the city a very cozy church home. The various departments are busy, and functioning in their work in a commendable way.

#### Third Church Building Fund

At the regular business meeting of the branch on February 25, plans were outlined for the raising of funds for the new building to be erected in the location of the Third Church. Elders Benjamin F. Anspaugh and Matthew W. Liston were elected as leaders of two groups, to be selected by them, to put on a big drive in the city to raise the necessary funds.

#### Assist in Opera

Several of the local workers have been asked to assist with the opera, "Robin Hood," which is being worked up under the direction of Mrs. W. H. Winchester, for the benefit of the new building of the Women's Associated Clubs. This will be rendered April 1 and 5, at the new high school auditorium.

(Continued on page 240.)

## THE SAINTS' HERALD

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 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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## MISCELLANEOUS

### Conference Notices

Utah, at Ogden, March 15 and 16. Guy P. Levitt.

Southern Nebraska, at Lincoln, April 4, 5, and 6, at 26th and H Streets. Mail all reports promptly to the undersigned at 1026 H Street, Lincoln, Nebraska. Come and help celebrate the anniversary of the organization of the church. G. R. Wells, district president.

### Addresses

R. S. Salyards, church secretary, 1034 West Lexington, Independence, Missouri.

### Conference Minutes

**CENTRAL OKLAHOMA.**—At Terlon, February 16 and 17. Apostle E. J. Gleazer was chosen to preside with District President Earl D. Bailey. His counsel and advice were highly appreciated. The following officers were elected: Earl D. Bailey, district president; George Kelley and Ed Dillon, counselors; Mrs. Pearl Greenwood, secretary-treasurer; Mrs. Ed Dillon, superintendent of Department of Women; Mrs. Alice McGeorge, Sunday school superintendent; Carlyle Kueffer, superintendent of Department of Recreation and Expression; Mrs. Iola Kueffer, chorister. Three ordinations were approved: Gath Colbert Lewis, teacher; Edward Workman, priest; W. A. Newman, priest. Saturday afternoon was given over to institute work. Priesthood meeting was held Sunday at 8 a. m. in charge of Brother Gleazer, and young people's prayer meeting at 8.30 in charge of Hubert Case. Sunday school at 9.45, preaching at 11 by Brother Gleazer, prayer service at 2.30 p. m. The closing sermon was by S. W. Simmons at 7.30. Pearl Greenwood, district secretary.

**CENTRAL TEXAS.**—Near Bryan, February 16 and 17, 1924, with district president presiding. Representatives were present from Marlin, Central Branch, and Houston Heights. Missionaries attending were S. S. Smith, A. J. Banta, and J. M. Cleavenger. Apostles T. W. Williams and John W. Rushton were unable to attend. Preaching was by S. S. Smith and J. M. Cleavenger. A good spirit was present all through the conference. J. M. Nunley.

**SOUTHEASTERN ILLINOIS.**—At Springerton, Saturday and Sunday, February 16 and 17. A program was given Friday evening by the Sunday school, which was one of the best we have had for some time. Springerton has some very good musical talent, especially Brother Ralph Laster, who is a real violinist; also some good singers, which added much to the success of the program. Business meeting convened at 10 a. m. Saturday, with F. Henry Edwards in the chair, assisted by District President R. H. Henson and Henry Sparling. Business was continued at 2.30 p. m., after which a social hour was enjoyed from 4 to 5.30. Brother Edwards spoke at 7, taking for his subject, "Going on unto perfection." Sunday school was held at 10 a. m. Sunday in charge of local officers. Brother Edwards spoke again Sunday morning, followed by sacrament and social service at 2.30 p. m. at which a good spirit prevailed. Brother Edwards was the speaker again in the evening, giving one of the best sermons we have had the privilege to hear. This conference was not unlike the General Conference in that the good Spirit was present to a very marked degree at the close. The next conference will be held at Marion, Illinois, the first Saturday and Sunday of June.

## Radio Flashes

Fargo, North Dakota.—K F I X was heard over the radio-  
phone at Brother Rotzin's this evening, February 19, at  
9 p. m. It came in quite plainly and distinctly, especially the  
short talk on "Life." Brother Frank Weddle said, "That  
surely is Brother Keir's voice." Come again, Brother Keir;  
your talk was appreciated. It filled the soul with joy to hear  
the name of Latter Day Saint over the radio-phone.

I am surely glad the gospel can be preached in every home  
by the means of the radio. I hope that the Saints in Sas-  
katchewan will get radios in their homes, for it is surely a  
blessing for every Latter Day Saint to have one.

I am just starting out in life for myself. I hope to be of  
financial as well as spiritual help in God's work. Pray for  
me that I may remain steadfast in the faith.

FLOYD BLAKLEY.

Paris, Texas.—I wish to advise that I have listened in on  
programs from K F F V several times. They come in very  
clear indeed. I enjoyed your radio talk last evening between  
7 and 7.20, Central Time.—W. O. Jones.

Gladys Hill, Virginia.—This is to advise that your pro-  
gram from K F I X Sunday, was enjoyed. This was the first  
time we have gotten your station.—A. L. Fralin.

Mount Vernon, Illinois.—These few lines are to let you  
know that the gospel has been heard preached in Mount Ver-  
non over the radio from both K F I X and K F F V. Last  
Sunday night I tuned in and got Elder W. E. Prall, of Grace-  
land, and he came in loud and clear. When K F F V was  
through I tuned in to K F I X and listened to Brother Elbert  
A. Smith spread the gospel principle of baptism. It is a  
wonderful way to spread the message. We ought to be thank-  
ful that our Creator has permitted us to live in this wonder-  
ful age.—O. C. Henson.

Winnipeg, Manitoba.—Heard station K F F V January 15.  
Volume excellent. Enjoyed the music very much.—C. G.  
Armstrong.

(Continued from page 239.)

### Recover From Illness

The sick of the branch are well on the way to recovery,  
especially Sister George Robinson, who was given up by  
three doctors. Her husband, not a member of the church,  
asked for administration when she reached the point she  
could not ask for herself. After two trips to the hospital, a  
turn came for the better, and recently she was taken home;  
after an absence of seven weeks. Thus God still remembers  
his children to-day, when proper faith is manifested.

### Condition of the Branch

The general condition of the branch is good, and the Saints  
have a greater desire to do their share of the work in mak-  
ing the branch what it should be. There are still a great  
number of Saints moving into the city. Those coming in  
should correspond with one of the following: Elder A. H.  
DuRose, 2716 South Saginaw Street; Albert Leighton, 762  
Warren Street; or Matthew W. Liston, 306 Eighth Avenue,  
Flint, Michigan. Almost daily inquiries are received regard-  
ing the work here. There is plenty of work in most of the  
trades, but it is almost an impossibility to get a place to live,  
as the housing shortage has become a problem to the business  
men of the city.

## K F I X

Broadcast from the new studio of the Reorganized  
Church of Jesus Christ of Latter Day Saints, Inde-  
pendence, Missouri. Wave length, two hundred and  
forty meters.

SUNDAY, MARCH 9, 1924

11 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "God is love," Shelley.  
Duet: "Hope beyond," White.  
Sung by Mr. and Mrs. Lonzo Woodside.  
Sermon: President Frederick M. Smith.  
Hymn.

SUNDAY, MARCH 9, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Concert by L. D. S. Band, Mr. Roy F. Turner, Director  
Serenade: "The afterglow," Ripley.  
"Jerusalem the golden," Ripley.  
Serenade: "The old church organ," Chambers.  
Cornet Solo: "The sweetest story ever told," Stults.  
Mr. Walter Davis.  
"Farewell to thee," (Aloha Oe).  
Sermon:  
Hymn.

TUESDAY, MARCH 11, 1924

9 P. M., From the L. D. S. Radio Studio

### JAPANESE PROGRAM

Piano Solo: (a) "Sunset in a Japanese garden," Foster.  
(b) "Waltz in A Flat Major," Brahms.  
Played by Miss Florence Koehler.  
Soprano Solo: Selected.  
Sung by Miss Helen Bootman.  
Violin Solo: Selected.  
Played by Miss Lillian Green.  
Contralto Solo: "Japanese cradle song," Psalter.  
Sung by Mrs. Alice Burgess.  
Talk: "The concept of progress."  
Mr. Alfred White, member of faculty of Independence Institute of  
Arts and Sciences.  
Soprano Solo: (a) "Japanese Maiden," Gaynor.  
(b) "Japanese love song."  
Sung by Mrs. Nina Smith.  
Vocal Trio: "Three little maids from school," from "The Mikado."  
Miss Helen Bootman.  
Mrs. Ona Goodrich.  
Mrs. Alice Burgess.  
Tenor Solo: "From 'The Mikado.'"  
Sung by Mr. George Anway.  
Piano Solo: "Japanese etude," Liadow.  
Played by Mrs. Neal Thomason.

THURSDAY, MARCH 13, 1924

9 P. M., From the L. D. S. Radio Studio

Program by the Philip Turner Family.

Philip Turner, sr.	Philip Turner, jr.
Miss Evalyn Turner.	Roy Turner.
Miss Sadie Mae Turner.	John Turner.

Piano Solo: "Polonaise Militaire," Chopin.  
Played by Miss Evalyn Turner.  
Euphonium Solo: "A dream of paradise," Gray.  
Played by Mr. Philip Turner, sr.  
Soprano Solo: "Dreams were never meant for me," Robinson.  
Sung by Miss Sadie Mae Turner.  
Brass Quartet: "Inspiration," Hume.  
Philip Turner, sr., Trombone.  
Roy Turner, Baritone.  
John Turner, Alto Horn.  
Philip Turner, jr., Sousaphone.

Health Lecture:  
Saxophone Solo: "Face to face," Johnson.  
Played by Miss Sadie Mae Turner.  
Brass Quartet: "Sextet," from "Lucia," Donizetti.  
Played by Mr. Turner and sons.  
Instrumental Sextet: "Fragrant flowers," Goodell.  
Piano Horn  
Saxophone Baritone  
Trombone Sousaphone

Brass Quartet: An original novelty, by Philip Turner, sr.  
Played by Mr. Turner and sons.  
"Star-Spangled Banner."  
Played by the Turner Family.

## K F F V

Broadcast from the Graceland College Radio Studio,  
Lamoni, Iowa. Wave length, three hundred and sixty  
meters.

SUNDAY, MARCH 9, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program will be furnished by a mixed quartet consisting of:  
Miss Ailene Brackenbury, soprano; Mrs. C. E. Wight, alto; Mr. Evan Fry,  
tenor; Mr. James Dempsey, bass; Miss Florence Thompson, accompanist.  
Sermon: "The fatherhood of God."  
By Apostle J. F. Garver.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, March 12, 1924

Number 11

## EDITORIAL

### Education Is Experience

Education should not be considered as either a privilege or a duty. It is a necessity. More than that, it cannot be avoided. Education is the process by which life unfolds. It is experience.

That education means schooling is an erroneous idea. One may go to school and have but limited experience. There are others who have had but a few days of schooling in their lives, yet who have become highly educated men and women. The intensity with which one lives, the breadth of experiences gained, and the length of life allotted to one, are the criteria for an educated person. An educated person is one who through participation in the affairs of life has become better fitted to meet successfully daily problems.

The experiences of civilization which are handed down to each generation help to make the new generation better fitted to live. We rejoice because we were born into a world already far advanced because of the countless ages of work performed by men and women who lived before us. We inherit all the material wealth hitherto produced and remaining, but above all we inherit the methods devised for producing more. Now whatever we add to the rich inheritance we have received, will be our contribution to the next generation. May the next generation be amply paid for the privileges we have enjoyed. May our children be born into a world far better than the one into which we were born, as the result of the great advancement we have made.

What has taken ages to produce our present world, what has taken a lifetime for us to learn, can now be given to our children in the course of a comparatively few years. We have established the school as the agency for preserving the experiences of the race and passing them on to succeeding generations. In this way our children are saved much of the time we spent in learning the things we have learned. The school is the best means for disseminating in a short time these valuable experiences. By thus cutting short the time necessary for the new generation to receive their inheritances, we make it

possible for them to begin to produce earlier in life. The products of the next generation should be greatly multiplied, as over those of our generation, because of our efforts to shorten the period of preparation. Schooling must be more than attending school. It must supply the child with those things necessary for continuation of his education independent of help. It must prepare him to produce.

The object of education is not to know words, dates, facts, etc., but it is to prepare the child to accept truth no matter from what source it comes. Education should give power of thought and of action. It is the means for complete living. It is experience.

### Christmas Offering for 1923 Announced by Bishopric

The Christmas offering books were closed on February 29 and the amount is \$54,837.86 for the year 1923.

The *Blue Stepping Stones* will be ready for distribution on Sunday, March 30. This early publication, the Bishop explains, has been made possible by the prompt response on the part of the Sunday schools in sending in their offering. The copy for this issue was delivered to the publishers on March 5.

### Blue Pencil Notes

A New York husband and wife have a fine new idea. They are to have "a vacation from each other." Not a divorce, you know—they are so common—practically everybody who is anybody has a divorce now—some have two or three. No, they are to have a vacation "from each other" for one year.

They love each other so much that they have decided to live apart one year. At the end of the year they will resume hostilities. It is interesting to men to note that she is to establish a studio where she will seek "self-expression"—while he is to keep the home fires burning. Men are very successful as housekeepers.

Mary Pickford has expressed herself in vigorous fashion on the subject, in this wise:

"It's just plain rot—this business of having one's



vacation away from one's husband. Why, you might just as well not be married at all if you think you need that sort of vacation. I believe the easiest way to become estranged from one's husband is to be away from him. The first time you miss him terribly, the second's not so bad, and by the fifth or sixth time you find you can get along perfectly well without him."

If a movie star of Mary Pickford's experience feels that way about it, we who have old-fashioned ideas may take courage. We had thought of love as hoarding the moments. The longest life is too short when a man spends it with the woman he loves. The only real vacations are taken together. But of course we never met this woman who is to take the year off. Her husband may enjoy the year immensely. It may be the year of his life. And we never met the man, so we must not judge the woman. Possibly she has earned a vacation.

Having written the above, my note making was temporarily suspended while with others I called to celebrate with Samuel and Mary Siegfried the fifty-fifth anniversary of their marriage. Fifty-five years. You can count them all in a half minute. Yet theirs is considered a long married life. When questioned, Brother Siegfried, with a sort of puzzled look in his eyes, replied: "Yes, they *say* it has been fifty-five years. It does not seem so to me."

Probably it never occurred to these good people to take a vacation from each other. Not one of the fifty-five years would they now care to count out of their mutual experiences when they sit together of an evening and say, one to the other, "Do you remember that time, when—" and so and so. Wedded memories are to be shared. No, they would not count out any of the years; and now they are only asking that they may spend the rest of their time on earth together.

True, Samuel Siegfried had one vacation. It was when Abraham Lincoln was making blue a most popular color in men's wearing apparel. He had three years of vacation. Some of the time was spent in battle, some of it in hospital, some in camp. He carries an old-fashioned confederate musket ball in his person to this day as a memento. Mary Siegfried, who was a Lambert, never cared much for vacations—not away from the family. Six children yet living and three who have gone to the beyond kept her rather busy. Now there are grandchildren. The cooky jar must still be kept replenished. I had one of those cookies of her make at the anniversary—big, brown molasses cookies such as women made

on Illinois farms forty years ago—not wafers, you understand, but cookies—like they made when you were urged to take another, to stay to supper, to stay all night, to just make yourself "feel at home."

Sister Siegfried never had time to think much about "self-expression." She just went ahead and expressed herself. She found self-expression in maintaining a good, old-fashioned, hospitable home to which people loved to come and where they were welcome. A home where the children were well nourished, well clothed, well taught, well disciplined. And if Samuel needed a bit of disciplining at times, she knew several ways to go about it in much less time than a year.

Samuel Siegfried was rather busy, too. Having helped Abraham Lincoln in that matter of the emancipation proclamation, it never occurred to him thereafter that he should do anything less than go ahead with a man's work in the world. There were farms to break and cultivate. A home to build. All the endless toil of a man who has a good appetite and has seven others to feed and clothe before he can think of himself. Jointly with his wife he sought to rear the children to work, to tell the truth, to love the gospel. Had his wife ever proposed that they take a year apart while she should conduct a studio and he run the house, in all probability when he had done laughing, he would have said, "Now Mary, that's funny; but I can't stand here all day and listen to you joke. The harvest is coming on and I'm busy. Have supper on time to-night because I'll be pretty hungry."

The spoiled children of the Twentieth Century, with their hectic heart hankerings, their trial marriages, their happy-to-have-known-you and wish-you-better-luck-next-time unions, and their vacations from each other, make the marriage certificate look like a comic valentine. But men and women like Samuel and Mary Siegfried make marriage seem what it is, a sacrament. **ELBERT A. SMITH.**

#### New Member of Board of Publication

At a meeting of the Board of Publication on February 21, the resignation of T. J. Watkins as a member of the board was received. Brother Watkins, who was elected to this position at last General Conference, is giving up this work, due to the demand his own business makes upon his time. In view of this fact the board accepted the resignation of Brother Watkins and elected Brother Thomas Crick to fill the vacancy thus created.

**ARTHUR E. MCKIM,**  
*Secretary of Board of Publication.*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### "With Purpose, Cleave Unto the Lord"

*Sermon by Walter W. Smith at the Stone Church, Independence, Missouri.*

The apostles having gone into those regions round about Antioch, introduced the gospel there, and Barnabas, having gone up to assist the church at Antioch, gives the following advice:

Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord.—Acts 11:23.

I do not believe that I need come to you with an admonition to cleave to the Lord. But there is more in this text than just to exhort you to cleave to the Lord. That is the first and most apparent suggestion. What I want to say to you is couched very clearly in the first part of it, "Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with *purpose* of heart they would cleave unto the Lord."

#### *Being Good for Something*

Perhaps no greater evil could befall us, as we attempt to do the thing the Lord has asked us to do, than just to run without tidings and plan without object, and have nowhere to go. Perhaps the greatest need lying before us is some definite objective.

May I say to you, without being misunderstood, that it is not enough just to be good? It is quite necessary, if we are to do the things God has committed to us, that we be good for something. One of the great philosophers has said that the probable end of just simply being good is to be good for nothing. Now, I am not discounting the proposition of being good, because it is absolutely necessary that we all be good. But what is being good? Well, you answer, just being good. But how do you know it is good? How can you tell whether a thing is good or not, whether the action, feeling, mental attitude of men are good? What is, just being good?

If it be a neighbor that is that way, how can you tell it in him? You would have to hear him saying something to know whether or not he could talk good. You would have to see him acting in order to know whether or not the character of his soul were really good or bad. A post sits still and harms nobody. So might a man if he were just good and not good for anything.

#### *Purpose for Cleaving Unto the Lord*

There is more required than just to cleave unto the Lord. For what purpose do you cleave unto the Lord? Like a barnacle on the bottom of a ship,

which has for its chief object the getting of a living while the food comes by? A very selfish object. Unless we are able to see for what purpose we cleave unto the Lord, why do we cleave unto him? Some one says, To get saved. Why, that is what people go in business for. To get what they want. Is religion on that parallel? Does God want us to go to heaven just to get something? Is that the standard on which we have started out? But the admonition of the lesson is that with *purpose* we cleave unto the Lord, that our cleaving unto the Lord should have some definite object. The powers and attributes of life are all of no avail if they serve no end. It must be determined what these qualities and powers are to be used for before we can tell whether or not they are going to be good. The learned man who devotes himself to God is reckoned as an asset. The learned man who devotes himself to himself may be the finest embezzler in the neighborhood. Learning may only be a tool of the Devil if it is not sanctified by a divine purpose in life.

For what are you going to use the talent, the temperament, the power, the soul qualities that have come to you as the result of your experience in this great latter-day work? Life without a purpose is like a ship without a port, sailing on and on and on, no place to go, no way of telling whether you are getting there or not.

#### *Purposeful Direction*

Let me quote another passage of scripture. Paul, writing to the Philippians says:

Brethren, I count not myself to have apprehended; (or to have understood all things before) but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you.—Phillipians 3: 13, 14, 15, I. V.

It is not enough to press. A man might be pressing in the wrong direction. A man might run, and be running away from righteousness instead of towards it. A man might move and be moving out instead of in. The direction is what counts. Paul says: "I press toward the mark for the prize." A mark! Do you know whether you are going toward what you are going after, or not? Do you know how to tell whether you are getting anywhere in your efforts or not? Do you have a definite, purposeful attitude in your life's work so that to-day you can say, "I am better to-day than I was yesterday, because I followed my program"? Better for what? "Nearer than I was yesterday." Nearer what?

#### *Need for Definite Aim*

We must have in mind some definite thing to accomplish, which is our aim, the mark for the prize

towards which we strive. Do you know what the mark is? Have you programmed your experience? laid out your life's work? scheduled your efforts? arranged your plans so that day by day you can tell whether or not you are qualifying for the things you intend to do, or whether another day has slipped by with the promise that if God will spare your life you will do better to-morrow? Is that the way your program works?

I used to work for a man who was woefully uncertain. There was only one thing about him that was certain and that was, if I wanted to do anything real badly I could be certain that he did not want me to do it then. Whenever he would get some sort of a notion that he wanted to do a thing he had a string of words that he used like this:

"Well, I think it is about time to start to commence to get ready." He was always about to commence, but he never quite got there, because he did not have any program. He was a farmer. We might stop plowing corn any day and go mending fences. He was not a bad man. He was far from that. I think that, of most of the men I have ever seen, his generosity was perhaps larger than any of them. But he never seemed to know whether to-morrow would be the day to go to town or the day to stay at home, and as a result he got very little done.

Do you know, lots of people work at their religion just like that. To-morrow, if it ever comes around to us, we expect to do certain things. I expect to get up real early in the morning and before I go to work I will read a chapter in the Bible and pray, to see if I can raise my spiritual attitude a little bit; but to-morrow morning when it rolls around, it is such a splendid opportunity to sleep, and the opportunity is so pressing, that I do not like to have anybody disturb me, so I will read that chapter the next morning.

Have you a program? a definite schedule so that you will know at the end of every day whether you have accomplished something? Can you actually say, Yes, I have gained ground, I have mastered this, I have really accomplished something. Now, if you have not, apparently you have not labored as the text suggests that you should, for it intimates very strongly that you should press toward the mark for the prize.

#### *The Tortoise and the Hare*

You know the story of the hare and the tortoise. One was very slow, almost painfully slow to watch. The other was very swift and agile, but very forgetful and sleepy. The tortoise knew where he was going and kept steadily at it until he got there. Perhaps the hare knew where he was going, too, but he had a lot of things that he wanted to do and

he forgot the program, so when he got there the tortoise was already there.

Paul says:

Know ye not that they which run in a race all run, but only one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.—1 Corinthians 9: 24, 25, 26, Inspired Version.

When a man goes out to fight, the object is to overcome his opponent. What would you think of the man who went out to war and carried a well-oiled gun of polished steel, who, when he came up into battle, would say, "Friend, stand thee over there. Thou standest just where I am going to shoot." Would not he be a wonderful man to defend his country? Paul said, "I fight not as one that beateth the air." When I am striking, I am striking somewhere, and at something.

#### *The Dutch Windmill*

After years of pastoral work in Independence, I will let you in on a great secret. Most of the Latter Day Saints here who are fighting do not know who they are fighting. We are just standing still waving our arms like a Dutch windmill in the hope that if the enemy is anywhere around there, we will sure enough hit him. Did you ever hear the story of the boy who saw some kind of a varmint in the weeds and, running to his father, said, "Let me take the old shotgun out, dad. I will point it at the weeds and when I pull the trigger I will swing it around so that I will hit all the weeds and be sure to get the animal."

Is that the kind of religion you have? Are you aiming to do good to somebody? but you do not know just what it will be? Or do you actually know when you are fighting, striking against evil, that you are actually striking some particular wrong thing that ought not to be tolerated, and are you making it hard for men to do that thing? If that is what your program is, that is exactly what is intended here. Work with a program. Strike at the mark. Now if I were going to run, it would be very important for me to know which way I was going. If I were running from things, of course, it would make lots less difference than if I were running toward things. I have known folks though who were running from things when they ran into things that were worse than the things they were running from; but if you are running to things then it becomes absolutely necessary, altogether necessary, that you determine where you are going.

It is also well to know what you are going after. Many a man has been thoroughly disappointed and made heartsick because upon reaching the thing for which he ran greedily he discovered that it was not

what he thought it was. He had a program all right, but the object of his program was not a commendable one, and after running and getting what he wanted he found out that he did not want it. They had a program, but the mark for the prize did not determine definitely what it was they were after.

### *The Object of Being Good*

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews 12: 1, I. V.

Do you know what the race is? Do you know where you are going? Do you know from what country you are going and into what country you are coming? If you do not, how are you going to know when you get there?

I tell you, just being good is only a subjective expression of what you hope to be. Just being good is not what we want. We want men and women good for something. We want them able to render same kind of definite service, able to know when they are reaching their objective, and whether they are doing it for Christ's sake or not. Strive, but strive toward the prize. Run, not uncertainly; but run a definite race. Cleave unto the Lord, but do not just hang on. With *purpose* we should cleave unto the Lord. The man who does that is a very useful member, but the man who cleaves unto the Lord without a purpose is like the barnacle on the bottom of the ship.

Now, I would not gamble with my religion like that. I would not make it a guessing contest at my own expense. I would have a program, a plan, a scheme, that I could know as I approach a mark for the prize whether or not I was gaining ground, or, unfortunately, losing ground.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

I submit that no better example has ever been offered in the whole history of the race; that for this purpose Jesus Christ assumed the form of flesh and lived like a man that he might lift us up that we might live like princes, that he might show us what to do; and all the time he had his program clearly before him; that with purpose he was laboring for the joy that was set before him.

### *The Program of Christ*

Jesus knew when he was getting his work done. When he came down out of the mount after the transfiguration scene had taken place, Peter, James, and John were in the mount with him and saw the heavens open and heard a voice speaking. While the voice was being heard the vision of two eminent characters appeared before him, Moses and Elias.

Oh, that was a wonderful day! They said to Jesus, "This is a wonderful place. Let us make three tabernacles and stay right here." Jesus was lifted up there, and when they were coming down from the Mount he admonished them, saying, "See thou tell the vision unto no man until I am risen from the dead." He knew his program. He knew what was expected of him and what he was expected to do, and when he said, "Tell not this vision until I am risen from the dead," he knew his program clear through to the end. And on that memorable night when he went into the garden to pray, he had his program clearly in mind. That program led him into the depths of sorrow to pray. He was in anguish that hour and he said, "Father, if it is possible, let this cup pass from me, nevertheless not my will but thine be done."

### *The Program of the Church*

Young man, young woman, what is your program? Do you know where you are going? What are you doing to render service to God and make this church look in the eyes of men to be the greatest thing in the world? If you will permit the expression, Let us hope and pray that we will quit sending men out into the world to represent this great gospel of Jesus Christ as the panacea for all evils while we are walking on crutches as we do. If a man came to my house with a head as smooth as a billiard ball and offered to sell me a hair tonic, guaranteed to make my hair stay on my head until I died of old age, I would say to that man, You go home and try it on yourself, and if it works on you, then I might try it. If a man came to my house walking on a crutch with an arm tied up and had a cure guaranteed to cure rheumatism, I would say to him, Go home and use it on yourself. When your foot gets well and your arm is straight come back and I will buy.

What is the use of going to the world to tell them Jesus Christ has committed to us the most marvelous thing and carry it with a limping and faltering attitude that some of us have in regard to this work? Why not have a program and know where we are going and know when we get there that we have accomplished at least a part of our work?

Does your life measure up to that? Have you a program? If this church needed you as a part of its great marvelous program could you be used as a brick in the rear of the walls to hold up the body of the building? Are you solid, strong, absolutely sure, never-failing, and trustworthy, so that you could be depended upon; or are you double-minded so that you would place in danger the rest of the building?

What is your personal program? What is the program of the church? What thing do you do or what thing do you hope to do for the church? What

is it that you can do that the church needs done? Well, you may say your prayers, but do you? Does your program include that so that you will be so experienced that if the need arises you can pray for others? Did you ever hear of the Catholic boy who became a Latter Day Saint who had lots of trouble around the house, and who used to go out in the woods very frequently to pray? The other boys at the house wondered a good many times what he went to the woods so often for, so they finally followed him and they heard him praying. One day in the church he was called on to pray and he offered a good prayer. One of the boys heard about it and he said, "Oh, it's no wonder he prayed a good prayer, he has had so much practice." Are you keeping up your practice so that if this church needs some praying done you can do it?

### *Redeeming Zion*

I might tell you the program of this church. It has a program published to the world, a program that is the vision of the President of this church. Do you know what you can do in this program? What is it that you can do so well, so perfectly that the church would be delighted to have you? Your program ought to make you such a man that the world seeing you will say, "Surely his religion has made him wonderful."

I do not think any man ought to go out from this meeting to-night without a program. The church can suggest to you, and I am glad to suggest that your program should be to do the thing for which Jesus Christ gave his life. The big problem, the one momentous problem that lies before this congregation is the redeeming of Zion. What are you going to do about it? If you will just redeem the fifty-foot lot on which you dwell and the house in which you live, you will have done more than most men ever did, and when that is done the people in the neighborhood will be asking what your recipe is to make you act as you do.

It ought to be so that when a Latter Day Saint goes down the streets the people will say, "Here comes a man, a good man. In time of trouble he will do the utmost to help. Any time anybody needs anything he will be the first to respond. When you have a program in your lives that means doing the thing that Jesus Christ gave his life for, you will be just such a man. And when several thousands of that kind of people meet together regularly to say their prayers, I should not be surprised if something wonderful happened when they asked the Lord for something. And when the Lord wants something done he could get it done right away.

One thing we have not learned how to do very well, is how to regulate our lives by a program. The trouble is we all want to make our own program

instead of making our lives to fit what is needed in the world.

God sent this church to make the world ready for his coming and if God does not send his Son as soon as we thought he ought to, it will be because you are not ready to receive him. If you want to make a program the question you should ask yourself is, What does humanity need? It is a big program. This church has before it the greatest opportunity that ever came to any organization. It needs a lot of great big fine strong-hearted men and women to do the tasks before it. They will have to make a program for themselves and work it for a while in order to enter in and work the program of the church when it is offered. Let that program be the thing God wants done. Whatever needs to be done, that is your job. Do it. Make the world know that this latter-day work means something worth while.

### Tithes and Offerings

By Bishop Albert Carmichael

The fulfillment of the financial law of the church by its stewards includes the following steps to be taken in the order given:

1. Payment of the tithe.
2. Payment of the surplus, if any.
3. Payment of offerings, either special or general.

To illustrate the above steps to be taken, let us give Mr. A as an example. Mr. A finds that he has \$5,000 increase. To comply with the law, Mr. A *first* pays one tenth of the \$5,000, or \$500, as a *tithe*. *Second*, Mr. A then determines if he has any surplus, and if he has, say \$1,000, Mr. A pays the \$1,000 as surplus. Mr. A now has \$3,500 left. He desires to make a sacrifice for some worthy purpose. He has no tithe (tenth) to pay, for that is paid. He has no surplus to pay, for that is paid. Then, *third*, Mr. A can make an offering if he desires out of the remaining \$3,500, say an offering of \$500. If Mr. A hands this \$500 to the church as an offering, without stipulating as to how it shall be used, it will be called a general offering. If Mr. A stipulates that the \$500 is to be used for a special purpose, it will be called a special offering. The offering in this case is that amount which the steward might be willing to deny himself of his needs and just wants.

#### *First, the Tithe*

Wherein Abraham paid unto him tithes of all that he had of the riches which he possessed which God had given him more than which he had need.—Genesis 14: 39. (His net worth or increase.)

And all the tithes of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's.—Leviticus 27: 30.

I require all of their surplus property . . . and after that,



those who have been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood.—Doctrine and Covenants 106: 1. (That is, the tenth of the increase is the Lord's and is to be used in caring for the priesthood.)

I have given the children of Levi all the tenth in Israel for an inheritance, for their services.—Numbers 18: 21.

But the tithes of the children of Israel . . . I have given to the Levites to inherit; therefore, I have said unto them among the children of Israel, they shall have no inheritance.—Numbers 18: 14.

The reason for the payment of the tithe as the "first" step in complying with the law of God is very evident from these facts:

(a) God does not need anything. He is perfect. His demand on us for compliance with a certain law is solely for the good of humanity.

(b) When he demands as his just share of the gain or net increase of our business, he does so for our good and the good of humanity in—

1. Being obliged to keep an account of our annual receipts and expenditures. No man can make a real success financially unless he knows how his business is going. He must keep tab on himself; balance his books at least once a year so as to be able to tell what his gain or loss is. Having these facts, he can intelligently analyze his business and make it more successful. He will thus be able to render a just account unto his God and by paying the tenth of the gain, "render unto God the things that are God's."

2. It teaches us constantly to acknowledge, through the annual payment of the tithe, that God is our landlord and that it is our duty to "first seek to establish the kingdom of heaven" by providing for the kingdom's representatives (the ministry). The salvation of lost souls is our paramount duty. The Lord is jealous for the fallen race and has seen to it that a provision for the means of carrying the gospel to them is the first thing in his financial program—the payment of the tithe of the increase for the support of the ministry and his family—thus releasing the servant of God, allowing him to "go into all the world and preach the gospel," having no worry or concern as to whether his family is being cared for, thus being able to give the best there is in him to his arduous and holy task. Need we wonder why God called all those who would not comply with this law "robbers"? (Malachi 3: 6.)

#### *State of Equality*

The families of the ministry should be on an equality with all the other families of the household of God, each family getting its needs, those needs to be "ample" enough to enable every member of the family to develop his physical, mental, and spiritual "abilities" to their greatest capacity. (Matthew 25.)

God is not the author of "class legislation." He

knows no such thing as "special privileges." The payment of the tithe is part of God's program to develop character as well as to bring that unalloyed joy to his children. "It is more blessed to give than to receive." Just as the priesthood of former-day Israel was allowed enough from the tithes so that they in turn could pay their tithes, so it should be with latter-day Israel. Every member of the kingdom of God should be able to pay his tithe.

The Mosaic economy was a "schoolmaster" to educate the Hebrews up to the gospel plan. Part of this Mosaic program was:

1. The people should pay to the Levite one tenth as a tithe.

2. Then the Levites were to tithe what they had received for the benefit of the priests of the tribe of Levi.

3. Then the priests of the tribe of Levi were to tithe what they had received for the benefit of the high priesthood.

Here we have the tithe of the tithe of the tithe. Everyone had the "joy of giving." Everyone had the lessons of frugality and saving to observe, so as to enable them to give a "tithe." So it should be today. None should be deprived of the opportunity of learning to be frugal—saving—wisely spending and honorably paying his just debt, the tithe. These things measure the man.

#### *Second, the Surplus*

The payment of the surplus is the means provided by God to bring "equality." The payment of the tithe (tenth of the increase) will not alone do this. The awful charge against the rich men by the servant of God, James, is based on the fact that "ye have heaped treasure together for the last days." How expressive this indictment is at the present time! Having kept more than their "needs and just wants," they are not faithful stewards. Sorrow and suffering is then their portion. Such riches become corrupted. Gold was made to use, not to be hoarded. The writer significantly exhorts the brethren, "Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door."

This giving of our surplus for the benefit of the group challenges the generally accepted idea of current economics that every person has the right to the product of his labor. This placement of a man's productivity is seriously called in question by some of our most intelligent thinkers for the following reasons:

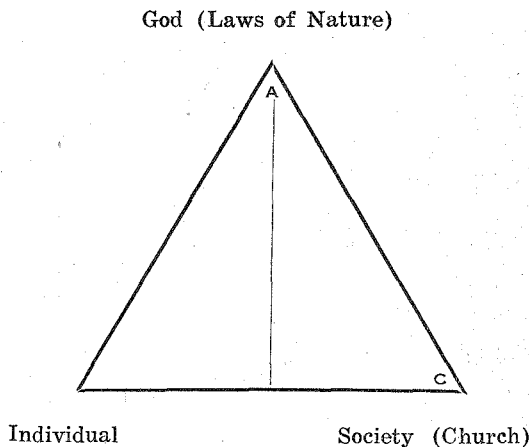
a. The impossibility of equitably determining the amount to be distributed to the laborer as his percentage of the earnings.

b. The principle is not altruistic. It is individual-

istic, extremely so. The rights of the group (society) are not recognized. The three factors necessary to create value to any productivity are: the laws of nature (God), the individual, and society. Any partitioning of any productivity that does not fully consider the *right* of these three cannot be correct. The divine plan provides for society (the group) to have *all* of a man's surplus. God does not need any of this product for himself. He does ask that the individual should divide his earnings in a certain definite manner, so as to provide for the needs and just wants of every worthy child of his: "Having food and raiment let us be therewith content."—Paul.

#### Factors of Production

That the reader may more clearly grasp this wonderful basic economic law of the commonality of the surplus, we represent the factors of production as a triangle.



The result of B's effort in individual production is clearly dependent on the cooperation of both A and C. This is so of the productivity of C. Even A is dependent on B and C for certain results.

A's share, as stated above, is the tenth of the increase, not to be used by himself, but as a guarantee that the human family may be properly enlightened through the efforts of a group of society whose responsibility will be to "teach all nations." Having enlightened the individual by preaching the word, the said individual is now more fully ready to do his part intelligently as a member of the group (society).

The individual B, having recognized his responsibility to A for what A has done for him by cooperation with him, furnishing B the land, heat, moisture, etc., now must also recognize his responsibility—his debt—towards C, or society. Here is where the "brotherhood of man" is recognized. Here is where God intends to operate so as to produce true equality. The divine rule of man having or retaining his "needs and just wants only" out of his production,

places all on an equality. All above a man's "needs and just wants" by divine decree goes into the "common treasury" for the good of all. If B, the individual, should place his surplus in the common treasury, so should two or more individuals working together as an association. One of the accusations the Lord had against old Israel was that "ye . . . exact *all* your labors." (Isaiah 58:3.) This with other wrongs drove Israel away from God.

Let us remember that the group C is divided into two groups, that of the priesthood and the secular group; or in other words, the group engaged in spiritual matters and the group engaged in temporal affairs. Every individual comprising each group is supposed to have his inheritance, or enough for his needs and just wants. The spiritual group, the priesthood, have for their inheritance the tithe or tenth; the temporal group have for their inheritance their "needs and just wants" provided for out of their own property, or from the "surplus" which has been placed in the hands of the group.

#### Third, the Offering

The payment of a *debt* is not an offering. The Pharisee prayed, "I *give* tithes of all I possess." (Luke 18:12.) But the Master thought differently. Listen to him: "Ye *pay* tithes." There are too many people like the Pharisee. They think that when they "pay" the tithe it is a gift. "The tithe is the Lord's." We may ease our conscience by saying we make an "offering" of our tithe, but strictly speaking it is not so. We are but paying our just obligations. The tithe belongs to our fellow man of the priesthood.

The same is true of the "surplus," that portion of which we have no "need." It is not ours but belongs to our fellow man who has need.

#### Tithes and Offerings

After we have paid our God-given obligations, *then* we may have something to "offer"—a present if you please—a real sacrifice—a part of our needs and just wants.

First. The tithe (tenth of our increase) is clearly a debt which must be paid. We have no say about the amount. God has told us that the tenth of the interest (increase) (Doctrine and Covenants 106:1) is his. We should pay the tithe the same as we pay any other just debt. The amount of this debt is determined by the Lord. It is always the tenth of the increase.

Second. The payment of the surplus, which comes after our tithe or tenth is paid, is a further compliance with the financial law of God. It is in a sense a higher as well as a better compliance. We now have *a say as to the amount to be paid. The law requires*

## Why Teach Religion?

By Floyd M. McDowell

A recent number of the HERALD contained a report of a survey of high school students in Missouri to ascertain knowledge of the Bible and its teachings. As startling as these facts appear, their real significance is not at once apparent. Facts are always interesting as facts, but causes, results, and proposed remedies are even more interesting and valuable. Some of these are brought out by the editor. In a recent number of the *Good Housekeeping* magazine, Mr. William G. Shepherd discusses the whole problem of teaching religion at some length, bringing to light some interesting facts and very forcefully urging at least one remedy. We quote extensively from Mr. Shepherd's excellent article.—F. M. M.

### SHALL WE TEACH RELIGION IN SCHOOL?

A great educator told me recently, "The richer our public school education becomes, the farther away it gets from giving moral and religious instruction."

What he meant was, for instance, if you are going to go back into the vistas of time—which is an excellent thing to do, in school—and tell of the parts which other religions have played in the life of mankind, you cannot refuse to tell of the part which our

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*us to take the initiative in determining the amount to be paid by us as surplus.* The initiative responsibility rests upon the person. God has told us to *pay* our surplus, but has not told us the exact amount. He leaves this for us to determine, each for himself. "Let each one of you lay by him in store as he may prosper" (the surplus), (1 Corinthians 16:2). Then God, through his representative the church, meets us half way and confers with us as to the correctness of our individual judgment.

Third. The offering comes *after* the tithe and the surplus are paid. This is the logical, as well as the ethical, step to take. *Note this:* The *amount* of the offering is to be *wholly* determined by the individual paying. Here the initiative responsibility falls wholly on the steward. Neither the tithe nor the surplus comes out of our "needs and just wants." The *offering* should come out of our needs and just wants. It is the real sacrifice. The widow paying her mite gave an offering—a real sacrifice. The rest paid out of their abundance (surplus), she out of her dire needs. No wonder the Master commended her the most. She was living in a higher ethical atmosphere than the others. She gave of her deficiency, proving her love for God was full to overflowing. "Speak unto the children of Israel. . . . If any man of you bring an offering unto the Lord . . . he shall offer it of his own voluntary will."—Leviticus 1:2, 3.

own religion, that of our Bible, has also played in human history—and how and why it played it.

And this educator continued, "The more you train children's intellects, the more need there is for carefully training their characters and helping them develop their souls."

Fill our schools with child experts in biology, zoology, geology, and all the other sciences, able to recite ancient history like nursery rhymes and to discuss all the philosophies that wise men have ever devised—and what will you have in those school-rooms in the way of upstanding, honest, trustworthy, moral, ethical citizens?

That is a fair question to put to any father and mother in this land. It is a fair question to ask of any of our millions of American taxpayers who are willingly supporting the greatest and most extensive educational system any nation has ever had.

What kind of children do our religionless public schools turn out?

I am not asking this question rhetorically, but because an answer, definite and scientific, has been made in the United States. This answer I am able to give in this article. It is sinister beyond description. It shows a condition of thought and mind in the boy and girl life of our Nation that explains not only all our puzzlement as to the behavior of our children, but our amazement at the growth of crime of every sort in the United States.

It is an answer that causes me to repeat the demand, which I know I am making in the name of hundreds of thousands—millions, perhaps—of American fathers and mothers, that our children shall receive religious instruction of some sort in the public schools.

The lack of religious instruction for American children—and its results—has been measured by scientists. An amazing series of tests, covering a space of three years and conducted by cold-blooded scientists in pedagogy, has stripped the characters of our American children bare. And they do not look good; the soul of our religionless American school-boy or schoolgirl does not look good.

### Some Tests Given

These tests, which I shall describe, show that over one half of our American school children will, under temptation, have an unethical outlook on life.

They show, more than this, that under temptation over half of them will act dishonorably or dishonestly. To put it plainly, science shows that over half of them will cheat and lie and steal.

These tests and their results are not pleasant things to consider. They were hard tests. It may have been cruel to give them. I would not thank

any man or woman, scientist or otherwise, for giving them to my sons. But the fact remains that the tests were made. The laboratory of science took the children in and tested them morally. And the bigger fact remains that American school children were not able to stand the strain.

#### *True-False Test*

One of these tests was known as the "True-False Test." It has been applied to thousands of children in the United States. This test consists of presenting to the examinee a series of printed statements. After each statement are the words, in big capital letters, "TRUE FALSE." The child is asked to underline the word which he believes describes the truth or falsity of the statement. Here's a sample line from the test sheet:

"It is my duty to help those who are the victims of injustice. TRUE FALSE."

Here are several of the answers made by a great majority of the boys and girls:

It is *not* wrong to steal from one who has secured his wealth dishonestly.

It is more honorable to have charge of an office than to work at a trade.

Stupidity is more sinful than deceit.

Unnecessarily failing to meet an appointment on time is *not* immoral and unchristian.

It is true that our duty is greater to secure justice for the people of our own race and religion than for others.

Cheating a railroad is *not* so much a sin as cheating a person.

It is not the pupil's duty to call attention to the fact that a teacher has given him too high marks.

It is true that *if a storekeeper gives you too much money it is all right to keep it because he would probably do the same if you paid him too much.*

Thousands of American children assented to these statements when they had an equal opportunity to dissent from them; it was only a question of making a mark with a lead pencil. Nothing they had received in school or at home in the way of religious instruction caused them to mark their paper otherwise.

Their answers to these questions disclosed their outlook on life. They afforded proof that under American life, 'way down deep into its very childhood, there is unmorality in thought and downright approval of dishonesty.

#### *Purchasing Test*

The purchasing test was a test of how children would act under temptation to dishonesty.

In this test storekeepers and clerks were taken into the confidence of the experimenters.

The children were sent to purchase an article that was supposed to cost twenty-five cents. They were each given a quarter for the purchase. At the store

the clerk would say, "We are selling this article for fifteen cents to-day," and would return a dime to the child. This test was sometimes varied by having the clerk give the child a dime extra, in change, apparently making an error.

The test was to see how many children, and which ones—would bring back the dime to the teacher.

*Sixty-four per cent of the children did not return the dime, either to the teacher or to the store.*

The scientists who made this test insist that their selection of children was made so carefully that they feel safe in assuming that sixty-four per cent of all America's children would have done as these children did. . . .

#### *Appropriating Money*

The tests were ingeniously disguised. In one city a test was given in a restaurant where the children thought they were giving a banquet for the restaurant keeper who, some weeks before, had made a gift to their school organization. Every child brought a certain amount of money to pay for his share of the banquet. At the conclusion of the banquet it was announced, privately, to each child that the cost was less than had been expected. The children were supposed to return the excess to their school organization. This test involved not only honesty, but gratitude to the restaurant keeper and loyalty to the school organization. Only a small percentage of the children returned the money.

#### *Examinations*

Here is a hard test that was made to see how children would cheat in examinations. The children are given double sheets of paper, the under sheet being secretly coated with wax that shows any change or correction. A set of questions and answers is written on the blackboard and a map hung over the answers. The teacher, in this test, leaves the room while the children are writing down their answers to the questions. After a certain length of time the map, apparently by accident, falls from the blackboard and discloses the list of answers. The children, with no teacher in the room, have the opportunity to correct any errors they have made in their answers; they are given plenty of time to yield to this temptation. In some of these tests 100 per cent of the children yielded. . . .

#### *Some Results*

These tests were character-sifters, scientifically designed.

Scores were given in every test, and strength of character and the ability to resist temptation were expressed in terms of percentages, as engineers express the strength of steel.

*Boy Scouts Stood Highest*

The highest score was 82.3 per cent. It was made by a group of Boy Scouts which had been organized two years. These high-idealed little fellows came within 17.7 per cent of being 100 per cent trustworthy and honest. Some new fellows came into the troop during the later months that the tests were under way. Of course, none of the boys in the troop knew the purpose of the various experiments; often, of course, they were not aware that they were being tested. The old-timers in the troop ranked up 100 per cent! One young fellow said, "I don't know what these examinations are, but they must be trying to test our nerve." He scored 100.

The second highest score was 80.4 per cent. It was made by a group of Boy Scouts which had been organized six months.

The third highest score was 78.2, made by a group of boys in a highly efficient private school, who came from high-class homes.

Far down in the list, number nine, came the group that interests you and me—that interests every father and mother in this land—a group of boys in a typical American public school. Most of us have our children in the public schools. We cannot all have our sons in the Boy Scouts or in private schools. These privileges are luxuries to some of us. The score of this public school group was only 56.8.

Are our public schools in America being so conducted that honesty and the development of character in our children are luxuries outside of the range of public schools? Is a belief in God, such as the Boy Scouts have, and the Girl Scouts, and such as is taught in most private schools in America, too rare a privilege for American public school children?

*The Actual Facts*

I am giving the list of these scores. They are taken from a book by Doctor Walter S. Athearn, entitled *Measurements and Standards in Religious Education*, which is being published this month by the George H. Doran Company, of New York:

Rank	Group	Average in Test
First	Boy Scouts (two years) .....	82.3
Second	Boy Scouts (six months) .....	80.4
Third	Private School .....	78.2
Fourth	Private School .....	75.0
Fifth	Camp Fire Girls (four months) .....	62.2
Sixth	Boy Scouts (just organized) .....	60.5
Seventh	Private School .....	59.5
Eighth	Boy Scouts (just organized) .....	58.1
Ninth	Public School .....	56.8

This makes a disturbing picture of the world of children.

But I am not writing this article for the purpose of showing that American children are wicked and

sinful. Neither did the scientists who gave the tests and measured out the scores of childhood's ethics have the purpose of proving the wickedness of American children.

*Some Things Really Significant*

These tests were made in an attempt to discover, scientifically, whether or not goodness, honesty, trustworthiness, and a decent outlook on life and a love of God and man could be taught in school; whether they could be taught, definitely and decisively, like other subjects. And whether they could be learned like lessons.

And this is what has been discovered:

*These subjects can be taught in school, and they can be so thoroughly learned that they produce definite results in children.*

After the tests which I have described had been made and the scores carefully registered, the various groups of children were given special instructions.

One set was given ethical instruction by highly trained teachers who knew the psychology of youth and were skilled in pedagogy. There was no religion in this ethical instruction; it only showed children what they ought to do.

Other sets were given religious instruction, with prayer, Bible reading, singing, and devotion.

The children who had been given ethical instruction improved over 60 per cent. New tests—some harder than those I have described—were given to them. They had improved marvelously; their characters had strengthened like muscles hardened with exercise.

But there was a triumph in the test of the boys and girls who received religious instruction, under trained teachers. They improved 85 per cent in the honesty tests. Their souls as well as their brains had been put to work in their solving of life's problems. Their characters had become like rock. . . .

*A Survey to Find Causes*

Doctor Walter S. Athearn has been the leader in this testing of American children. He is one of the leading educators of the United States. Under the Institute on Social and Religious Surveys, serving as a skilled scientist in the subject of pedagogy, he has just completed a three-year task of analyzing religious education in the State of Indiana. Indiana was selected, by common consent of the committee, as being a typical American State, a fair cross-section of American life.

The directorate of the institute includes Doctor Ernest D. Burton, president of the University of Chicago; Doctor W. H. B. Faunce, president of Brown University; Doctor Kenyon L. Butterfield, president of Massachusetts Agricultural College, and others.



The idea of Dean Athearn's survey was to attempt to measure the results, if possible, of religious education.

### *Their Conclusion*

Doctor Athearn talked to me on a sandy beach at Bermuda, where he was resting after completing the final editing of three huge volumes which will show the results of the institute's work. "We have made the discovery," he said, "that unless children are taught religion, they will not be religious. We have also made the discovery that children can be scientifically taught religion in such a way that the course of their entire lives is changed.

"Under scientific pedagogy children can be taught goodness so that they will really *be good*. Spiritual inspiration can be put into their minds so that it will remain there and will become the motive of their lives. Our tests prove this beyond any scientific doubt."

### *How About Sunday School?*

"Why don't you send your two sons to Sunday school if you want them to have religious instruction?"

This is a fair question that has been put to me repeatedly since my other article was published. It requires a fair answer, and the Indiana survey gives this answer.

In the Indiana survey, children were not subjected to the personal tests I have described. The purpose of the investigation in Indiana was to analyze religious schools and religious education. The American Sunday school, as it is typified in Indiana, was put under the scientific X ray. More than 20,000 Sunday school children and over 2,000 Sunday-school teachers were personally interviewed by a staff of thirty trained surveyors.

Dean Athearn told me this:

Indiana is not any worse than any other State in the Union. It may be a little better, for all I know. But 1,734,137 persons in Indiana, or 62.2 per cent of the population, are not identified with any church, either Jewish, Protestant, or Catholic, and 551,590 children and youth are not identified with the educational program of any church. Half of the Protestant children of Indiana attend Sunday school; half of those who do go are absent half the time. Half of every Sunday school session is given over to opening and closing exercises instead of lessons. The result is that the Indiana children who do go to Sunday school receive a total of *twelve hours of religious instruction annually*.

### *The Average Sunday-School Teacher*

Doctor Athearn describes the average Sunday-school teacher of Indiana; he believes that she is the average Protestant Sunday-school teacher of America. She has been worked out by averages, by making a composite of Sunday-school teachers.

She is a married woman, thirty-seven years of age. She

## EDUCATIONAL

### Music and Rhythm in the Home

By Zella Blasdell Harder

#### PART XIX OF ARTICLES ON HOME BUILDING

One social or Zionitic ideal is to train parents until they are so competent that they can recognize in their children latent possibilities along any line and, after these talents are recognized, help bring them out and develop them, thus making better homes. One phase of this process of better home making is that of rhythm and music in the home.

If the parents wish to be in the best position to help the child, they must be very sure that they have done all in their power to give the child the right kind of a start, that is to say, furnish the proper kind of an environment into which to be born. During the first few years of its life a child receives from its environment impressions which last throughout its lifetime. What the musical environment ought to be to produce impressions the child should receive and retain is our problem. While not attempting to solve it, I shall offer a few suggestions that may help.

### *Music in the Home*

If we were to make a canvass of a thousand homes in different sections of the country and tabulate our findings, I wonder what class of music we would find? Is our music as closely censored as our books? We have condemned the "dime novel," the "yellow sheet," and the sensational magazine; yet some sheet

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has two children of her own. She has had eleven years of schooling, but she has never had a course in pedagogy or teacher training, nor a course in the Bible or in any part of the subject matter which she is expected to teach the children. She entered the teaching service from the finest of motives, but she is not a trained teacher.

That's my answer. I do not believe my sons would receive religious instruction of effective sort and quantity in the Sunday school.

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Well does the editor of the HERALD state that the churches must face these problems and face them frankly. Well does he ask, "Could such a test be given to our boys and girls and be passed with greater success?" Well does he state, "We fear to answer." To this we add, "If not, why not?" and "If not now, when?" What shall we do in the next few years to improve the efficiency of the Sunday school? What shall we do to increase the amount of religious instruction? What shall we do to insure an increased number of trained teachers? Can there be even the remotest possibility that it is right for us to rest in calm assurance and make no effort to meet these issues? Who can answer?—F. M. M.

music and some phonograph records contain texts as suggestive as any of these. Hours are spent by many parents figuring calories, choosing balanced meals, and finding the vitamine content of certain foods; but the average parent does not give much thought to the question of choosing music for the home. Good music is a spiritual food and has a far-reaching significance as a spiritual and moral force. Music has much to do with character building. Can we afford to tolerate trash just because it is the latest "hit"? The first step toward making better homes, musically, is to "clean house" on the undesirable things, bearing in mind that all so-called popular music is not vicious. A very good standard of judgment would be one which would discard all music with words you would hesitate to interpret in plain language to your own child.

So much for harmful texts. Some music is bad in itself. Music that is correct in harmony (at least without those terrible unexpected crashes called chords), perfect in rhythm (not jazz, which is a misuse of syncopation), and that has a melody which agrees with the sense of hearing, is usually safe. Music which violates these rules should not be tolerated in the home. With the phonograph within the reach of everyone, good music may be enjoyed at very little outlay of time, money, or ability.

#### *Developing Rhythm*

It is remarkable how early in life a child responds to rhythm and musical sounds. Children at a very early age are often lulled to sleep by a soothing sound, sometimes a crooning on only one note; also they are often disturbed and frightened by a sudden, loud, or discordant noise. When first sitting alone, children have been observed keeping an even rhythm with their hands or feet, or even with bending their bodies. This sense of rhythm should be cultivated. When a child is a little older he should be taught the rhythm of the clock ticking, birds flying, horses running, his own heartbeats, and other things from his life about him. A child who early is made to feel rhythm from within, later misses much of the hard drudgery of counting time, for it then becomes a pleasure to keep in time and an annoyance to be out of time.

Many little toys useful in developing rhythm as well as a musical ear can be used. For instance, musical bells on a handle, a little tube instrument to strike, a mellow-toned bell, or a drum. Avoid harsh tones from the first. One of the most harmful toys for a child is the ordinary toy piano. It is not true to tone, and from the beginning gives the child a wrong idea of intervals. The ideal plan is to let the child have access to a real piano, where he will develop correctly.

#### *Voice Culture*

As soon as the child is old enough (say two or three years of age) he should be encouraged to sing. Some things, however, should be remembered. A child should never sing loudly. He should be encouraged to sing softly and naturally, and then only those songs which are within his range. Kindergarten or preschool age children can sing easily only from C to A or B; those of seven, eight, or nine years of age should reach the octave and sometimes a step above; while those who are ten, eleven, or twelve years old may have a range of from B to the high E or F. If a child can be encouraged to speak softly, hum much, and sing without straining, he will nearly always have a sweet-toned voice. Many parents are overanxious to develop the voice of the child and so ruin it by beginning lessons too early. Voice culture should not begin until late in the teens, when the voice has become placed.

The critical time in the musical life of a child is when he has reached the age for outside instruction. For the first two or three years, at least, wise parents will send the child to the best teacher to be found. He will at the end of that period have formed some good habits which will remain with him throughout his life. If he starts with a poor teacher, he may acquire habits which will ruin his chances for any kind of success musically, as he is likely to form a real distaste for good music. Experience has taught many parents that true economy is in giving the child the best instructor first, because bad habits once formed are not easy to overcome, and many children give up when the process of correcting these early mistakes begins.

#### *A Musical Foundation*

Parents would do well to allow the child time to get a good musical foundation and not be anxious for him to play "pieces" for making a show. In the old countries which produce good musicians, teachers use a different method from ours. There the child spends years in preparation. A very fine English pianist and harmonist once told the writer he had spent years in study before he was allowed even to touch the piano. He had to sight-read and sing his exercises before he could play them. Perhaps if we were more carefully trained, with a broader foundation, our musical appreciation would be greater, and our musicians would not be embarrassed by having to perform before a whispering, moving audience.

When we see many of our people demanding loud, flashy music, wanting to be artists without being willing to work, and our children just touching the surface of musical training, we wonder what the remedy may be. I believe we will have to begin with music as we did with the liquor question—teach

the children of to-day the better way, that our people of to-morrow may appreciate and even produce the type of music we should use.

### *Music, a Zionie Ideal*

With our ideals, our church should have the best. We should be producers as well as performers. We should lead and not always follow. If to the spirit we carry into our music, we add years of careful study and build up our appreciation, we will have music which will indeed build character, which will help to bring us to "the measure of the fullness of the stature of Christ." This must all begin in the home, our parents as the teachers. What of them? Are they ready to do their "bit" toward this part of Zion's redemption?

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 15 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XIX

##### *Music and Art*

1. How early does the child respond to melody? What is the effect of rhythm?
2. What may be used as a beginning?
3. What can be done at the age of six months to cultivate a musical sense?
4. How does a phonograph help?
5. With what kind of music should the child be acquainted?
6. How may an acquaintance with good music influence the child later?
7. When should musical instruments be provided? Should pianos be closed to the children?
8. In what way is singing a means of self-expression?
9. Why should the mother sing at her work? What is the effect upon the child?
10. Should a child be forced to practice? What care should be taken of the voice in childhood?

To work out a practical plan of cooperation in making education available to all the people in their homes, the United States Commissioner of Education has called a national conference on home education to be held on May 7 at the University of Minnesota in conjunction with the annual meeting of the National Congress of Mothers and Parent-Teacher Associations. Directors of extension education in universities, librarians, leaders in parent-teacher association work, and others concerned with home education are invited to this conference.

### Easter Program Material

Easter will soon be here. April 20 is the date this year, and it is time now to begin that program. Here are some materials which we can supply you:

**Easter Dawn.** By Elsie M. Barraclough. Pronounced a beautiful success by those who presented it last year. It is a short pageant for young people, which requires seven young ladies and six or eight young men, with a quartet or angel chorus. Bible costuming. Price, 10 cents each; per dozen, 75 cents.

**Easter Bells.** This provides a complete program for schools of any size, since only such portions as are desired need be used. Price, 8 cents each.

**Crown Him King.** Another complete Easter service for all grades and schools of any size. Price, 8 cents.

**The Glory in the Garden.** Provides the entire program for any school. Price, 8 cents.

**Easter Chimes.** A book of recitations, drills, motion exercises, tableaux, etc., from which you can select and arrange your own Easter program. Price, 35 cents.

**Easter Treasury, Number 29.** Similar to Easter Chimes, but a smaller book, containing no music. Price, 25 cents.

**Joyful Eastertide.** Contains fifteen songs, including solos, duets, motion songs, and choruses. Combined with recitations from Easter Treasury, Number 28, very effective programs can be arranged. Price, 8 cents.

**7554-J. Easter Gladness.** Consists of marching songs, recitations, and concerted pieces. Price, five or more for 4 cents each.

**7552-J. Deeds of Love We Bring.** For all grades from primary to intermediate. Price, five or more for 4 cents each.

**7550-J. We Love Our King.** For all grades of the Sunday school, a complete entertainment of songs and recitations. Five or more for 4 cents each.

#### EASTER ENTERTAINMENT BOOKLETS

**7670-J. Easter Organ Voluntaries.** These are especially good for the opening of the Easter preaching services, as well as the Easter program. Contains seven selections. Price, 2 cents.

**7671-J. Easter Motion or Action Songs.** Six choice selections for beginner and primary grades. Supplies a demand for special Easter music. Price, 2 cents.

**7672-J. Easter Songs for School Choruses.** Twelve selections for all grades. Price, 2 cents.

**7673-J. Easter Duets, Quartets, and Solos.** For intermediates and adults. Five selections for special music. Price, 2 cents.

**7674-J. Easter Anthems and Choir Selections.** Three numbers. Price, 2 cents.

**7675-J. The First Easter and Easter of To-day.** Pantomimes and recitations for young ladies and young men. Three scenes with floral cross display. Price, 2 cents.

**7760-J. Sample Package.** One each of the Easter Entertainment Booklets. Price, 10 cents.

#### EASTER FEATURE PACKAGES

**1160-K. For Primaries and Juniors.** Contains twenty numbers, each from three to five minutes. Price, per package, 25 cents.

**1159-K. For Intermediates.** Contains eighteen short features. Price, per package, 20 cents.

**1158-K. For Seniors.** Contains ten short features. Price, per package, 10 cents.

No order for less than 10 cents will be mailed. Order of

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## LETTERS

## Missionary A. M. Chase Reports Work in Iowa

TABOR, IOWA, February 18.—Since coming from General Conference I have not been idle, though I cannot report as much accomplished in this field as I would like to. There is much to be done here if we get back to what this district was at one time. We would like to make it more of a stronghold for the cause of Christ than it was in the earlier days.

*Purchases Home*

My first point in this field was Tabor where my wife and I established our home, purchasing a small place, as we could not find a suitable place to rent. From here we drove to Lamoni, using a commercial truck loaned us by Brother Madison Leeka, and brought back a load of household goods so we could set up housekeeping at once. We were ready for work by October 28.

*District Conference Convenes*

Our district conference met with this branch November 9 and 10. A remarkably peaceful spirit and unanimity were manifest among the Saints. It was one of the encouraging things I have met since coming back to this field. One of the things agreed upon by the conference was that we should bring the next reunion of Pottawattamie and Fremont Districts to Glenwood this coming summer.

After the district conference I devoted my efforts to the work in the three branches, Tabor, Bartlett, and Thurman, until December, except for one Sunday spent in an all-day meeting at Glenwood. This meeting at Glenwood was partly to forward the reunion enterprise. I think the efforts were a success, so preparations are being made to hold this gathering in the Lake Park August 14 to 24.

*Organization at Hamburg Revived*

December 2 was devoted to an all-day service at Hamburg, which was followed up with a week's meetings there. The following Sunday, Sister Chase organized a Sunday school, and regular services were taken up once more in the brick church, the first time for several years. This was made possible by the devoted work of Brother N. L. Mortimore and his wife, and an amalgamation of the two branches, Hamburg and Riverton. Brother Mortimore is preaching there each Sunday, and Sister Mortimore superintends the Sunday school.

*Illustrated Christmas Lectures*

December was a busy month. In addition to other work I delivered an illustrated Christmas lecture at each of the five places, Hamburg, Glenwood, Tabor, Bartlett, and Thurman during the week preceding Christmas. I drove to Lamoni for the Christmastide, but was called to Shenandoah to preach a funeral sermon the 27th. The 30th found me back at Tabor.

*Tabor Business Meeting*

At the branch business meeting here January 6, I was chosen to act as branch president, as Brother M. Gaylord desired to be released from this responsibility on account of his age and increasing infirmity. With this added responsibility I have confined my labors a little more closely to this branch, but largely on account of the difficulty of getting over the district during the bad roads of the winter. I expect to get out to other portions as soon as I can do so with comfort and profit to the cause.

*Two Weeks' Meetings*

I have just closed a two weeks' service here, beginning February 3 and closing the 17th. An excellent spirit has been with us during this effort.

*Addresses Public Meetings*

Two pleasant experiences since coming to this town are: On November 14, by invitation of the committee, I addressed the Father and Son Banquet at the Congregationalist Church, and on January 11 I responded to an invitation from the president of the Tabor College, Reverend McLeod, to address the student body at their chapel hour. Both efforts were well received.

In all of these efforts I have been ably assisted by Sister Chase, who ever stands by, ready to do what she can to help the cause along. In her capacity as helper to the missionary (district president) and in addition to this, as superintendent of Women and Sunday school she is one busy "unordained missionary."

A. M. CHASE.

## Pastor of Fresno Branch Tells How Church Building Was Obtained

FRESNO, CALIFORNIA, March 1.—In the HERALD for January 16 a very description of the interior decoration of our newly finished church building is given under the heading, "Fresno Remodels Church Building." I am not aware who furnished this news item but I am glad that some one is interested enough in our welfare to report some of the good work accomplished here. Two years ago the present pastor upon finding himself at the head of the Fresno Branch formulated a program, which, among other things, included the establishment of a church home of which the Saints would not be ashamed, and to which we could invite our most discriminating friends.

To accomplish this it was first necessity to obtain a united branch, so we entered our duty with all the enthusiasm of a newly elected congressman. We recall now the fact that our district president, J. D. White, appreciated this, our exaggerated enthusiasm, and without stint offered us some very valuable counsel and advice.

*Many Times Discouraged*

Many times I went to the church discouraged half to death, but would go to the pulpit and assume the most optimistic attitude. I have yet to recall a single instance when I did this that the former enthusiasm did not return long before the conclusion of the sermon.

Harmonious strains were audible among the mingled voices of our congregation long before we could move a peg in the direction of a new building. Many objections were met with when this task was approached, but our success can be no better stated than by relating the fact that at the end of the year the pastor was returned by unanimous vote and by unanimous vote was later placed at the head of a building committee with full power to act. This, however, was not the end of our task, but rather the beginning.

*Create Building Fund*

The story of how we raised our building fund is a long one, and is made so from the fact that our resident membership is composed in large part of laboring people working for wages in the city. In this case we are happy to state that it was done by unanimous effort of the known resident membership, supplemented by the splendid assistance of friends on the outside. I consider it not less than providential that first-class mechanics from the Union Hall would

come to our church and donate, not one day, but stick to the job to the very end, with all the enthusiasm shown by the pastor, which was not a little under these circumstances. All of the mechanics who donated their labor were outsiders, only one having relatives in the church. The others had never seen inside of our church until they came to donate their service. They were friend mechanics of the pastor. Happily again, they are now in regular attendance at the services.

#### *Building Almost Completed*

The little church (that part of it conceived by us in the beginning) is now completed, except a part of the plumbing and kitchen fixtures, and now stands as a monumental testimony of the spiritual readjustment of the Fresno Branch. This, however, is not the end of our task but rather the beginning. A vestibule for the present building is to be added in the near future. Within a year or two the banner branch of the State with the finest church building in California, is the goal.

#### *Publicity Work*

Not a little of our success is due to continued newspaper advertising. Each week our services are announced in two local dailies. Many sermons and articles have been published in these papers during the past year. We have made it a point to be up to the minute on national and local issues and deliver sermons or lectures on them, furnishing a synopsis of these to the local newspapers. Many of these sermons have been reprinted by various periodicals in the valley without comment, while some of them have brought down severe editorial criticism, especially from a pro-Catholic paper. There is no doubt but that untold good has been done in this way. Much of the success of recent revival services conducted in the church by Apostles D. T. Williams and Roy S. Budd, together with Field Missionary George Wixom, which were said to be a close rival to the services by the same brethren at Berkeley and San Francisco, was without a doubt due to newspaper advertising. Our acquaintance with the editorial staff of these papers made it possible not only to get interviews and have sermons published but to have pictures taken by the staff photographers and used in connection with the interviews. I will venture to state that the Reorganized Church of Jesus Christ of Latter Day Saints is the best advertised church in Fresno to-day. And for this reason our best days are yet to come.

SAMUEL WOOD.

others left believing in the work, who we believe will obey later.

#### *Rejoice in Baptisms*

Two of the men who were baptized are husbands of sisters in the church, and one of the women is the wife of a brother in the church. The other is a young girl of ten years, the daughter of one of the brethren who were baptized. These baptisms cause great rejoicing in the homes of the Saints, and have been looked forward to for several years. This branch has been noted for its number of brothers-in-law, and sisters-in-law; but we are pleased to report that their number has been reduced by three, who have become brothers and sisters indeed, and we look forward with hope, and pray that God will hasten the time when other homes will be blessed by seeing beloved companions come into the fold.

#### *Use Baptist Font*

We were extended the courtesy of the Baptist font at the Baptist church. The janitor had the water nicely warmed, and ready at the appointed hour. The scene was very impressive, and tears filled the eyes of the lookers-on as Brother Curtis led the candidates down into the waters of baptism, and inducted them into the kingdom. Here the bloom of youth offered itself with all that the future might bring, and the venerable, white-haired man of sixty-one offered himself with the wisdom that the experiences of the past had brought to him, and the middle-aged husband and father, wife and mother offered themselves as a comfort and encouragement to their companions, and an example to their children; all to the honor and glory of God, and in fulfillment of his commandments, the good Spirit testifying that God was pleased.

Brother Curtis left on the afternoon train, following the confirmation meeting, Sunday, for Rock Island, where he preached in the evening, and then went on to Independence for a short visit with his family, before starting our special meetings at Kewanee on March 9.

We are still rejoicing in the work of the Master, and see day by day the great need of consecration to service, and the need of faithfulness on the part of the Saints.

E. R. DAVIS.

### Branch at Opportunity, Washington, Increasing in Numbers

*From a Letter to President F. M. Smith*

OPPORTUNITY, WASHINGTON, February 15.—My health is excellent, and there seems to be given to me of late in the last four weeks a special endowment of inspiration greater than ever before in my whole experience and I am glad to tell you that in our branch here our numbers are increasing. Average attendance at prayer meetings is about forty, Sunday school, one hundred ten; preaching services, from eighty to one hundred.

There is good interest at Coeur d'Alene Branch, which is ably taken care of by Brother L. E. Holmes. Clarks Fork Branch is well taken care of and very much alive. Sagle Branch is being built up by Brethren R. A. McDole and V. L. Gunter, my counselors. They also take care of Sandpoint.

Two of our local men are taking care of Valley Branch. The Spokane Branch is divided into groups and the men are taking hold of the work with a zeal and a zest that cannot help but win if they stay humble.

I have given you this brief report to let you know we are very much alive and will appreciate any suggestions that are possible for me to receive.

OSCAR CASE.

### Kewanee District Meetings at Savanna Result in Baptisms

SAVANNA, ILLINOIS, February 25.—Elder E. A. Curtis, missionary, and E. R. Davis, president of the Kewanee District, opened a series of meetings in the Saints' chapel at Savanna, on February 3, and closed with the Sunday night service, February 24.

In all, thirty-two meetings were held during the three weeks, there being twenty preaching services, two prayer meetings, one sacrament service, four sessions of Sunday school, three sessions of Religio, one baptismal service, and one confirmation service.

The good Spirit was present throughout this series of meetings. Many were touched by the influence of the Spirit, which brought tears to the eyes of Saints and nonmembers.

The Savanna Saints were loyal in supporting the meetings by their regular attendance, and also by their finances. The nonmembers showed a very friendly spirit and a deep interest in the meetings, over fifty per cent of the attendance being nonmembers. Four were baptized, and a number of



## First Reunion at Tiona, Australia, Held

WALLSEND, NEW SOUTH WALES, January 4.—Since the 10th of the month just ended I have been away from my field of South Australia. I arrived on the Tiona reunion grounds on the 14th and with other brethren worked hard in preparation for the first reunion of its kind in Australia. Ten days of reunion activities followed, closing the end of the month. I remained one day longer, assisting to break up camp, most of the people having dispersed, and now have broken my journey at Wallsend on my way toward my field. I will preach for the Saints here on Sunday in two places, and thence to Sydney where I will visit for a few days and then to Lower Bendoc where I have a week's mission with the branch there that was started as a result of my first missionary labors. I will then go back to Sydney to take the train for South Australia, stopping to preach and make a few visits with the Victorian Saints on my way. The journey will constitute a distance of about 3,550 miles, so we do not hope to leave our field again for at least two years except as requested or appointed elsewhere.

### Tiona Reunion

The number of Saints and friends at the Tiona reunion totaled about 350. It was fine to see such a large body, comprised mainly of young people.

Great commendation is due to the brethren who worked so hard securing the land, organizing the company, and directing affairs in preparation for the reunion. A vast amount of study and hard work was entailed. Then there were some who through their various responsibilities were totally deprived of the privilege of attending meetings. It was a great example of sacrifice. Many young men gave up their beds and tents to accommodate visitors who came in far greater numbers than anticipated, and in pouring rain worked at erecting tents and beds while others were enjoying the meetings.

With every good wish for the ultimate triumph of the great work in which we are engaged,

HAROLD I. VELT.

## Expresses Desire for Association of Saints

ANDOVER, MASSACHUSETTS, February 29.—Your circular concerning club offers received at a most opportune time, and I felt that it came in response to a great yearning on our part to be in touch with the activities of Christ's church on the earth.

After our somewhat hectic experience in Lynn, Massachusetts, during which your humble servant strove to plant the germ of the work, and which is still in active development, business changes made necessary a move to the present location, a beautiful little addition to the town of Andover, Massachusetts. There are none of our people nearer than Haverhill, which is nine miles away, with very poor roads, and as Sister Blanchard has been very ill most of the time, it has been out of the question for us to meet often with the Saints. We have found little food in worshipping with other religious friends.

We are looking forward to the time when conditions will permit us to gather nearer the center of Zion, where at least we may be near those of like aspirations, even though they, as we, fall short of realizing the ideal of the great work which is ours to keep and promulgate.

The uplifting association with such men as Brethren Greene, Burgess, Rich, Baldwin, Gleazer, and many others too numerous to mention is greatly missed.

FREDERICK W. BLANCHARD.

## Eastern Colorado District Conference Held at Denver

DENVER, COLORADO, March 4.—The Eastern Colorado district conference was held at Denver, Colorado, February 23 and 24. The conference opened Saturday morning, February 23, with a prayer meeting at 9 o'clock. The sessions were well attended and the business of the district was accomplished in a peaceful and expeditious manner. Apostle John F. Garver was in attendance, and he, with the district presidency, was chosen to preside over the conference.

### District Presidency Elected

Elder Bruce E. Brown was elected president of the district. Upon his nomination, Elder E. J. Williams was elected his counselor. The other member of the district presidency was left unnamed until Brother Brown has become more acquainted with the district.

### Reunion Grounds

Upon motion it was authorized that the reunion grounds at Colorado Springs be platted off. At the last reunion a plan had been proposed and accepted in which every member of the district was asked to contribute at least \$50 to meet the reunion ground debt. Those who did this were to be permitted to build on a lot on the grounds. The motion adopted now will expedite matters, so that those who have already paid and those who will pay, shall receive permission to erect their buildings immediately, upon definitely located sites.

### Ordinations

Ordinations were provided for certain brethren in Genoa, Fort Collins, and Pueblo; and an ordination already carried out by the district president at La Junta was approved.

### Departmental Elections

The department superintendents were reelected to their various offices, as follows: Sunday school superintendent, Sister Louisa Fishburn; superintendent of Department of Recreation and Expression, Reno Auld; superintendent of Department of Women, Sister Letha Tilton. Upon nominations, other assistants of the above-mentioned officers were chosen.

Other matters, chiefly of a routine nature, were carried out, but we think this is sufficient to show the nature of the business transacted.

### Prayer Service

A splendid prayer meeting of the young people was held Sunday morning at 8 o'clock. A large crowd came, and the hour and a half was filled with good, spiritual testimonies and rousing hymns. The Lord graciously favored them through the voice of admonition and prophecy.

### Apostle J. F. Garver Present

Elder Garver preached morning and evening, Sunday, to a crowded church. He also gave some timely advice during the sacrament meeting concerning spiritual gifts. We believe that the wisdom of it will be recognized by everyone.

### Commissary Committee

We should fail in giving honor where honor is due if we did not mention the splendid work done by the commissary committee, under the leadership of Sister Laura Kohankie. Their wonderful cooking and tasty meals helped to make the delegates feel at home, and was a decided factor in making the conference a success.

*Conferences Closes*

The conference came to a close Sunday night, after a motion had been carried by the visitors, thanking the Denver Saints for their hospitality.

FRANK B. ALMOND.

### Junior Boys and Girls Present Plays for Glasgow Saints

GLASGOW, MONTANA, February 26.—This month of February has been the most active of all the months in the history of the Glasgow Branch. It started off, February 1, with a chicken supper, followed the same evening with a play by four of the junior boys, entitled, "The black vamp." The attendance was good, the supper cleared \$24, and the local paper gave a very favorable account of the boys' play.

The junior girls, not wishing to be outdone by the boys, put on a play, Friday evening, February 8, entitled, "Mrs. Marshall advertises for a maid." This was well rendered and received favorable comment from the local paper, also. A splendid attendance greeted them.

The prayer meetings have been much better attended lately and increased interest shown.

Responding to the request of the publishing interests of the church, Elder James C. Page opened with a sermon on "What shall we read?" This was followed by a personal canvass of each family of Saints which resulted in a number of subscriptions to church papers and promise of several more.

Better attendance, both of members and nonmembers, has been had at the preaching services; especially it is noted that a goodly number of young people have started coming.

*Interesting Addresses*

Elder E. D. Chase spoke, February 3, on "Man's final destiny," and on February 10, the discourse of Elder James C. Page was "Prophecy." He spoke again on the fourth Sunday and that time on "What's in a name?" He showed the Bible name for the church and its members. Joseph Sandidge, priest, gave a patriotic address on the lives and characters of Washington and Lincoln, on the third Sunday.

The young people's orchestra is progressing very well under the leadership of Brother Earl Wilcox.

The Bible normal class has been working very strenuously on a play which is to be given on the last Friday night of this month. Sister Georgia Wilcox is directing it.

At the sacramental services of February 2, two children were blessed. Arnold Ralph, the son of Sister Milton Anderson who is a daughter of Brother and Sister William McLean; and Doris Valentine, daughter of Brother and Sister Webster Rogers. Elders Elmer D. Chase and James C. Page officiated.

A little incident which recently happened will give the HERALD readers an idea of what the church has to contend with here. When a certain lady was invited to attend one of the services of the Saints, she made answer, "The members of my congregation would think that I had gone clear to the dogs were I to attend one of your meetings."

Several citizens of Glasgow, who own radio sets, report often of hearing the church station, K F I X, at Independence, Missouri. So some are hearing the gospel preached at Glasgow who do not come to the services.

JAMES C. PAGE.

*Service*

Not lightly was it said, "They also serve  
Who only stand and wait,"

For mighty are the prayers that swift ascend  
To heaven's gate.

## CHURCH NEWS

### First Saint Joseph Branch Hears Many Interesting Speakers

SAINT JOSEPH, MISSOURI, February 24.—A number of excellent sermons from unaccustomed sources has been the treat of the First Branch recently. Brother John Sheehy of Cameron delivered two forceful addresses one Sunday, and those who know this live wire will understand why the word *forceful* is used. The sermons were greatly appreciated.

Brother Leslie Wight, of Kansas City, Missouri, interested the audience with a salesmanship disquisition on gospel living which was very fine.

Apostle J. A. Gillen, beloved by all, spoke twice one Sunday, and aroused the Saints to a deeper realization of their need of living nearer to God. The divine fire which glowed through all his utterances seemed to radiate to every heart, calling forth the best that was in them.

Elders Coventry Archibald, John Bear, and Milo Burnett have also contributed a goodly share toward the spiritual edification of the Saints here. Brother R. S. Salyards delivered his parting address this morning, substituting for Brother V. M. Goodrich who was to have spoken but was physically unable to do so. The sermon was a message of love, hope, and unswerving faith, which inspired the Saints to look forward, reach upward, and press onward. There are not many to whom is given the wonderful vision of the onward march of the gospel forces to ultimate victory. This is the priceless possession of Brother Salyards.

*Business Meeting*

At the last business meeting of the First Branch, Brother Salyards presented his resignation as pastor. It was accepted, and acting upon the written recommendation of the First Presidency of the church, which was represented by President Elbert A. Smith in person, Brother Orman Salisbury was elected to succeed Brother Salyards.

Brother Salisbury selected Brethren Milo Burnett and Coventry Archibald to be his counselors. Sister Letha Burnett was chosen secretary of the branch.

Brother Salisbury presented plans for coordinating the various activities of the departments of the branches. These by vote were accepted. He has inspired a feeling of confidence in his executive abilities, which will cause all to work together in a spirit of friendliness and cooperation.

*Work for the Departments*

The Department of Women chose Sister J. A. Koehler for the successor of Sister Salyards. Of this department, the Temple Builders, the Relief and Service division, the Blue Birds, and the X. W. W. Study Club are active. The Orioles no doubt will soon be reorganized and be meeting regularly.

The Sunday school is progressing finely. There is a good attendance and a very live interest. There is now a good orchestra which is a wonderful asset to the school. The beautiful music is truly inspiring.

The basket ball team, which is composed of members of the young men's class with Brother M. S. Ross as teacher, does very well indeed, considering the handicap under which they work. They belong to the Sunday School League of the city, and although they have not been fortunate enough to win many games this season because of not having any place in which to practice, yet they are fine young fellows, and it is hoped the time will come when there will be suitable equipment for the clean sport of young folks. Altogether Brother

Stone, the Sunday school superintendent, is rather proud of his school.

The Religio, which now meets on Sunday evening at six o'clock, is striving bravely to carry on, and the outlook seems good for them.

The choir, which is one of the necessary essentials to a good branch, is not forgotten. Sister Elma Scott, the chorister, is devoted to her work, and the result is splendid music at the services. It is hoped that this faithful organization knows how the branch appreciates it.

#### *Far West Conference*

The annual Far West conference will convene at the First Branch on March 5, at 8 a. m., and will continue over the following Sunday. Preparations are being made to entertain a large crowd, and everyone is looking forward to an interesting time.

#### *Farewell Reception*

The combined branches of the city gave a farewell reception on Friday evening, February 22, to Brother and Sister Salyards who are leaving soon. There was a large gathering and a splendid social time. A beautiful spirit of friendly affection made the occasion a memorable one. An interesting musical program was given, after which Brother and Sister Salyards were invited to take seats on the platform. Then Bishop J. A. Koehler gave a brief but exact account of their lifelong work in the church and paid them some very high compliments, which are well deserved. At the close of his remarks he presented Brother and Sister Salyards with a beautiful and complete silver table service, the gift of the First Saint Joseph Branch. Both responded in well-chosen expressions of affection and regard for the people and the kindness received while among them.

"Blest be the tie that binds" was then sung, after which refreshments were served and a general social time ensued. It is with regret that Saint Joseph parts with those who have endeared themselves to the branch. They go with many earnest wishes for their future peace, happiness, and prosperity. It is good to know that they will be so near that Saint Joseph may be able to see them occasionally.

## Cherokee Recognizes Many Blessings Received

CHEROKEE, IOWA, February 23.—God has shown his goodness to the Cherokee Saints many times and in many ways, but in the healing of the sick he has been indeed very kind. The branch president, A. R. Crippen, was called twenty miles in the country to administer to Sister Bessie Julius who was very sick and was expected to die. As soon as the prayer and administration were given the sister was better and is now fully recovered and enjoying good health.

Brother Walter Ballantyne was also healed of a fever as soon as the elders called and administered to him.

The sacramental service of February 3 was well attended by the Saints and the presence of the Holy Spirit was much enjoyed by all.

The attendance at the cottage prayer meetings has been much improved of late, and the services enjoyed by those attending.

E. L. Edwards, Bishop's agent, gave a fine talk to a large and attentive audience on Sunday morning, February 10. W. W. Reader, teacher, was the speaker in the evening on the subject, "Cigaretts, tobacco, and the cost."

Fred T. Mussell, high priest, the new district president of Des Moines, preached both morning and evening of Sunday, February 17, to fine audiences. He has held meetings every night through the week, and his talks on the priesthood have

been very instructive. He has enjoyed good attention and been blessed with the Spirit in presenting the work.

Brother Alfred Ballantyne is still confined to his home as a result of burns received two months ago.

The Oriole girls were entertained, February 22, at luncheon at the home of Sister Bernadine Kudrle. Brother Mussell was a guest and talked to them.

There is an improvement in the Sunday school attendance the past few Sundays.

## Plans Being Made for Meetings at Fargo

FARGO, NORTH DAKOTA, March 4.—Missionary meetings are being planned for the near future, which will begin as soon as arrangements can be made with Elder W. E. Shakespeare, who is now in Minnesota. Extensive advertising will be carried on in the daily papers.

#### *Publicity Work*

Publicity work has just recently been started here. The city editors have been found to be quite friendly toward the efforts being put forth. In the late census report, the Reorganized Church was classed as "Mormon," so an article was prepared for publication here, which would point out the difference between this church and the Utah church. It was published in a local paper.

#### *Department of Recreation and Expression*

Last year the course in public speaking was taken up in the Department of Recreation and Expression. This year found the Saints anxious to study the Book of Mormon. The department meets on Sunday evening at 7 o'clock and a short program precedes the lesson. Mrs. J. E. Wildermuth is the superintendent.

#### *Department of Women*

The Department of Women last year decided to "touch up a bit on grammar" so a course was taken in the English grammar. This year they are enjoying the course on "Home building" taken from the SAINTS' HERALD, and are realizing a little more what a real home should be. Meetings are held every two weeks, and a social session is held once a month.

#### *Oriole and Music Departments*

The Orioles are under the leadership of Sister Ralph Coney, who is also superintendent of the Sunday school. They meet on Tuesday evenings.

Superintendent Franklin E. Weddle, of the music department, is trying to keep the spirit bright by music and song. On Friday evening, February 29, the chorus took part in a banquet at the home of Brother and Sister G. W. Lindsey. Covers were laid for twenty-five people. After the dinner, the rest of the evening was spent in social activities and in rendering a short program.

#### *District President a Visitor*

Elder Thomas Leitch, district president, spent Sunday, February 24, with the Saints, preaching in the evening to a good audience.

Elder J. M. Terry writes from El Reno, Oklahoma: "Our services yesterday, February 24, were very good. The morning hour was occupied by Brother Milner, our branch solicitor, on "Tithing," a good plain talk. I made an appeal in behalf of the church papers. The result was \$44 tithing and a new subscriber for the HERALD.

## Graceland Chats

LAMONI, IOWA, March 1.—Graceland chapel program appointment for February 28 fell to Mrs. Royce of the English department. Miss Mabel Carlile led in the singing of the "Star-Spangled Banner," and President G. N. Briggs led in the Lord's prayer. Mr. Roy Cheville then held a few minutes of song, selections being from different college songs. This was followed by the talk of Mrs. Royce, who spoke on national hymns and songs and sacred hymns of our own church and other churches.

### *President Briggs Returns*

President Briggs just returned from attending the National Education Association meeting of superintendents in Chicago. This meeting included all executive officers of colleges and schools. His few days were so completely filled with lecture and concert, observation and discussions, that the recital of it is an inspiration to home friends.

The regular meeting of the Lambda Delta Sigma Society was held on Monday evening, February 25, at the home of President G. N. Briggs. The invitation from Brother and Sister Briggs to meet at their home was a happy leader to the pleasant hours spent there.

In all meetings or gatherings of a social nature, the college regulations are observed, and on school nights these adjourn at eight o'clock. This meeting of the Lambda Delta was unique, for each member came with a donation to the six o'clock supper.

The program followed immediately after the supper. President F. M. McDowell as chairman of the committee conducted the discussion. The subject was "Stewardship." The different phases were handled by members of the committee.

### *Athletics*

A. R. Gilbert, of the athletic department, is conducting a series of lectures every Thursday night at the high school for high school and college football boys. This is in anticipation of the work in football the coming months.

### *Sophomore Class Elects Officers*

Monday evening the sophomore class elected its officers for the second semester, as follows: President, Leland Omans; vice president, Frances Van Fleet; secretary-treasurer, Roy Henderson; sergeant-at-arms, Harold Brown.

### *Debate With Saint Joseph*

The two teams that will represent Graceland in the dual debate with Saint Joseph Junior College March 14 have now been definitely picked. The men on both sides are hard at work. The affirmative team is composed of Leland Omans, Wayne Wolfe, and James Thomas, with Evan Fry as alternate, and the negative team of Roy Henderson, William Ely, and Walter Daykin, with Philip Lewis as alternate. The negative team will remain at home and meet the affirmative team from Saint Joseph, while Graceland's affirmative team will make the trip to Saint Joseph to meet the Saint Joseph negative team there. It is possible that the Saint Joseph debate will be held on the 15th instead of the 14th, but no definite announcement to this effect can yet be made.

The home debate will be held at the Brick Church, so that a crowd of several hundred may be accommodated.

### *Thursday Chapel Service*

LAMONI, IOWA, March 8.—President F. M. McDowell occupied the chapel hour on Thursday, March 6. He gave a reading of the sermon by Doctor Fosdick from the text, "The place whereon thou standest is holy ground." Brother Mc-

Dowell punctuated the reading with occasional remarks, making application of the excellent text matter supplied by this popular and fearless man of that rank known as Makers of Men.

The sermon is full of rich thought and everyday doctrine for youth and aged. No one after reading will fail to sense to some degree the value of past or future, and most of all the inestimable opportunity of the present. "Do not lose your present tense" either in looking backward or in building too many air castles. Neither shall one live in the present to the loss of high ideals of past or future, since past or future are but segments of eternity. Out of the past we came, into the future we go, and we stand thus on holy ground between the two; this is our working base.

During the absence of President Briggs, the meeting was in charge of Professor J. A. Gunsolley.

### *Athletics*

These warm days have turned the thought of man and maiden to outdoor activities. The track for men has led forth the fellows who like to run. Coach Gilbert has a fine program outlined for spring and hopes to see Graceland represented at the track meet in Drake. Then will come tennis, and already boys and girls are feeling of rackets with an eye to the future.

One swallow does not make a spring, but wild geese honking northward, fat robins calling at dawn, musical calls from a flash of red as the cardinal cleaves the clear spring air, all these things mean spring, and that means joy to the lover of outdoor activities.

### *President Briggs and Dean McDowell Away*

It is almost impossible to keep the president and the dean of this college both here at once. They just zigzag at home and away, until one is at loss to find them. Brother Briggs returned to-day and Brother McDowell leaves. Fortunately the college has at least one of them. At present the president is with us and the dean is in Independence.

### *Conservatory of Music*

The conservatory of music is one of the busiest and most interesting departments of the hour. Never has there been a keener interest and more whole-hearted response to efforts of instructors. Miss Armstrong, of the voice department, in addition to her work in Lamoni, has a class in Mount Ayr where she finds much pleasure in teaching individuals and conducting group work. Miss Carley, piano instructor, is so busy and inspired that she is already planning more intensive work on her own career. How can one doubt the time and labor given to band work if one hears the beautiful concerts by J. H. Anthony's students? By the way, Graceland's radio station is sure to be giving something every Tuesday and Thursday at 7 p. m. as well as Sunday at 6.30 p. m. Be sure to listen in.

### *Graceland Oratorio Society*

Miss Mabel Carlile conducts the Lamoni Graceland Oratorio Society. This organization is doing some very consecrated work this year. Last Sunday, preceding the sermon at the church, they gave a concert of high order. The members and personnel were: Male quartet: Evan Fry, James Dempsey, Reese Wells, and Albert Brackenbury; piano solo, Enos Needham; violin number, Emma Snead, of Independence, who is visiting in Lamoni. Then there was a beautiful selection by the chorus and a trio consisting of Mrs. Raymond McElroy, Walter Walden, and Fields Jones.

The Free Lyceum number is to be put on by the Oratorio Society Tuesday afternoon, March 11, with Miss Margaret

Armstrong, soprano; Miss Ruth Fisher, reader; and an instrumental trio assisting. The A Cappella Chorus, of twenty voices, is training for part in this and other programs.

#### Patroness Hall Party

The greatest of all Friday evening festivities was the Saint Patrick Day's party at Patroness Hall.

From banquet to good-by the moments were filled with pleasure, and the thirty couples who participated have stored up memories that will not soon fade. The dining room was prettily and appropriately decorated in green and white.

The Patroness girls are making a splendid record during the absence of their dean, Miss Putnam. They are giving her substitute, Miss Tess Morgan, magnificent support. Their conduct deserves high praise, but then one expects just such things of those girls. Are they not Graceland girls? And does not that imply loyalty, high purpose, and faithfulness to ideals?

#### Miss Layton's Illness

Miss Layton's English pupils will be happy to have her with them again after her illness and consequent visit to the Sanitarium at Independence, Missouri. She has been greatly missed.

### Doctor H. S. Salisbury Visits in Tama

TAMA, IOWA, February 14.—Doctor H. S. Salisbury, professor of geology of the University of Texas, recently spent a few days here. While here he was engaged more or less in making geological surveys and in delving into the history of the State.

Brother Salisbury is a member of the Iowa State Historical Society. He is the present commander of the Missouri division of the Sons of Veterans, a division comprising all of the States of Missouri and Arkansas.

### Holden Stake News

#### Holden

HOLDEN, MISSOURI, March 10.—"Come, sweet Comforter," the song composed by President F. M. Smith, was feelingly sung by Sister Ralph Baker at the Sunday school session previous to the communion service held on Sunday, March 2. The spirit which accompanied the song seemed to continue throughout the sacramental service in a marked manner. Brother I. M. Ross was the speaker at the church in the evening.

The priests occupied at the 11 o'clock hour last Sunday. Brother Robert Dillon spoke on "Why do we have priests?" Brethren A. C. Christensen and S. F. Shoemaker also occupied, speaking on, "The cooperation between the priest and the member." Another song, "Onward to Zion," composed by President Smith, was sung by Sister Ross. The priests had charge of the preparation and rendition of the entire program.

In the morning the young people met in prayer service, with Brother Freelin Hampton in charge. This was their first meeting for some time.

Elder C. F. Scarcliff was the evening speaker at the church.

The Dramatic Club of the Department of Recreation and Expression held a special get-together meeting at the home of Brother and Sister L. J. Merrick, Friday, March 7.

The Holden stake reunion will be held at Holden the latter part of July. Take your vacation then and come to Holden. Begin to prepare now.

#### Lexington

The work at Lexington is moving forward unusually well because of the splendid cooperation of the Saints. There was an outpouring of God's Spirit at the communion service Sunday, March 2. The children even testified of the Spirit's presence. Brethren Brendel, Burgess, Johnson, and Shippy presided. Under the influence of the Spirit a wonderful prophecy was delivered. The largest number were present which ever met in a sacramental meeting at Lexington.

The Sunday school with Brother W. T. Bears as superintendent, and the Department of Recreation and Expression in charge of Brother Fred Furness, are doing splendid work. The Department of Women gave a good program last Friday evening.

Brother R. E. Burgess baptized two on Sunday, the 9th, and another was baptized the previous Sunday.

The Department of Music has organized a junior orchestra. Much is expected of them in the future.

The budget system has been adopted, and now the branch wonders how it ever got along without it.

Miss Gwendolyn Johnson, the pianist of Lexington Branch, played for the Independence Music Club, Wednesday afternoon, and also over the radio from the Independence broadcasting station, Thursday evening.

#### Sedalia

The Saints' church building at Sedalia is nearing completion, and will be occupied in the near future. The building is thirty by fifty feet, with full basement. The outside is finished with stucco (Elastica) and presents a very attractive appearance. For some years all meetings have been held in the dental rooms of Doctor G. W. Rodger at the corner of Fourth and Ohio Streets.

Several families have moved to Sedalia in the past year, which made a church building a necessity. The building is located at the corner of Ninth and Montgomery Streets in a splendid residence section. It is a credit to the church organization and to the city. Doctor G. W. Rodger is the pastor.

Elder C. L. House, wife, and son, of Houstonia, attended the sacramental services this month. Brother and Sister House were pioneers in the work here and much credit is due them for the present growth.

Sedalia is a city of about twenty thousand population, and the railroad shops furnish employment for about twenty-five hundred men. Brother Milton Ferguson, who has a position with the Missouri, Kansas, and Texas Railroad, has bought a residence here and will move his family from Holden as soon as school closes.

Elder W. S. Macrae, of the stake presidency, was at Sedalia, March 1, remaining over Sunday and leaving for Post Oak on church business the following Tuesday.

#### Marshall

"Overcoming" seemed to be the theme of the testimonies which followed the communion service held at Marshall on March 2.

Sister Eva Louis Ridge, daughter of Brother and Sister Ralph M. Ridge, was united in marriage with Brother Wilson Beard on February 11. They are making their home in Sedalia, Missouri.

The Department of Women, under the leadership of Sister Adah Spohrer, is becoming one of the active departments. The Orioles gave a social at the home of their leader, Sister Belle Woods, on Thursday night, March 6. The proceeds will be applied to the purchase of a new piano which is to be installed next Sunday.



*Grandview*

During the past month there seems to be a renewed activity, and a marked increase in spirituality among the Saints at Grandview. All the departments are in splendid working order.

The normal training class meets each Monday evening at the home of Sister Goddard. The members of this class are boosters for the teachers training course and are trying to enlist other teachers.

Brother I. M. Ross, of Holden, spent Sunday, February 24, with the Grandview Saints. He occupied both the morning and evening hours, delivering splendid discourses. Immediately following the morning sermon, Brother Hopkins arose, and under the influence of the Spirit spoke words of comfort and advice to Brother Ross.

The Saints were agreeably surprised while assembled for prayer service on Wednesday evening, February 27, by a visit from the stake president, Brother D. J. Krahl.

The citizens of Grandview are organizing a community educational club, and have four members from each of the three churches to act as an executive committee. Sisters Danforth, Chipley, Dyer, and Goddard were chosen to represent the Saints. Several of the members were asked to participate in the first program, which will be held in two weeks. The present plans of the committee are to merge this club into a parent-teacher association.

The ordinance of baptism was performed on Sunday, March 1, prior to the opening of Sunday school, when the two sons of Brother and Sister Binns were conducted into the water. They were confirmed prior to the sacramental service.

The Saints all enjoyed that meeting. The Spirit was present in marked degree. During the meeting one of the sisters related a dream which she had had some two weeks previous. In this dream the Saints were admonished by a stranger to cease faultfinding and be more diligent in teaching their children to have reverence for the house of God.

**Independence**

INDEPENDENCE, MISSOURI, March 11.—Attendance at the Sunday services in Zion, March 9, was somewhat affected because of the sudden cold spell accompanied by snow. The sun, however, shone through the clouds and prevented the snow upon the walks becoming ice. When it is at all possible to walk with safety, the Saints continue to crowd the churches. The lighter attendance Sunday still found well filled houses at most of the services.

President Frederick M. Smith spoke at the Stone Church in the morning, beginning an explanation of a subject that may take several sermons to complete. He started to outline the attitude of other churches toward social problems and particularly stewardships. In this way he hopes to make our own doctrine on that phase clearer.

Elder H. O. Smith was the evening speaker, taking the place of Apostle E. J. Gleazer who had been announced, but who was called to Saint Louis, Missouri, to begin a series of meetings there. The sermon was preceded by the usual half hour musical concert. Both services were broadcast.

*Department Day at Walnut Park*

Department Day at Walnut Park was occupied as announced last week. After Miss Blanche Edwards's talk at 11 o'clock on "The worth of our girls," a meeting was called for Monday evening at the home of the local young women's supervisor, Mrs. R. Barnhart, for all girls between the ages of eleven and twenty-five. Miss Edwards met with them in

an endeavor to carry on the work of the department—"to help girls to gain a knowledge of themselves physically, mentally, socially, and spiritually."

Mrs. Dora Glines, general superintendent of women, directed the round table in the afternoon, emphasizing the fact that the object of the departments was identical with the object of the church, that is, "the development of the individual 'to a perfect man unto the measure of the stature of the fullness of Christ.'"

Mrs. Ida P. Etzenhouser showed definitely the importance of the work of the Social Service Bureau by giving a report of the large amount of work done in only one month, February. In the evening she talked further on social service and the home.

The speaker March 16, at 11 o'clock, will be former pastor Bishop B. J. Scott.

*Englewood Congregation*

The ladies of Englewood are planning a social time for Monday evening, March 17. A light supper will be served to help swell the building fund.

A goodly number attended the morning services, Sunday, March 9. Elder James E. Warne was the speaker. Elder Frank Mussell occupied at the evening hour.

*Liberty Street*

Brethren Carl and Foster Baker, sons of Pastor J. M. Baker, have recently located in Independence. Sunday, March 9, their daughter, Mrs. J. L. Parker, of Des Moines, Iowa, accompanied by Mrs. Foster Baker, came to visit her parents. It was quite a family reunion since Brother and Sister Baker have not had all their children at home together for more than twenty years. They rejoice that their mother's condition is much improved. The Saints are still asked to remember Sister Baker in prayer.

A good spirit prevails in the young people's prayer meeting. Every one who can face life bravely and smile is asked to attend. Elder Roy V. Hopkins will have charge Sunday, March 16.

The girls met and organized the lower circle of Orioles immediately after the afternoon prayer meeting, Sunday, March 9, with Miss Evelyn Turner as monitor.

Elder Roy V. Hopkins preached Sunday morning, March 9. Elder Joseph Luff began a series of Sunday night services starting with the subject, "Seeing Jesus."

The Silver Wing Chapter of Temple Builders met at the home of Sister Turner on Spring Street, Monday night. A course of study was decided upon. Ambitious plans were discussed. An urgent invitation was given the girls to join with the Department of Women in some lines of work.

*The Bishopric*

Bishop James F. Keir will be in Plano, Illinois, on Sunday, March 16. From there he will go to Milwaukee and Beloit, Wisconsin.

*Independence Music Club*

The Independence Music Club now meets at the Independence Institute building on the Campus, in rooms being furnished jointly by the Music Club and the Laurel Club. The new Steinway grand piano, being purchased by the club, has been moved to the building. The rooms when completely furnished will be particularly adaptable to the Music Club work.

The Japanese fete held at the home of Mrs. W. N. Robinson, Kansas City, March 7, was successful artistically and financially. Oriental atmosphere was in every room, with the many costumed attendants, the burning incense, the

# MISCELLANEOUS

## Notice of Appointment

Notice is hereby given of the appointment of Elder J. E. Vanderwood as president of the Kentucky and Tennessee District to succeed Elder J. R. McClain, who has resigned. The appointment is made subject to ratification of the next district conference.  
**THE FIRST PRESIDENCY.**  
 March 6, 1924.

## "Pearl of Great Price" Lost

While I was away from the office last summer, an original copy of "The Pearl of Great Price" disappeared. I very much prize this pamphlet and would like to have it returned. It was published in Liverpool in 1852, and contains the prophecy of the Rebellion. It formed a magazine much the size of *Autumn Leaves* and had the name of Samuel Ackerly, my father-in-law, printed on it. A copy of the Temple Lot Case disappeared about the same time. Anyone knowing of either will perform a favor by conferring with the undersigned. J. W. Peterson, Independence, Missouri.

## Central Michigan Priesthood Meeting

Central Michigan priesthood meeting at Beaverton, April 5 and 6. All the priesthood are invited to come fasting and praying that all may become more qualified for the work of the Master. No charges for meals. Matthew Umphrey, president.

## Reunion Notices

Chatham, Erie Beach, July 25 to August 4. This change of dates has been necessary to meet the convenience of gen-

cherry blossoms and other decorations. A continuous concert was in progress, given by members of the club and musical talent in the vicinity of Kansas City. The refreshment rooms, booths, and bazaar, were delightful places to spend money, but value was received in every purchase.

Between 500 and 600 people attended the fete during the afternoon and evening. Approximately \$425 was cleared, which amount will finish paying for the piano. Much credit is due Mrs. Robinson, honorary president, for offering her home to be used as the setting for the fete.

## Saint Patrick's Day at the Institute

The Laurel Club is planning a formal opening of the Institute building to be held March 17, Saint Patrick's Day. Over 200 guests will be invited. There will be a concert, speeches, and refreshments. A social time will follow the program.

## Celebrate Fifty-fifth Anniversary

Brother and Sister Samuel Siegfried celebrated their fifty-fifth wedding anniversary, March 4. Brother Siegfried is eighty-three years old and Sister Siegfried is seventy-five. They received the congratulations of many friends made here since coming to Independence five years ago, from Illinois, and from friends at a distance who miss their association.

Brother and Sister H. R. Mills, long-time residents of this city, celebrated their fifty-fifth wedding anniversary on February 25.

## Basketball Season Closes

The pennant of the L. D. S. Basketball League goes to the winning S. R. S. team. The season of basketball was an enjoyable one and great interest was maintained to the last. Volley ball, wrestling, and baseball are next in the line of activities. Contests are now being scheduled for March and April.

# THE SAINTS' HERALD

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eral officers and missionaries who will be in attendance. John C. Dent.

## Conference Notices

Northwestern Kansas, at Selden, March 29 and 30. Visitors please notify Elder John T. Nutt so entertainment can be arranged. C. I. Carpenter, president.

Alabama, at Flat Rock, March 13. G. W. Miniard, secretary, McKenzie, Alabama.

## Requests for Prayers

Brother and Sister F. E. Erwin, of Jackson, Ohio, request the prayers of the Saints in behalf of their son, Elton, who is afflicted with appendicitis at the McKinley Hospital in Columbus.

## Our Departed Ones

SEATON.—Thomas Richard Seaton was born May 29, 1869, at Bala, Wales, England. Moved to Toronto, Ontario, in 1881, where he married Evelyn Butler, March 9, 1889. Baptized January 28, 1897; ordained a priest in 1897 and an elder, June 18, 1898. Died February 19, 1924, of heart failure, at Humber Bay, Ontario. Leaves wife, one son, and three daughters, three sons having preceded him. Funeral services from Humber Bay church February 21, in charge of Ernest Howatt and A. F. McLean. Sermon by Frederick Gregory. Interment in Park Lawn Cemetery.

SHAW.—Phelan Shaw was born September 27, 1845, at Eastwood, Ontario. Baptized November 20, 1870, by John Shippy. Married Priscilla Sturdevant February 17, 1868, who died January 7, 1878. To this union four children were born. Married Agness Robb, October 8, 1878, to which union five children were born. Ordained a priest in 1901. Died February 13, 1924. His wife, seven children, thirty-two grandchildren, and twelve great-grandchildren survive him. Sermon in Kimball Church by Robert T. Brown. Service in charge of Isaac Andrew.

HUTTON.—Andrew Jackson Hutton was born in Saint Clair County, Missouri, November 18, 1850. Married Martha Delozier in 1870, to which union were born eight children. Following the death of his first wife he married Meala Banks in 1898, who passed away several years later. Married Julia Anderson in 1917, who, with seven children, survives him. Died February 20, 1924, in Kansas City, Missouri, having been a member of the church several years. Funeral at Forster's Undertaking Chapel. Sermon by Ammon White. Interment in Mount Washington Cemetery.

MASTERSON.—Aaron S. Masterson was born in McCougan County, Illinois, September 25, 1841. Married Emma F. Wilson at Taberville, Missouri, April 19, 1874. Baptized by Emsley Curtis September 25, 1895, at Eldorado Springs, Missouri. Died February 17, 1924. Leaves wife, seven children, and twenty-two grandchildren. Sermon by Ammon White. Interment in Mound Grove Cemetery, Independence, Missouri.

PRESLER.—Leone Ellen, infant daughter of Francis B. and Anna Sutton Presler, was born August 10, 1923, near Shaw, Colorado. Died at Independence, Missouri, February 25, 1924, of acute infective cholecystitis. Services from the Carson Chapel in charge of J. M. Baker. Sermon by Walter W. Smith. Leaves father, mother, one sister (Shirley Elizabeth), and the grandparents, who are Elder and Mrs. J. R. Sutton, of Genoa, Colorado, and Mrs. Ellen Presler, of Orfino, Nebraska.

HYATT.—James C. Hyatt passed away February 1 at Highland View Hospital, Amherst, Nova Scotia, at the age of fifty-seven years. Funeral at the home of his brother Kenneth, at Glenville, Nova Scotia, with whom he resided, a Methodist minister preaching the sermon. Baptized June 25, 1911.

## Radio Flashes

Independence, Missouri.—We have a crystal set and have "listened in" on nearly every program given from the Stone Church. We get most of them very clear. All the sermons and lectures are especially distinct. I am vitally interested in the programs being broadcast from K F I X and know that much information is being received which otherwise would probably be overlooked. I shall be very grateful to receive a printed program each month. For more than two months I have been confined to my bed by the hand of affliction, and you cannot conceive how I have enjoyed listening.—F. R. Schafer.

Keota, Oklahoma.—Was listening to morning live stock reports and tuned in station K F F V just as you were signing off. Could hear very clear. Thought you might like to hear how far you were getting out, and especially in daytime.—H. D. Price.

Fargo, North Dakota.—I am pleased to notify you that I get programs from K F F V often and enjoy them.—Myer Rutz.

Syracuse, New York.—Just a line to tell you how much we enjoyed your evening program at 8.45 Eastern time. We entertained a roomful on the loud speaker. The cornet solo was unusually good. Would appreciate your letting us know the evenings you send.—George C. Kirk.

Louisville, Colorado.—Have listened with interest to your Sunday evening radio church service, which came in very clear and distinct. We are located twenty miles north of Denver at the foot of the Rocky Mountains, but have no trouble in picking you up on your low wave length. Extending our thanks to the minister of the church for his words of good counsel and cheer.—Owen Thirlaway.

Saint Joseph, Missouri.—My husband and I were at the home of Brother and Sister Gist, of this city, Sunday evening and heard the musical program and the sermon by Brother Elbert A. Smith, which we certainly did enjoy to the fullest extent. It was wonderful, and I believe there can be much good accomplished in this way. Wishing you much success along this line.—Mr. and Mrs. E. E. Peel.

Washington, District of Columbia.—We heard station K F F V this evening at 8.15 to 8.35 Eastern Standard time, when you signed off.—Rolston Lyons.

### K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MARCH 16, 1924

11 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Soprano Solo: "Alone with Thee," Bailey.  
Miss Ina Hatty.  
Anthem: "Come, Holy Ghost," Palestrina.  
Sermon: Bishop Benjamin R. McGuire.  
Hymn.

SUNDAY, MARCH 16, 1924

7.30 P. M., From the First Independence L. D. S. Church

Program in charge of Mrs. Pauline Etzenhouser.

Hymn.  
Prayer.  
Pipe Organ and Piano Duet: "Adoration," Borowski.  
Organist: Mrs. Pauline Becker Etzenhouser.  
Pianist: Mrs. Jeanette Kelley Craig.

Tenor Solo: "O was there ever loneliness like his," from the oratorio, "From Olivet to Calvary," Maunder.  
Mr. George Anway.  
Violin Solo: Prelude to "Carmen," Bizet.  
Miss Lillian Green.  
Piano Solo: "Allegro appassionata," Saint Saens.  
Mrs. Pauline Becker Etzenhouser.  
Tenor Solo: "God is our refuge," Ward-Stephens.  
Mr. George Anway.  
Violin Solo: The andante movement from Sonata No. 2, Beethoven.  
Miss Lillian Green.  
Tenor and Baritone Duet: "Crucifix," Taure.  
Mr. George Anway.  
Mr. Paul N. Craig.  
Sermon: Doctor Harry H. Mayer, Rabbi of the Linwood Boulevard Temple, Kansas City, Missouri.  
Hymn.

TUESDAY, MARCH 18, 1924

9 P. M., From the L. D. S. Radio Studio

Soprano Solo: "Lead me all the way," by Briggs.  
Sung by Miss Thelma Vincent.  
Cornet Solo: Selected.  
Played by Mr. Walter Davis.  
Baritone Solo: "Little gray home in the west."  
Sung by M. Dawson Stephens.  
Talk: "The relation of incentive to character."  
Bishop A. B. Phillips.  
Soprano Solo:  
(a) "Rose in the bud," by Foster.  
(b) "I know a lovely garden," by Del Riego.  
(c) "Little pink rose," by Bond.  
Sung by Miss Thelma Vincent.  
Reading:  
(a) "How to manage a husband," by Dorothy Dix.  
(b) "The land of beginning again," Anon.  
Read by Beatrice McNamara.  
Baritone Solo: "Love's garden of roses," by Wood.  
Sung by M. Dawson Stephens.

THURSDAY, MARCH 20, 1924

9 P. M., From the L. D. S. Radio Studio

Program by the Radio Orchestra.

"Calm as the night," Bohn.  
"Toualouwa," Indian dance, Op. 16, Number 2, Grum.  
Clarinet Solo:  
(a) "Longing for home," Jungmann.  
(b) "Forget me not," (Iydl) Engelmann.  
Played by Mr. Ralph Harder.  
"Berceuse," from "Jocelyn," Godard.  
Talk: "Modern obstetrics."  
Charles Keown, M. D.  
Contralto Solo:  
(a) "Where'er you walk," Handel.  
(b) "The cry of Rachel," Mary Turner Salter.  
(c) "The rosary," Nevin.  
Sung by Mrs. Alice Mae Burgess.  
"Nocturne," Op. 9, Number 2, Chopin.  
"Capricious wood nymphs," Losey.

### K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MARCH 16, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred Songs: Mixed Quartet.  
Miss Lena Wells, soprano.  
Miss Josephine Smith, alto.  
Mr. Evan Fry, tenor.  
Mr. Fields Jones, bass.  
Mrs. Katherine Robinson Wolfe, accompanist.  
Instrumental Duet: "I come to Thee," by Cara Roma.  
Mr. Joseph H. Anthony, clarinet.  
Mr. E. Dewey White, cornet.  
Anthem: "Send out thy light."  
Mixed Quartet.  
Contralto Solo: By Mrs. J. H. Anthony; violin obbligato by Mr. J. H. Anthony.  
Sermon: By Apostle D. T. Williams.

TUESDAY, MARCH 18, 1924

7 P. M., From the Graceland College Radio Studio

Program furnished by Conservatory of Music. Directed by Miss Margaret Armstrong.

THURSDAY, MARCH 20, 1924

7 P. M., From the Graceland College Radio Studio

Educational program.  
Lecture: By Miss Lulu Porter, head of Department of Domestic Science.

# THE SAINTS' LATTER DAY APOSTLES

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

OFFICIAL  
REORGANIZED CHURCH  
OF LATTER DAY APOSTLES

Independence  
322 S Grand  
C A GUMMEL  
JULY 24

no man among you have saved his wife or his children or his brethren for himself; whosoever doeth so shall be like the concubines he shall have.—1st John 2:17.

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

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Number 12

## EDITORIAL

### Blue Pencil Notes

A press dispatch from Brooklyn reveals a tragedy of modern life as therein set forth:

New York, March 3.—Mr. and Mrs. David A. Mount, of Brooklyn, disclosed a "bridge tragedy" after inserting the following "ad":

"Couple living Heights section, mediocre bridge players, want to meet couple similarly afflicted around 40 years old; object: improvement of game. Main 4307-W."

Mrs. Mount explained:

"Did you ever play bridge? No? You never stole your partner's bid without cause? Then you don't know how we feel. Nobody but a bridge player could sympathize with us. Nobody but a rotten bridge player."

And Mr. Mount added:

"I've got so now that I'm never sure. I'm in a constant state of terror. When I make what I think is a brilliant play I have to cast a furtive glance about the table to see if everything is all right. If anybody so much as lifts an eyebrow, I'm ready to dive under the table."

Here is a middle-aged couple who have had their ambitions. But now they know that life is all but hopeless. They have failed. Think of it. In this twentieth century, with all its culture, its art, its literature, its new thought, "heirs of all the ages," they cannot enjoy it. They are not worthy of it. They cannot play bridge. In America, the land of the free and easy, they would hide beneath the table. They are as aliens. They cannot play bridge. Living contiguous to the Statue of Liberty, where men have tunneled under the Hudson and challenged the gods with the most aspiring city sky line in the world, even in close proximity to Brooklyn Bridge—these poor people cannot play bridge. The war came, reconstruction followed, came unemployment, multitudinous problems wearied the world. What had they to contribute? Nothing. They cannot play bridge.

The Pilgrim Fathers were a busy people. On Sunday they went to church, said their prayers, sang hymns, read the Bible, preached or listened to endurance sermons. During the week they chopped

down forests, erected houses and forts, plowed the soil, planted crops, held town meetings and fought Indians. They founded a great republic, redeemed the wilderness established religion and education. They were very successful. What would they think of two of their posterity who cannot play bridge? What would they think of two of their posterity who desire so very badly to play bridge and play it so very badly? What would they think of two of their posterity who care to play bridge at all?

Alas, when these two die they will have established within themselves such an "inferiority complex" that they will never dare to present themselves at the pearly gates. One glance from Peter's stern eye will start them well on their way to the other place. Arriving there they will find awaiting them many of the very best bridge players of the whole world.

ELBERT A. SMITH.

### Belief in Immortality

A renewed interest has taken place during the past few years in the proposition that there is life after death. The revealments of science in the material realm, for a time tended to obscure that of the spiritual, while a materialistic philosophy was being formed. But in spite of this advance of the material, religion has kept alive the hope that there is a life beyond, the only thing which makes this mean existence of ours tolerable. Minds are fortunately so constituted that they strive to look beyond demonstrated truth, thus creating in the imagination dreams of something better.

It is this hopeful attitude of man, together with the wonderful advancement of science, that has brought the focus of attention on immortality. The question which naturally arises is, May not scientific methods be extended to the spiritual realm, thereby making it possible to demonstrate the fact that there is another life? Leading men in the fields of religion and science have set about to accomplish this purpose. Current literature is full of arguments, experiments, and conclusions. Needless to say no definite results have been obtained. However good has been accomplished, for the stimulated in-

terest has brought to light much evidence on the subject, most of which in its nature tends to encourage those firmly believing that there is life beyond the grave.

One of the leading scientists, Doctor Henry Norris Russel, Princeton astronomer, most recently expresses himself as being convinced that life here does not cease. He draws an analogy, set forth in the *Literary Digest*, between a burning candle and life. As the flame of a candle is blown out, so we see a body left lifeless. But the flame is not "blown out." Only the chemical process by which the flame burned on the candle is stopped. The light goes on, out into space, still a definite entity which will endure for ages. As with the candle, so with life. At death, only the chemical process in the body is stopped. The spirit is separated from the body and passes on just as the flame, a definite entity, into the space of which we have no knowledge. The fact that we cannot see spirits in the spiritual world is no more proof that they do not exist than that we cannot see where the flame goes when it is "blown out."

Doctor Russel says that throughout nature we find that reality far exceeds in splendor what we can possibly conceive in our imaginations. If we can create in imagination a world beyond the one on which we live, it will in no wise meet the actuality. He concludes:

God never fails to surpass our human imaginations, and, if we are to believe in the kind of God who alone is credible in these days of ever partial knowledge of his works, we can safely trust such a God to provide for us some future which goes beyond our dreams.

### Why Science Is Religious

Huxley says that science is the best teacher of truth, for it demands the entire surrender of preconceived notions to the will of God.

In science men are striving upward to God. In nature they seek to find truth, which is but an expression of the infinite. In religion, God is reaching down to man, connecting with the spiritual within him. Revelation through the spirit is termed the religious, while revealment through nature is called science. But science and religion are inseparable. Science is religious, for every truth discovered is the Spirit of God. And religion is scientific, for the Spirit of God is truth.

The man who is determined to find truth, whether he look for it in the laboratory, or in the secret recesses of his soul, cannot fail to find God. God will reach man through the overwhelming flood of his emotions, or in the great illumination of his intelligence.

### The Philosophy of Times and Seasons

To everything there is a season,  
And a time to every purpose under the heaven:

A time to be born,  
And a time to die;  
A time to plant,  
And a time to pluck up that which is planted;

A time to kill,  
And a time to heal,  
A time to break down,  
And a time to build up;

A time to weep,  
And a time to laugh;  
A time to mourn,  
And a time to dance;

A time to cast away stones,  
And a time to gather stones together;  
A time to embrace,  
And a time to refrain from embracing;

A time to seek,  
And a time to lose;  
A time to keep,  
And a time to cast away;

A time to rend,  
And a time to sew;  
A time to keep silence,  
And a time to speak;

A time to love,  
And a time to hate;  
A time for war,  
And a time for peace.

—Ecclesiastes 3: 1-9.

By agreement between the First Presidency and Presiding Bishopric arrangements have been made for Bishop C. J. Hunt to travel in the Spring River and Central Oklahoma Districts, to labor with the local authorities in those districts in the interests of church finances. Bishop Hunt is a tireless worker, and as traveling bishop should be of great help to the church in various fields.

A persistent rumor that the British Government is considering the inclusion of Palestine under the proposed new Arab Confederation if or when such a confederation comes into existence, is stoutly denied by the editors of *The Palestine Weekly*. They state that there are no grounds whatsoever for such a rumor and that the British Government has not the slightest intention of making any modification or diminution in the Palestine mandate, as approved by the League of Nations.



## Palestine's Assets and Liabilities

Reprinted from the "Palestine Weekly,"  
February 15, 1924.

The government of Palestine has done a praiseworthy act in making public certain facts and figures which go a long way to clear up doubts and speculations. Considerable sums of money were spent both by the military administration and the civil government in Palestine. The bulk of the expenditure made by the Army of Occupation was on roads and railways. The purpose was purely strategic. The water supply of Jerusalem was also created solely for the purpose of meeting the needs of the garrison stationed in the capital.

The civil government went a little further and amalgamated strategic and public needs. It was necessary on the one hand to adapt this country to the needs of the British Empire chain of communications, and on the other to introduce into it the improvements required for its economic development. To this end over a million pounds were spent in ballasting the railway lines, broadening the Ludd-Jaffa narrow-gauge line, purchasing new rolling-stock, and constructing new roads in addition to repairing old ones. In order to appreciate the importance of what was achieved in the improvement of communications since 1917, it must be remembered that prior to and during the war Palestine was at least one hundred years behind the times in this respect. A trip, or the transport of goods, from Haifa to Jerusalem took twenty-four hours; now it takes six hours by train and four hours by car. In order to go from Jerusalem to Cairo, it took two full days in 1914; train to Jaffa, steamer to Port Said, train to Cairo. Now, a traveler enters a train at Jerusalem at a quarter past eight in the morning and alights on the Cairo platform at a quarter past ten in the evening of the same day. Moreover, the war (and possibly this can be ascribed to the times in general) has brought motor cars into common use, with the result that the sums which the government had to spend on roads were far greater than would have been normally required. The improved system of transport instituted by the government has therefore formed an asset to the country which takes by far the most prominent place in its balance sheet. It is true that some two million pounds have yet to be paid to the British Government for the lines taken over from the Army of Occupation, and nearly a million and a half due to the crown agents for goods supplied in the form of rolling-stock and various stores. But the main point for the public is to realize that these new riches are definitely the property of the government, of the country. The debts will no doubt be paid in good season and in such manner as not to constitute an additional and undesirable

burden on the shoulders of the Palestinian taxpayer.

But the increase of Palestine's assets have taken other forms. The necessity for developing the country's communications was felt not only in roads and railways, but in postal relations, including telegraphs and telephones. The organization of Turkish postal service was far from satisfactory, and, taking advantage of the privileges conferred by the capitulations, the foreign powers had Austrian, Russian, German, and Italian post offices. The telegraph service was a monopoly of the state, and telegram senders suffered therefrom. Telephones did not exist at all. The difficult task of reorganizing the postal and telegraph administration and creating a network of telephones was undertaken by the British military administration with a zeal worthy of the empire whose colonizing genius has become traditional. Under the military government, the telephone service was used almost exclusively by the army and government offices, some eighty instruments only being allowed to the public early in 1920. At present there are about 1,200 paying subscribers.

One of the greatest needs of the country has been the construction of a modern port at Jaffa and Haifa. The civil government has been studying the question for several years now, and various plans have been drawn up. But such a task cannot be accomplished without a considerable outlay of money, which will amount to well over a million pounds. The proposed Palestine loan of two and a half million pounds could not be relied upon for providing even an appreciable portion of the necessary outlay, as it has been earmarked for other purposes. It will therefore be necessary to grant a concession to a private company to build a harbor either at Jaffa or at Haifa, probably at the latter port.

Another achievement of the Palestine Government has been the granting of loans to agriculturists out of funds collected from debtors to the former Ottoman Agricultural Bank and other funds borrowed from the Anglo-Egyptian Bank. The true significance of this achievement will be better understood when it is remembered that as a result of the war, there was scarcely a farmer in Palestine who had not fallen into debt from which only fresh loans advanced to him at a reasonable rate of interest could help to extricate him. The work accomplished by the government in this respect is yet far from meeting the requirements of the farmers in this country. Debts incurred by them through loans from private lenders have forced them into severe financial difficulties. But, none the less, it must be admitted that in most cases the government agricultural loans have relieved the situation to an appreciable extent.

The work of drainage and afforestation under-

taken by the government has been quite considerable, when we remember that the funds put at the disposal of the Departments of Agriculture and Health for the purpose were very limited. The magnificent woods which had adorned the hills and plains for centuries, were slowly but steadily and ruthlessly cut down by the Turkish authorities and by ignorant peasants who were nothing loath to follow the example of officialdom. The government has planted considerable areas with trees, of which over two millions are now growing.

We have mentioned all this, not to supplement the information supplied by the secretariat in its very clear and concise statement, but simply to point out that our assets must be measured not only by the actual market value of the works and stores acquired by the government, but by the benefit that the population derives from these improvements. A network of railways, telephones, or roads means much more than hundreds of thousands of pounds. They give Palestine the possibility to develop economically on modern western lines. Forests and drainage systems represent more to us than the value of trees and pipings. They mean purer air and improved health. Loans to agriculturists mean more than so many pounds to the government's credit; they indicate the possibility of more intensive cultivation and of putting new areas under cultivation. The liabilities need not worry us to any extent; compared with any other country of the same size, they are insignificant. And with all this we should bear in mind that Palestine's riches are yet lying practically unexplored. Palestine would not mind incurring further liabilities if the riches of Palestine could therefore be brought to light and added to its assets.

HONOLULU, HAWAII, February 13.—*To President Frederick M. Smith:* Just a line or two to let you know how much we have enjoyed the visit of Apostle M. A. McConley and how much we have benefited by his good work. He leaves on Saturday, February 16, for New Zealand. Sister McConley will be a great help to the work in many ways, as she fits in nicely in so many departments.

You will be pleased also to hear that Elder D. J. Williams and his wife have made a splendid impression on the Saints here. I must say that I myself am very much pleased with them. The Hilo Branch is fortunate in having a brother and sister of their character to care for it. I hope you will be able to send us, sometime in the near future, some one of the same type to take care of the work of the Honolulu Branch.

Brother and Sister Williams are splendid, lovable people, and I am sure that I shall be able to work very agreeably, and I trust successfully, with them.

G. J. WALLER.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Economic Aspect of Zion

*Sermon by President Frederick M. Smith  
at the problem meeting, Stone Church, Independence, Missouri, March 2, 1924.*

I wish this afternoon to attempt to speak to you on some of the temporal problems. I know there are some who can divide the problems of the church into temporal and spiritual, and they would have certain of us individuals confine ourselves to the spiritual and not touch the temporal. There are others whom they would have confine themselves to the temporal and have nothing to do with the spiritual. So far as I am personally concerned, as I understand the spirit and the import of the work of this church, you cannot divide the temporal from the spiritual, because they both interact. I will go a little farther than that and say this, that if I understand the work of the church and its philosophy, one of the chief distinctions between us and the other churches is that we attempt to enhance our spirituality by spiritualizing our temporal affairs. I wish you would catch the import of that. Think it over. You will find that it will give you a starting point for a very long and pleasurable train of thought.

#### *Spiritualizing Temporal Affairs*

One of the chief functions of this church is to spiritualize our everyday affairs. The reason that I am speaking just a moment, before entering upon the presentation of some of the problems of Zion, of the necessity for spiritualization is that I want to remove the possibility of my being accused of not being spiritual because I fail to mention spirituality in presenting some of the very practical and everyday things in the development of Zion. So if I shall present some almost sordid aspects of the temporal affairs or our economic or industrial activities, do not for a moment forget that I have great respect for the work of the church in developing spirituality.

Let me repeat what I have said before, the prime work of this church is to develop spirituality and to preserve and enhance it in every form, and for that very reason we are bound to make efforts, and we hope eventually successful efforts, to bring Christianity to bear upon our everyday affairs and particularly our industrial and economic affairs, until eventually we shall not have the dividing line between temporal and spiritual because we will recognize that the one supports the other, that they are simply different aspects of life. Remember, Jesus said, "I am come that ye might have life, and that

ye might have it more abundantly." And that abundant life will not come until we have permeated society and industries with the ideals of Christianity.

### *Problems of Zion*

I mentioned life. For the purposes of the hour, life, I think, can be said to be divided into three great periods or activities. Chronologically perhaps two of them can be said to be identical, but for our purposes to-day we will divide life into three classifications: First, the period of preparation; second, the period of work or contribution; and third, the period of recreation; and these two last, according to my understanding, as I said a while ago, run strongly parallel or function simultaneously. The problems of Zion can be roughly classified under these three heads, and for the purpose of the afternoon I shall glance rather hurriedly at and try to discover what are some of our duties in regard to each of these.

### *Period of Preparation*

The period of preparation primarily concerns itself with the period of childhood and the period of growth and learning. And it is almost impossible to say when that period of growth and learning is completed. As a matter of fact, growing should be an activity or something which enters into our life until the processes of involution have begun, and even after that we can grow in a certain sense, for certainly we have many manifestations before us in the examples and in the lives of some of our splendid aged people that spirituality never ceases to grow, and even intellectuality grows long after the body has entered this period of involution. And this spirituality is what makes ripe old age so beautiful.

The period of adolescence might be termed (of course I want you to remember the classification I am attempting this afternoon is very rough) the finishing of preparation and growth and the beginning of work. The period of work, then, might be called that period in a person's life in which he makes his contribution to the welfare of society; and this period envisaged by those who look upon the individual as the unit would be that period in which the individual makes preparation to live in idleness or ease or to remove at least from the distress and fear of dependency, in other words that period when he makes his fortune. Personally I cannot look upon this as being idealistic. And yet those who say that money is the acid test have that envisagement of the work period just as I have stated.

### *Period of Contribution*

I would say that the period of work is that period which is granted of the Lord for an individual to make his contribution to the welfare of society and to do something for the other fellow, and the success

of his work, the amount of his contribution will depend upon two things primarily: first, the completeness of his preparation and his growth; and second, the application of his energies to that which he is best qualified to do. And one of the problems of Zion is just that, to determine whether or not an individual is attempting to function in the line for which he is best qualified. This classification of life means that the prime or the important period of a person's life is the work period, and I feel that is not at all out of consonance with our own scriptures which say that every individual is expected to be a workman: "The idler shall not eat the bread nor wear the garment of the laborer." (I am not attempting to draw the line here on sex, speaking generically)—workmen all for the good of society. And this envisagement of it will give life and goal to that experience that is so frequently used and yet altogether too narrowly used: "Workmen together with God." For what? For ourselves? For the other fellow was the import of the message Jesus brought to us.

### *Labor Not Degrading*

Labor is not degrading. As a matter of fact, it is the opposite of that if properly understood. The difficulty of course has been that looked upon from the standpoint of individual success as measured by the accumulation of wealth, the man who has either been content to labor with his hands or else has had no opportunity or desire to amass a fortune to care for the last years of his life usually becomes a burden on society, and labor has come to be looked upon as more or less degrading. I once heard a man in this town (I am glad he was not a member of the church) say that at one time he learned a trade, and after he had learned his trade he was boasting about it. He said, "I am glad to know that I have learned a trade, because no matter what happens to me I can always work at my trade and make a living." A banker who heard him said, "In these days you don't need a trade. All you need is brains." The man took this statement at its face value, and he told me later, "I have not worked a day since. I have lived on my brains."

Sometimes the hardest work in the world is that work which is done with the brain. If that banker who made that statement to the young man had analyzed his own thoughts and had spoken them to the young man, this is what he would have said, "If you are sharp enough and keen enough to do the right kind of grafting, you can get more than your share if you use your brains." Brains plus graft is what he meant, but what he did not say. I hope as Latter Day Saints we will recognize the plausibility that every man must be a laborer for the benefit of the church. If any of you people think that digging

post holes for a transcontinental telephone line is harder than the work done by the president of the church, I will gladly change with you any time you can get the people to assent to such a change. I know which is easier; I have done both.

#### *Qualification for Work*

There is an additional thought not always manifest. While it is true that every man is expected to be a laboring man, there is another concomitant that should always be present in the minds of Latter Day Saints, and unless we can envisage this aspect of it we fail to comprehend the great and glorious social philosophy of this organization. That thought is that Zion can never be redeemed and will never put on its beautiful garments and shine as a social testimony to the world of the efficacy of the religion of Jesus Christ until we can know of a surety that every man is working in that place in which he is best qualified to work and where he can make the greatest and best contribution to the welfare of society. In other words, in the three periods of life or the three manifestations of life—preparation, work, and recreation—there must be a consonance running through the whole; and from the time a person starts his intellectual growth as a child and continues through the adolescent period and to the adult period, there must be this idea held to the fore: "What is it that the Lord needs me to do above all else? For he wants me to do that for which I am best qualified, and he has given me certain endowments, natural it is true, and perhaps even latent, which it is my task to discover and develop." I know that is a good deal to put into the mind of the child, but if the child cannot say it, society should be so organized that it can say it for the child and say to it, "Here is the vocation in which you are best qualified to work. Therefore, we will put you through the right process of development." And if early in the life of the child this ideal is given him, and he is trained in that field in which he is best qualified to make his best contribution to society, then there should be provision made in our social order for the education of that child to be so broad that eventually he will come in contact with the thing in which he is most interested, and with which he can make his greatest contribution, for that is but another way to say what I have said before to you a number of times in the past.

#### *The Application*

Now the application of it. What are you doing? Are you a workman? Are you contributing to the welfare of society, or are you a leech? I know that some people look upon preachers as leeches, living off the blood of society, and yet of course that is a narrow vision of it, because if preachers are functioning as they should there is a stimulation which

comes from their work that enables others to do better work. More than that, if this church is what we claim it to be, then it is true there is a certain social reason for preaching, and there is, for we know that there is an inward feeling after God that is present in the soul of every individual. And if our theory is correct in regard to our own social philosophy, then it will make better workmen and better students of those who give compliance to it.

Let me repeat, then, What are you doing? What is your job? What is the best that you can do? I will put it a little more in harmony with the spirit of the age and say, Is it the job that pays you the best? I say that because I would like to have you answer what is your contribution to society. If you are not doing the thing that pays you the best, you are not fulfilling your duty to society. Are you giving your best to your job? I imagine you say, "How does that happen to come in a church service?" I will put it in a very broad sort of way. I know a certain bishop in this church who in his work is constantly asking the people about their jobs, asking them if they are satisfied with them, asking them if they think they could hold a better job, and, if they think they could, he begins to look for better jobs for them. If he finds a stenographer who is doing well where she is but there is still a better job that will pay more money and give larger opportunities, he helps this stenographer to make the change. He does not say, "Now I want a percentage of your increase," but he quietly says, "If I have helped that one to earn five dollars more a week I have increased the income of this church fifty cents per week." Furthermore it increases the self-respect of the individual.

There is the application of what I was asking you. Are you doing your best at your job? Are you capable of holding a bigger job, and, if you are, why aren't you looking for a bigger job? Why isn't the church helping you to get a bigger job? And in saying that I am putting up to you a very practical problem of Zion.

#### *Aiding the Other Fellow*

Now that I have got you to thinking about your own selves, and I hope I have, I am going to ask you this: If you are satisfied with your job and are drawing the biggest salary you are capable of drawing, are you concerned about the other fellow? If to-morrow morning's train brings to Independence a family of Latter Day Saints and in that family of Latter Day Saints is a person who can hold your job down better than you can do it, are you ready to give it to him? That gets pretty close home, doesn't it? And yet isn't that a part of your job as a member of this church, if you are satisfied that some one else can do it better than you can do it?

I have got at this backward, but I am putting to you a very practical problem, and that is this: There are people who are coming to Zion every day; there are hundreds who are getting ready to come to-morrow, and thousands who will be here next month, next year. What are they coming for? Are they coming to help you or to have you help them? What are they going to do when they get here? What is there to do when they get here? What are they going to do for a living when they get here, and how are we going to help them do it? What are the industries of Independence and Kansas City, and what wages do they pay? Why, naturally whenever we think of work we think of wages. You wonder when you come, What are the industries of Kansas City and the regions round about that will permit me to go to work?

#### *Industries of Zion*

Let me put some questions to you that have a very practical application and that must be answered from this church sooner or later. What are the industries in Zion? And of the industries in Zion and the regions round about, how many are controlled by us? And the profits of the industries in Zion and the regions round about, into whose bank account are they going, Latter Day Saints' or others'? If you will stop some morning in your journey to Kansas City and return in the evening and count the number of our people who are daily going into Kansas City and count the number who are daily coming back, and figure up ten cents fare each way you will see how much our people are spending each day for transportation. What for? To have other people make profits that are not coming to us at all. They go to places where people are learning to put our people, because of their frugality and integrity and their honesty, in positions of great trust, even in preference to other people. Why? Because they can make more profit out of the labor of those persons.

#### *Consecration of Surplus*

Surplus should be consecrated to the service of the Lord, and while we are helping men of the world build up their surplus we know that surplus is going to be used in idleness and to promote those things that are not of particular interest to us.

What are the industries of Zion that are needed? Whose are they? Where are they? When are they? These are questions that we should be thinking about. Let us take the question of raw material. Are the people of this church furnishing raw material for industries from which other people are making profits? I can give you a very practical illustration along this line. Let us take a very common illustration. Take the question of the middle

man. Are the hens of the Saints in Holden Stake serving the Lord? Of course some of us ministers get a few eggs to eat, and in that way perhaps the hens are doing that. The difference in the price paid to the farmers who have the chickens in Holden Stake and the price you pay when the eggs come on your table represents profits to somebody—profits to the middle man, who stands between the farmer of the Holden Stake and the consumer of Independence or Kansas City. There is the dealer in Holden, the wholesale dealer in Kansas City or sometimes the jobber, transportation from Holden to Kansas City and from Kansas City over to Independence, and there is the profit to the retail grocery man and finally they reach your table, and the people in Holden have not got very much for the eggs. We would not care how many middle men there are between the farmer and consumer, if we knew that the excess profits or the surplus in each one of those instances was coming back to the church, would we? As long as they are not, what are we going to do about it?

#### *The Curtains of Zion*

There are some other problems. One of them is this: We talk about Zion and the curtains of Zion. What are the curtains of Zion? They are the supports to the center place. Do you imagine that our superstructure is going to be complete if part of the curtains of Zion, so far as the principle is concerned, are in the hands of people not members of the church? and do you imagine that religiously we can be self-contained and have the curtains of Zion supporting the center place and not be organized industrially and economically so that the curtains of Zion will be supporting Zion? Let us suppose the people of the Far West Stake raise sheep. They take their wool clip in the spring and send it in to some warehouse man in the city. He sells it to the spinner and ships it to the East, and the spinner makes a profit and sells it to the man who weaves it, and finally after some months or years it comes back to us and we pay the freight on it from Saint Joseph to Kansas City, on to the East and around the East and then back here. When it comes back to us as cloth it is made up into clothing. It is also true of cotton. If we are raising cotton in Oklahoma the process is practically the same. I would not care how many middle men it took to do this if all the profits that came from this circle of middle men were being used for the service of the church.

What does this all mean? That we function as producers a great deal and that all of us are functioning as consumers and will keep right on functioning as consumers, but somehow, somewhere this question of the middle man should be settled so that we will get the profits. In other words, let me put



it a little more practically. Is it not possible? More than that, should it not be done? I will put it a little stronger yet, How much longer are we going to live in Independence with our producers in the outlying districts and let them sell their products to the middle men who are not members of the church, when we could just as well be functioning and keep those profits ourselves? How long before we can supply the manufactured needs of the curtains of Zion and keep those profits within ourselves?

#### *What of the Middle Man?*

Students of society are indicating that we are rapidly entering a period where we have altogether too many middle men, hence we see manufacturers who are attempting to sell direct to the consumer. You do not know anything about the intrigues of combinations formed against them. And while I know what should be done I am almost somewhat conscious of the work it is going to take to accomplish this. We had in Independence a few years ago an association of retail grocers. When in the early days of the Sanitarium we tried to reduce the expenses of the Sanitarium and went to the wholesale house in Kansas City and bought our supplies direct, it was not long until we were visited by a representative of the wholesale house who said that he had been visited by a committee from the retailers of Independence who said they would stop buying from the wholesale house if they did not stop supplying us with groceries, and one member of that committee was a Latter Day Saint. That is how much social spirit there was among the grocers of Independence at that time. That was an indication of some of the problems that we will have to meet. Are we going to submit to it? I was ready to fight that thing, but some others on the board were not. I know what we will be up against, but I think the time is here, if not now then shortly, when we must be self-contained; and between the consumer and producer there must be, where necessary, a chain of middle men that will keep our profits serving the Lord. That might not be religious in the opinion of some, but I think it is highly within the prerogative of the church if Zion is to be organized as it should be.

#### *Place of Employment Bureau*

In the meantime, or between now and then, what are we going to do? Take this question of your job. Are you working at a job where you get a maximum of wages? If not, how are we going to help you get something better? And there comes one of the problems, practical in its aspect and yet entirely workable, that I have been trying and hoping to get into effect from the first day I came to Zion. The problem is still here, and yet to-day in Zion, the

center of the church, we do not have an employment bureau under the auspices of the church. Whose fault is it and how long are we going to be without it?—an employment bureau with exactly the purpose in view of seeing to it that our people are enjoying the best jobs they are capable of holding. And when we find a person who is not holding a job he is capable of holding, then get out and find him a better job. Don't you recognize the importance of being in touch with the situation so that we can immediately put these people in touch with the people who are needing that kind of help? Do you want the pastors of Zion to look after these people in the employment bureau? I should say while it is not a direct function of the pastor's office it is of sufficient importance to the church that the pastors are greatly concerned in seeing that such is done. How are we going to get it, I wonder? Is it practical? It comes right back to the question, Is the church interested in your job? It is, and I do not know but that it is time that the officers of the church are asking what I am asking now. It is time we are asking what you do with your money, because if you are spending money that is in the nature of surplus, you are spending money that belongs to the church just as much as we are when we spend our allowances. It is right if there is anything in our philosophy, and if there is nothing in our philosophy we had better be finding it out.

#### *Standard of Efficiency*

This is a very bread-and-butter view of things isn't it, and yet isn't it a factor in church work? One of the greatest problems that concerns the church to-day is this question of relation of wages and the laboring man to the church. There is much being written and spoken on this subject to-day, and I have not to go far into literature to discover this astounding fact that a large percentage of the laboring men of this country are living below a standard of living that places their efficiency as laboring men too low. More than that there is a large percentage of laboring men in this country who actually live below the poverty line, and any man who says the church is not interested in that question is belying the nature of the Christian religion, and any man who fears to stand up in his pulpit and denounce conditions that cause our laboring men to continually live below the line of poverty is not the man who should stand to represent Christ.

If any church on the face of the earth ought to be interested in the question of wages, ought to be interested in the question of bread and butter, it is this church; and if we fail to move out and occupy and if we fail to organize in such a way that we will take care of these practical problems, then we will come short of doing our duty and we will be worthy

of rebukes that are coming as one came this morning.

### *Duty of the Church*

So far as I am concerned, as leader of this church I shall continue to cry out for the church to move forward and enter upon these practical problems, and if the church fails to do it it will be because they are listening to those who are trying to slack the progress of the church and are not listening to those who are speaking in the name of the Lord. Fear has always been a deterrent of right living. Fear has always been an incentive to those who would see beyond this vale. I say that the Christian religion, so far as its success and ultimate work is concerned, will not be complete until there is such a demonstration of the social philosophy of Jesus Christ that fear of dependency, fear of decrepit old age, fear of becoming incapacitated by disease has been removed by such an organization of society based on the Christian religion that every man will feel that every other man is his brother. That is the mission of this church. Will it accomplish it?

### The Aim of Religion

*Sermon by Albert Carmichael at the Young People's Convention, Lamoni, Iowa, June 13, 1923.*

There are many religions. Any system of worship is called a religion. We no doubt have the right to presume that the "religion" meant in this caption is that of the true God, the one he sent his Son with and commissioned him to publish or teach to the human family.

What is the aim of the religion given to us by God? Paul puts it like this:

Then cometh the end, when he [Christ] shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and all power. For he must reign, till he hath put all his enemies under his feet. —1 Corinthians 15: 24, 25.

The aim, then, is the redemption, the saving of those who will to be saved, and the handing of this perfected piece of work over to God. To do this, Christ must for a time have the power and actually use it in his work of putting down all rulers not of him, all authority not of him, and all powers not of him. This period when Christ shall so reign is known, in biblical terms, as the millennium.

This is the aim of Christ. It must be our aim. That was and is his goal. It must be our goal. The idea may seem very Utopian but nevertheless it is a verity. Its accomplishment may appear to be very far in the distant future, but "The vision is yet for an appointed time, but in the end it shall speak, and not lie; because it will surely come, it will not tarry."

There must be a preliminary work done before the ushering in of the millennium, and in that work we are concerned as to what is our part. This brings us down to present-day activities, to things we must now do to help usher in this wonderful period surcharged with activity. While we may fully believe in the final triumph of the Christ mission, the thing that should engage our attention is to help put into operation those things which will bring our Zion, over which the Master of men shall reign in person as Lord of lords and King of kings.

### *Purpose of the Convention*

We are sure that it gives us much pleasure to stand before an audience of this kind. We have been satisfied for a number of years that we older fellows will never redeem Zion. Brother Heman C. Smith used to say facetiously that before Zion could be redeemed there would have to be a number of first-class funerals. Young in mind, you are not crystallized spiritually. Some of us older men are. 'Tis a pity, 'tis true, but we are congealed. You can kick some of us around like a football and we will come back with the same old ideas. The primary object of this Young People's Convention is to give to you young people ideas which we hope will help you to function properly as factors in the proposition right at our door. This proposition involves some of the elements of the working out of the real aim of our religion. We older men have the conceit to think that we can put something before you, and after you have given it due consideration and complied thereto it will make a wonderful change in your life.

### *Two Great Sides*

There are two great sides to this religion of ours, the theoretical and the practical. Naturally the practical man does not like to be bothered with theories. He wants to go. And the dreamer likes to theorize. Both classes of men are absolutely essential to the accomplishment of the work. We must theorize and we then must work out our theories. I am going to try to leave the theoretical part out to-night. I am going to try to give you some of the practical things to be realized in our religious belief. It would not be good business to spend an hour here and have you leave the tent with no better idea of what to do and how to do things needed so much to be done than when you entered.

### *Immediate Aim*

I said this afternoon that I wanted to drive certain definite pegs; pegs that we can tie to with a certainty that they will greatly aid us in obtaining that something aimed at in our religion, and that something is character, Godlike character. Now let us determine definitely what is the immediate thing

we should aim to attain. The thing lying right before us, the thing to achieve, is for us to enter into that economic condition known as stewardships. Let us make our theory a practical fact. Very briefly, then, let me recapitulate what I stated this afternoon. You want first to get this idea in mind clearly and definitely that you can be organized in group formation but before you can be so organized it is vitally necessary that you become an individual steward. I stated this afternoon that was the first step.

It is generally understood that the time has come for the gathering, and that the gathering must be done in harmony with the law. What is the law? Now listen, you that are not in stakes, so that if you go to California, Maine, Florida, or any other place you will know what is what about this matter. The time for the gathering has come, but *the gathering must be accomplished in order*, as the Doctrine and Covenants says; that is, it must be done in harmony with the law governing the gathering, for all things are governed by law. Without law all would be chaos.

What is the law? When you come up to Zion or any of her stakes, you must have complied with the law that entitled you to be called an individual steward. You may become a steward before you ever come to Zion. You may be a steward whether you are in Maine, Kirtland, Florida, or wherever you are. But when you turn your face Zionward, then it is required that you comply with the law governing your coming to Zion. Then you must be a steward to be in harmony with the law of the celestial kingdom.

#### *Forming Organizations*

Having obeyed the laws entitling you to become an individual steward, you may then ask, "What is the next step?" The next step that God expects of you is for you to begin to form organizations, or what we call group formations. These are organizations, associations, trust companies, partnerships, cooperations, corporations, or whatever kind of legalities you want, to associate yourselves together that you might better capitalize both your ability and capital to serve humanity. You are not ready to enter into the mass formation until you have complied with the law of individual stewardships. I hardly think you will find those on whom rests the responsibility to organize trying to get you men and women together in group stewardships until each one so desiring has complied with the law of individual stewardships.

Now, as I have said, you can comply with the law of individual stewardships in California or elsewhere, and do it *now*. You have the right then, let me repeat, to enter into the individual stewardship

status wherever you are and any time. You have the right also to enter into the group stewardship anywhere you are and any time. Zion and her stakes have no monopoly in allowing people to enter into individual or group stewardships.

What, then, is there in Zion or in her stakes that will help you along in this idea of coordinating all of your abilities and enterprises? There must be something here in Zion or her stakes that you haven't got in California. There should be something superior in the status known as Zion, or the stakes of Zion, to that which you have in California, or any place outside of Zion or her stakes. A closer cooperation, a more compact association, is the superior thing that we should find in Zion or her stakes, a higher degree of efficiency in the mechanics of our economics, and thus resultantly greater spirituality. The society of Zion, representing as it should the highest form of complex society, must of necessity be more efficiently organized to work smoothly.

#### *The Complexity of Zion*

As stated before, the society of which Zion eventually will be composed is going to be the most complex society in the world. The society or civilization which will be represented by the highest type of Zionian ideal is going to be the most intricate of all civilizations. We never in the wide world could solve the problem without being in touch with the Infinite. When you consider that the Lord has promised that Zion, of which we hope we are a part, poor as we are, shall sometime and somewhere be independent of everything under the celestial heavens, that is, short of God and Christ, you will begin to appreciate our problem. In other words, we must solve our problems of the creation of wealth and the distribution of wealth, which includes all those things that go to make up our highly complex society of to-day. These are seething, turbulent things in the minds of the human family. These questions will have to be solved by us. In the name of God, then, don't rail against this institution over here (Graceland); rather join hands with her and polish your brains. I like Brother Joseph's attitude about that. I remember well after this college was started the attacks made on the institution. Brother Joseph said, "If in the divine economy of God, he shall see fit to choose a rough shaft, we shall bow our heads and say amen; but if in his divine economy he sees fit to choose a polished shaft, we shall bow our heads and say amen." I like that. That is charity. That is the big viewpoint. Don't you get the idea that the inspiration of God can't fire a humble man, no matter where he is, nor how ignorant he may be or how learned he may be.

In the working out of this Zionian proposition then,

we must go at this thing in a way that will cause us to use every ounce of intelligence that God can bestow upon us, and *we must be constantly in touch with God*. The problem is far too difficult for us to solve without the aid of the spirit of revelation. Added to our best efforts must come the revealments of God to us. Especially now, that we are living in the hastening dispensation, we must depend on divine guidance to lead us on. Let us never forget this.

#### *Group Stewardships in Lamoni*

I would like to present to you some of the things Lamoni Stake has done by way of group stewardships. In undertaking this, we found that our difficulty was of two kinds: first, to establish these groups as governed by the laws of the church, and second, to organize them so as to conform to the laws of our State. Any group organization is carefully guarded by the statutes of the State. This is as it should be. People investing their means in an organization must necessarily trust the integrity of those managing the organizations, so the State wisely throws around the investment every legal safeguard possible.

The question as to what would constitute the proper *legal form under which to organize* bothered us for quite a while. When it dawned upon us that the kind of legal form of administering the business was of minor importance, that the real essence of the stewardship idea was the right attitude of the mind of the steward, we had no difficulty. All we had to be careful about was to be sure to follow the statutes of the State governing that particular legal form adopted by us in our organization. To make ourself clearer, let us state it in a different way. For quite a while some of us who were interested in completing the group organization contemplated in the law of God, had different views as to the proper legal dress with which to adorn our organization. Some thought it must be a cooperation; others thought it should be an old-fashioned corporation. Again, others thought it should be a trust company, and still others a joint stock company, etc.

We can learn from the valuable experiences of others who have worked on similar problems. We call to memory a Professor Powell of California. This gentleman put the State of California on the map, as far as successful cooperative societies are concerned. Professor Powell, in his analysis of the things requisite to make any group organization successful, stated that experience had taught that three things are absolutely essential to insure success and stated them as follows:

First, loyalty.

Second, fit the legal form or dress to the business and not the business to the legal form. The business

is the important thing; the legal form is of minor importance.

Third, efficient managers.

With these fundamental rules for a successful growth, we proceeded to develop the group stewardship in the Lamoni Stake. We agreed to get together and work together, using that legal pact which would develop our business the best, knowing that if each individual composing the group organization would have the right attitude of mind and annually comply with the law governing the individual steward, that is, (1) filing his inventory, (2) paying his tithe if any, (3) paying his surplus if any, and (4) every year repeating this, that this would bring Zion. You remember just why the Lord called it Zion? Because her inhabitants

First, dwelt in righteousness (the gospel).

Second, there were no poor among them (equality).

Third, they were of one heart and one mind (unity).

#### *Preamble of an Organization of Stewards*

That you might know the attitude of the minds of those who entered into these groups or organizations, we herewith read to you the preamble of one of them. This will give you a correct idea as to the *motive*—not for self, but for our fellow man—not so much to get as to give.

Whereas, the chief object of religion is character formation and the inculcation of righteousness, and

Whereas, we believe that religious motivations and incentives can be carried into business, and

Whereas, it is the desire of the stockholders of the.....  
.....to conduct its affairs so as to make a practical demonstration of Christian Stewardship,

Now therefore we, the undersigned, formulate and subscribe to the following principles and by-laws for the direction and transaction of the business of said company.

In entering into this organization, we do so fully cognizant (a) that we are stewards of God; (b) that this responsibility placed upon us both individually and collectively must be accounted for both in time and in eternity; (c) that our business relationship in this organization shall be governed by the law of stewardships as interpreted by the Reorganized Church of Jesus Christ of Latter Day Saints.

The object of this stewardship is to create, so far as possible, social, industrial, and property equality by a just and wise arrangement for (a) the proper creation of wealth, and (b) the proper distribution thereof.

There then follows in the by-laws of this group specific information as to the manner of compliance with the law of stewardships.

Another one of our group activities is that known as the Lamoni Electric Company. This organization (a corporation) is being held as stated in the following section, quoted from the by-laws of this corporation:

All stock in this company shall be held in accordance with  
(Continued on page 277.)

## EDUCATIONAL

### Home Building

#### PART XX

This number of the HERALD concludes the series of articles on home building. We feel certain that the course has been instructive and interesting. The articles have been prepared by experts in the field of each topic discussed, and they have been written in an entertaining manner.

Those who have followed the Outline Course of Study, using the textbook *Mothercraft Manual*, and answering the questions, are sure to have benefited therefrom. Those who have read only the articles likewise should have no regret.

The editors are indebted to the contributors to this course and wish to take this opportunity to thank them for their contributions. Any of our readers who desire to express appreciation of the course or of any one of the articles, are urged to write care of Saints' Herald, Independence, Missouri.—EDITORS.

### Outline of Course of Study

(The outline follows the chapters in the textbook. Questions are selected from manuals, *Mothercraft*, by Etta Hunt, 15 cents, and *Mothercraft for Girls*, by Alice Mae Burgess, 12 cents, and other questions are based upon the articles. The question manuals and any reference books as listed may be obtained from the Herald Publishing House, Independence, Missouri.)

#### CHAPTER XX

##### *Home Nursing and First Aid in the Nursery*

1. Why should hygiene be studied? When?
2. What are some things every child should learn while in good health? Why?
3. Should a physician be employed to cure or prevent disease? Why? What should be considered in choosing a physician?
4. Look over carefully the list of communicable diseases. How are these conveyed? How may contagion be prevented?
5. Give remedy for prevalent illnesses of childhood.
6. What first-aid measures are prescribed for the ordinary injuries of childhood?
7. Prescribe the diet for each of the six ailments listed on page 355.
8. How may the temperature of the sick room be reduced? What general principles of cleanliness and order should govern the care of the sickroom? What measures should be taken by the attendant in case of contagious diseases?
9. How many times a day should a sick child be bathed? Give the directions for preparation of salt bath, bran bath, starch bath, and soda bath.
10. How would you proceed in administering medicine to children?

##### *Bibliography*

A Message to the Mothers of Tiny Tads, published by Public Health Federation, Health Branch of the Community

## CHURCH NEWS

### Baptisms Result From Meetings at Lamar

WILEY, COLORADO, February 21.—Brother Bruce Brown, the new district president, made the branch a visit about a month ago, which was enjoyed by all. Then Brother J. D. Curtis came just as Brother Brown was leaving and has been holding meetings at Lycan and at Lamar since then. No baptisms were reported from Lycan, but on February 10 six new members were added to the numbers at Lamar. The meetings continue with good interest.

A basket dinner was enjoyed at the Wiley church, where the baptismal service was performed.

#### *Temple Builders*

The girls of Wiley have organized a Temple Builder Chapter known as "The Puritan Maidens," and their motto is, "The girls who can be depended upon." They have several plans in mind for the good of the branch. On February 14, they gave a nice little valentine program and box supper which was evidently appreciated by all and which netted the girls \$35. About one third of this was given as a surprise to the missionary who was here. The Saints from Lamar gave their loyal support by coming out after the church services to enjoy the box supper.

#### *Need for Pastor*

A plan is on foot by which perhaps a pastor can be put in charge of the Wiley, Lamar, Lycan, and Utleyville Saints which would be a great help to all. These points are somewhat scattered, but they all need some systematic aid, and one man for all four would be much better than none most of the time. The Lamar Saints are contemplating a church building of some kind, but have not made any definite arrangements as yet.

Altogether it seems that the work is picking up in this locality, for which the branch is thankful. Things have been rather at a standstill for the past two years, so the Saints grow very discouraged at times.

Effort is being made to impress upon the Saints the importance of taking the church papers.

### Farewell Party Given for Departing Friends

PROVIDENCE, RHODE ISLAND, February 22.—Another valuable man leaves the Providence Branch. Brother Hildred Grange goes to the Artloom Rug Factory in Philadelphia, and ultimately to Zion. So on Monday, February 11, a large party of Saints gathered in the lower auditorium of the church to bid farewell to him and his family.

Through the efforts of Sister Edith Yerrington and Sister

Chest and Council of Social Agencies, 25 East Ninth Street, Cincinnati, Ohio, 1923.

The Baby, free upon application to Chief Officer of Health, Parliament Buildings, Toronto, Ontario, Canada.

The Canadian Mother's Book, 1921; free upon application to deputy Minister, Department of Health, Ottawa, Canada. (Specify whether English or French edition is desired.)

Children Well and Happy, by May Bliss Dickinson, R. N., published by the Nichols Press, Lynn, Massachusetts, 1923.

American Red Cross Textbook, by Jane A. Delano, R. N. and Isabel McIsaac, R. N., published by P. Blakiston's Son & Co., 1012 Walnut Street, Philadelphia, Pennsylvania, 1917.



Evelyn Joy the room had been converted into a very pretty salon. The affair opened with song and prayer followed by a short musical program: soprano solo, Mrs. Cora Brown; piano duet, Mrs. Laura Brown and Clarence Streeter; soprano solo, Miss Marian Calvert; duet, Paul Haynes and John Jackson; piano solo, Mrs. Laura Brown; monologue, Edmund M. Brown; solo, Master Malcolm Spinet. Brother Brown's keen wit brought out many eccentricities of the various members of the branch, much to the amusement of all.

Brother Grange was presented with a beautiful banjo clock, a gift from the members of the branch. The presentation was made by Patriarch J. D. Suttill. To this Brother Grange responded very feelingly. Providence regrets to see their fellow members leave them, but are happy in the thought that the family is capable and willing to serve God and his church.

#### *New Pastor*

The new pastor, Elder T. J. Elliott, has arrived and occupied both morning and evening hours on February 10. Brother Elliott is an able leader and an inspiration for greater activities among the willing workers.

James R. Houghton paid this branch a visit on February 17. He occupied the morning hour, giving the Saints a very inspiring talk as usual. Brother Houghton holds the office of priest and is the district chorister.

A bean supper and social was held recently under the auspices of the ladies' aid. A net profit of over \$60 was realized, notwithstanding the supper tickets sold at the very nominal price of twenty-five cents.

Brother Daniel F. Joy, who has been suffering with asthma and bronchitis, is on the road to recovery. Brother Joy was recently elected superintendent of the Department of Recreation and Expression. He also teaches the men's Bible class of the Sunday school.

The periscope shows greater activities ahead in the Providence Branch and the HERALD readers may look for news more regularly.

### Bad Roads Affect Church Attendance

WESTON, IOWA, February 20.—The attendance has been very small for some time in Boomer, only a few faithful ones braving the very bad roads, which this part of the country is experiencing. All look forward to better meetings as soon as the spring opens up.

The new officers of the Grandview Sunday school are all chosen now and are busy with the work assigned them. It has two senior classes, one intermediate, one junior, and one beginner this year. The total enrollment is forty-seven.

#### THE AIM OF RELIGION

(Continued from page 275.)

the law of stewardships as set forth in the law relating to temporalities of the Reorganized Church of Jesus Christ of Latter Day Saints. Each stockholder shall hold his stock in trust as such steward.

Accordingly this group business venture, The Lamoni Electric Company, has been for several years, and is now being managed and controlled entirely in the interest of the group, the church. If this can be done in Lamoni, why not in other places?

### Patriarch U. W. Greene Commences Meetings at Moorhead

MOORHEAD, IOWA, February 26.—Patriarch U. W. Greene arrived yesterday from Pisgah where he has been holding services. He commenced meetings here last evening. It is a pleasure to have Brother Greene here, and as this is a new field for him to labor in it is hoped he will be pleased with the acquaintances which he makes with the Saints and friends and his efforts will be crowned with success.

There will be no services for this and to-morrow evenings so as not to interfere with the lyceum course which is being furnished by the school this year. The meetings will be continued on Thursday evening.

#### *Death of Joseph Cannon*

Moorhead Saints were saddened by the sudden death of Brother Joseph Cannon on February 10. He, accompanied by his wife, had just recently gone from their home here to spend the remainder of the winter with their daughter, Sister Fred Stephens, of Sioux City, Iowa. "Uncle Joe" was one of those who joined the church during the time when Brother Daniel Macgregor was holding meetings here, and he remained faithful to the end. A large number of Moorhead people attended his funeral at Sioux City on February 12.

#### *Member Moves to Pisgah*

Brother Irvin Clark and family are moving to a farm near Pisgah, Iowa, having traded the farm here for the one to which they are moving. Moorhead will certainly miss them at the services, since they lost no opportunities to be present and helpful. Brother Clark is a grandson of the aged Brother J. C. Crabb. It will not be a surprise to see Brother Clark step into the field some day in more active service in the church.

#### *District President in Ill Health*

In a recent letter from Brother Joseph Lane, the district president, it is learned that he is not in very good health and is deprived of doing the work for the church which he has been so energetically performing, but the Saints hope and pray that when the weather shall moderate and spring return that Brother Lane will be able to take his place again. At present he is with his children in Lamoni.

The weather has been quite stormy during the last month which has hindered some from attending the services. As a whole, however, the Moorhead Branch is moving along about as usual.

### Chatham Sunday School Wins Debate

CHATHAM, ONTARIO, February 5.—A challenge to debate any school in the district was received from the Kimball Sunday school, early in December. The subject, time, and place were to be left in the hands of the district Sunday school superintendent.

The Chatham Sunday school accepted the challenge, and the battle was waged on Friday evening, January 25. The subject chosen by the district superintendent was, "Resolved that the world has grown better in the last one hundred years." Chatham affirmed and Kimball denied. Each speaker had ten minutes in which to submit his arguments. At the close of the debate the judges gave the decision to the Chatham team.

The meeting was educational, and all present thoroughly enjoyed themselves. The proceeds were to go to the Wallaceburg church, and \$17 was the sum of the collection. This was considered a splendid amount since there was no admission charge, just a silver collection at the door.

*Mock Trial Held*

A mock trial is to be held by the Department of Recreation and Expression on Friday evening of February 7. This trial is to be made as nearly as possible an exact duplicate of a trial held in the courts of the land. An enjoyable and educational evening is anticipated.

The Department of Women was recently called together by the branch president, and a complete reorganization was effected. This meeting was very successful, and the department is away to a good start with a full set of officers. All departments are becoming actively engaged in the work.

The sacramental service at 9.30 Sunday was well attended with a good feeling present. God is with us here, and the branch will move steadily upward.

Much sickness has been prevalent among the Saints of late. Some have recovered, some slowly recovering, and others are still seriously sick. They desire the prayers of the Saints throughout the church.

### Carsonville Saints Go Over Top With Christmas Offering

CARSONVILLE, MICHIGAN, February 20.—This branch is small in membership, there being only thirty-three, but it is large spiritually and the work of the Master is moving along nicely. The Lord blesses the Saints in their labors. Although the weather is cold and stormy the Saints keep up the services.

The Sunday school is small, but it set a goal last year of \$100 for Christmas offering, and went over the top with \$35.50 more. This year the aim is \$150. This is where both old and young can help in a fair cause and it is hoped that the school can go over the top again.

Brethren J. E. Davis and J. J. Leekworth preside here. Brother Leekworth is the branch president and truly he is a man of God, humble and full of love for his fellow men.

### Novel Plan Devised for Raising Building Fund

BURLINGTON, IOWA, February 21.—At the first business session of the Department of Women for this year, it was voted that this department finance \$1,500 for the building funds at the end of this year. A committee of three has been appointed for each month in the year to plan and direct ways of entertainments and recreation. The proceeds will go to the building fund.

Those in charge for the month of January were Sister Lulu Rayer, who is president of the Department of Women, Sister Louisa Bauer, and Sister Ernest Wilkie. By their splendid service and cooperation of the Department of Women the sum of \$127 was raised.

The committee for February has been equally busy and will be able to raise that amount or more. There has been a minimum amount of \$25 set for each committee, but there is no maximum amount set, for the slogan is, "Do your best."

*Valentine Supper*

A valentine box supper was given at the home of the pastor, G. S. Daniel. The home was beautifully decorated in hearts and valentine sentiments. A large crowd was present and all enjoyed a very pleasant evening. The sum of \$24.50 was turned in. The committee in charge of this was Sister E. F. Kunz, Sister J. J. Jenkins, and Sister H. N. Snively.

Word has been received from Brother and Sister D. J. Williams of their safe arrival in Honolulu, although fourteen hours late. They were welcomed by the Saints of that place in the usual way, with wreaths of flowers placed about their

necks. They enjoyed a very pleasant meeting the next day, which was Sunday.

*Sacramental Service*

The sacramental services of February 3 were well attended and the Spirit was present in power. Several of the members were spoken to through the Spirit and encouraged to continue the efforts they had put forth, for it was pleasing in the sight of God. More blessings were promised to be added unto them.

A sermon to the children was preached on February 17 by Elder G. Scott Daniel. It was enjoyed by both young and old. A junior choir, formed by Sister G. S. Daniel and under her direction, rendered a special number befitting the occasion. The weather conditions were at the worst; all of Burlington was covered with ice, which prevented many from attending.

### Missionary Welcomed to Lincoln, Nebraska

LINCOLN, NEBRASKA, February 10.—Gomer R. Wells, the long-looked-for missionary of this district, came to Lincoln recently and gave the Saints a good talk. While many had never seen him before, yet the congregation easily recognized him as he came into the church.

Sister Pearl Scofield has gone to California for an extended visit with her daughter, Sister Mansfield, who lives in Pasadena. She was accompanied by her husband, who will stay but a short time.

Sister Blanche I. Andrews is also visiting in California. She is with her daughter, Bertha Hart, in Riverside.

Sister A. S. Woodard, also a member of the Lincoln Branch, is living now in Los Angeles. These Lincoln Saints in California will appreciate having members of the church call upon them. Any doing so will receive a hearty welcome.

So much has been heard about the good sermons broadcast from Independence that one of the brothers who has a radio set placed it in the church here so the Saints could hear some of the good things, too. It has been hard to get K F I X here in Lincoln. However, to the delight of all, it came in at last. The district conference is expected here in a short time, and it is hoped that some good may be caught out of the air for that occasion.

### Revival Meetings Held at Tulare

TULARE, CALIFORNIA, February 13.—A series of revival meetings was presided over by Apostles Roy S. Budd and Daniel T. Williams from January 13 to 16. Apostle Williams delivered a wonderful discourse to the young people on January 15. On January 17 George H. Wixom, missionary for the Northern California District, came and continued the meetings the rest of the week and over Sunday. The house was well filled each evening. A large number of nonmembers attended. The lectures were greatly appreciated by all.

The district conference convened at Sacramento February 1 to 3. Eleven members from here attended. A very good Spirit prevailed throughout the conference. Brother James A. Damron was ordained to the office of priest. Apostles Daniel T. Williams and Roy S. Budd officiated in the ordination.

A number of Saints from Dinuba visited the Department of Recreation and Expression here Sunday evening, February 10. Robert Hurley, priest, delivered a fine sermon. A large number of nonmembers were in attendance.

## Young People's Meetings at Colorado Springs Close With Splendid Interest

COLORADO SPRINGS, COLORADO, February 22.—Brother John F. Garver, preaching every night to crowds which taxed the capacity of the church, has had an average attendance of seventy, with about half that number young people.

The brother preached on different phases of the gospel. In the series of twelve evenings he took up the evaluation of the gospel, the purpose of the gospel, the principles of the gospel, the gifts of the gospel, the instruments of the gospel, the gospel relation, the power of the gospel, the gospel attitude, the gospel lost, the gospel found, the gospel invitation, and the gospel promise.

Each night the subject dove-tailed with the subject of the preceding night, and only those who have heard Brother Garver can appreciate his presentation of the gospel. It is indeed a pleasure to have so able a speaker as this apostle. It is hoped that the seed which has been planted may fall in rich ground, spring forth, and bear much fruit.

The brother presented his thoughts in such a beautiful manner that the crowd seemed to sway with each sentence. If many such meetings could only be had, more people might be privileged to hear this beautiful message and come to obey the same.

The meetings ended with no baptisms as yet, but a few are ready to follow the standard. May God bless the efforts put forth here and elsewhere, and may each examine himself and make it possible for God's Spirit to work within him and thus hasten the cause.

## Missionary Leaves Salt Lake for Holland

SALT LAKE CITY, UTAH, February 12.—Elder John Eggen has left Salt Lake City to fulfill a mission to Holland, of which country Elder Eggen is a native. For a number of years he was a member of the Utah Mormon Church, but was led with his wife to come into the Reorganized Church of Jesus Christ of Latter Day Saints. Both Brother and Sister Eggen have been very useful to the branch here.

Elder R. Fulk, Guy P. Levitt, and R. E. Davey held special meetings here during the month of January. The singing was in charge of Elder Levitt, assisted by Sister Hart; Sister Davey was the pianist.

The Department of Recreation and Expression have met each Friday evening. A debate was held between the members on Friday, February 8, followed by an entertainment.

## English Saints Maintain Active Interest in Departmental Work

LEICESTER, ENGLAND, February 12.—The work here is progressing under the care of Elder J. T. Norton. Regular services are held, and every effort is made to encourage the Saints in the work. The spiritual development of the branch is good, and happy memories still exist of the missionaries' visits to this part of the Lord's vineyard.

### Priesthood Meetings

Meetings of the priesthood are held two nights every month for the study of the Doctrine and Covenants, and a blessing is the result of that effort.

The place of meeting is in the center of the city, convenient for all the Saints. The building does not belong to the Saints, so the finances are heavy; rent and rates must be paid regularly each month. There is a room for social activities, so

that the building meets all the needs, and does not interfere with the regular services.

### Departmental Work

The Department of Recreation and Expression meet every Monday evening at 8 p. m. Brother T. Newport is superintendent of this department. Everything is done to try to keep the young interested. One night in the month is for socials, a program is arranged and refreshments provided. This night is very interesting because all are able to take part. There is another night for games, which are appreciated by young and old.

The Sunday school meets at three o'clock. The first Sunday in the month is devoted to singing out of Zion's Praises. Brother Newport is also in charge of this department, and Sister Ida Norton is secretary and organist. It is only a small school, but those in charge of this work feel that much depends upon the effort in training the young and establishing the truths of the gospel in their hearts, and fitting them for higher service.

## Sherrill Saints Meet Financial Obligations Successfully

SHERRILL, NEW YORK, February 27.—The branch made a payment on the principal of the church debt, caught up on the interest, voted to meet the district budget obligation as a branch, and straightened up a few other little matters. Thanks to the Department of Women is due for much of it, as well as donations from outside of Sherrill which have been mentioned previous to this.

The prospects are as good as they ever were for a successful year's work. True, there are those who are not as interested as they should be, but according to the size of the branch membership, the attendance is undoubtedly the best of any church in the place.

The pastor has been away from the city three Sundays thus far this year and Brother Rathbun has consented to fill the pulpit each time.

### Election of Officers

As a result of the annual business sessions held the first of the year, the branch officers remained as they were: F. C. Mesle, pastor; Elder Floyd Rathbun, acting in capacity of priest of the branch; and Brother J. O. Montgomery, deacon and treasurer.

In the Sunday school, Brother Orville Comfort, wishing to be relieved from responsibility this year, was replaced by his younger brother Arnold. Edward Hunneyman, a young man who is a constant attendant of the Sunday school, though not a member of the church, was made secretary.

### Departmental Work

The Department of Recreation and Expression is superintended by Sister Zetta Montgomery. The study hour was appointed for Sunday night at 6.30, and the Book of Mormon is being studied, assisted by quarterlies. The new program calls for the social evening once during the month on a week-day night.

The Department of Women again chose Sister Agnes Comfort as superintendent; Sister Bertha Rathbun, secretary and treasurer; and Sister Victoria Lewis, teacher. Owing to the Religio taking up the Book of Mormon, the women have changed to the study of Bible geography.

The Orioles, after several efforts, held their business session, in which Sister Effie Dunn was chosen monitor again; Dorothy Mesle, recorder; and Florence Hunneyman, treas-

urer. Sister Margaret Montgomery was chosen as assistant monitor by Mrs. Dunn. The girls have plans which will enable them to get to camp this summer. At least the church girls do. There are, at present, three nonmembers included in their group.

Winter is here in all her glory, but the roads were all kept open by a large truck snow plow during the worst snow-storm on record in many years.

### Each Sunday School Class Contributes to Building Fund

PONTIAC, MICHIGAN, March 1.—Senior class, Number 1, of the Sunday school, on February 22, gave a box social. A total of \$99.25 was collected for the purpose of helping in the completion of the church. It has been decided that each class shall do a part in raising money for this purpose. All classes of the Sunday school are now organized and in good order to work.

#### Department of Women Dinner

The Department of Women gave a dinner, February 28, in the church basement. The proceeds realized were about \$25. On March 17, this department will give a box social, at 8 p. m. Saints of Orion, Michigan, and other near-by Saints should take notice and as many as can be present.

Word was received here of the arrival of a little daughter at the home of Brother and Sister Millard Riley, of Saint Clair, who recently moved from Pontiac. Hearty congratulations and best wishes come from the Pontiac Saints.

Those on the sick list at this place are: Sister Gladys Green; Sister De Wolf; and Sister A. Clark, who is recovering from a broken wrist sustained when falling on the icy walk Christmas eve.

#### This Year's Christmas Offering

This branch has already turned over \$40.41 to Bishop McGuire for the Christmas offering for this year. The method of obtaining Christmas offering is to gather the regular offering from classes each Sunday, birthday offering, and special offering. The Christmas offering superintendent has devised a plan to obtain a special offering from each one on Sunday. One of the dates of the month appears in a verse written on the blackboard, and those whose birthdates appear are to give a special offering. These are some of the verses used so far this year:

"If on the first your birthdate come,  
Please add some to the Christmas fund."

"The second, too, is a very good date,  
For Christmas offering don't be late."

"Those whose birthdate is the third,  
May give an offering to the Lord."

"The fourth of any month will do,  
For birthdate and an offering, too."

"Our offering to date is \$40.41,  
Those on the fifth may add to that sum (some)."

"Your special offering date is fixed,  
For those whose birthday is the sixth."

If this plan should be of interest to any, the other verses as they appear could be sent them, as all the dates of the month are intended to be used, until 31 is reached.

### San Francisco Has Lincoln Day Celebration

SAN FRANCISCO, CALIFORNIA, February 26.—The Sunday school celebrated Sunday, February 10, as Lincoln's Day, in memory of Abraham Lincoln. Stories and incidents connected with his life were told, and remarks concerning him were made by the pastor, John A. Saxe.

A priesthood meeting was held on February 11. A number of unordained young men of the branch were present by invitation, and much good instruction was given.

Many different missionaries have spoken here recently. H. W. Savage and William Anderson visited here on February 3. Brother Savage preached to an interested congregation.

L. B. Parish, priest, addressed the Saints recently on filing inventories, giving excellent light along that line. Cecil Hawley, Bishop's agent, spoke lately, too, on stewardships.

On last Sunday evening Elder J. D. White, president of the district, delivered an interesting discourse.

In all, this branch is doing well. The last sacramental service was peaceful, spiritual, and well attended.

Bright, sunny weather is here. Spring flowers are appearing, green grass is abundant everywhere. All nature seems joyous and the people are happy. There is no zero weather, no snowstorms, or blizzards. This is a portion of the most precious of lands.

### Missionary to Denmark Delayed Because of Illness

COUNCIL BLUFFS, IOWA, February 29.—A farewell social for Elder P. T. Anderson was held February 19 at the Central Church. About one hundred fifty met for this occasion. Brother Anderson contemplated starting for his mission to Denmark on the following Saturday, but on account of affliction could not go. He is patiently awaiting relief, and is eager to be on his Father's business.

The following program was enjoyed at the farewell: Reading; short talk on missionary work and the appreciation to be shown; two musical selections by the local orchestra; piano solo, Edith Burton; violin solo, Marie Salisbury; and a short talk by Elder George Beatty. A beautiful traveling bag was presented to Brother Anderson from the branch. Brother Anderson responded with a feeling talk after which a banquet was held in the basement. Brother Anderson says that he will carry with him the good will of the Saints and it will be a strength to him. An original poem to his mission and departure was presented him from Elder J. F. Mintun.

Sister H. H. Hand was taken to the hospital for an operation recently. The Saints are praying for her speedy recovery.

### Eastern Oklahoma District Conference Over

HARTSHORNE, OKLAHOMA, March 3.—Apostle E. J. Gleazer attended the Eastern Oklahoma district conference at Haileyville, and was chosen to assist Elder William Sparling in presiding.

One ordination was provided for, that of W. H. McCoy to office of priest.

Officers elected were: William Sparling, district president; Mrs. J. S. White, superintendent of Department of Women; H. E. Winegar, superintendent of Sunday school and Department of Recreation and Expression; Sister Eunice Cameron, organist; Mrs. J. S. White, clerk-treasurer.

The next reunion will be held July 18-27. Conference will be the last two days of reunion.

## Stewardship Theme at Priesthood Meetings

BEVIER, MISSOURI, February 27.—Priesthood meetings are being held at 2.30 p. m., every Sunday afternoon, the theme being "Stewardship." All members interested are invited to attend these meetings.

The Department of Women held their monthly food exchange Saturday afternoon, February 23. Over \$25 was cleared.

Sister Ethel Harris, after an extended visit with home folks at Bevier, and visiting relatives and friends at Huntsville and Jefferson City, Missouri, also at Denver, Colorado, returned to Saint Louis, Sunday, February 17. She will resume her work with a large electrical company.

Sister Ruth Perry finished her complete business course with the Chillicothe Business College and has accepted a position in the People's Bank of Bevier. Sister Perry was the valedictorian of the 1923 high school class, and was awarded a free scholarship in the above institution for making the best averages for the four-year high school course.

Sister W. B. Richards has been confined to her home with sickness for a week or so but is gradually improving.

## Cottage Meetings Held at Duluth

DULUTH, MINNESOTA, March 3.—Brother W. E. Shakespeare, missionary supervisor of Minnesota and North Dakota Districts, was here the last six weeks holding cottage meetings. The meetings were also held at Two Harbors. Although there was not a large crowd, there were some nonmembers at the meetings, and the sermons strengthened the Saints who attended. It is hoped the seed of the gospel was sown and that much was accomplished for the cause.

While Brother Shakespeare was here, he with Brother W. C. Stantz, visited some of the isolated and found the missionary spirit strong with them. There is lots of work to be done in this field, so Brother Shakespeare expects to leave here soon.

### *Sacrament Services*

Sacrament service held here March 2 was well attended, and a fine spirit prevailed. Brother Frank P. Tucker and wife, of Deer Creek, were visitors, assisting in the meeting.

### *Department of Women*

The Department of Women meets every second Thursday in the month at the homes of the members. The attendance is good, and much work is being accomplished. They have been studying stewardships and ideals of Zion. Sister Mollie Feathers is the leader.

### *Book of Mormon Study at Religio*

The Department of Recreation and Expression, with Sister Lottie Zuelsdorf as leader, is forging ahead. During the study hour the Book of Mormon is the subject being studied. Every second Friday, following the study period, a parliamentary drill is had. At other times a short program is given, except the last Friday evening of each month, which is turned over to a young people's prayer meeting. Meetings are held at 430 Eightieth Avenue West.

### *Sunday School*

Sunday school is in charge of Brother A. O. Johnson and is doing well. A good attendance is obtained.

### *Regular Services*

This is followed by regular preaching services at 11 o'clock. The meetings take place at 320 North Central Avenue. Prayer service and sacrament service are held at the same

place, prayer service being on Wednesday evening. All are invited to attend meetings. Brother C. B. Freeman, 409 Atlantic Avenue, is pastor.

## Series of Meetings at Brentwood Branch Having Success

BRENTWOOD, MISSOURI, March 3.—H. A. Higgins commenced a two weeks' series of meetings at Brentwood Branch on February 24. He very aptly explained the first principles during the week to a large audience, almost half of which was composed of nonmembers, whose attention was undivided.

An outstanding feature of the series is the half hour of congregational singing prior to each lecture. The old songs refresh the memory and the new songs introduce a sincere appeal to those taking part, bearing witness to the statement, "The song of the righteous is a prayer unto me."

The spirit of the gospel has been abundant thus far. The second week begins with renewed fervor to-day, after one of the most spiritual communion services in the history of the Brentwood Branch.

## Evangelistic Meetings to Be Held at Moundsville, West Virginia

MOUNDSVILLE, WEST VIRGINIA, March 4.—Special services were started Monday, February 11, in the church at this place by Elder Thomas L. Clark, of Port Huron, Michigan. Brother Clark, upon arriving and finding the building too small to accommodate the public, directed his sermons to the Saints until a larger building could be procured. After almost two weeks of fruitless search, a building just vacated by another church was secured and moved into.

Brother Clark, having to return home to bring his family to the district, closed the services until his return.

The Saints at this place feel that they received much good from the sermons and are looking forward to greater things when the meetings are resumed. Several of the themes of the sermons were as follows: Religious cowards, The four-square man, Where art thou?

Recognition of the church was given through the papers which heretofore had not been privileged. A half column was given to the church each day.

Considerable advertising for the coming evangelistic meetings which will begin March 9, is being done.

On the evening of February 23, seven members of the priesthood of the branch attended the district priesthood meeting at Wheeling, West Virginia. The theme of the evening was tithing.

## Bible Normal Class of Glasgow Presents Play

GLASGOW, MONTANA, March 1.—"The paper wedding," a play, was given here recently by the Bible normal class of the Department of Recreation and Expression. Mrs. Earl Wilcox, teacher of the class, was coach. About one hundred fifty people were out to see the performance. The local paper advertised the play, which aided in having a good attendance. The prejudice which met the advance of the work here is gradually being broken down.

Members of the cast were Mr. Joseph Sandige, Mrs. Earl Wilcox, Mrs. Webster Rogers, Mrs. Alma Jordan, Mrs. John Bruce, and Mrs. Olson.



## News From the Omaha Branch

OMAHA, NEBRASKA, March 10.—A Valentine box social was held at the church on the evening of February 15, under the auspices of the Department of Recreation and Expression. Sister Elmer Riner, wife of the local superintendent of that department, was in charge, and a pleasant, social time resulted. Quarterlies have been obtained for the use of the older members, and Brother Howard Elliott gives weekly lectures to the younger ones on the subject, "Argumentation and debate." Local talent is called upon for the programs, which add attraction to the meetings.

### Music Department

The branch quartet is getting into action, meeting regularly Tuesday evening of each week at the home of Sister H. G. Fredrick who sings the soprano parts and is director. The other members are Sister Cloe Fleming and Brethren Harlow Fredrick and Harry Greenway, with Sister Charlotte McDonnell as accompanist. They appear at the forenoon services each Sunday, their work being especially good and well appreciated. They are preparing a cantata for Good Friday called "The seven last words of Christ."

The young people's choir, under the direction of Sister Ollie Derry, is making good progress in the preparation of the Easter cantata, "The risen king." They are singing anthems at the 6.30 meetings Sunday evenings also.

### Programs at Sunday School

Sister Rose Adams, superintendent of Sunday school, manages to have something special for each session, using about ten minutes of the time. On February 17 Doctor Merchant's class gave a George Washington program. On the 24th Brother Norman Issott displayed a blackboard drawing of the monument made of Rock of Ages granite, which was erected by the Utah Church on the site of the birthplace of Joseph Smith, Sharon, Windsor County, Vermont. This memorial was quarried in the summer of 1905, and by almost superhuman effort the shaft was in place for the unveiling on December 23 of that year, the one hundredth anniversary of the Prophet's birth. Brother Issott explained the construction and nature of the monument, and read its description from an article which appeared in the last October issue of *The Rock of Ages Magazine*, a trade journal published at Montpelier, Vermont.

On March 2 Sister Adams gave one of her helpful illustrated moral lessons, showing that we must build deep and draw our spiritual strength from pure, unyielding springs which start from the rocks, rather than from shallow surface wells which are easily dried up by external influences. On the 9th a class of young girls gave a group of numbers, readings and music.

### Sacramental Service

The little church was comfortably filled at the sacramental service, March 2. Worshipping with us were Sister F. F. Banyard from Perry, Iowa, and Brother Rasmussen from Decatur, Nebraska. This brother is just recovering from a long confinement at a local hospital, due to a broken ankle. He was glad to bear his testimony among the Saints, as he has received a very definite blessing in being restored to health and activity. It was a pleasure, too, to welcome again Sister Nancy Carey, who is recovering from a prolonged illness.

### Illness in Branch

John Ahlstrand, a young brother, is still in a serious condition due to infection in the jaw, following the extraction of a tooth late in December. He suffers greatly but is try-

ing to endure and overcome the affliction. Through administrations and the prayers of the Saints it is hoped that he may be rewarded by a complete recovery to health.

Others who have been ill among the Saints are Sister A. Z. Leach, Sister N. M. Rumel, and Sister Norman Issott. Several of our families have been quarantined for measles and scarlet fever affecting the children in their homes, but in all these cases conditions are improving.

### Department of Women

Twenty-nine women were present at the meeting of the Department of Women, February 28, at the home of Sister Carl Self. At this time Sister Elliott, who had served the department for three years, thought best to resign, since she will be moving away at the close of the school year. It was with much reluctance this resignation was accepted, for Sister Elliott has been a faithful steward over this work if ever there was one. Her assistant, Sister A. A. Thiehoff, was elected to succeed Sister Elliott, and all feel sure the work of the department will move steadily onward under her direction. A Saint Patrick's dinner was planned, to be held in the church, for purposes of social intercourse, good fellowship, and, perhaps incidentally, some financial advantages.

### Deaths of Members

The passing of Brother David Edwards at Missouri Valley on February 20 caused several of our branch members to grieve over the loss of a loved one. He was the brother of Sisters T. J. Edmunds and Charlotte Murphy, and of Brethren T. A. and Edward Edwards. All extend sympathy.

Sister Mary Hawley received word last week of the death at Dow City, Iowa, of her sister, Sister Martha Jackson. This bereavement leaves Sister Hawley and Sister Romanan Wight the only ones of the once large family group of Holcomb brothers and sisters.

### Speakers at Branch

Speakers occupying the pulpit since our last letter have been Branch President B. M. Anderson, High Priest Carl Self, and Elders H. A. Merchant, W. E. Stoff, and Isaac Sylvester. On the evening of March 2 Lieutenant Connolley occupied in the interests of the Near East Relief. His lecture was very impressive. Since he himself has been privileged to be in the land of distress he was able to paint graphic pictures of the great need for help. Contributions to the amount of \$33 were made, which was a fair showing for this small group.

### Meetings to Be Held

The Saints are looking forward with keen pleasure to the coming of Patriarch John F. Martin, who will hold a series of meetings from the 16th to 30th inclusive. We expect his arrival this week-end, in time for him to get acquainted with our members at the Saint Patrick's dinner next Saturday evening. But all that will be another story.

## Indianapolis Saints Resume Midweek Prayer Services

INDIANAPOLIS, INDIANA, March 5.—The Indianapolis Branch held the first midweek prayer service that has been enjoyed here in a long time, on January 30. It was a splendid meeting, nearly everyone present taking active part. The gift of tongues was received and interpreted by the missionary in charge. A good spirit was present to a marked degree and all rejoiced at the evidence of God's pleasure.

All services since have been well attended. Many of the older Saints testify that they have never felt a greater de-

gree of the Spirit of God than during the past month or two. The outlook is encouraging.

Brother and Sister David Burtch, who have labored much in Michigan and Ohio, came to this branch from near Albany. While stopping here Brother Burtch became seriously ill, and died on Sunday, February 3. Brother O. J. Hawn, who had known Brother Burtch for about twenty years, preached the funeral sermon. It was a great comfort to Brother Burtch to have Brother Hawn near him during his illness.

### Four Baptized at Modesto as Result of Meetings

MODESTO, CALIFORNIA, February 27.—A two weeks' series of meetings has been conducted by Elder E. B. Hull and his wife, Sister Hull having charge of the music. The meetings were very well attended and many friends were made to the cause. Four adults were baptized. One of the women had heard of the gospel through one of the Utah Latter Day Saints, but after coming to Modesto and getting acquainted with some of the members of this church she could readily see the truth.

All the Saints are encouraged and feel built up in the faith. It is hoped others, who are investigating, will come in. One other woman has given her name for baptism.

The publicity agent was able to get a number of free notices put in the two local papers. In addition two display advertisements were inserted.

Brother Hull promised to return. He leaves here to meet Elder George H. Wixom and go to other places.

Sister Hull organized a junior choir while here, and it is hoped to have it grow to improve the meetings and interest the young people.

The intermediate class in the Department of Recreation and Expression have organized. They took for their name, "C. R. Progressive Class." Melvin Howe was chosen president; Irma Swall, secretary; and Albert Briner, yell leader. They are planning a box social to be held soon.

### Classical Recital Given for Benefit of Piano Fund

TORONTO, CANADA, March 5.—The Religio, three months ago, undertook to pay for a Steinway grand piano in four months. Everybody except the president of the Religio and some of his able assistants thought it would be impossible. One month remains and the watchward seems to be, "Let's go!" to raise the balance of \$200.

Professor George E. Boyce, the chorister, sometimes called the "Paderewski of Canada," volunteered to put on a recital for the piano fund. A classical recital was something new for Toronto Branch. It was the most successful affair from both the cultural and financial point of view ever given here. The sum of \$225 was cleared.

Brother Boyce was assisted by Sister Blanche Needham, vocalist, and Miss Frances Heath, violinist. The artists and accompanists represented several faiths: Saints, Jewish, and Baptist.

The musicians revealed new beauties in Beethoven, Kreisler, Chopin, Landon Ronald, Romeau-Leschetzky, Haden, Carey, Lalo, and Liszt.

Four dainty maidens ushered the large audience to their seats. The deportment was ideal. The ability of the artists held the people's interest intense throughout the well-balanced program.

Quite a successful institute was held here February 8 to 10.

The program was excellent, the attendance good, and the live institute team happy. Elder Gregory's part of the program was a sermon on "Tuning in for results." It was a very unique and enjoyable discourse.

Brother Thomas Seton, chorister for the Humber Bay Branch, dropped dead while preparing the music for some special services in the church. It had long been Brother Seton's wish to "die in the harness" and in this his wish was fulfilled. Several years ago, Brother Seton was chorister of the Toronto Branch.

### Series of Debates Proposed Between Oakland and San Francisco Branches

OAKLAND, CALIFORNIA, March 3.—The remarkable attendance at Religio and Sunday school speaks well of the condition of the branch. At a Religio social, February 29, there was an attendance of about seventy, many of whom came across the bay from San Francisco.

Much interest has been aroused over a proposed series of debates between San Francisco and Oakland branches of the Religio, which may include all the departments of the bay district before it is finished.

All of the Sunday school classes are organized and the interest is running high, especially in the young people's class. Their program includes visiting the aged and carrying flowers to the sick, as well as social activities.

Two new priests were ordained by Apostles Roy S. Budd and D. T. Williams while they were here in January. Also plans were made for the systematic visiting of all the members of the branch.

Two families moved here recently from Alberta, Canada. Two Brothers Ralston, from Colorado, have also joined the branch here.

### Lamoni Stake Items

LAMONI, IOWA, March 15.—The Lamoni-Graceland Oratorio Society gave its first evening program Tuesday as a number of the lyceum course. Critics pronounced it the best concert ever given by the musical talent of Lamoni. In fact it compared favorably with any imported numbers.

Miss Margaret Armstrong, of Kansas City, college instructor in voice, carried the soprano-solo work. Miss Armstrong's work in Graceland this year has been most satisfactory and she has given much pleasure to Lamoni audiences by her splendid interpretations of the best music. On this particular occasion her hearers were enraptured by her artistic work. She was very ably assisted by some of her more advanced pupils, Sister Josephine Smith, Brethren Evan Fry, and Fields Jones.

An A Capello chorus of twenty selected voices sang several numbers unaccompanied, which were among the best things on the program.

Brother J. H. Anthony, band and orchestra instructor, Thad Howland, and Thelma Lane, rendered a very pleasing string trio with piano accompaniment.

Sister Ruth Fisher, instructor of public speaking, gave a very fine interpretation of Longfellow's "Hiawatha."

The chorus work by one hundred twenty-five voices was not the least because mentioned last. Sister Mabel Carlile has accomplished much in this line since the organization of the oratorio society last September. Besides furnishing music for church services each Sunday and a thirty-minute concert once each month, the chorus gave four very fine numbers on this program. They are now working on the oratorio, "Eli-

jah," to be given during the young people's convention. They are accomplishing a good work for the church.

#### *Society of Patronesses Social*

The Society of Patronesses held an afternoon social at the home of Sister J. C. Danielson, Friday afternoon. A program by young people was rendered as follows: Duet, Mavis Wells and Doris Long; violin solo, George Briggs, jr.; reading, Ernestine Horner. A business meeting was also held at which thirty new members were taken in. Some names were also dropped. The purchasing committee was instructed to place a filing cabinet in the general office room at the college. Further plans were also made regarding a fancy work booth to be held during the convention.

"Aunt Vida" Smith was present and gave the Patroness ladies an invitation to be guests of the Faculty Ladies Club at Sunny Mead Cottage next Wednesday afternoon.

A delightful Saint Patrick's Day lunch was served.

#### *Special Meetings to Be Held*

A special service series of meetings is announced for Lamoni from April 6 to 13. President Elbert A. Smith will be the speaker. Brother Elbert is a general favorite with both old and young here and all are looking forward to his coming with much eager anticipation.

#### *Election of School Directors*

An election of school directors last Monday brought out the largest vote ever polled at a similar election here. It resulted in the election of H. H. Gold to succeed himself and Brother W. A. France to succeed Brother C. E. Wight who has served faithfully for several terms.

Elder G. R. Wells is home for a few days from his mission field in Nebraska.

#### *News From Hiteman Branch*

Thinking the large number of Saints who have left the Hiteman Branch during the past few years would be interested to learn of the activities here, it is a pleasure to report the splendid series of meetings held by Patriarch J. F. Martin, of Kirtland, Ohio, February 7 to February 24, inclusive.

Never in the history of the Hiteman Branch has there been so much interest aroused among those not of the faith. Religion is the topic of the town. Each night, although the weather conditions were very unpleasant, the attendance grew larger until the last evening two hundred were present. Brother Martin's sermons were so clear and concise that even a child could understand them and though lengthy he did not weary his audience. He has a splendid personality. A great deal of good has been done in this place. It was indeed with sad hearts that the people here bade him "God-speed."

#### *Eight Baptized*

On Sunday, February 24, at 1 p. m., he led five precious souls into the icy waters to be baptized. The ground was covered with snow and the ice had to be cut. Those baptized were Mr. and Mrs. Edmund Burk, jr., Mrs. John Stokes, Miss Charlotte Bateman, and Mr. Vincent Orr. On the following Wednesday afternoon three more were baptized: Misses Edith Van Buskirk, Evelyn White, and Mr. Charles Burk, making eight new members for the Hiteman Branch. Many others say they are convinced of the work and will soon be ready.

#### *Prayer Services*

Three prayer services were held while Brother Martin was here, one on each Sunday afternoon. They were all inspiring and in the last two the gift of prophecy was manifest. The

members were spoken to as a body and several individuals were spoken to personally.

#### *Social Gatherings*

Several social gatherings were also held. On the evening of February 14 a social affair was given in the church by the Department of Recreation and Expression. A fine program was enjoyed, games played, and a two-course luncheon served. After preaching services Tuesday evening, February 19, the choir surprised Brother Martin at the home of Brother and Sister Smith. The evening was pleasantly spent playing games. Appetizing refreshments were served, after which Brother John F. (Nobby) Wilkinson on behalf of the choir presented Brother Martin with a traveling case.

On Tuesday evening, February 26, a social gathering in the church was given in his honor. A musical program was well rendered and refreshments served. Brother William Wilson, the branch president, then presented to Brother Martin on behalf of the Hiteman people, a purse for himself, also one for his companion. The Sunday school class of young girls whom he taught while here gave him a pair of house slippers.

#### *Death of Helen Mae Jones*

While in Hiteman, he was called upon to preach the funeral sermon of a little Sunday school member, Helen Mae Jones, daughter of Mr. and Sister D. J. Jones. The funeral was held in the yard of their home.

#### *Rally Day*

On the last Sunday Brother Martin was here, February 24, a Rally Day was held. The Department of Women served meals, cafeteria style, in the church. They have done much splendid work during the past year.

#### *Department of Women*

Though few in number, the Department of Women have been the cause for cleaning the interior of the church building, purchasing window shades and silk draperies for the rostrum, placing new electric light shades and chairs in the church and paying seventy-five dollars on the new furnace, besides sending flowers to the sick and helping those in need.

#### *The Choir*

The faithful service rendered by the choir during the series of meetings should be mentioned. Anthems were sung every evening and several special numbers were given.

The Hiteman Branch is anxiously looking forward to the time when Brother Martin can be here again.

#### *Chariton Branch News*

A Rally Day at Chariton Sunday, March 2, was the successful close of ten days' meeting which had been held with Patriarch J. F. Martin as speaker. A lively interest was shown in these meetings which increased nightly. Brother Martin's subjects were timely and such as appealed to all seekers after truth. As a result of the meetings there were nine baptisms.

On Wednesday evening the program was dispensed with and the evening given over to recreation.

The *Chariton Leader* has this to say regarding Brother Martin's work in the city: "Evangelist Martin is a young man of strong personality, is an able speaker, and a talented musician and reader as well. His sermons were forceful, his arguments logical and expressed in such simple, clear language that even the children could understand the message he brought to his audience each night."

## Holden Stake News

HOLDEN, MISSOURI, March 17.—A series of meetings is being held in Atherton by Brother R. D. Weaver, one of the missionaries of the Holden Stake. Much good is being accomplished, both within and without the church. The Saints are being built up spiritually, and love seems to permeate every heart. This brings the Spirit of God in the midst of the Saints and unitedly they are being blessed and favored with God's blessing.

Through the pleasing personality of Brother Weaver, and his powerful delivery of God's work, characterized by the Spirit of God, he is winning the favor of the nonmembers who had heretofore turned away. The hall is being filled every night, not with a transient crowd, but with a steady and regular attendance, who are getting the connection in all the sermons.

Brother Weaver and his message are being talked of throughout the whole community, and the Saints will no longer be held responsible for the people not hearing the gospel in all its beauty.

Sister John C. Schwab has done systematic tracting, both before and during the meetings, which has been a great asset.

The choir is doing splendid work under the direction of Sister Schwab.

The "Go-get-'em" Club of young people from Walnut Park gave a very pleasing program last Sunday evening to a full house. Other members of Walnut Park have promised another evening of entertainment soon. This help is appreciated.

Brother D. R. Carmichael, superintendent of the Department of Recreation and Expression here, has been appointed superintendent of this department for the Holden Stake.

Brother George I. Hansen, who has acted as pastor for the past few years, has moved with his family to Independence.

### Lexington

The Lexington Church enjoyed another week of spiritual meetings which have been well attended considering all things. Brother G. M. Shippy preached Sunday morning. Brother H. A. Brendel occupied the evening hour. Allen Orndoff, a very promising young man, was baptized two weeks ago by Brother Brendel, making a total of three new members in that time. The Saints here are proud of the new members and hope they will live to receive the full benefit of the gospel.

Sister Ethel Beebe was called away because of the death of her sister at Cameron, Missouri.

Sister Fred Furness is visiting in Warrensburg.

Sister Maurine Burch, a senior in high school and teacher training, has been teaching school at Dover, Missouri, the past two weeks.

The Department of Music, with Sister Lola Johnson as director, gave a very fine program at the Religio last Friday evening.

There are more members paying tithing here now than ever before.

### Holden

Sister Alice G. Dungee died at the Holden Home for the aged on February 29, where she had resided the past six years. The funeral services were held in the home chapel in charge of Elders I. M. Ross and D. J. Krahl. The body was taken to Independence for burial.

The Priscillas announce that they will repeat their play, "The Modern Cinderella," on Thursday evening, March 20, at the Home Auditorium.

The pulpit at the church was occupied Sunday morning,

March 16, by Elder W. S. Macrae. Elder D. J. Krahl spoke in the evening on "Our responsibilities." Elder C. F. Scarcliff was speaker at the home at 11 a. m.

Bishop A. B. Phillips visited Holden on Thursday, March 13, on church business.

Elder I. M. Ross attended the Far West stake conference on Sunday, March 9, and visited with relatives at Mound City for a few days following.

Elder F. A. McWethy is sick at his home, and is confined to his bed.

The Dramatic Club is working on a special number for Easter.

Sister Lucille Kittinger, of Holden, has been appointed stake recorder.

## Independence

INDEPENDENCE, MISSOURI, March 18.—Services at the Stone Church, Sunday, March 16, were well attended although the weather was cold and threatening. Bishop Benjamin R. McGuire spoke in the morning on the subject of broadcasting the gospel to the world. In the evening a half hour musical concert preceded an address by the Reverend Doctor Harry H. Mayer, Rabbi of the Linwood Boulevard Temple, Kansas City, Missouri. Doctor Mayer spoke on world conditions and obedience to law. A slight snow began falling early in the evening, increasing until a driving snow covered the entire city within a few hours.

### Stone Church Sunday School

The large attendance at the Stone Church Sunday school continues. Sunday, March 16, there were present 1,434 members and visitors.

D. O. Cato has replaced W. B. Paul as superintendent of the adult department. Brother Paul recently resigned the position.

### Liberty Street

Elder John W. Peterson preached at the Liberty Street church, Sunday morning, March 16, using for his text, "The fullness of atonement." Elder Joseph Luff preached in the evening on the subject, "Calvary plus what?"

### Officers and Teachers Banquet

At the banquet of the First Independence Sunday school, in the Dining Hall at the Stone Church Friday evening, over 180 were served a very fine menu at a very nominal cost. This is the first time in recent years that the banquet style of caring for the crowd has been attempted, but it was very successful.

Only officers and teachers were provided for, with the necessary escorts. The entire program was participated in from the seats at the extensive tables, which were beautifully decorated for the occasion, the various departments being seated together.

The Laurel Club, a very active women's organization, served the meal, thus adding another \$25 to their substantial bank account. The elaborate menu was made possible through the kindness of local and Kansas City firms which donated liberally of their products for the occasion. This feature was in charge of O. C. White, one of the general superintendency of the school.

A history of the school was read, written by Elder William Clow, who in 1877 moved to Independence from London, Ontario, and found no Sunday school organization among the Saints. Gradually he and others were able to break down the existent prejudice in our own ranks against the idea of such a school, until to-day every church building of the Saints in

Independence is taxed to the utmost in caring for those who come, in fact most of them utilizing nearby buildings and finding them inadequate.

The program was in charge of Chris B. Hartshorn, superintendent, assisted by O. C. White and E. D. Moore, and consisted principally of recognition and encouragement of those who had during the past year made especially worthy attainments as shown by the records of the past year. Some excellent showings were made, and the indications are that all past records will be broken this year. The monthly teachers' meetings are attended by practically a hundred per cent of the large staff of over 135 teachers who assemble by departments.

The music for the occasion was by the Auditorium Orchestra, in charge of R. T. Cooper, with some special numbers.

There was much enthusiasm engendered and amusement provided by the song leadership of H. C. Burgess, the program for the evening including some songs written especially for the occasion.

#### *Walnut Park*

An Oriole Circle, christened "Just Us Girls Circle," was organized among the girls of Walnut Park, Monday, March 17, by Sister Dora Glines, of the Department of Women. The meeting was at the home of Sister R. Barnhardt, and was a very enthusiastic one. Sister Julia Anna Roberts was chosen monitor. Delicious refreshments suitable to Saint Patrick's Day were served.

#### *I X L Entertainment*

The double quartet of the I. X. L. Sunday school class of the Stone Church, rendered the musical comedy, "A tale of a hat," March 13, in the Dining Hall. It was cleverly presented and the capacity house received it well. A great deal of credit is due Mrs. Clifford Forties, of Kansas City, who directed the dramatic action of the play, also to Mr. Paul N. Craig, who directed the music, as well as taking a principal part. The young women ushers easily disposed of twenty-five pounds of homemade candy before the performance.

#### *The Twelve*

Apostle J. A. Gillen has been holding a series of meetings in the Owen Sound District, but is expected to be at Guelph, Ontario, after March 19.

A very successful campaign is being made in Saint Louis, where Apostle E. J. Gleazer is in charge.

The missionaries in the Australian and island mission field are now in New Zealand. Apostle M. A. McConley arrived there from Honolulu and Apostle Clyde F. Ellis joined him there recently, sailing from Tahiti. They are expected to be present at the Easter conference in Australia.

Apostles Paul M. Hanson and J. F. Curtis were scheduled to be in Palestine, March 10. The last time heard from they were in Holland.

Apostles T. W. Williams and John W. Rushton are working in the southern mission field, the former being at Dallas, Texas, and the latter at Mobile, Alabama.

Lamoni, Iowa, has two members of the Twelve at present, Apostles John F. Garver and D. T. Williams. Apostle Garver has been in Independence recently on church business.

Apostle Roy S. Budd is on his way to California, having spent the last week-end at Ogden, Utah.

Apostle F. Henry Edwards preached to congregations at Saint Joseph, Missouri, Sunday, March 16. He addressed the members of the First Branch in the morning and those of the Second Branch in the afternoon.

#### *Saint Patrick's Party at Institute*

A Saint Patrick's party which served as a formal opening of the Institute Building on the Campus, was given March 17 by the Laurel Club. Over 200 invitations were sent out.

Upon entering, each guest was given a favor, representing an emblem of Ireland. At this time a charge of twenty-five cents was made, which covered the evening's entertainment and refreshments.

A short musical program was rendered, followed by a few speeches from prominent guests, particularly "Irishmen." Games were then played and refreshments served. The ice cream was appropriately decorated with a green design of a shamrock on a white slab of cream. The cake was delicious homemade cake, donated by the Laurel Club members. Punch was also served.

#### *Radio for Holden Home*

A little market basket decorated with purple and gold is making its rounds in Group Twenty-four. It is called the "radio basket," and started out from the home of Sister Tom Reese. It bears a message on a little note inside which tells the purpose of the basket. Its mission is to obtain funds to help purchase a loud speaking radio for the aged Saints of the Holden Home, that they may enjoy the services broadcast from Zion. The basket obtains its funds in a unique way. The first person who took it to her neighbor put in it a dozen fresh eggs. The neighbor took out the eggs, used them, and put in the basket the sum she thought the eggs were worth, or more or less according to her means. Now she had no eggs without buying them, so she put in the basket a jar of fruit, and took it over to her neighbor, who bought the jar of fruit, put in something else and passed it on. The ladies find it gives them an opportunity for a pleasant visit with their sisters, also, and are enjoying the mission of the little radio basket.

#### *Alice E. Cobb Dies at Age of 89 After Active Life in Church Work*

Sister Alice E. Cobb, born June 1, 1834, at Berkshire, New York, died Friday, March 14, in Kansas City, at the home of her daughter, Mrs. F. B. Blair, where she had been living for some time. Funeral services were held in Kansas City on Saturday, March 15. President Elbert A. Smith was in charge, and Elder Hubert Case preached the sermon, using for his text, "The glory of God is intelligence." Following the services, the body was taken to Little Sioux, Iowa, for burial.

In the words of Elder Case, the life of Sister Cobb "was one of the most intelligent examples of Christian conduct that it has ever been" the privilege of Elder Case to see. Sister Cobb was widely known as an active church worker, and although her remarkable life was spared for almost ninety years, her mind was clear and active to the very end.

She was loved and honored by many friends whom she made during her activities wherever she went.

Sister Cobb was married to Elijah Cobb, September 24, 1854. She was baptized by W. W. Blair at Preparation, Iowa, in 1864. For many years Mr. and Mrs. Cobb lived in Little Sioux, Iowa, where Mr. Cobb died. It was by request of Sister Cobb that her body was taken to Little Sioux to be buried beside that of her husband, who preceded her by 38 years.

Six children were born, three of whom are now living: Sister Elizabeth Blair and Sister Ruth Lyman Smith, of Kansas City; and Sister Mary Grace Johnson, of Chicago, Illinois.



# MISCELLANEOUS

## Sister Hattie LaLone Wanted by Sick Son

Brother Orville LaLone, who is very ill in Fairmont Hospital, Kalamazoo, Michigan, would like to gain some information regarding the location of his mother, Sister Hattie LaLone, formerly of Flint, Michigan. Write Brother LaLone at the hospital or inform the branch president. Harry Whipple, president, 318 West Ransom Street, Kalamazoo, Michigan.

## Home-Coming Week at Tabor, Iowa

At Tabor, Iowa, March 23 to 30. Those dates will be home-coming week with the Tabor Branch. We are expecting Bishop Charles Fry, Evangelist F. A. Smith, and others of the general ministry. A. M. Chase.

## Three-Day Meeting

At Morgantown, West Virginia, March 28 to 30. This is to celebrate the opening of the new church. We are expecting Brother Gomer T. Griffiths to be present with us. All the Saints of West Virginia and the Wheeling District, and others are cordially invited. Come prepared to have a good time. We will try to meet you at the station, but if we are not there take the Sabieton Car and get off at Jerome Park. Thomas Newton, president.

## Requests for Prayers

Brother William J. Beech, of Whittier, California, requests the prayers of the Saints for his wife who has been ill for nearly a year. He desires that those who can will unite with them in fasting on April 6, the next sacramental Sunday.

Sister Olive Velo, of New Hazelton, British Columbia, requests the prayers of the Saints that she may be healed.

## Holden Stake Appointments

The following appointments are made subject to the approval of the next stake conference:

D. R. Carmichael, Atherton, Missouri, superintendent of Recreation and Expression. President F. M. McDowell, general superintendent, concurring.

Mrs. Lucille Kittinger, Holden, Missouri, stake recorder.  
D. J. KRAHL, *President.*

## Reunion Notices

Erie Beach, August 1 to 11. The dates have been changed again and the original dates will stand.

## Our Departed Ones

MOOR.—Douglas Everet James Moor was born October 12, 1922. Died at Helena, Montana, February 17, 1924. Funeral sermon by D. L. Allen.

GROSS.—Adeline Gross was born in 1854. Baptized October 17, 1911. Died in Stonington, Maine, February 28, 1924. Funeral from her home. Sermon by Calvin H. Rich. Interment in Stonington Cemetery.

DAVIS.—William Edmond Davis was born at Deer Lodge, Montana, September 6, 1880. He was killed instantly on the morning of December 19, 1923, by being struck by the North Coast Limited, Northern Pacific fast train. Funeral sermon by D. L. Allen.

MINTER.—Mary Minter was born February 18, 1867. Married Herman Minter in 1887. Baptized in 1916. Died March 1, 1924, at her home in Denison, Iowa. Leaves husband and three children. Funeral sermon by W. A. Smith in the Saints' church at Denison.

YARWOOD.—Jane Yarwood was born in England, September 19, 1858. Baptized in 1870. "Aunt Jane," as she was lovingly called by a host of friends, died at the home of her daughter, Sister Herman Chelline, in Jonesport, Maine, February 20, 1924. Leaves two sisters, one brother, and her daughters. Funeral sermon by Calvin H. Rich. Interment at Jonesport.

FULK.—Thelma Nadine Fulk was born March 5, 1922, at Ogden, Utah. Blessed the first Sunday in April. Died February 17, 1924. Leaves her father and mother, R. L. and Vergy Fulk, and one sister, Mildred. Funeral in charge of Guy P. Levitt at the church in Salt Lake City. Sermon by E. C. Chambers, of Rupert, Idaho. Interment at City Cemetery, Salt Lake City.

# THE SAINTS' HERALD

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JENKINS.—Ann Price Jenkins was born August 1, 1836, at Glamorgan-shire, Wales. Came to America in early life, and to Montana in 1865, where she spent the remainder of her life. Baptized in 1868. Died February 15, 1924, at Deer Lodge, Montana. Husband and one son have preceded her. Eight children remain. Funeral sermon by D. L. Allen.

SALES.—Edwin A. Sales was born at White Pigeon, Michigan, November 6, 1856. Baptized February 15, 1907. Died June 21, 1923, after several years of affliction. Leaves wife, four children, twenty grandchildren, one brother, two sisters. The children are Ray Sales, Mrs. Sylvia Goddard, Mrs. Sel Smith, Mrs. Win Smith, all of Champion, Nebraska. Funeral services in charge of C. W. Prettyman at the home.

LEIGHTY.—Frederick, son of Abraham and Sarah Leighty, was born July 10, 1866, near Athens, Ohio. Came to Wisconsin with his parents at the age of three months. Married Katie L. Spease, July 17, 1887. Baptized January 15, 1897. Died March 9, 1924. Leaves wife, three sons, three daughters, and ten grandchildren. Funeral sermon by J. O. Dutton. Interment at Platteville.

LYON.—Etta May Mitchell was born in North Freedom, Wisconsin, May 24, 1875. Baptized in her early girlhood. Married Robert N. Lyon in 1888. Died at her home in Coeur d'Alene, Idaho, January 13, after several weeks of sickness. Leaves husband, two daughters, two sisters, two brothers. One brother preceded her. Funeral services in the undertaking parlors with sermon by Eli Bronson. Interment in Coeur d'Alene cemetery.

TREADGOLD.—Carey Treadgold was born November 22, 1841, at Northamptonshire, England. He suffered pioneer life many years as a school-teacher and stanch member of the Methodist Church. Baptized September 8, 1912, at London, Ontario, by John Shields. Confirmed by J. C. Mottashed and R. J. Shute. Died January 7, 1924, at Windsor, Ontario. Interment at Berkeley. Sermon in Methodist church by John Shields, assisted by Reverend Bushel.

DUNGEE.—Alice G. Telsa was born at Wolcott, New York, July 10, 1846. Married Joel Moore at the age of eighteen. One son died in infancy, and Mr. Moore passed away that same year. Married Francis G. Dungee, March 4, 1869. Brother Dungee died at Independence in 1914. Baptized August 28, 1881. Entered the Holden Home in 1918. Died there February 29, 1924. Services in the Home Chapel in charge of Elders Ross and Krahl. Funeral at the Carson Undertaking Parlors. Sermon by Richard Bullard. Interment in Mound Grove Cemetery. Three sons and two daughters preceded her.

## Conference Minutes

EASTERN OKLAHOMA.—At Haileyville, February 23 and 24. William Sparling was chosen to preside with E. J. Gleazer to assist, and Miss Ora Dollins acted as clerk. Provision was made for the ordination of W. H. McCoy to the office of priest. Branches reporting were Winthrop in Arkansas, Jacksonville, Shawnee, Haileyville, and Wilburton. Reports were had from twelve of the priesthood. Officers elected: William Sparling, president; Mrs. J. S. White, clerk and treasurer; H. E. Winegar, superintendent of Sunday school and Department of Recreation and Expression; Eunice Cameron, organist; Mrs. J. S. White, superintendent of Department of Women. The reunion will be held July 18 to 27. Reunion committee are Brother William Sparling, chairman; Brother White, on tent committee; Sister A. Judkins, of Poteau; Brother Winegar; and Brother Chappell, of Fort Towson. A very interesting program was put on by the different departments at 7.30. Priesthood meeting Sunday morning, also a spiritual prayer meeting in which everyone was blessed. Preaching at 11 o'clock. The next conference will be held the last two days of the reunion. Mrs. J. S. White, clerk.

ARKANSAS.—At Fisher, February 8 to 10. Conference was presided over by A. E. Ziegenhorn, president, with J. T. Riley assisting. Each branch was well represented by delegates. Officers reporting were: J. T. Riley, E. A. Erwin, A. E. Ziegenhorn, H. M. Daniels, C. H. Hardy, and W. H. Hampton. Officers elected: A. E. Ziegenhorn, president; W. H. Davis, vice president; Lida Ziegenhorn, secretary; W. J. Edwards, chorister; Willie Maud White, organist; C. H. Hardy, member of the library board and Bishop's agent, also to act as secretary; Laura Emde, Sunday school superintendent; Ida Ziegenhorn, assistant; G. C. Elrod, secretary; Lida Ziegenhorn, librarian; Laura Emde, district organizer of Department of Women; and Ida Ziegenhorn, associate organizer. Conference voted to coordinate Sunday school and work of Department of Women with the conference work. It was decided to hold a reunion some time during the summer, place to be determined by the district president. The district president and superintendent of the Sunday school are to appoint the reunion committee. Conference adjourned to meet again at Bald Knob, August 8 to 10. Lida Ziegenhorn, secretary.

## Radio Flashes

College Station, Texas.—To say that I was glad when I first picked your station up, would be a mild expression, indeed. Nor has my interest diminished. The first time was an experiment in which I was able only to assure myself that you were you. The second attempt was more successful, as those hearing will attest. Brother S. S. Smith was with us on that evening. On Sunday evening, February 24, we heard the program beginning with the solo from the kindergarten to the finish. I must say a word for that solo. All those pieces sounded well. The reading by Blaine Bender was really good. When those good old hymns came way down to Texas the Spirit was not lost for distance. I have often read writings by Brother E. A. Smith; now I have heard his voice. The voice and the pen are in accord. We all enjoyed that sermon. And I have often wanted to hear a Latter Day Saint prayer by radio. Sincerity was apparent to a great extent even after such a long passage. We sign off with many thanks for the program.—C. M. Mitchell and Party.

Detroit, Michigan.—Heard clearly and enjoyed your broadcasting Sunday evening, February 17, and shall be interested in receiving the program regularly as per your suggestion. I congratulate you on being so splendidly progressive.—Harold Helmer.

Pensacola, Florida.—Your program on March 6 came in fine. I did not get all of it but the song by Mrs. Smith and the two last piano solos by Miss Johnson were fine. You don't know how glad I was to listen to my own church station. Three cheers to K F I X. I will be listening in, in the future for you. Please give my best regards to K F I X. We read all the radio letters in the HERALD.—W. M. Cobb.

Topeka, Kansas.—At Cherryvale, Kansas, on Sunday evening, February 10, we had the pleasure to listen in on the excellent sermon on "Faith" by Elder Wilber E. Prall from K F F V. I believe that the radio is doing more good broadcasting the gospel of Jesus Christ than many might suppose.—A. P. Crooker.

Aguadilla, Porto Rico.—I take pleasure in reporting to you that your station was heard down here last night, February 26. I received your last three numbers of the concert: "Melody," violin solo by Orlando Nest [Nace], Orchestra Overture, "The Golden Shepherd"; and another selection by the orchestra. Am I right?—Doctor Pedro J. Zamora.

Santa Ana, El Salvador, Central America.—With great pleasure, I am informing you that your fine station K F I X has been heard by me here on several occasions. To give you some facts and to show you that I am telling the truth, I am sending this: Radio Log record, February 14, 1924. 9.50 p. m. Central Standard time, K F I X coming in fine, loud, and clear, and very steady. At this time the Radio Orchestra was playing "Hungarian Dance No. 5," by Brahms, then I don't remember quite well if you signed off at 10 p. m. but anyway I think you did because I did not hear your signals any more after this time. After congratulating you much for the fine station you have in operation and finally for the very fine work it is doing, too, and your very good concerts you always send over same, I am going to ask you a favor. Will it be much trouble if I beg you to kindly let me know that this reception was correct and acknowledge receipt of these lines. Thanking you much in advance for this.—Jose Valasco.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MARCH 23, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Hymn.  
Anthem: "My faith looks up to Thee," Schneckler.  
Violin Obligato by Miss Lillian Green.  
Sermon: "Religion and business."  
By Bishop Mark H. Siegfried.  
Hymn.

SUNDAY, MARCH 23, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Solo and Quartet: "My heavenly Father watches over me," Gabriel.  
Solo by Mr. Omer Cato.  
Quartet:  
Miss Bernice Griffith, soprano.  
Mrs. Viola Parsons, alto.  
Mr. Roy Cato, tenor.  
Mr. Omer Cato, bass.  
Violin Solo: Selected.  
Played by Mr. Gomer Watson.  
Contralto Solo: "Thou art our Father," Briggs.  
Sung by Mrs. Viola Parsons.  
Duet: Soprano and Tenor: "My faith looks up to Thee," Nevin.  
Miss Bernice Griffith, soprano.  
Mr. Glenn Fairbanks, tenor.  
Quartet: "Take time to be holy," Stebbins.  
Soprano Solo: "The day is ended," Bartlett.  
Sung by Miss Bernice Griffith.  
Violin Obligato by Mr. Gomer Watson.  
Sermon: "The measure of God's love."  
By Apostle John F. Garver.  
Hymn.

TUESDAY, MARCH 25, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by the L. D. S. Band, under the direction of Mr. Roy Turner.  
Talk: "The necessity for individual and collective morality."  
Richard S. Salyards.

THURSDAY, MARCH 27, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the pupils of Mrs. Gertrude Towner.  
Violin Solo: "Romanza," Eversole.  
Played by Miss Christine Wayland.  
Vocal Solo: (a) "Springtide," Becker.  
(b) "Little Damoselle," Norvello.  
Sung by Miss Adeline Bourg.  
Reading: "Mice at play."  
By Miss Herberta Towner.  
Vocal Solo: (a) "Tell me my heart," Bishop.  
(b) "Merrily I roam," Schleiffarth.  
Sung by Miss Christine Wayland.  
Talk: "Mental hygiene of children."  
By G. Leonard Harrington, M. D.  
Violin Solo: "Believe me if all those endearing young charms," Harris.  
Played by Miss Christine Wayland.  
Vocal Solo: (a) "Sorter miss you," Smith.  
(b) "Ave Maria," Mascagni.  
Sung by Miss Adeline Bourg.  
Reading: "The morning veil."  
By Miss Herberta Towner.  
Vocal Solo: (a) "Chasing butterflies," Thomas.  
(b) "Invitation," Barry.  
Sung by Miss Christine Wayland.  
Violin Solo: "Romance Sans Paroles," Faure.  
Played by Miss Christine Wayland.  
Miss Marian Dunn at the piano.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MARCH 23, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred songs sung by a mixed quartet consisting of:  
Miss Ailene Brackenbury, soprano.  
Mrs. C. E. Wight, alto.  
Mr. Elbert Dempsey, tenor.  
Mr. Reese Wells, bass.  
Miss Thelma Lane, accompanist.  
Vocal Solo: "A voice in the wilderness," Scott.  
Sung by Mr. Elbert Dempsey.  
Anthem by the mixed quartet.  
Violin Solo: "Simple Aven," Francis Thone.  
Played by Mr. Thad Howland.  
Vocal Solo: "On life's highway," Bertrand Brown.  
Sung by Miss Ailene Brackenbury.  
Sermon: By H. H. Gold.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, March 26, 1924.

Number 13

## EDITORIAL

### How Can We Bring the Sanitarium to More Who Need Its Services?

We who have had occasion to go to the Sanitarium for medical attention have learned to appreciate at once the efficiency and the splendid spiritual atmosphere of that institution, and doubtless all Latter Day Saints find themselves wishing that all who need the services of that institution could have them. This observation is quite likely to lead to the thought that there are perhaps in Independence alone, scores, if not more, who need care such as the Sanitarium can give and would be glad to give, but are not in a position to avail themselves of the appointments of the institution.

In the February, 1924, number of *The Modern Hospital*, was presented an aspect of hospital service to the masses, which gives food for thought to all those persons interested in community welfare. The article was on the subject, "How may hospital care be furnished to persons with moderate incomes?" From it we quote. In speaking of the hospital the writer says:

People of moderate means are often unable to enjoy its benefits. In view of this fact it is clear that in the absence of the family physician at a moderate cost, and through failure to provide a substitute with the attributes of scientific medicine, a large number of people have given up their allegiance to regular medicine and have become supporters of low-priced but irregular and irresponsible cults and schools, which have grasped the opportunity of capitalizing the field of low cost treatment of ill health.

I wish to state in the beginning that there is no question of socialized medicine involved in the solution, unless the medical profession fails to keep the remedies within their own control. I am of the opinion that low cost medical service may be provided in a business-like way and yet along strictly ethical lines: that in spite of the scarcity of professional men the benefits of regular medicine may be extended to a very much larger number of people and at the same time without reducing professional incomes or interfering with the present professional fees paid by patients who are able to afford them.

The answer, to my mind, lies in organization. Without going into the matter in detail it may be stated that the nucleus of the solution has already been tried out by what is called group medicine, or better described, as diagnostic groups.

As for special nursing, the present cost has attracted more attention than any other item of hospital expense. A charge of nearly \$100 a week for special nursing is an appalling rate for a man of moderate means. Yet, this is a common occurrence in cases of serious illness when a night and day nurse means much in the safety and comfort of the patient, Relatives, under these circumstances feel impelled to provide every facility which standardized nursing affords for the beloved sick ones, though the expense thereof may entail financial embarrassment.

The hospital often has no alternative to offer in such an emergency and yet on the score of community service, the institution should stand ready to advise and to provide an organized plan by which adequate nursing service may be rendered at a price which is within the patient's means.

There are three ways of meeting deficits. (1) The rates for full-pay patients may be placed so high as to leave enough surplus to cover the deficit. This was formerly the regular method, but under modern conditions it cannot be done. Often regular charges cannot be made high enough to meet the deficits. Again there is an element of social injustice in attempting to tax anyone without his consent, to meet expenses incurred by another. (2) The deficit may be met by endowments. This has been the mainstay of hospitals in the past and has enabled them to offer accommodations to all classes at prices within the means of the patient. Endowments are becoming rare, however, and former endowments are proving inadequate. (3) Finally, reasonable hospital deficits incurred in the interest of patients who are not able to pay the full cost may and should become matters of community interest. On economic grounds alone all that class of patients who are known as part-pay patients should receive help. Every day of sickness of a worker is a financial loss to the community. To protect our present social organization and to prevent the augmentation of irresponsible classes, all who are temporarily embarrassed, or who are bound by family ties, who are the main support of dependents and who are willing and anxious to meet their responsibilities must receive every encouragement and assistance in preserving self-respect in their endeavor to achieve economic independence. At least they should be granted hospital rates within their means.

Those knowing the work and conditions of the Sanitarium, cannot but appreciate the clear-cut way in which some of our own problems are presented in the above quotation. The Sanitarium has never been a money-making affair, and we are carrying to-day an extraordinarily heavy accounts receivable. Many are cared for when the expense is borne by the General Church, and deficits must be made up from the same source. However, it is pleasing to report that for a little over one year, the church has not been called upon to meet a deficit.

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To the problems of the Sanitarium and public health the church must give attention, and it is hoped the quotations we have used will stimulate thought thereon.

F. M. S.

### The Sanitarium and Health Work

It has been a source of pleasure to see the desire of those in charge of the Sanitarium to expand the activities of that very worthy institution, and carry on health work outside the building. The importance of community health work is being emphasized more and more, and in many communities excellently planned and executed programs of health work are being carried out. In a recent number of *Modern Hospital*, Doctor A. C. Bachmeyer says:

The place of the hospital in the general health program of the smaller community is particularly important, for there the hospital can be made the real health center. While this may not be possible in the same measure in the larger cities having many hospitals, the idea emphasizes the need of correlating those institutions with all other health agencies.

The Sanitarium is located not in a large city but in a small and compact one; and as such logically becomes the center for health program activities. The move on the part of the Sanitarium to occupy a larger community field of service should be heartily supported by the citizens and officials of Independence, and particularly hearty should be the support given by Latter Day Saints.

F. M. S.

### Anniversary Program

*Commemorating organization of the church.  
Stone Church, Independence, Missouri,  
April 6, 1924.*

9.30 a. m., Sunday school. Special music with historical significance has been selected for this session, which includes, "The old, old path," "The angel message," and "We're marching to Zion."

Short Address: "The organization of the church," by R. S. Salyards, secretary of the church.

Lessons: Special material, featuring the organization of the church has been provided for the use of the teachers.

10.45 a. m., communion service, followed by short addresses by members of the priesthood.

11.00 a. m., radio sermon from studio on organization of the church, by S. A. Burgess, church historian.

*Record of Organization, April 6, 1830*

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above-mentioned Mr. Whitmer (being six in number) on Tuesday, the sixth of April, A. D. one thousand eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted

us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints,' after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly."—Church History, vol. 1, pp. 76, 77.

2.30 p. m., address by President Frederick M. Smith: "What foundation did our fathers lay? How shall we build on it?" This address will be preceded by thirty minutes of congregational singing of old-time hymns, led by F. A. Russell.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word;  
What more can he say than to you he hath said,  
You, who unto Jesus for refuge have fled!"

6.00 p. m., Religio program.

7.30 p. m., Musical program, followed by sermon by President Floyd M. McDowell, subject, "Hear ye him."

### What Is Man?

It has been said that man is an animal, who writes.

A child is born into this world an automaton, a machine, an animal. He breathes, moves, eats, and cries by instinct. So do other animals. But other animals cannot write. A baby will develop muscles which may be coordinated in such a way that in later life he can make certain little marks with a stick in the sand, or with a pencil on paper. He will learn to write.

The real difference lies not alone in the bodily structure of the animal, but in the brain as well. Some would attribute to him a super-physical function, while others would give to him a super-psychic force. Be that as it may, he is endowed with reason. For without reason, he would have nothing to say, and with nothing to say he would have nothing to write.

What has he to say that another animal has not? He seeks to eat; so do other animals. He finds shelter from the elements; so do other animals. He reproduces his kind; so do other animals. He seeks to know the great mystery of life. He asks himself, Why? Why? And this the other animals do not. Man is looking for God. The other animals do not care whether there is a God or not.

Man is an animal, but he can write.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### With the Apostles in Europe

*A travelogue by Paul M. Hanson, written on board the S. S. "Helouan," February 23, 1924.*

Brother J. F. Curtis and I are now sailing down the Adriatic on our way to Alexandria, Egypt, en route to Palestine. We embarked on the steamer yesterday at Trieste, and left there exactly at one o'clock in the afternoon, on schedule time. The sea is smooth. From the side of our vessel one could see yesterday quite clearly with a good field glass, homes, towns, and farm scenes on the eastern shore.

The steamer is of the Lloyd-Triestino Line, one of the largest, most commodious, and modern on the Mediterranean. It has wireless, and many watertight compartments for safety.

The passenger list is not large. Nearly all speak Italian; some speak several languages; a few English, or broken English. The menu is in Italian—but where "there is a reason" for learning the meaning of foreign words, a speedy utilization, if not adeptness, in the use of the tongue is noticeable. Language is a marvelous acquisition—orderly arranged sounds making known our wants, and carrying ideas of sorrow, joy, dismay, cheer, love, and intelligence.

#### *Leave England for Holland*

On February 2, Brother Curtis and I took our departure from England, on the S. S. *Batavier V*, for Rotterdam, Holland. After a sea passage lasting one night we entered the calm waters of the Maas River, and were soon at the landing stage. The multitudinous shipping in the river presented a lively and interesting picture.

We were fortunate in having Mr. John Graven, jr., who understood English, meet us at the wharf. We were taken by him to the hospitable home of his parents in Schiedam.

Rotterdam is thoroughly Dutch in all its aspects. Unusual scenes attract attention. Quaint, and in some places, tottering buildings overhang the numerous canals which intersect the city. Large windmills with slowly turning giant wings loom up here and there. The clattering of the *klompen* (wooden shoes) of the school children and others is heard. Dogs, usually under the carts, single, or in double team, are seen helping their master drawing his load of milk, bread, coal, vegetables, etc.

#### *The Dikes of Holland*

Nearly half the country is below sea level, in which region lie Rotterdam, Amsterdam, and The

Hague. Only by unbroken vigilance is the land retained, much of which has been taken from the sea.

The ocean is kept within its bounds by dunes and dikes. These mean to Holland its existence. Dunes are great sand banks cast up by the sea; the dikes are mighty embankments faced with stone, with a long slope to the sea. Dikes are seen within dikes. Some of the towns, like Schiedam, have their main streets on the dikes.

We were greatly pleased with the Dutch people. They are a fine race, everywhere making a good appearance.

The history of Holland reveals that its inhabitants possess fine mental and artistic gifts, also courage and determination even when fighting at great odds. The bringing of their struggle of eighty years with Spain to a victorious termination discloses their bravery and tenacity of spirit. She thrived in the midst of adverse conditions; rose from under the iron heels of persecution; freely gave of her blood in defense of liberty of conscience; and became a home for the persecuted of other nations.

At Delfshaven, adjoining Rotterdam, is the church where the Pilgrim Fathers worshiped just before their departure from the country. With solemn thought one day I wended my way from this building. At Leyden, not far from Rotterdam, is where John Robinson, their leader, lies buried; the man of God who announced that truth was yet to break forth from God to man, and championed human rights and liberty.

#### *Work Accomplished in Holland*

Elders Postma and Veenstra did a good work in the Netherlands. Before we left Holland two were baptized; and as a result of labors chiefly of others, a branch was organized at Schiedam. It will be known as the Rotterdam Branch. It consists of about twenty-six members. Two were ordained to the eldership, John Graven, sr., and Arie Pyl. A Sunday school was also organized. We rejoiced with these Saints. Their tongue we did not understand, but their acts of grace, charming hospitality, and sincerity, created spacious room in our hearts for all of them. There is one language which all can understand, that which expresses itself in kind and noble deeds. Schiedam is about two miles by electric tram from Rotterdam. When in Holland Brother John Graven, sr., and later Elder John Eggen, who recently arrived from America, acted as our interpreters.

#### *Visit Belgium and France*

From this land of canals, colossal windmills, and much that imparts a subtle charm, we went through Belgium, calling at Paris, on our way. Here we met Sister Pauline James, daughter of Brother and Sis-



ter Orville James, of Independence, Missouri. She is studying music, but graciously served as our guide and rendered assistance in the arranging of our time to the best advantage during our two days' visit. Paris has much that is wonderful. We attended a service in the great Notre Dame, visited the Louvre, Napoleon Bonaparte's Tomb, Palace of Versailles, Arch of Triumph, were up in the Eiffel Tower, etc. Our visit in this city, because of its educational value, and the very pleasant association with our sister, will ever be cherished in pleasant memory. Her knowledge of French saved us on several occasions from embarrassment. An amusing incident: Many of the stores have different prices, one for the French, the other for tourists from America or England. This is because of the depreciated franc, resulting in the high purchasing power of the dollar and pound. One day a clerk charged Miss Pauline the higher price, but soon apologized, saying he thought at first she was not a French girl!

#### *Arrive in Switzerland*

In Basel, Switzerland, we were met at the station by Elder E. C. Ohlert. With beaming face he grabbed us and our luggage as we stepped off the train before we knew he was near. How happy we were to see him! Men cannot engage in mutual sacrifice, know each other's difficulties, experiences, and joys, without deep comradeship developing. In the trenches there is a fusing of all interests. From the crucible comes the finest gold. It is not possible for one in a drawing room to sense the full meaning of conflict on the battle field. One cannot live outside of one's experience. This explains the influence of the twelve of the New Testament church, in person, voice, epistles, and revelation—from their writings many of the texts now employed for sermons are taken. The first book of the New Testament was written by an apostle, and the last book in arrangement—book of Revelation—was written by an apostle.

In Basel we found the Saints meeting in a hall very suitable for public gatherings. Brother Ohlert is doing a good work, loves his mission, and is giving special attention to German with a view to qualifying more fully for future service. This is as it should be; knowledge gained and experience acquired should not be thrown to the winds, but utilized. He was ordained a seventy by us, in accordance with General Conference action.

This city contains much that interests; especially were the narrow, irregular streets, with buildings of peculiar architecture, full of attractive power. A part of the city is across the Rhine. There is an old cathedral that belonged to the Roman church before the Reformation, now owned by the Reformed

church. On the outside, in one of the walls, is a statue of the courageous man who led the Reformation in Basel. In those days it was dangerous to be in the minority.

Luzerne is in a region of mountains and lakes—beauty all around. Here the Saints, few in number, meet in a hall. Both in this city and in Basel Brother Ohlert was our interpreter. A dialect of German is used in this part of Switzerland, French near France.

From Luzerne to Milano (Milan), Italy, the region is one of almost indescribable grandeur. The mountains were well covered with snow. With the sun at times breaking through the clouds upon the snow, some of the mountain peaks robed in mists, and others picturesque and rising in superb and lofty majesty, it was a sight that could hardly be equaled anywhere. We passed through the Saint Gotthard tunnel, about ten miles in length. Electric power is used in driving the trains, secured from the Swiss waterfalls.

#### *Cathedral at Milan*

In Milan is the world famous cathedral, the construction of which was started in the fourteenth century. Marvelous was the conception and execution of this structure. All is of marble. Through the aisles and corridors we passed, alongside of the great columns. There was a very subdued light. Exquisitely carved marble is in the ceiling. Here and there were many candles burning, and before them were worshipers. On the ground floor we entered the treasure room, where we were shown sacred vessels, crucifixes, etc., of solid gold and silver, some adorned with precious stones. We climbed to the top of the cathedral. From here, in looking down upon the forest of spires, each surmounted with a statue, one is impressed by the stupendous size of the structure—yet delicate, lace like, is much of the work that greets the eye. The final test now comes: to what extent is the edifice ministering to the real spiritual and community life of the people?

In going southward the sunny skies of Italy appeared before Milan was reached; a pleasant change from the northern weather.

#### *Stop in Venice*

Venice was on our way to Trieste, and in this city we spent one day and two nights. At the railway station we were met and taken in a gondola, a small Venetian boat, to where we were to stay. No horse or auto was seen in the city; but the gondolas are about as numerous as autos in other cities.

The Roman cathedral built in honor of Saint Mark, of New Testament reputation, is the chief object of interest. In it is combined wealth from many nations; the richest marbles are there; no paintings,

but mosaics. It is claimed by the church that the body of Saint Mark was brought from Egypt in the eighth century, and though in the fire that destroyed the building that formerly stood where Saint Mark's now stands, is under the high altar of the present building.

In the city are a number of plague churches. In the present age when an epidemic strikes, chief attention is given to the sanitary and hygienic conditions; in the Middle Ages the existence of disease on a large scale in a community was regarded as a divine punishment, and new churches were vowed and built. The chief among these, and just across the Grand Canal from where we stayed, is the Church of Santa Maria della Salute. Around the Adriatic are many of these plague churches.

To-day only the outline of the coast of Italy is seen through the clouds.

We are due at Brindisi at eleven o'clock this morning, where I will endeavor to mail this letter. The Mediterranean is often rough, but the prospects appear fair for a good voyage to Alexandria, where we are due the afternoon of the 25th; then by rail to Jerusalem.

### Tithes and Prosperity

By Bishop J. A. Koehler

There are two kinds of laws, statutory laws and natural laws. Statutory laws are laws that men make for their own government. But man has nothing to do with the making or unmaking of natural laws; they exist regardless of anything that men may say or think or do.

#### *Legal and Moral Obligations*

There are two kinds of duties or obligations corresponding to these two kinds of laws; there are legal obligations and there are moral obligations. Taxes, for example, are a legal obligation, but tithes are a moral obligation. Some men are cunning enough to escape the force of legal laws, but no man ever lived who could find a way to get out of the range of a moral law. It is as impossible to escape the force of a moral law as it is to get away from ourselves and to separate ourselves from our own nature.

The law and order and prosperity of the "state" of which we are citizens grow out of the attitudes and actions of men with regard to political affairs. The law and order and prosperity of the church likewise depend upon the attitude and actions of men with regard to the affairs of the government of God. Only when the settled behavior of men shows that they both know what the laws of God are and that they have pleasure in observing those laws can the

law of the church be maintained, its order preserved, and its prosperity realized. No nation can prosper that cannot derive from its citizens a revenue sufficient for the purposes of government. Neither can the church thrive unless the members of the church place in the storehouse of the Lord the funds that are needed for the purpose of promoting the affairs of the church.

#### *Rights of Governments to Tax*

Governments have rights to tax their citizens because it is through government that men individually derive rights and liberties in common with their fellows; liberty to engage in industry unmolested; the right of property, and of participation in the affairs of government, and so on.

God, through the church, asserts his right to the "tithes" of the people because (on the one hand) it is through the government of the church that the privileges of the gospel are derived. It is because there is a church in action that we enjoy the fellowship and communion of Saints; it is through its ministrations that wounded spirits are healed, afflictions assuaged, moral instruction and inspiration imparted, and on the whole the clouds of doubt and destruction and despair dissipated, and the hope of eternity assured and brightened.

#### *Tithes Are Moral Obligations*

The fact that the church is the medium through which such inestimable blessings are broadcast among men is the fact that makes tithing a "debt," a moral debt, an obligation from which none can hope to escape. Failure to meet that obligation is as certain to be followed with disastrous results as a failure to tell the truth or to be kind or to discharge any other moral obligation that the circumstance of our lives impose upon us. The law of tithes is in effect a declaration of a claim that the group has upon the individual for services rendered.

If the digestive organs of our bodies should cease grinding up food substances, and if the circulatory organs or members of our bodies should discontinue to carry prepared food to the different parts of the body to be used up in bodily action, our health would soon become impaired and death would finally result.

All bodies, both animal and social, must have sustaining organs. In every social undertaking there must be members of organs which bear the "burden" of providing the material substances needed to maintain its life. In the Church of Christ this responsibility rests upon each and every member in the measure of his ability to contribute to the welfare of the church.

Prohibition could never have triumphed except for the labors and sacrifices of those who were friendly to the cause. Surely the friends of the

liquor interests did not devote their substances to the advancement of prohibition. Surely the church cannot hope to triumph with the aid of those who do not appreciate its values. The church has no other friends than its own members from whom it can hope to receive the support that will make it possible to establish the kingdom of God in the lives of men. If the members of the church do not carry the "burden" (so-called) of the work of the church, there can be no church, there can be no winning of the world for Christ. If the members of the church do not bring their tithes into the storehouse it is a sign that the church does not have even its own "members" for its friends.

### Law of Tithing

"BRING" you all the tithes into the storehouse, is the rule of God. "Bring!" Should the church be under the necessity of begging its devotees to do their common duty? Does "love" require to be "coaxed out"? *Are the subjects of our devotion last to be considered in the disposition of our income?* Is it characteristic of love to seek only its own? If we know what love of others is, we know that it does not require to be coaxed out; but on the other hand we know that love seeks to find its way out; love is not static nor merely latent, nor dormant, nor merely potential; love is kinetic and dynamic; love just naturally must find some way to please and promote the welfare and happiness of the objects of its affection. "If ye love me, keep my commandments." "Bring ye all the tithes into the storehouse." "Honor the Lord with thy substance, and with the first fruits of thine increase." It is useless to proclaim one's devotion and loyalty to the cause of Christ unless one's time, talent, and resources are spent with some regard to the needs and the advancement of the concerns of the church.

The measure of the flow of tithes into the storehouse is one of the indexes to the solidarity of the group. The willingness of the response of the members is the measure of their conversion to the ideals of the church. It is the sacrifices of the members of the group for the purpose of enabling the group to express its ideals that tell the depth of their interest in and love for the things for which the church stands.

### Morale of the Church

The morale of the church depends upon the devotion of its members. If people are unconcerned, if they have other interests (private interests) that claim prior attention, the morale of the church is sure to suffer. Those who give that the church may live, are the ones who themselves are alive in Christ. Those who give the most in service and in substance in proportion to their ability are the ones into whose

lives the church puts its richest blessings; these are they who come to have the deepest appreciation and love of the work, and whose lives in turn are most greatly enriched. *To live, one must give.* "God so loved—that he gave."

The success of the missionary program of the church, the success of the efforts to develop its institutions for the improvement of the lives of the existing members, the success of the work of human redemption, depends (among other things) upon the tithes and offerings of the members of the church. The interest that one has in the work of the church, his appreciation of it, and his devotion to it, can find their attestation only in the individual and personal contributions that the individual member makes for the sake of the prosperity of the church.

### How Should a Christian Live?

*Sermon by Elder Frederick A. Smith at the Stone Church, Independence, Missouri, February 24, 1924.*

We have chosen for our text this morning a little statement made by the Christ himself, found in the seventh chapter of Matthew, twelfth verse, in your King James translation: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." (Inspired Version.)

Our subject this morning is, "How to live a Christian life." I presume the text that I have read if properly applied would answer the question, What is a Christian? Our viewpoint on that may have something to do with our idea and understanding of what kind of life a Christian must live. A definition of a Christian as we have it is one who believes or professes the religion of Christ; second, a follower of Christ. If you are to take that definition, especially the latter part of it—a follower of Christ, then I presume the most of us would be compelled to recognize that to follow him and follow him intelligently and properly would necessitate upon our part a very careful consideration not only of the life that he led but of the teachings that he gave, of the doctrine that he presented.

I know some do not like that word *doctrine*, but reflect, that is the word he used, so if we are going to be Christians we will have to consider it and make it a part of the life we are going to live in this great drama of life.

This little text that I have read this morning is more far-reaching than a person would probably think, if he will examine it carefully. I have said before and I think I am justified in saying it now that there is more ground covered in that one small statement than any other one possibly that we have

in the scriptures: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

### *The Doctrine of Christ*

The religion of Christ as we find it in the scriptures and carried out in the history of the Christ demonstrates that in this statement that he made, he outlined for us some of the practical workings—what we will term the doctrine of Christ—and we shall strive this morning for a little while to interest you in the thought of what this may cover and see if we can gather from it something of the life that of necessity we must lead if we are followers of Christ.

In all the work that Christ did when he was here upon the earth, he not only demonstrated his teachings but their practical application as well, for his whole life was one constant ministration to his fellows. And I think if you will study it you will be led to the conclusion that if we follow the Christ we are going to recognize more clearly and surely our relationship to each other as well as our relationship to God. There can be no genuine brotherhood unless the principles of the doctrine of Christ as given to us shall be made manifest in our lives.

In another statement which he gave to us he repeated the two first commandments, the great commandment which he said was, "Thou shalt love the Lord thy God with all thy heart," and the second which he said was like unto it, "Thou shalt love thy neighbor as thyself." These are some of the teachings of Christ. Do we believe it? We may profess to believe it, but, my friends, are we following Christ in this? Have we done it?

### *Manifestation of Love in Christians*

If we look carefully over it we are confronted with the thought that to carry this into practice and to exercise it in our lives as we should is to manifest in the work of every day a spirit of love, the great characteristic of the Christ himself. And with that spirit burning in our bosoms, actuating our thought, our conduct, our actions, we must of necessity put ourselves in a better condition, in a different attitude from that which is manifest in the world around us. And as we view the matter there can be no true Christianity without love. We may boast of it, we may talk about it, we may eulogize it as manifested in Christ, but, my friends, we cannot act it unless we have it within our souls; and if we do not have it, then we are lacking in the characteristics of a Christian and we are not living a Christian life.

There are many evidences in the world where individuals have been very kind and very thoughtful

and they have always brought forth words of praise and admiration and they have always brought to the individual the respect of the community in which they lived, I care not where it was. They have always given to the individual a certain degree of peace—peace of mind, comfort, and satisfaction which cannot be found without it. I care not who the individual may be or where he may be, as sure as he leaves this principle of Christ, just that sure, my friends, he finds trouble and perplexity and distress and is not living the life of a Christian.

### *Freedom Given by the Gospel*

Jesus gave utterance to another declaration that would manifest itself in contrast to that of a Christian life. He said, "The way of the transgressor is hard." In my short experience in life and a study of the conditions which surround me I have been forced to recognize the truthfulness of this statement made manifest around me every day, "The way of the transgressor is hard." I might make this statement now and ask you to think it over, that the easiest way to live, the happiest condition that can come to us is the life that Christ lived, that he gave, for it brings to you satisfaction and comfort of soul and mind and body that nothing else in this world ever brought to humanity or can bring to them. They may talk about it being hard to live the life of a Christian, but I must take issue with that.

I believe it is the easiest life to live, for the simple reason that just as soon as we put ourselves in that attitude we free ourselves from many of the perplexities and the anxieties and the fears that beset us on every side when we are outside of the work of God, and there comes as a consequence a freer condition, and the words of the Master are true when he said, "The gospel shall make you free," and if it makes you free you will be free indeed. There is no mistake about it, my friends, under this condition you fear nothing, you have nothing and no one to fear, and if you go back and study your own life you will discover that whenever you have followed the practical application of the statements of the Master you have been absolutely free. There has been no fear, not a particle. You don't have to fear anyone. Can you say that when you have been in transgression? Can you say that when you have failed to keep the commandments of God? Are you not conscious as soon as you step aside from the path of righteousness the Master has pointed out that it at once brings into your mind the consciousness of your own guilt? And there comes fear immediately that some one else will discover it and know that you have done wrong. You cannot escape that conclusion. It is there.

*Application of the Golden Rule*

Now, my friends, when you talk about Christianity, about what a man should do to live a Christian life, we ask you to look carefully to the thought expressed in our text this morning, in this little text which says, "Whatsoever ye would that men should do unto you: do ye even so to them." Now for a few moments let us examine this. What do you want men to do to you? Every one of you would answer without hesitation, No harm. You want others to manifest toward you the principle of kindness and love. That is what you would like. There is not one of you but what would love it. It is a thing that every one of you would enjoy. It would beget in you that spirit of confidence and love toward your fellows that must of necessity bring to our lives that peculiar recognition of brotherhood that God has referred to and that is a part of the Christian life. How long will it take us to wake up to this condition, and sense surely what it means to be a follower of Jesus Christ, a professor of the religion of Jesus Christ?

I want you to catch the thought this morning as we dwell upon this for a little season, for we as a church of all others probably ought to manifest to the world everywhere the true workings of the spirit of Christianity in the lives we live, the associations around us, that we may reflect to those with whom we come in contact that spirit of love and brotherhood, the principles of righteousness, and recognize the rights of our brother and fellow in such a way as shall bring from him the response that is necessary that there may be a mutual manifestation of love and that practical working out of the principles of Christianity in our lives.

Now if you take this little text, you say at once, "Well, I wouldn't want anybody to go around and talk about me and abuse me." Well, then, don't talk about anybody and don't abuse anybody. That is the very essence of that piece of advice given there. You don't want anybody to steal from you, therefore you should not steal from others. If this is put into operation and by every individual is recognized, at once we are face to face with the fact that everyone else will have that same spirit and we will get rid of this banditry that there is so much of and every other form of vice and graft. Even these slippery oil grafters would have to stop, and our politicians would find themselves face to face with something that would check them. We would have honest government, wouldn't we?

*Scope of the Gospel Principle*

If we look over the situation we can see that this little principle, small as it may be in the space it occupies, the few words used in the expression, if

put into operation must act as a reflex of the teaching of God, the religion of Jesus. This same spirit if put into operation between nations would operate in the same way. One nation would not want to take advantage of another and every other nation would have that same spirit, and we would have the end of war.

You think for a few moments, my friends, and you will see how broad it is in its possibility of application. You will discover at once that it cannot recognize a partisanship of such a character that you will say that you are going to do so and so without any regard for its effect or influence upon your brother. You cannot live the Christian life and live it in that kind of way. To have recognition of the application, love must come to you more fully and make its inroads upon you until it will root out of you that peculiar selfish nature or that partisan idea or that disposition to take one side of anything and forget that your brother has an interest with you, until it will bring to you that condition of peace and unity and love that God said should come.

That is what Christianity is going to do. That is what the life of a Christian must bring to us. Until we can reach that condition, we are not living as we ought to and representing the true principles of Christianity.

*The Religion of Jesus Christ*

I am glad the definition in its declaration states freely and frankly that this is the religion of Jesus Christ, not any religion, but the religion of Jesus Christ; for the religion of Jesus Christ is based on that principle of love—love for God, love for your fellows, love for the principles of righteousness, love for virtue that will manifest itself in the individual until it shall make the individual like Christ himself. And then, my friends, the working out of that which we call the life of a Christian has accomplished the work designed of God.

We haven't reached that yet. We haven't gotten to that position yet, but there are other features that can be recognized in this which we may ask you to consider just briefly.

There is an interesting statement over here in James. I think I shall examine it just briefly this morning in connection with what the Master said, for he presents to us a statement which I want to read. In the first chapter of James, 26th and 27th verses:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world.



### *What It Means to Keep the Faith*

Why, it looks easy, but, my friends, let us look carefully at the statement again, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." It will not save him. It cannot bring him to the position it ought to bring him to. In the examination of the thought let us ask the question, Am I in the faith? Do I believe the religion of Jesus Christ? And in your examination please let me plead with you to be fair enough and conscientious enough and thoughtful enough to examine it from the standpoint that Christ has given to us and not from the human side, so that in your examination you can discover whether you are living the religion and exercising your faith along the lines God laid down or whether you are yielding to the influences of your own nature and peculiarities of mankind and selfishly undertaking to adjust the things that you know God has taught in such a way that it will aid you in doing things that you cannot help but see are out of harmony with the teachings of Jesus Christ.

There is altogether too much in the world of the disposition to conclude that because God is loving and is kind he will wink at our mistakes and overlook our follies and forget our selfishness and dispositions to gratify our own will, that we will seek to justify ourselves in some of these things because others may do them or because we think it won't hurt anything. But, my friends, it is not living your religion in such a way that it will make you a Christian in doing it. Are you moving toward your fellows in thought or action or word in harmony with the statement of our text? For to my mind that is a practical expression of Christianity as given to us by the Savior. And the life of a Christian measured by that must always be governed by the principle of love.

Turn to Romans the 13th chapter and there you will discover the idea expressed again in which the apostle enumerates a number of commandments of God and winds up with this declaration, "Thou shalt love thy neighbor as thyself, for love worketh no evil to his neighbor." A Christian life must be based on the principle of love—love for your fellows; for your God, for virtue, honor, integrity, righteousness, that shall impel you always to recognize that which God has given to us, that which will cleanse our hearts and cleanse our souls and make us like him.

### *Necessity of Humility*

I want you to get the thought along that line, and if you do, my friends, then I am satisfied we will be able to see the remedy for a great many of the evils of the world to-day. It may mean humility upon our

part, humbling ourselves and bringing ourselves down into subjection, overcoming possibly some of our own dispositions, even stopping some things and recognizing some people that otherwise we would not have done. Yet, if you are going to occupy that position and live the life of a Christian you must recognize this in order to bring yourself in close rapport with God that you might express in your life, in your conversation, in your thoughts even that peculiar characteristic of Christ that shall be a pure, clean life, one that has compassion for your fellows, one that recognizes the mistakes of your neighbor and in the recognition of those mistakes does not altogether condemn although it may not condone. But in spite of all these there can come to you yet the spirit of love and kindness and consideration for the one who may be so unfortunate as to make the mistake or the error.

### *Faith*

Have we reached that point? Have we come to that position? If so, then, my friends, we can recognize some of these things which the apostle says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world." There could be much said upon that point this morning, but we are going to call your attention to just one or two statements and then ask you to look carefully to yourself and see to what extent possibly you have manifested in your own life a character like Christ's. Here are some of the things essentially necessary. You say you believe in God, that you have faith in God and Christ. Let us see: "And besides this, giving all diligence, add to your faith virtue." Faith? Have you got it? Do you really believe in God? Have you got faith in Christ's teachings, in his religion? If so, you have the foundation to base your hope upon. Have you got love?

### *Virtue*

"Add to your faith virtue." Virtue covers a great deal. Virtue means righteousness, purity. Do you have it?

And to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Peter 1: 5-11.

### Knowledge of God

"Add to your faith virtue; and to virtue knowledge." I want to emphasize that thought of knowledge. Knowledge of what? That is the thing I want you to get for just a few minutes. Why, every one of you would answer without hesitation, Knowledge of all good things. Yes, we will emphasize it that way, and knowledge of God and knowledge of the religion of Jesus Christ, a knowledge of the teachings and application of the principles of the Christian life that he has laid down, a knowledge of how to apply those principles to your own life that you might bring yourself into subjection to the divine will and reflect in your own life the divine character. That is the knowledge we need—a knowledge of what God has written for our good, a knowledge of his Spirit that we may discern the right from the wrong. If we can get that, my friends, in connection with our faith, and exercise it as we ought to do, we will recognize it is the application of the text that we have offered to you this morning as representing the true principle of life that a Christian must live and without which we cannot live as we ought to live. The world is suffering to-day because of lack of the true Christian life. The world is suffering for that principle which the Master made manifest in the individual, in the community, in the state, in the government, in the world, that which brings to you that condition of peace, genuine peace, true peace that God has said should come and ought to come in the exercise of the principles of his religion. If we have not found it, friends, the fault does not lie with God, it lies with us, with mankind who has failed to make the application of the doctrine of Christ, the principles of truth, the everlasting gospel, that will save mankind. And if we shall in the exercise of our faith add to that faith virtue, purity, and knowledge and to knowledge temperance, and patience and godliness and brotherly kindness and charity, we shall rejoice in the things that pertain to God and we will be able to drink at the fountain that God has given, that which gives to us spiritual life and reflects to the world the true Christian character through the life that we live. May God help us to that end.

Attack on the Oregon law requiring attendance at public schools has been made in the form of an application for injunction brought by Hill Military Academy, of Portland, against Oregon State officers to prevent them from executing the law. The law is scheduled to become effective September 1, 1926. It will seriously affect private and parochial schools.

## LETTERS

### Reports Missionary Field Ripe on Grand Cayman Island

*From a Letter to President F. M. Smith*

GEORGETOWN, GRAND CAYMAN ISLAND, WEST INDIES, February 14.—No doubt Brother May has given you a survey of the work here in Cayman, and I believe he and I agree in all the matters pertaining to the situation, but I wish to write you a few lines, as I believe you are personally interested in this mission.

I have been traveling in the interest of the church for eighteen years, but I believe there is the best prospect for the work here that I ever saw anywhere. This seems to be the opportune time to put forth efforts in these islands.

Our crowds at the services are very encouraging indeed. And almost every day people from the different parts of the island are in to see us about going to their place next. I am of the opinion we will have but few idle moments between now and the mosquito season.

People over on the island of Cayman Brack are begging for us to go over there.

My! how they do appreciate the gospel. There are no attractions on the island as in most places, and the people would surely appreciate all the departments of church work.

Brother May and I are batching in a house, centrally located in town and just across the street from the church, which is reserved for missionary headquarters. It is a five-room house, furnished, and they charge us only ten dollars a month. The climate here is ideal, and there is plenty of fruit. Staple groceries are higher than in America, but taking everything as it comes I think living is just about as cheap as anywhere.

I trust everything is going nicely in Zion.

N. L. BOOKER.

### Former Pastor Returns to Hold Meetings at Jonesport Branch

JONESPORT, MAINE, March 6.—The Saints in this part of the Lord's vineyard are enjoying a good spirit, and are the recipients of many of the Lord's blessings.

Some twenty years ago, Elder Calvin H. Rich was the local pastor. Since that time his travels as a missionary have carried him into many parts of the country, but he has never been back to Jonesport until last month. With Brother Rich stationed in the western part of the State, the Jonesport Saints felt that they wanted to see him here again. Accordingly, arrangements were made for a series of meetings here, with Brother Rich as the speaker.

The interest was good from the start. The meetings continued for two weeks. One of the interesting features was the question box conducted each night.

The Jonesport church has a seating capacity of about three hundred and was well filled each night. Sunday nights the capacity was overtaxed.

Before he left he had the privilege of baptizing one sister, and we feel assured that many more have shown a decided interest in the message of the gospel.

#### *Death of Sister Yarwood*

The presence of Brother Rich at the exact time when he was here was greatly appreciated by the writer, as he came when we very much needed his assistance, during the final

illness of Sister Chelline's mother, familiarly and widely known to the church as "Aunt Jane" Yarwood. Sister Yarwood was one of the pioneers of the Reorganization in the Massachusetts District, and was a faithful member of the church for more than half a century. Her church home was always in the Massachusetts District until one year ago. When we entered the service of the general ministry and were sent to Jonesport, she came with us, leaving all the associations of her lifetime. She soon became endeared to the Saints and townspeople in her new environment. She passed away February 21, and was buried the 23d, Elder Rich preaching the funeral sermon.

#### *Beals Island Meetings*

During the month of January I conducted a two weeks' series of meetings on Beals Island with good interest, resulting in one baptism at that time. We are hopeful of more, both on the island and in Jonesport. There have been some unusual manifestations of the blessing of healing in this branch recently. For all our blessings we thank our heavenly Father. Our desire is that we may all unite in going forward toward the consummation of God's work.

H. A. CHELINE.

### Reports Progress of Work in Southern Ohio District

UNION FURNACE, OHIO, March 1.—Would like to tell of the progress of the Southern Ohio District the past year. In my official visits I find as a general rule the work is on the upward trend and the Saints seem hopeful and willing to do what they can to further the gospel work.

During the past year McDermott Mission was organized into a branch, with Elder Clarence Current in charge. This branch has grown by leaps and bounds, and with such a man as Brother Current at the helm, the work will continue to prosper there.

Nelsonville Branch has a wide-awake band of workers with a united priesthood and they will have their new house of worship paid for in June.

The Plains Branch is also right on the job and have a very able leader in the person of Elder John Gabriel. I believe I can report the greatest material progress from Iron-ton Branch as they have just recently moved into their new church and are succeeding in getting quite a number of outsiders interested. Much credit is due to Brother B. B. Holland, chairman of the building committee. By his faithful and untiring efforts the Saints there have a house of worship of which any district might be proud. Brother Charles Kinstler is pastor of the branch and Sister Anna Kinstler is the capable leader of the young folks and is quite successful in creating an interest among those of the adolescent age.

Quite a number of our young people are looking forward to attending the Young People's Convention in June.

I enjoy going among the Saints and in my weak way trying to encourage them and help them to awaken to the responsibility that lies upon them, and if I have been able to help them, may the credit be given to whom all credit is due.

May the Lord prosper his work everywhere is my prayer.

GARD H. KIRKENDALL.

Sister Elizabeth Depew, of Windsor, Ontario, writes that the smallpox scare throughout the border States, and the general vaccination, has had some effect upon the church attendance. The Saints so far have not been afflicted, yet public gatherings of all kinds are affected.

### Our Call

*By Adah B. Goddard*

The call to-day is for service,  
Let each one do what he can  
To establish the kingdom of Zion,  
Be it woman or child or man.

The call to-day is for service,  
Think ye you can sit and rest,  
When our ears are filled with the crying  
Of murmuring nations, unrest?

Nations that are greedy and lustful,  
Of whom the prophets long ago wrote,  
Ready, without a moment's warning,  
To spring at each other's throat.

The call to-day is for service,  
Think ye you can sit and rest,  
When our ears are filled with the crying,  
Of the poor, the weak, the oppressed?

The call to-day is for service,  
Think ye you can lie down and sleep,  
When your dreams are disturbed by the pleading  
Of children with cold and bare feet?

The pleading of pinched little faces,  
Of tiny hands blue with the cold,  
And you know the help will not be long lasting,  
If you give them silver or gold.

The call to-day is for service,  
Not alone for self, but each other,  
Think ye you can gain life eternal,  
If ye heed not the cry of your brother?

The great need to-day is for Zion,  
Let us teach it and live it as well,  
That when the poor and oppressed call upon us,  
We can clothe them and all their fears quell.

Let us lift up the yoke of the needy,  
Let us warm those cold little feet  
Of the children crying with hunger  
And pleading for help in the street.

The great need to-day is for Zion;  
Let us teach it and live it as well,  
That when nations arise against nation,  
We can in peace and in safety dwell.

The call to-day is for service,  
Let us establish, with peace, not the sword,  
The kingdom of Zion among us,  
And be ready for its King and our Lord.

### Testifies of Fine Spirit at Holden Stake Conference

*From a Letter to President Elbert A. Smith*

GRANDVIEW, MISSOURI, February 22.—I had the privilege of attending the Holden stake conference, which convened at Lees Summit, February 2 and 3, and I wish to tell you I never attended meetings anywhere, outside of prayer service,

where I enjoyed the Spirit of God to the extent I did while there. It also accompanied me home, and I have been meditating almost constantly since that time upon the splendid thoughts I received from the talk by President F. M. Smith, yourself [Elbert A. Smith], and Apostle E. J. Gleazer.

ADAH B. GODDARD.

## People on Grand Cayman Island Welcome Missionaries

GEORGETOWN, GRAND CAYMAN, WEST INDIES, February 14.—We arrived here last Wednesday night. The Carribean Sea trip from about sixty miles this side of the Isle of Pines was very rough. We sailed one hundred and forty miles or thereabouts through rough seas, but were fortunate enough to be anchored inside some keys during a severe storm just the night before we ventured out into the deep sea.

Brother N. L. Booker, who was traveling with me, was a little seasick, since it was his first schooner trip, but stood the trip very well.

The people here are all glad to see us. They had waited patiently and long. Had we not come by way of Havana and the Isle of Pines, we would have been in some very severe weather on the schooner *Drew*. As it was, however, we had a nice time en route, at Havana, and five days with Elder Carr at the Isle of Pines, before we left on a Caymanian schooner, the *Tuecoi*, which left for here the Sunday after the Tuesday we landed there.

We are having meetings at present with the same interest as ever, and find people in all parts of the island desirous of having us hold meetings with them.

J. CHARLES MAY.

## Mulberry Saints Enjoy Missionary Meetings

MULBERRY, KANSAS, February 26.—The Saints here are enjoying the services held by Elder Amos T. Higdon. Although the weather has been cold there has been a good attendance of nonmembers each night.

One man has given his name for baptism and others will follow. The Saints are being helped and strengthened.

The local editor is giving the Saints considerable space each week, to announce the sermons and meetings.

MRS. CHARLES A. DOOLEY.

## Missionaries Arrive at Hilo, Hawaii

*From a Letter to the First Presidency*

HILO, HAWAII, February 19.—After spending nearly two weeks with the Saints in Honolulu, we took the Inter-Island Steamship *Mawna Kea* for Hilo. We believe the time spent in Honolulu with Brother and Sister McConley and the rest of the Saints will be of profit to our future work. The experience did much to help us get acquainted with the ways of the Hawaiian, Japanese, and Chinese, and we are glad to say that we have some splendid members of the church among these people. We also appreciate our short association with Brother G. J. Waller and feel sure that our labors together will be very pleasant. He is a man of great faith and worth to this mission. Thursday evening, the 14th, about three hundred Saints and friends gathered on the church lot for a short entertainment and to express farewells and wishes to the missionaries. Brother M. A. McConley was to leave the following Saturday for Australia, and Sister Williams and I on Friday for Hilo.

*Met by Saints*

Steamships are unlike trains that are more often late than on time; they sometimes get in ahead of time. Leaving Honolulu at three o'clock Friday afternoon, we were to be at Hilo at 7.30 a. m., Saturday. About six o'clock we could see the city only a short distance away, but, as some one said we were to lie in the harbor a while before landing, we went to breakfast. This was a mistake, for we pulled into the landing at 6.30 while we were in the dining room. We found some of the Saints awaiting us, and met a number of others coming who thought we would arrive at 7.30, and though we had never seen these people before, it was a very happy meeting.

We enjoyed a splendid degree of liberty at both services on Sunday, and feel much at home with the Saints here. We met with the priesthood of the branch in the afternoon and found the brethren ready to renew their efforts in line of duty. If we can retain the spirit now enjoyed among the priesthood, the success of the work is sure. We shall work and pray to that end.

We trust that the Lord will manifest his favor to the strengthening of his people everywhere.

D. J. WILLIAMS.

## Debate Held at Kingston

KINGSTON, MISSOURI, February 27.—A debate between Elder A. M. Baker, of Koshkonong, Missouri, and Reverend Freeman Jones, of Hancock, Missouri, was held at Cowgill, Missouri, February 5 to 14, and was repeated at Kingston, Missouri, February 24.

Elder Baker affirmed the Latter Day Saint church to be in harmony with the New Testament in form, organization, faith, and practice; Reverend Jones affirmed the Church of Christ to be in harmony with the New Testament in form, organization, faith, doctrine, and practice.

Although roads were scarcely passable and weather stormy almost continually throughout the whole debate, the churches at both places were nicely filled. It is hoped much good will be derived from the interesting debate. Both parties conducted themselves as gentlemen throughout the whole discussion and closed with the best of feelings.

It is hoped that it will be the means of causing many in the vicinity of both Cowgill and Kingston to investigate the work and be convinced of the truthfulness of this latter-day gospel.

Elder Baker, though small in stature, proved himself mighty in defense of the truth, and that quality, not quantity, is what counts.

MRS. JAMES DAWSON.

## Walthill Saints Remember Beautiful Sacramental Service

WALTHILL, NEBRASKA, March 2.—The sacramental service of March 2 is one that will be long remembered by the Saints of this branch. The service was in charge of Brothers B. F. Creel and Amos Samson. For one hour and forty-five minutes the Saints were permitted to enjoy the testimonies of the many blessings from the bountiful hand of almighty God, and the wonderful outpouring of God's Spirit, so much so that it brought tears of joy to the eyes of all.

There was a spirit of love present which the Saints so much enjoyed that the very air seemed laden with the peaceful influence of the Holy Spirit.

The spirit of prophecy in admonition to the young rested upon Brother Amos Samson, one of the Lamanite brethren. It was also present in the testimony of Sister Nettie Solo-

mon who spoke of the blessings of God to her family and among her brethren and sisters, the Lamanites. She desired the prayers of the Saints for herself and her people.

As I write, I, too, ask the Saints to lift up their voices to the Almighty in heaven for this chosen people of God, who are trying to find him who blesses them and was with them in the days of old. Oh, if we could only enjoy an outpouring of God's Spirit in the future as the Saints here did to-day!

There is a tremendous work to be done here, and it can be accomplished only by the help of God. The promise is to us if we will obey. Let us humble ourselves, and God will hear us.

The Saints of Walthill will lift up their voices in prayer each day for the Saints wherever they are, and the prayers of the Saints are asked in our behalf, although we be thousands of miles apart.

STANLEY BENNER.

## Eight Baptisms Follow Hiteman Meetings

*From a Letter to the First Presidency*

CHARITON, IOWA, February 29.—The meetings at Hiteman are now history, and I am pleased to say that they were pronounced a success. I never enjoyed working more than during this series of services. In spite of the extremely bad weather which prevailed throughout, the attendance was very good, varying from 75 to 200, which is considered excellent for Hiteman under the present circumstances.

### *Five Baptized*

The Saints supported the effort loyally, and a good choir rendered excellent help each night. Last Sunday was homecoming day, and it proved to be the banner day of the series. The Spirit was present in great measure, and all were made to rejoice under its kindling influence. One of the most soul-stirring events of the day was the baptismal service, at which time I had the pleasure of inducting five precious souls into the kingdom of God. It was indeed a most impressive service. We had to cut the ice, which was about a foot thick, for the baptisms. A heavy snow had fallen during the night, making a beautiful setting suggestive of purity. A goodly crowd gathered at the water's edge, and after an inspiring hymn and an earnest, heartfelt prayer, the candidates bravely came forward and were buried in the sacred waters of regeneration. It was an event that I shall not soon forget.

I was to have concluded my efforts Sunday, but owing to the death of one of the Sunday school pupils I stayed over to conduct the funeral. The nature of the illness with which the child died prohibited us from holding the service in the house, so I had the unusual experience of preaching to a congregation outdoors in the wintertime.

### *Farewell Gathering*

On Tuesday evening the missionary heart was made glad when the Saints had a farewell gathering in his honor. A splendid program was rendered at this time, and incidentally a generous purse was presented to the missionary, together with another purse to be sent to his companion far away. It is very gratifying to know that one's efforts are appreciated, and it makes one feel that whatever sacrifices may be incident to missionary life are well worth making.

### *Three More Baptized*

At this farewell gathering three others requested me to baptize them before leaving Hiteman, so we were happy to attend to this on Wednesday afternoon, at which time the same beautiful Spirit was present as prevailed at the Sunday service.

The Hiteman Saints have a way of entwining themselves around a fellow's heartstrings that is irresistible, and I shall long remember my sojourn with them.

JOHN F. MARTIN.

## Branch Enjoying Good Work at Simcoe, Ontario

SIMCOE, ONTARIO, March 8.—It has been a bit severe this winter for the Saints, and work has been slack, but the Saints are doing good church work here.

The Sunday school is going fine under the leadership of good teachers. There are about thirty-five Saints here. It is thought that before long the branch will increase in numbers. There were two new members added this winter. The hall used for services is not big, but it is comfortable and heated well in the cold weather.

The sermons of late have been wonderful, the branch elder being the speaker. He is not only a good speaker, but he puts his heart in his work. He is one of God's men.

O. D. TURNER.

## Topical Discussion Replaces Regular Sermon

*From a Letter to the First Presidency*

PITTSBURG, KANSAS, March 3.—We have had fine attendance of late, and most of the Saints seem anxious to do their best. We have outlined several studies for Sunday morning instead of the usual morning service. These are on the topic of "Stewardship." The method we are using is, that we form the congregation into a big class and discuss stewardship from the outlines received from Brother F. M. McDowell while in Independence last January.

### *Junior Department*

We have also organized a junior department, and Sister Blackmore is telling the church history in story form to the juniors. The juniors have their own prayer service, assembling with the adult Saints every sacrament Sunday. Talks are given on different suitable subjects in a way that they can understand. We are finding it a success.

### *Interchurch Banquet*

During the month an interchurch banquet was held, in which we were asked to cooperate. This banquet was for the officers of the various churches to get together for the development of a more friendly spirit. Four of our branch officers attended, myself included. With the other ministers of the city I was accorded time on the program. We believe that good was accomplished and that more people will understand a little about us. Two of our young men are now serving on the permanent committee of the get-together effort.

We were very pleased to hear from one of our high school girls how her teacher made an intelligent explanation of the difference between our church and the Mormons when another student asked her if the Latter Day Saints here were Mormons.

We are hoping that good will eventually come of this effort to break down prejudice.

JOHN BLACKMORE.

Sister Iva Lamb, of the Joyfield Branch in Michigan, writes that there have been no church services there for some time owing to the weather conditions this winter.



## Excellent Conference of New York and Pennsylvania District

*From a Letter to the First Presidency*

SCRANTON, PENNSYLVANIA, February 26.—Just to inform you of the most excellent time had and enjoyed by the Saints at the district conference of the New York and Philadelphia District held at Scranton, Pennsylvania, February 23 and 24. Perhaps I might be justified if I said that I have not attended a district conference in years that would compare with it. The blessed Spirit of the Master was present in power to the edification, instruction, and satisfaction to the souls of the Saints. Could a means have been provided whereby there might have been a preserving of the spiritual energy and power present for future use we might have had a supply that would have furnished us with a working force for a whole year. Surely we could sing with a full understanding that beautiful hymn, "Blest be the tie that binds our hearts in Christian love." Our souls surely did magnify God; and may this be to all here the beginning of a better day for the New York and Philadelphia District.

A splendid representation was present and neither did the attendance diminish through the day, but rather increased until at the night service the house was packed with attentive listeners, and only too soon were the good-bys said.

Our hope is still high. The signs of the times are plainly visible. May God add his strength to all his people, the followers as well as the leaders, is my prayer. Success.

A. E. STONE.

## Island Missionaries Learn Native Language

*From a Letter to the First Presidency*

PAPEETE, TAHITI, February 6.—Brother Farthing and I visited the island of Makatea, 120 miles distant, last week, and succeeded in correcting their branch records; also made an initiative effort in settling their difficulty over a church building site.

Brother and Sister Farthing are doing very well in their study of the language. I think it will not be long before they will be able to converse and work in the language. They are also going to continue their study of French, which will prove to be a very valuable asset to them here.

My work of the month has been practically the same as that which was reported to you last month. Several church sites have been settled, and the papers made out; additional work on the statistician's records has been done, and between forty and fifty native songs are ready for publication.

*Leaves for New Zealand*

I will leave Papeete, Tahiti, on March 6, arriving at New Zealand March 15, where Brother McConley and I will meet and spend two or three weeks among the branches. From there we will go to Sydney for their mission conference in Australia, which will convene on the 18th of April.

We are well and working hard, for we must separate soon, and the responsibilities thrust upon Brother and Sister Farthing will be hard for them to perform.

CLYDE F. ELLIS.

M. S. Spangler, of Pomona, California, writes: "I am pleased with the many good things I read in the church papers, and with the progress our church has made in so short a time. . . . I regret I have done so little, but I love the people of God and hope to be numbered among them when Jesus comes."

## Church Building at Morgantown to Be Opened Soon

VAN VOORHIS, WEST VIRGINIA, March 10.—I am glad to report that West Virginia District has a live corps of workers. I think this is due, to a large extent, to the fact that all the priesthood are organized and come together twice a year to discuss questions that are vital to the progress of this great latter-day work. We have only been organized about four years, but the results have been marvelous. I surely feel sanguine for the future success of our work in West Virginia.

In Morgantown and Pursglove we have fourteen holding the priesthood. These meet every Saturday evening when they take up questions pertaining to their respective duties. Elder Joseph Edwards, branch president, is their leader, and he surely is the right man for this work. Nearly all are performing their duties, and as a result God is with us and his Spirit is poured out upon us.

Morgantown has nearly finished a new church building. It is built of cement blocks with two floors, an auditorium and a basement. Our formal opening will be on Friday, Saturday, and Sunday, March 28, 29, 30.

We have also a band of Saints in Fairmont, a new place about twenty miles from Morgantown, which is connected with Morgantown by a concrete road. There are four holding the priesthood in Fairmont, an elder, priest, teacher, and deacon. I am hoping to see a branch organized there soon.

The weather has been very bad this year, but we are hoping to see spring make its appearance soon.

THOMAS NEWTON.

## Three Baptized Into Japanese Branch at Honolulu

*From a Letter to President F. M. Smith*

HONOLULU, HAWAII, February 27.—There were three baptisms on Sunday afternoon, February 24, one of the candidates being a Japanese woman who has been attending the meetings of our Japanese branch for some time; the other two were girls in our main Sunday school.

Friday evening, March 7, we commence with the new work of the Department of Recreation and Expression. A program has been arranged by the different committees appointed to carry on this work. On Sunday evening the work of this department is devoted entirely to study, part of the time being given to the lessons that are provided in the quarterlies, and the remainder of the time to the study of the Book of Mormon.

G. J. WALLER.

Writing from Reeves, Louisiana, Brother R. E. Bankester says: "In reading the HERALD it makes me feel sad because I cannot associate with the Saints and attend meetings. I was especially moved by Brother M. A. McConley's sermon to the conference. When I read the good sermons and letters it fills my heart with gladness and my soul seems to reach out for higher things." Brother Bankester would welcome visiting elders or even friendly letters, as he longs to be in active touch with the gospel work.

## Hope

Hope is born of the rising sun;  
Type of the love that to you flows on,  
Warm and strong from friends that are true;  
Joy and strength may it bring to you.

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## CHURCH NEWS

### Saint Who Helped Found Branch Twenty-Seven Years Ago Now Pastor

BEARDSTOWN, ILLINOIS, March 11.—The gospel work was first started in Beardstown about twenty-seven years ago, when Brother and Sister M. R. Shoemaker and Brother S. J. Bartlett, now deceased, were baptized. They were formerly members of the Christian Church, but after hearing the angel message were anxious that others in Beardstown should have the same privilege. Meetings were held in their home at various times, and in less than four years a church was built and a branch organized.

Brother and Sister Shoemaker are still firm in the faith and doing their part in all departments of church work. Brother Shoemaker is branch president at present. Many have since obeyed the gospel here.

#### *Remodel Church Building*

Last summer the church was remodeled, a basement put under it, and a furnace put in. It was refinished inside and painted outside. The congregation at present is small compared to the number that have been baptized. Many have moved to Independence and other places, and some have been lost by death, but the few that are left are doing a good work. Preaching services are held every Sunday, sacrament once a month, Sunday school, prayer meeting, and the Department of Recreation and Expression meeting each week.

A great deal of praise is due the ladies' aid for the work they are doing. They meet once a week, oftener when work demands. The money they make by quilting and sewing is turned over to the building committee and applied on the church debt.

By means of the radio some are hearing the gospel here who could not be reached in other ways, and in due time it is hoped that this will be the means of bringing others into the fold.

### Meetings at Brentwood Come to Successful Close

WEBSTER GROVES, MISSOURI, March 12.—Elder H. A. Higgins, district president, has just concluded a two-weeks' rapid-fire series of meetings, covering the gospel of Christ, at Brentwood Branch. He very ably handled the subjects of the gospel plan, and the assemblies were extraordinarily interested.

The average attendance at the meetings was ninety-seven, a large number of whom were not of the faith but who were very regular in attendance.

Elder J. W. A. Bailey occupied the morning hour, March 9, speaking to the Saints concerning the Book of Mormon and explaining its mission. One of the outstanding features of this discourse was the statement that the Latter Day Saints are the divinely appointed committee, to be used by God in "persuading" the Jews to come to Christ. Very beautiful was the picture of the united forces of the Saints and those of Judah, taking Christ to the Gentiles.

Sunday evening, March 9, Brother Higgins closed the two-weeks' series of meetings with another crowded house.

#### *Baptisms Follow Meetings*

One young man who had been attending meetings here for some little time came at the close of the meeting Friday,

March 7, and stated that he had received a telegram from home that his mother was very ill, and that he would like to enter the waters of baptism before taking the journey to his mother. At 10 o'clock that night, out in the open waters of a spring-fed lake and in the presence of a number of the members of the church, Brother Higgins led this man through the waters of regeneration. All then repaired to the home of Brother C. J. Remington across the road, and after changing clothing the confirmation meeting was held. Brother Higgins was spokesman, assisted by Elders N. N. Cooke and C. J. Remington.

Another candidate was baptized Sunday afternoon, March 9, at the church building in Saint Louis proper.

Many others are near the entrance of the kingdom, and if they fail to enter in, it will be, as so well portrayed by Brother Higgins, "This gospel will stand as a witness against them in the last days."

The Saints have worked hard, with a single purpose, united for the truth, and God has truly been with them. Minds have been refreshed with the "dear old story," and many, many new thoughts have been given the Saints by these men of God who have been sent in their midst.

Brother Higgins promises to hold another two weeks' meeting in the fall, which will be very welcome. Brother Higgins has endeared himself to the hearts of all at Brentwood in a measure that cannot be shaken. The Saints unite to give thanks to the almighty Father for his mindfulness in causing this earnest man to come to this district.

### Department of Women Active at Columbus, Ohio

COLUMBUS, OHIO, March 11.—The Women's Department of the Second Columbus Branch gave a surprise dinner on Sister Mary George, Friday, March 7, by way of appreciation for all the good she has done while here. She is leaving soon, returning to her home in Kirtland.

The dinner was held at the home of Sister S. F. Bierly, who is just recovering from an operation. There were over twenty women present, and although it was a "pot luck" dinner, the table groaned with the weight of good things brought to eat. The majority of the women stayed for the afternoon for a social time. It will be an afternoon that will live in the memory of all who were present.

The local Department of Women, though very small, consisting of only about twenty-five members, is very active. The new church which was built just a year ago still has a considerable debt to be raised, and the women are very busy sewing and having rummage sales, etc., to help in this line; they have been instrumental in helping to sod the lawn, plant the hedge, take care of some of the repairs, and in giving several substantial sums to pay on the general debt. Their efforts are very highly appreciated by the priesthood here and also all the members.

### Priesthood Ably Meets Added Responsibilities

BRADNER, OHIO, March 11.—Since the departure of Elders E. L. Ulrich and Walter Wierbaugh to the mission field, the local priesthood have been thrown back upon their own resources. It was feared that when these able workers left, the branch would decline, but the added responsibility placed upon the local officers has only made them work the harder to meet all demands. The branch is pleased to be able to report that the work continues uninterrupted.

## Brooklyn Sunday School Begins Attendance Contest

BROOKLYN, NEW YORK CITY, NEW YORK, March 6.—Immediately following the Sunday school election at which time Sister Katherine Nichols was unanimously elected superintendent, a membership contest was started, based on attendance credits in mileage on a "Trip to Independence" by automobile. The route was laid out on a chart which was placed the full length of a side of the main auditorium. The route touches at many points made famous by incidents past and present in the history of the church. This chart was executed by one of the superintendents, Brother Archibald Hawkins, and to him has been assigned the task of preparing historical sketches of the important points reached from Sunday to Sunday by each contesting side.

Both cars were off as the gong sounded at 9.45 a. m. on March 2, more than twice the usual membership being present. The piloting of the ladies' car is in the hands of Gladys Squires. This daring chauffeurette immediately upon starting, shifted gears into high, and at the pace of the Rolls Royce sped over Manhattan Bridge through Central Park onto Riverside Drive and up the Hudson on beyond Peekskill to the first stop. It is sincerely hoped by the men, who are traveling in a Pierce-Arrow, that no motorcycle cop fail to do his duty if a Rolls Royce is seen burning up the road.

### Easter Program

Preparation for an Easter program is well under way. There will be a presentation of Elsie M. Barraclough's Easter Dawn pageant, for which parts have been assigned.

### Department of Women

During the past two weeks, the members of the Department of Women and their friends have been entertained by Mesdames Eliza Squires and Elsie Slocum. A charge was made per plate, which money will be used in the activities of the organization. These gatherings are very pleasant occasions.

### Recent Speakers and Visitors

The first blanket of snow for this section made its appearance on Sunday, February 10. On this date, Elder Potts ably presided during the absence of District President Ephraim Squires who occupied at Elk Mills, Maryland. The speakers at Brooklyn were Frank N. Lester, Bishop's agent, and Elder A. Max Carmichael. Elder Frank Mesle, president of the branch at Sherrill, New York, was the speaker during the morning hour on February 13. Brother Rudd, of Chicago, was a visitor on the same date.

Brother A. Max Carmichael, general Sunday school superintendent, is a welcome visitor at the Brooklyn Branch, while he is engaged in work at Columbia University. Upon introducing his subject for a recent discourse, Brother Carmichael had Bibles distributed to every one in the audience. During his sermon the audience was kept busy jumping from one passage to another, while he read from an entirely different translation of the Bible, which was described by some as "a cross between a futurist philosophy and fundamentalistic theory." Brother Carmichael always has an interesting way of presenting what he desires to talk upon.

### Directions for Locating Brooklyn Church

Since many thousands of visitors arrive in New York daily, many among them are probably interested in locating the Latter Day Saint church in Brooklyn. The lack of a church directory makes it very difficult at times to get information concerning the church location. Since this is the first

time the Brooklyn Branch has been heard from in this respect, full information is given for benefit of visitors:

Brooklyn Church, Park Place and Schenectady Avenue. From Brooklyn Bridge take Saint Johns Place trolley to Schenectady Avenue. Or from Manhattan (New York City) take any Interboro Subway train, transfer at Nevins Street, Brooklyn, to a Pennsylvania Avenue train, leaving same at Utica Avenue. Come to street level and inquire for Park Place and Schenectady Avenue. Services at the usual hours on Sundays and Wednesday evening. Branch President, Ephraim Squires; Secretary, A. P. Hawkins. Both have Brooklyn phones.

## Epidemic of Sickness Closes Church Services for Two Weeks

BAY PORT, MICHIGAN, March 11.—The church services were discontinued two weeks on account of smallpox in the vicinity but commenced again last Sunday. Mumps, whooping cough, and pneumonia have been going the rounds here, and a few children of the Saints have been dangerously ill. They were helped to recovery through administration.

The annual election of branch officers was held January 2 under the coordination plan. Officers elected were: Harvey G. Dutcher, president; George W. Harder, superintendent of Sunday school; Archibald Harder, president of Religio; and Mrs. Pearl Dutcher, superintendent of Department of Women.

A Christmas tree and program, appropriate to the sacredness of the season, was given at the church on the Saturday evening of December 22. The children each received a sack of candy and nuts.

Brother George Sylvester, an old-time Saint of nearly eighty years, was buried December 15 in the old cemetery. Brother Sylvester was one of the first to receive the gospel message when it was introduced in this community thirty-five years ago by Elder J. J. Cornish. He has since lived a truly faithful life.

There have been no special services this winter and things have been quiet and uneventful in this place. Later on it is planned to hold a series of meetings.

Brother Frederick J. Miller attended some of the young people's meetings recently held at Flint, and brought back a highly appreciative report of the helpful and inspiring nature of the services.

## Wins Prize in National Monument Contest

OMAHA, NEBRASKA, February 27.—Norman Issott, grandson of Brother W. T. Rushton, and nephew of Apostle John W. Rushton, is the winner of fourth prize and a cash award in a national five hundred dollar prize competition for designs for moderate priced monuments conducted by *Monumental News*. Brother Issott has been in the business for only twenty months, and is now designer for J. F. Bloom and Company, monument firm.

Judges in the contest were Lorado Taft, Chicago sculptor, William H. Varnum, head of the Applied Arts Department, University of Wisconsin, and Edward J. Law, architect, Madison, Wisconsin. There were 165 designs submitted.

"In the perfecting of 'the handsomest monument in the state,' Mr. Issott had a considerable part," says the *Omaha World-Herald*. "This is a thirty-eight foot shaft of Vermont granite erected by the Silas A. Strickland Post No. 13, G. A. R., of Hastings, Nebraska. At the top of the shaft is a seven-foot figure of a Union soldier."

## Snowstorm Damages Telephone Service Near Pisgah, Iowa

PISGAH, IOWA, March 10.—Evangelist U. W. Greene continued his effort at Pisgah for two weeks, after which time he went to Moorhead, Iowa. The attendance was not all that could be desired on account of bad roads and inclement weather.

It began raining on Monday evening, March 3, but before morning it had changed to snow which fell in such quantities as to do considerable damage to the telephone service for some distance up the Soldier Valley.

Brother Lester Hunt, who recently moved from here, returned from Rosalie, Nebraska, March 5, with the body of his little daughter, Esther. The child died of pneumonia on the previous day. Both of his little girls developed pneumonia after having had the measles, but the older one, Nellie Temple, is much improved in health.

Brother Mark Hutchinson, until recently of Bozeman, Montana, is moving his family to Pisgah. Brother Hutchinson has accepted a position with the Van Eaton Mercantile Company. The Saints will be very much benefited by his help in church work and by his cheerful words of encouragement.

Brother Hutchinson and George Meggars, the pastor, were called recently to administer to Sister Roe Simmons who is quite seriously ill with heart trouble. Sister Simmons is in a critical condition yet, but it is to be hoped the Lord will see fit to bless her with good health.

Attendance at church services is improving slowly, but it is hoped for a return to normal after the roads are in better condition.

## Tulare Saints Give Valentine Party

TULARE, CALIFORNIA, March 12.—The Department of Recreation and Expression held a Valentine party February 14, at the home of Brother and Sister J. T. Smith. After games and amusements were indulged in, sandwiches, punch, and doughnuts were served to about forty. Instead of charging the guests for their valentines when they called at the post office, a special collection was taken up on the following Sunday evening, netting \$7.54, which was added to the Christmas offering.

At the last midweek prayer meeting there were only nine present but each took part in the meeting.

Sacramental service, March 3, was fully up to the standard, with room ahead to press forward. There was a good attendance. The service was peaceful and the time well occupied.

## Meetings at Macon, Missouri, Close

MACON, MISSOURI, March 11.—Edward F. Robertson, the district president of Northeastern Missouri, and Elder John W. A. Bailey, missionary appointee for this district, just closed a very successful five weeks' meeting. Elder Robertson preached one week of the series, at which time Elder Bailey arrived and continued for four weeks.

The international lectures given by Elder Bailey were greatly appreciated by Saints and friends.

Elders Bailey and Robertson made many friends while in Macon, and all will welcome their return when roads are better and weather conditions more favorable. The Saints are earnestly praying that on this return the seed which has been sown will bring forth fruit.

## Temple Builders Entertain

The Nautilus Chapter, on Monday evening, February 25, entertained in honor of Elders Robertson and Bailey, at the home of one of their members, Sister Ailene Moss. These brethren parted from us the next day for others fields of activity. About forty guests were present, and a program was arranged for the evening's amusement by a committee. Dainty refreshments were served, carrying out a color scheme of blue and white, both in decorations and refreshments.

At the close of the program Ainsworth R. Moore, the branch president, presented to Elders Robertson and Bailey a gift from the Macon Saints in appreciation of their labors. At the close all sang, "Praise God from whom all blessings flow," and were dismissed with prayer by Brother Samuel Jesse Joyce, sr.

## Missionary Meetings Held at Homes of Saints

WINNIPEG, MANITOBA, March 13.—A series of missionary meetings is being held in the homes of the Saints and friends on Tuesday evenings by Brother Robley, who is president of the branch. These meetings are being held to introduce the work to those who would go to a meeting at a friend's home, but who would not be interested enough to attend church. The young people show a great interest and attend very regularly.

The Department of Recreation and Expression are now taking up a study course of the Book of Mormon and much interest is shown both by pupils and teachers. A short program is given after the lesson and much pleasure is derived from both the lessons and the educational part of the evening.

A "Snow Shoe Club" has been organized in this department and many tramps, hikes, and social evenings are enjoyed.

The Department of Women held an entertainment after which they served refreshments on Saint Valentine's day. The evening was proclaimed a great success and many said they had a good time. The proceeds went towards the buying of a piano of which the branch was in need.

This department held a pie social on Friday, February 29, after which the lesson hour of the Department of Recreation and Expression was taken up. The proceeds from this also went to the piano fund.

## Meetings at London, Ontario, Liberally Supported by Press

LONDON, ONTARIO, March 3.—London Saints are still very active in church work. Elder H. A. Koehler is with them and is busily engaged in a series of services. The response from the Saints and nonmembers in attendance has been excellent. All feel that they have been repaid for the effort put forth in this campaign.

Brother Koehler certainly has delivered the message with the spirit of his office and calling. Many honest souls have heard the gospel and some will be added to the numbers here. This is the harvest time for the work in London. Never before in the history of the church has the work had the support of the press along publicity lines as it has now.

Brother Koehler is preaching in the theater as well as the church. May God give the brother health, strength, and wisdom to continue, that the fruit of the seed sown may be reaped, and all may rejoice in the gathering in of honest souls.

The branch feels very proud of their hocky team in the

winning of the silverware of the Church Hockey League of London. Six churches represented the league: Three Methodist churches, one Anglican, one Presbyterian, and one Latter Day Saint.

From the spirit which prevails throughout the branch, it is expected that there will be more good news in the future.

### Patriarch F. G. Pitt to Leave Florida for North Soon

Patriarch F. G. Pitt writes that his address as published in a late number of the *HERALD* was wrong. He has been residing at Howey, Florida, but expects to leave shortly for the North. Howey is a new town being built by Mr. Howey, who has already built three prosperous towns. Brother Pitt says this little spot is the most beautiful he has seen in Florida.

Brother Pitt has been ill with rheumatism since leaving Kirtland, Ohio, last fall, but is now improved. He has preached twice in the schoolhouse with good interest, besides assisting the Methodist minister in his meetings. Brother and Sister Pitt, who are well known as the "singing missionaries," have had charge of the music at these meetings. Brother Pitt preaches every alternate Sunday, and has done much to open up the way for others who may follow his efforts there.

It is expected that Brother and Sister Pitt will occupy in the Kirtland Temple again next summer where they did a good work last year.

### Sickness in Branch Stops Missionary Meetings

OGDEN, UTAH, March 17.—Brother Fulk and Brother Levitt endeavored to hold a series of services in the branch about two months ago. They had only started when sickness came among the Saints. Although Brother Fulk's family were numbered among the sick ones, the brethren continued for two weeks, and there was a good attendance.

The men thought it wise to close the services, since they were nearly worn out trying to care for the sick in the daytime and preaching at night. About two weeks after they closed, Brother and Sister Fulk lost their little baby girl, Thelma. This brought sorrow to the Ogden Saints.

Elder Roy H. Hewes is the presiding officer of the branch. He is making a good leader for the Saints here. The Sunday school and Department of Recreation and Expression are in a flourishing condition.

Ogden had the privilege of entertaining the district conference March 15 and 16. This was well attended, and the visitors entertained in a royal manner by the Ogden Saints. They were glad to have Apostle Roy Budd with them. He gave much spiritual food, and the Ogdenites say, "Come again, Brother Budd."

Altogether, Ogden is looking forward for some good work to be done. While they pray and labor to that end, they also look with interest upon the general workings of the church.

### Louisville Saints to Build New Church

LOUISVILLE, KENTUCKY, March 13.—The building committee have been getting estimates on the plan for the new church building here. It has not been decided to give the work over to any contractor.

The "Ways and Means" committee have been trying to keep the women busy making fancy work, etc., and selling the handwork to add to the building fund.

The Saints are hopeful for the future. Group meetings are still being held here.

### San Antonio Saints Pleased With Visit of Apostle T. W. Williams

SAN ANTONIO, TEXAS, March 17.—The San Antonio Saints have been favored by a recent visit from Apostle T. W. Williams, who came here February 14. He began a series of meetings on February 17 which continued for two weeks.

Very few of the San Antonio Saints had met Brother Williams. They had known him through his writings in the church publications and also in his work of recent years among the young people. However, a few of the old residents recall his visit to San Antonio many years ago. He was a stranger to the majority of the members, but he did not remain a stranger long. With his genial disposition he soon won the love and confidence of all, both young and old. This includes also some not of our faith, who were brought nearer to the kingdom through his ministry.

#### *Friendly With All*

He taught practical fellowship, democracy, and friendship. He taught great truths in the simplest language. He never forgot the children in any of his sermons, which recognition on his part created a great friendship between himself and the children.

His visit will be long remembered by all the Saints, and it is hoped he will pay another visit in the summer, when conditions will probably be more favorable. He was handicapped by the inclemency of the weather, sickness, and other causes. Notwithstanding all this the attendance was fairly good throughout the meetings. Some of the Baptist and Methodist friends here have attended and seemed to be pleased with the efforts Brother Williams put forth.

He has paved the way for a greater effort during the summer months, leaving the Saints with a clear message and an inspiration for better living and doing.

#### *District Conference*

The district conference convened February 23 and 24. Brother Williams was the speaker on all occasions except one when Brother D. S. Palmer occupied. The attendance during conference was fairly good. Saints living fifty miles away came by auto and had to make the trip home through the rain and in the night for they had stayed till after the evening services.

### District Conference Held at Fall River, Massachusetts

FALL RIVER, MASSACHUSETTS, March 12.—All are busy preparing for conference which meets here Saturday and Sunday, March 15 and 16. There will be election of officers on Saturday afternoon and three sermons in the evening. The elders will meet Sunday morning and then there will be prayer meeting after which O. L. Thompson will preach. In the afternoon the oratorio, "From Olivet to Calvary," will be presented. In the evening Brother Elliott, of Providence, will be the speaker. The conference meals on Sunday will be served in the church.

Fall River has new pulpit chairs and the pulpit desk has been re-upholstered and varnished to match the chairs. The Department of Women paid for these improvements.

The district missionary, O. L. Thompson, preached here twice last Sunday to an attentive audience, with several non-members present. Monday night the attendance was splendid and all were touched by the Spirit, and felt a great desire for higher things. On Tuesday it snowed and nine came out but the minister did not. He was staying near the church, but had been told that no one would come out.



## Suppers Being Given by Women to Help Meet Branch Expenses

VINAL HAVEN, MAINE, March 14.—Elder Harvey Victor Minton closed his series of meetings here in Vinal Haven, Sunday evening, March 2. Since the last report he has baptized a young woman into the church, making two persons who have been baptized during the series of meetings. This series has been of about six weeks' duration. Interest is good, and many more seem near the fold.

The Sunday school continues to grow in attendance, as also does the Department of Recreation and Expression.

The women of Vinal Haven Branch have organized to conduct suppers in the vestry of the church each fortnight on Tuesday nights. This is to help pay the debt on the local church building.

The Oriole Girls have been organized, and also the Boy Scouts.

It seems with all the different departments humming, the Saints in Vinal Haven will be kept busy. They request the prayers of the Saints elsewhere that whatever is done may be done in the Lord's glory to bring the best results for the general good of all.

## Bloomsburg Saints Have Reconstruction Program

BLOOMSBURG, PENNSYLVANIA, March 10.—The branch at Bloomsburg has felt the spiritual uplift of the district conference, recently held at Scranton, at which about twenty-four of this branch membership were present.

The Department of Recreation and Expression has had an increase in interest lately, but is in need of more equipment. The department has sold six Books of Mormon, some to non-members, and a few Book of Mormon paper maps.

The Department of Music is growing and improving. It now has in instrumental music, a piano and three violins. A better better balance of parts is still needed.

The branch motto is "Reconstruction, retrenchment, and advancement."

## Persia Saints Correspond With Each Other During Long Winter Months

PERSIA, IOWA, March 12.—Persia Branch, being in winter quarters, has not held services every Sunday, but the Sunday school has met regularly. The Saints keep in touch with each other by correspondence which, in addition to business matters, always contains some testimony of interest in the work. The news in these letters is passed on to others, and thus is a means of renewing and reviving interest. The knowledge that other Saints are still firm and true, strengthens the faith of isolated ones.

Sacrament service was held Sunday, March 2. The Saints had a good meeting, many testifying to the goodness of the gospel.

March 9 Patriarch Joshua Carlile, of Underwood, met with the members and delivered an instructive sermon.

Arrangements are being made to hold a series of meetings in the near future, at which Patriarch F. A. Smith is expected to be the speaker.

Several ordinations took place at the last district conference at Sioux City. This places responsibility upon those who were ordained, requiring them to administer to others and assist in carrying on the work.

## Musical Entertainment Given by Saint Joseph Choral Society

SAINT JOSEPH, MISSOURI, March 21.—One of the most delightful musical entertainments ever given in the church was heard with deepest appreciation by a large audience at the First Church, Wednesday evening, March 4.

### *L. D. S. Choral Society*

This program was rendered by the Latter Day Saint Choral Society, an organization which has for some time been training under the direction of Paul N. Craig, of Independence, Missouri. He comes up every Tuesday for this purpose and gives private lessons also. The program was so fine that it called forth much favorable comment in the local papers, also from members of the various musical societies of the city. It has aroused an interest in the musical circles which will be of benefit to the society and the church as well.

The program given was an excellent demonstration of Brother Craig's ability as a director, as well as that of Miss Edna Christiansen who so ably assisted at the piano and organ. This enthusiastic society well deserves the pride the Saints feel in it. They look forward with pleasant anticipation to the next appearance which will be in the latter part of May when "The Holy City" will be presented.

### *Far West Stake Conference*

The conference of the Far West Stake convened at the First Church Thursday morning at ten o'clock. The dominant business of the morning was the reorganization of the stake, which, because of the resignation of Elder R. S. Salyards, was without a permanent president.

This was accomplished very quietly and unanimously by the body, which ratified the recommendation of the First Presidency that Elder Orman Salisbury be chosen to fill the vacancy. President Frederick M. Smith and President Elbert A. Smith presided over the session, in conjunction with President Floyd M. McDowell and Apostle John F. Garver. These last two brethren assisted Elder Salisbury during the conference, which continued four days.

President F. M. Smith gave a kind, fatherly, heart-reaching address, touching on present conditions in the church and expressing a yearning hope for its future.

### *Stake Presidency Chosen*

President Salisbury chose for his counselors, Brethren Herbert Barto and Leslie Wight, who were ordained to the office of high priest, and also as counselors to the stake president.

All the members of the high council having resigned, some of them were reappointed and others chosen to complete the quorum. These were also ordained, all under the hands of Brothers Frederick M. Smith, Elbert A. Smith, and John F. Garver.

The conference was marked by a fine spirit of unity and harmony which was very gratifying to see. Splendid sermons were the order of the evening sessions.

### *Get-Acquainted Meeting*

A get-acquainted meeting was held one evening after the services. The two Johns (John Garver and John Sheehy) distinguished themselves in a way which you who are acquainted with them can readily understand was extremely funny. This was a pleasant hour.

It was decided by the stake to adopt the plan of coordination, also to make the stake conference an annual meeting instead of semiannual, as heretofore, giving the president a right to call a special session should an exigency arise at

any time. This annual conference is to meet some time in March with the First Saint Joseph Branch.

#### Meals Served Free

Plans had been made for feeding the conference people free of charge in the lower rooms of the church, and a committee on arrangements composed of ladies of the various branches of the city carried out those plans in a very efficient and satisfactory way. A cook was hired and the service was very well spoken of. The same plan will obtain hereafter.

Mrs. Tapscott was chosen as secretary of the stake. Mrs. Ora Liggett of the Third Branch was elected superintendent of the Department of Women. A music committee of three members was appointed to look after the musical activities of the stake. They are Mrs. Etta Mason, William P. Ross, and John Sheehy.

The interests of the stake Sunday school and Department of Recreation and Expression will be cared for by Brethren Archie Constance and Elmer Armstrong respectively.

Altogether the conference was a very enjoyable one and should leave the Saints refreshed and revived in the work of the Lord. If the Saints here do not do their bit in the building of Zion it will not be because they have not been instructed, admonished, and encouraged to do so.

Apostle F. Henry Edwards spoke very acceptably last Sunday morning, and Elder Herbert Barto at night.

### Young Daughter of Elder R. L. Fulk Dies at Salt Lake City

SALT LAKE CITY, UTAH, February 21.—Thelma Nadien, age two years, daughter of Brother and Sister R. L. Fulk, died on Sunday, February 17. She had been taken with measles, when pneumonia and meningitis set in, causing her untimely death.

Funeral services were held in the church, February 20. Elder Guy P. Levitt was in charge and Elder R. C. Chambers, of Rupert, Idaho, preached the sermon. Brother Chambers gave an inspiring talk, having words of comfort for those bereaved. Solos were sung by Miss Maud Kennes, of Salt Lake City. Pallbearers were from the young women's department at Ogden. Prayers were offered by Elder Levitt and Elder William Postma. Burial was in the City Cemetery.

The heartfelt sympathy of Saints and friends has gone out to Brother and Sister Fulk in their great sorrow. Little Thelma was bright and endearing to all who knew her, and she will be missed by many who loved her.

Elder R. L. Fulk was ordained one of the Seven Presidents of Seventy at the recent General Conference.

### Graceland Chats

LAMONI, IOWA, March 22.—Miss Mabel Carlile directed a very successful piece of Graceland work on Friday evening, March 21. The occasion was the Knights of Pythias Diamond Jubilee at Bethany, Missouri. Those in charge had asked for a concert, and Graceland likes to be given a chance to speak for herself.

There were twenty-one who went by car to the little Missouri city, the A Cappella Chorus, the Graceland mixed quartet, and the college male quartet. Miss Thelma Lane was the pianist and Miss Ailene Brackenbury, soloist. A happy addition was Miss Frances Van Fleet as reader. Miss Van Fleet captivates her audience at once with her friendliness.

The Wahaska Lodge auditorium was filled, and the encore

calls extended even to the chorus. The event has left all concerned with a feeling of pleasure.

#### College Players Give Play

The College Players gave a very successful production of the "School for Scandal." This was directed by Miss Ruth Viola Fisher, head of Graceland dramatics, assisted by Miss Vivian McElroy, another member of the Graceland faculty. There was much pleasure added to the occasion by the music of the college orchestra. The orchestra was ably conducted by Brother Dewey White in the absence of Brother Joseph Anthony.

The College Players and their friends are anticipating a real treat on Thursday evening, March 27, when Miss June Whiting appears before Lamoni on the Community Lecture Course. Miss Whiting is presenting "The Fool," by Pollock. She made many friends in the school and community during her four-year stay in Graceland. These will be pleased to again meet her.

#### Regular Meeting of Lambda Delta Sigma Society

The Lambda Delta Sigma Society held the regular meeting on Monday evening, March 17. By invitation from President and Mrs. McDowell, they met at their home. A lunch was served, contributed by those present, and the work of the committee was taken up. Elder C. E. Wight, Miss Lulu Porter, Mr. Keith Harder, and Miss Dillon, the committee, brought in some excellent papers on the subject of vocational guidance. The subject is one of deep concern to many and merited the best that could be given. It is a question of momentous importance to Graceland. The only regret was the absence of President McDowell.

#### Graceland Gymnasium

Work on the gymnasium has begun in pretty good earnest. If winter ever leaves there will be a busy scene around the open walls. President Briggs presided at a most interesting faculty meeting in the interest of the building. The interest carried over into chapel next day when the boys signed up for hours on work of construction.

#### Ex-Students and Prospective Ones

Brother Elbert Dempsey and wife, Hortense Hill Dempsey, are the proud parents of twin sons, born on March 20. These little ones are grandsons of Brother and Sister Arthur Dempsey and Brother and Sister Frank Hill, so they bear the names of Arthur and Frank. They are also great-grandsons of that brave defender of truth, Apostle James Caffall.

#### Graceland Loses a Friend

Graceland people bow in reverence to the summoning of Sister Alice Cobb. A sweet and gracious presence has been removed from the circle who love Graceland. The loss is felt with some small sense of the triumph her noble spirit will make of death.

#### Thursday Chapel

The chapel is a busy place with piano instruction and drama practice. On March 20 Miss Carlile occupied with her band of singers, and Professor J. A. Gunsolley gave a much-needed talk.

### New Pastor Elected at Waterloo, Iowa

WATERLOO, IOWA, March 18.—A. J. Fisher, the branch president, has resigned on account of failing health, and Elder Victor A. Hall was elected to that office. His address is 625 Iowa Street.

Elder E. A. Davis, the district president, is with the Waterloo Saints, helping to open up the work more efficiently.

## Kansas City Stake Items

KANSAS CITY, MISSOURI, March 24.—Elder J. W. Quinley, long identified as pastor of the Springfield, Missouri, Branch, died of apoplexy Monday night. Burial service at Central on Wednesday at 2 o'clock. Interment in Mound Grove Cemetery.

### Central Church

The monthly departmental meetings of both men's and women's divisions were held Sunday afternoon of March 16. Live subjects were ably discussed by those taking part, one of which was our attitude to those of other faiths.

Announcements are out for another series of young people's meetings for one week, commencing April 6, and closing the 13th. Walter W. Smith will be the speaker.

Brother Fred S. Anderson occupied the sacred desk at 11 o'clock, March 23, and Pastor Joseph Tanner at 7.45. On the previous Sunday Brother Rambo led two into the church through the waters of baptism.

### Bennington Branch

The struggling congregation at Bennington, content in the past with things very much as they would come and go, without apparent displeasure at the discouraging things experienced nor exultant when successes came their way, were introduced to a brand new experience in the recent past when William I. Fligg, missionary, came in their midst the second of this month and began special meetings in the church.

Efforts of this kind were held at other times, but with little real claim on the hearts of the nonmembers who attended. Not so this time. From the first to the last service the house was filled to overflowing and many were enraptured by the volleys of expressive truth fired broadside by Brother Fligg. By the power of God he was able to aim true and with telling effect, so that there was a complete surrender upon the part of eleven souls, ten of whom were baptized Sunday, March 16. The other was baptized a week later. The Spirit of God was present to a marked degree in the confirmation services.

It is hard to estimate the good done, aside from those baptized, as there was an awakening to and understanding of the Saints' position, hitherto unknown.

Elder H. W. Goold is pastor there. A reception was held for Brother Fligg, Monday, March 17, at which a fine social time was had. The church building, 28 by 40, has proved too small as their Sunday school now numbers eighty-five.

### Argentine Branch

Brother W. I. Fligg begins missionary meetings at Argentine, March 23, at 7.45.

The young musical people of Central who gave the operetta, "The merry milkmaids," at the Little Theater, will repeat the performance at the Argentine high school, Friday, March 28.

A reception was held on March 17 for the outgoing pastor, Walter L. Gates, and the incoming one, Brother John J. Schimmel. Brethren Joseph A. Tanner and Seth S. Sandy, of the stake presidency, honored the gathering with their presence. Brother Tanner and others regaled those present with speech making appropriate for Saint Patrick's Day. Their witty, pungent remarks were much enjoyed, as also was the pie and ice cream which followed. There was more than enough and it was partaken of with relish. From a social standpoint the reception was a great success.

### Chelsea

Patriarch Ammon White closed a two weeks' meeting at Chelsea, Sunday, March 16. Good interest was shown, the

Saints built up, and friends made to the cause. Since then he has been doing cottage work at Mount Washington and when finished will hold meetings at Quindaro.

### Fourth Church

Brother E. W. Lloyd baptized two at Fourth Church, Sunday, March 16.

### Northeast

The wife of the pastor, Elder C. A. Selbe, passed away suddenly, March 23.

## Independence

INDEPENDENCE, MISSOURI, March 25.—The forecast for rain or snow in Independence, Sunday, March 23, was not realized, the day being a pleasant one. Attendance at Independence churches was large.

The morning speaker at the Stone Church was Bishop Mark H. Siegfried, and the evening speaker was Apostle John F. Garver. Both services were broadcast. At 2:30 p. m. Elder Jonathan Koshiway, the Indian missionary, occupied in place of the usual afternoon prayer meeting.

Patriarch Ammon White was the speaker both morning and evening at Second Independence. At Englewood the morning speaker was Elder John Ely. At 7.30 p. m. Elder James Gault spoke. The speakers at Walnut Park were: 11 a. m., Charles Koehler; 7.30 p. m., C. K. Greene.

### Liberty Street

At choir practice Tuesday night, March 18, Brother Harry Smith resigned his position as chorister. Resignation was accepted by the choir, and Brother George Anway was chosen unanimously to take Brother Smith's place, providing it were possible for him to accept the work. Sunday night, March 23, Brother Anway took charge of the music.

Elder W. H. Kelley preached Sunday morning, March 23, on the subject, "Believe that God is." Elder Joseph Luff spoke at night explaining "the testimony of a century."

The Silver Wing Chapter of Temple Builders met at the Turner home on South Spring Street, Monday night, March 24. This was the night for an educational lecture and Sister Dora Glines was to have spoken to the girls on the work of young women in the church, but because of illness Sister Glines could not be present. Sister Bertha Anderson Hulmes kindly came in her place and gave the chapter a most inter-

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esting talk on "Aids to personality." At the close of the meeting a few of the older members gave the chapter a delightful surprise by serving refreshments.

#### *Englewood*

The Department of Recreation and Expression is progressing nicely under the supervision of Brother Joseph A. Farrow. On Friday night, March 14, this department enjoyed a taffy pull.

The Department of Women are alive and working splendidly under the leadership of Sister Eva Nelson. They meet each Thursday afternoon.

Sister Grace Morrison is quite ill.

#### *Stone Church Sunday School*

The unusually large attendance at the Stone Church Sunday school the last few weeks continues. On March 23 there were 1,501 in attendance, with 14 perfect classes.

#### *Group One Has Interesting Meetings*

At the regular monthly meeting of the young people of Group One held last Thursday evening, March 20, at the home of Brother and Sister George DeTray, Brother Jonathan Koshiway spoke very interestingly of the gospel work among the Indians. He also displayed several specimens of Indian handwork. The young people were very much pleased in having this opportunity to become somewhat personally acquainted with Brother Koshiway and to learn of the work he is doing. After the young people, thirty-five in number, had sung, "Consecration," "The old, old path" was requested by their guest and sung feelingly. The playing of games and partaking of refreshments added to the enjoyment of the evening.

This meeting is one following up a movement started three months ago at which President F. M. Smith was the speaker. Last month the gathering was addressed by Sister Bertha Anderson Hulmes, who spoke on a theme always interesting to young men and women, touching some of the vital points in the acquiring of charm and a pleasing personality. The helpful suggestions of Sister Hulmes were very much appreciated and will long live in the daily lives of the young people. Sister Ruth Lyman Smith, who was to have spoken on this evening, was unable because of illness to keep her appointment. Much regret was expressed that Sister Smith could not be present.

Group One also has a very busy and very happy circle of Temple Builder Girls, with Mrs. George DeTray as leader. Last Friday evening, March 21, "friends" of the girls brought their cars, and loading the Temple Builders in, took them to the church at East Independence where they rendered the program at Religio. Several visits of this kind have been made recently to various branches.

Sister Dora Glines, general superintendent of Women's Department, addressed the Parent-Teacher meeting at the Columbian School, March 21, on the objectives of the Parent-Teacher Association, the League of Women Voters, and the National Social Hygiene Association. Sister R. D. Etzenhouser reported on the observance of Founders' Day in Kansas City. Sister Ida P. Etzenhouser, of the Social Service Bureau, spoke at a meeting of the Parent-Teacher Association at the Noland School, March 19.

#### *The Twelve*

Apostle J. A. Gillen is in Ontario, at Guelph, where he has been holding meetings.

Apostles J. F. Curtis and Paul M. Hanson have arrived in Palestine where they will soon be joined by Elder D. B. Sor-

den and wife, from England. Brother and Sister Sorden will replace Brother and Sister Harry Passman, who will return to the United States the first of June.

In the southern mission field, Apostle John W. Rushton is at Howey, Florida, where Patriarch F. G. Pitt has recently uncovered a new field and prepared it for additional work. He will visit Tampa while in the State. Apostle T. W. Williams has been holding meetings at Dallas, Texas.

Apostles J. F. Garver and F. H. Edwards are in Independence at present. Apostle Garver preached at the Stone Church Sunday, March 23. He is scheduled to preach in Lamoni, Iowa, on March 30. Apostle Edwards has just returned from Atchison, Kansas, where he addressed the Saints on March 23, both morning and evening.

The meetings at Saint Louis are still progressing under the initiative of Apostle E. J. Gleazer, who is the speaker.

Apostle Roy S. Budd has returned to California. Apostle D. T. Williams is in Lamoni, Iowa.

#### *Reading at Stone Church*

Miss June Whiting, of the Graceland College Public Speaking Department, will read Channing Pollock's famous play, "The Fool," at the Stone Church, March 31. This play is an intense human drama that should inspire Christians to see anew the message of the gospel. It is the "Old, old story" transferred to a modern setting—the story of a man whose heart went out to suffering humanity, who dared to defy the kings of industry and the rulers of his day, who tried to drive the money-changers out of the temple, but who was himself the victim of the lash.

The story raises the question, Can the fundamental principles of Christianity be put into practice? Does any man live who dares to try it as Jesus tried it? It is a story worth the attention and time of every Latter Day Saint.

#### *Death of Fareppa Bankester*

Sister Fareppa Bankester, of Robertsedale, Alabama, died March 22, at the Independence Sanitarium. She was brought to the Sanitarium March 3. Sister Bankester was born in Russell County, Alabama, 1865. She was baptized in 1891. Funeral sermon was preached by Elder T. C. Kelley. Burial in Mound Grove Cemetery.

Brother George Cummins, of Salt Lake City, Utah, writes that church services there have been abandoned for a while on the account of a quarantine sickness of the child of Elder Davey. The child is ill at the parsonage, and they are quarantined for thirty days.

#### *Valentine Social Given by Cheboygan Saints*

CHEBOYGAN, MICHIGAN, March 1.—The Saints gave a valentine social and supper on February 14, which proved to be a success both socially and financially.

Brother Ray Ellis, of South Boardman, has returned home after a visit in the home of Brother and Sister George S. Wilson.

Elder E. N. Burt stopped over night, February 8, on his way to Gladstone where he expects to hold a series of meetings. Brother Burt expects to be here again in the near future to hold a series of meetings.

Sister Lalone's baby girl is very ill with bronchial pneumonia.

Brother and Sister Irving Sheffer welcomed a baby daughter on February 24, named Etta Leith.

THE SAINTS' HERALD

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MISCELLANEOUS

Western Montana Bishop's Agent Appointed

Brother D. L. Allen submitted some time ago his resignation as Bishop's agent in the Western Montana District. Brother E. L. Smelser, Box 822, Deer Lodge, Montana, has agreed to take up the work of this office and his appointment becomes effective April 1, 1924.

Brother Allen has faithfully served the interests of the church, and we regret that economic conditions are such that he has found it necessary to resign. Brother Smelser is well recommended for this office, and we bespeak through him your continued response to the financial needs of the Lord's work.  
 BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Young People's Campaign at Port Huron, Michigan

The Saints of Port Huron, Michigan, will have a young people's campaign from April 6 to 20, with Patriarch John F. Martin, of Kirtland, Ohio, as the speaker. A special convention is to be held April 19 and 20, at which there will be special speakers and an organization of the young folks of the district. No age limit, so come and enjoy yourself. L. E. Dollinger.

Change of Appointment

The appointment of Elder G. E. Harrington has been changed from Spring River District to Independence, Missouri.  
 THE FIRST PRESIDENCY.  
 March 18, 1924.

Notice of Appointment

Elder G. E. Harrington has resigned as president of the Spring River District and Elder John Blackmore has been appointed to fill out the unexpired term.  
 THE FIRST PRESIDENCY.  
 March 18, 1924.

Requests for Prayers

Sister Olive Titus requests the prayers of the Saints for her daughter, Edna Carl, who is suffering from a nervous breakdown.

Our Departed Ones

JACKSON.—Martha Holcomb Jackson was born at Montrose, Ohio, June 20, 1849. Moved to Gallands Grove, Iowa, in 1854. Married Alfred Jackson, September 18, 1866. Baptized August 24, 1862. Died at the home of A. L. Jackson, Dow City, Iowa, March 4, 1924. Leaves four sons: W. L., of Independence, Missouri; F. L., of Dunlap, Iowa; A. L., of Dow City, Iowa; and F. F., of Denison, Iowa. Leaves also ten grandchildren, one great-grandchild, and two sisters. Husband and five children have preceded her. Funeral at Dow City in charge of C. E. Butterworth. Sermon by W. A. Smith.

GALLSPEY.—Mary Fountain was born June 13, 1844. Married Thomas Gallspey, March 15, 1869. Died March 5, 1924. Leaves husband and three children. Funeral sermon by Jeff Henson. "Aunt Mary" was laid to rest in the Wolfe Cemetery.

Elder Allen Schreur, of Gaylord, was here recently and organized a Religio with Brother Irving Sheffer as president; Sister Beulah Hilla, vice president; Sister Ellen Sheffer, secretary; and Sister Etta Wilson, treasurer.

Visitors Welcomed at Detroit

DETROIT, MICHIGAN, March 4.—Good spiritual meetings have been enjoyed here lately. Last Sunday, March 2, there was an extra good service at which many spiritual gifts were evident.

Brother A. N. Hoxie, of Philadelphia; M. W. Liston, of Flint, Michigan; Elder Houston, of Port Huron, Michigan; William Grice, missionary of eastern Michigan; and other brethren were in Detroit on Sunday.

Apostle J. A. Gillen and Elder B. H. Doty, missionary for Ontario, were here on Wednesday, February 27. All enjoyed their presence and words of cheer.

Elder G. R. Kuykendall, pastor of the Central Church, had started a series of lectures on the Book of Mormon, but he did not speak Sunday night since Brother W. M. Grice was the speaker. Brother Kuykendall will continue his lectures on next Sunday night.

A large attendance has been present and the Saints look forward to a still larger one in the future.

Saints Are Not Discouraged by Opposition to Progress of Work

ROCKFORD, ILLINOIS, March 10.—This place has had its ups and downs during the past six months, and sometimes it seems as if the downs predominate. But through all the discouragements the Saints feel God's hand over them.

A remark made by Elder J. A. Daer, the branch president, some time ago, put trials in a little different light than they are usually looked upon. He said, "I am convinced now that there is a great work to be done in this place, or the Adversary would not be so busy trying to tear the work apart here." May the heavenly Father give the Saints strength and wisdom to overcome opposition and accomplish his work.

The district president, Elder J. Cooper, has visited here on several occasions and his sermons are always a feast to the soul.

Brother Jerome Wildermuth, with his forceful sermons and his interesting round table talks, gave many a profitable evening.

Just lately two young men were called to the Aaronic priesthood, James Ferguson to the office of priest and F. F. Kell to the office of teacher. Brother Ferguson was ordained on February 27, and Brother Kell will be ordained soon. Although he has been in the work only a short time, he has had many divine evidences of the truthfulness of the gospel.

Brother Kell and his family have been such willing workers in the different departments here, that the Saints rejoice that God has recognized his work by calling Brother Kell to occupy in a higher place.

Any Saints near Rockford should call at 115 North Third Street, on Sundays from 10 to 12 a. m. The pastor resides at 1532 Benton Street.

While Elder C. W. Prettyman was visiting among the Saints at Pleasantview, Nebraska, with whom he had labored so long, he was prevailed upon to preach a few sermons. The Saints were appreciative of this visit and of his sermons. A few nonmembers attended the meetings. This branch also reports the home department doing nicely.



## Radio Flashes

Joplin, Missouri.—I have been able to tune in K F I X several times, and it comes in clear. The first time I tuned in this station, it was in the middle of a sermon, and I said to my wife, "If this preacher is not a Latter Day Saint, he surely talks like one," and sure enough it was. Best wishes for your future success, as I think there are many possibilities for radio in spreading the gospel.—J. E. Leslie.

Bryn Mawr, Pennsylvania.—I would like to report that station K F F V has been heard here. Signals loud and clear, in spite of much local interference. I am located nine miles from Philadelphia.—Paul Looney.

Olathe, Kansas.—We greatly enjoy your K F I X programs, and appreciate your great kindness in entertaining your vast audience all over the United States. May the Lord bless all efforts that are manifested in making our land better and advancing the kingdom of God.—Mr. and Mrs. Clem A. Swank.

Vandena, Saskatchewan, Canada.—Have just listened to your K F F V program which I enjoyed very much. Heard you announce that you had to rebuild your aerial system and think you must have improved it, as I heard you once before and not nearly so loud as this evening. To-night you could be heard 30 feet from Magnavox, using detector and two stage.—G. Art Lewis.

Chariton, Iowa.—Through the courtesy of Brother R. E. Evans, a few of the Saints here had the pleasure of hearing the Graceland College program recently. We enjoyed the singing, and the prayer was so grand it will make an impression upon many. The sermon by Brother McDowell was so plain and searching it gave comfort to the soul such as could not be given by teachers of materialism.—Parley Batten.

Girard, Montana.—Perhaps you would be interested to know that I tuned in on station K F I X. I tried several times before, but could not get it. This time it came in quite clear and distinct. I am sending you one dollar to use for the benefit of the station. Will be on the lookout for you from now on.—Raymond R. Gouldsmith.

Silver City, New Mexico.—We happened to be twisting the dials last evening, March 6, and picked up K F I X just be-

fore you signed off. Heard you mention your wave length, ask for reports, etc. Also heard you announce you would be on again at 11 a. m., Sunday, with an address by Frederick A. Smith (my uncle). You were coming in here very strong, and modulation was perfect as could be asked for. Announcer A. B. C. sounds to me like Mr. Arthur B. Church. If so, "Hello, Mr. Church."—J. A. McCallum.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MARCH 30, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Hymn.  
Anthem: "Let not your heart be troubled," Speaks.  
Soprano solo by Miss Thelma Vincent.  
Sermon: "Is Jesus Christ the Son of God?"  
By Elder R. V. Hopkins.  
Hymn.

SUNDAY, MARCH 30, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Selection from the Oratorio, "The Holy City," Gaul.  
By chorus of selected voices.  
"The Adoration," Organ and Piano.  
Mr. Robert Miller, organist.  
Mr. George Miller, pianist.  
Chorus with Tenor Solo: "No shadows yonder."  
Solo by Mr. O. C. White.  
Trio (unaccompanied): "At eventide there shall be light."  
Sung by Mrs. Nina Smith, Mrs. Jeanette Craig, and Miss Lillian Zimmermann.  
Soprano Solo: "These are they which came."  
Sung by Mrs. Minetta Newton Isaacs.  
Duet: Soprano and Contralto, "They shall hunger no more."  
Mrs. Nina Smith, soprano.  
Mrs. Lulu Lentell, contralto.  
Quartet and Chorus of ladies' voices: "List! the cherubic hosts."  
With solo by Mr. George Anway: "I heard the voice of harpers."  
Chorus (unaccompanied): "The fining pot is for silver."  
Sermon: "Industrial equality."  
By Bishop James F. Keir.  
Hymn.

TUESDAY, APRIL 1, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical program.  
Educational talk by C. B. Hartshorn.

THURSDAY, APRIL 3, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical program.  
Talk: "Benefits of the ray."  
By Doctor Charles Nixon.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MARCH 30, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program furnished by mixed quartet, consisting of: Miss Lena Wells, soprano; Miss Josephine Smith, alto; Mr. Evan Fry, tenor; Mr. Fields Jones, bass; Mrs. Katherine Robinson Wolfe, accompanist.  
Sermon: "The brotherhood of man."  
By Apostle J. F. Garver.

TUESDAY, APRIL 1, 1924

7 P. M., From the Graceland College Radio Studio

Musical program furnished by the Graceland Conservatory of Music.

THURSDAY, APRIL 3, 1924

7 P. M., From the Graceland College Radio Studio

Lecture and educational program.

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## Do You Love

1. Boys and Girls.
2. The Church and Its Schools.
3. The Latter-Day Work.

COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, April 2, 1924

Number 14

## EDITORIAL

### The Controversy of the Churches

While the Federal Council of Churches is avowedly declaring the great love of its members for one another and urging closer cooperation within itself, there breaks out in melodramatic peal the great controversy between the Fundamentalists and Modernists.

The Fundamentalists represent a conservative element in the attitude toward the Christian doctrines, but they are possessed of a belligerent nature as regards the views of fellow churchmen.

All who have been brought into the quarrel of the churches on the opposition have been termed Modernists, apparently because they differ with some of the traditional doctrines which have been considered fundamental for years by the sectarian world in general. The Fundamentalists are leading the fight to force their colleagues to believe as they do or get out of the church.

Strange as it may seem, the controversy is not between denominations but is between factions in several of the churches, sort of a Protestant civil war, as it were.

Mr. Bryan did not start the war, but he gave some impetus to it when recently he waged a fight on evolution throughout the country, bringing it into several state legislatures, on the floor of the Presbyterian convention, and when he finally published his views in book form. Needless to say, Mr. Bryan is a Fundamentalist.

Evolution, however, is not now the center of the argument, for it has been far supplanted by the question of the virgin birth of Christ. Among lesser questions, but still of importance are: Belief in the Bible as inspired and absolutely without error; belief in the bodily resurrection of Jesus; and belief in the literal second coming of Christ.

Doctor Harry Emerson Fosdick, of the First Presbyterian Church in New York, was one of the first to protest against the Fundamentalists attempting to force their views upon other people. He has been in the front rank of Modernist leaders since

then. Other leaders in the Presbyterian and Baptist churches also came out in protest. Furious fighting on the floor of the convention of both churches helped to widen the chasm between opposing forces. The Unitarians are also in on the controversy, but as yet the Congregationalists are remaining aloof. This is perhaps due to the extent individual freedom of thought is allowed in that church. The Episcopalians were startled recently when one of their numbers announced that Christ did not have the power of God, thus opening within their ranks the rift that was already in others.

Anti-Protestants must smile with satisfaction when they view the breach within the ranks of Protestantism. It may also be a source of warning to those who, now smug in their own safety, are winking at the unstable beliefs of others; for a storm rises quickly and sometimes destroys all in its wake.

A recent news dispatch states that curiosity over the controversy is driving many to religion; that an increase in the attendance of Salvation Army open-air services in the streets is noticeable; and that people who never before knew much about the Bible are discovering that the "old, old story" is interesting and fascinating.

The great war between Fundamentalist and Modernist represents a world attitude not only on the selected questions for controversy, but upon all other questions as well. It is a final period of religious, political, and economic adjustment, and such cannot be made without a struggle. Never before has a time been so ripe for the spreading of the true gospel as it is at present. The Lord has promised that his word shall go unto all peoples, and surely he is preparing the way.

### Demand for Religious Literature

Comes the word that the public is demanding more religious literature than ever before in the history of publications. Books on religion are being sold on a scale heretofore unknown, while the story of the life of Christ is leading all in the non-fiction class. The *Western Christian Advocate* says:

From books that deal with ecclesiastical points now in controversy in church circles, the increased demand reaches in

one direction—to semireligious and philosophical works, and in the other direction to the Bible itself. The Bible, a perennial best seller, sold better in the first nine months of 1923 than in all of 1922, and the 1923 total is likely to run 75 per cent higher than for the preceding year. These are sales, not gifts. The American Bible Society's figures show that where ten persons were interested enough to pay money for a Bible in 1922, seventeen or eighteen felt the need in 1923.

## Our Zeal and His Compared

*A comment and quotation from "Glad Tidings."*

*Our Sunday Visitor* (a Roman Catholic publication, dated January 8, 1922) makes some comparisons between their own liberality and that of the Seventh-day Adventists which are unfavorable to the Roman Catholics. We copy it that our members may make comparison with his own, or our own, liberality. Here it is:

The latest statistical and financial report of the Seventh-day Adventists is both interesting and instructive. With a membership of only 100,000 in the United States, and of only 185,000 in the whole world, this sect has missionaries in every land, and prints its books, tracts, and periodicals in ninety-nine languages and dialects. It publishes 144 papers and magazines, which reach many times as many people as there are Adventist members. Every adherent of this denomination is a missionary both by personal work and financial support. Indeed, it requires great courage and spirit of self-sacrifice to belong to the Adventist body. There are no "slackers" among these people. The 185,000 members gave during the year 1920, \$11,854,040.23, which represents \$63.92 for every member in the world. Since many adherents in other countries could not give as well as those in this land, it is likely that the Adventists of the United States gave towards local church support and home and foreign missions at least \$100 each during that one year. The gain in 1920 over 1919 was \$3,277,353.37.

The reader probably knows that all Adventists must pledge to the church the biblical tithe, or ten per cent of their gross income. From this source the church received \$7,195,436.04. The ten per cent had to be paid even by the impoverished members in Europe. Almighty God is supposed to receive the first fruits of the Adventist member's labor to the amount of ten per cent. The same people gave for missions more than the 20,000,000 Catholics of the United States, or \$4,658,941.19. All Adventists gave \$2 for missions for every one cent given by Catholics; in other words, the Adventist church in the United States gave two hundred times as much, in proportion, as the Catholic church.

Hence you, who imagine that your church with its local dues and its mission demands, places a heavy burden on you, can learn both zeal and sacrifice from the Seventh-day Adventist. Not only his purse, but all his spare time and energy are at the disposal of his church. He is thoroughly instructed in the tenets of his religion, can hold his own against all objectors, passes his literature on to others after he will have thoroughly perused it, and he would gladly lay down his life for his faith. Even if misdirected, his zeal is certainly worthy of emulation. If Catholics generally had the zeal and the spirit of the Adventists, the world would be converted in short order. Such is our mission; such is the

command issued to the church; such is the requirement imposed by the Master on all his followers. What is your New Year resolution?

## Our Father's Watchcare

By Oliver D. Shirk

Our heavenly Father looks forth from his throne,  
And watches so faithfully over his own,  
In huts and in hamlets, on seas and on plains,  
In the lives of his children he watchfully reigns.

Though unseen by the world and unnoticed by men,  
He blesses his children again and again.  
The world at his children so often may frown  
But he knoweth his own, and will give them a crown.

The world may laugh at the righteous and say,  
"Your humble, straight path is a very poor way,  
Come out with the throng; come out and be gay;  
Come do as the world does; have pleasure to-day."

But the righteous abide in the "rut," as they say,  
And wait for the Lord to point out the way.  
The world has its hour; its hour will fade;  
It glows for a while, then subsides into shade.

The light of the righteous, undimmed by the years,  
Gives hope to the faithful, assuages their fears:  
A lamp to their feet, a light to their way;  
It leads till the morning brings forth the new day.

Content with the food and the raiment are they,  
That come from their Father day after day.  
They ask not for treasures and riches of old,  
But seek for the beauties of heaven's pure gold.

They give like the widow, the last of their meal,  
And trust in their Father, come want or come weal,  
Who clotheth the lilies, the fields, and the grass,  
And never the needs of a child doth he pass.

So, loving our Master, we walk in his way,  
That leads to the portals of fair, endless day;  
And trust in our Father who forth from his throne  
Is watching so faithfully over his own.

## Would You

1. Learn More.
2. Yearn More.
3. Earn More.

COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Aim of Religion

A symposium, by Elbert A. Smith and Samuel A. Burgess, at the Young People's Convention, Lamoni, Iowa, June 18, 1923.

#### TALK BY ELBERT A. SMITH

I certainly appreciate the kind words of Brother McDowell in introducing me, but I assure you that I am only an apprentice in living the Christian religion, and sometimes I think I am not very successful. Brother McDowell has asked me to speak to-night in answer to the question, "Why religion at all?" Now he seems to be trying to inveigle me to answer it this morning. He is like some young men who want an answer before they ask the question.

I approach the theme from a little different angle perhaps from Brother Wight, though our conclusions are probably the same. I certainly appreciate his paper and think it will bear rereading.

What is the aim of religion? Is it merely to keep men out of hell? Is the preacher simply a fire insurance agent? Is it simply to get men into heaven? Is the preacher simply selling lots in the golden city? It seems to me that about all is gathered up in the thought that the aim of religion is the development of the human soul. It is a great instrument that God uses in carrying on that thing which he had in mind when he said, "Let us make man." Some think that when he had molded the human form and then afterwards breathed into it the spark of life and man stood up a living soul that his work was done; but in the fourth chapter of Ephesians we get the idea that the work is still in process, where it is said, "Unto a perfect man, unto the measure of the stature of the fullness of Christ."

#### *Religion for Developing Man*

Religion is the great instrument in the hands of God in developing man towards that standard. I think that Alma in the Book of Mormon clearly had that in mind when he made the supreme test of religion its power to enlarge the human soul. He says by this you may know.

I hear people say they know the gospel is true. They have seen certain signs and had spiritual testimonies. Others have said they could not say that it is true. Alma says, By one thing you may know it is true, when a man can say, "It beginneth to enlarge my soul." When you become a bigger and better man, you can stand up in any prayer meeting and say you know this gospel is true.

I recall the statement of Roger Babson when he stood one time at the brink of Niagara Falls with a

friend of his, and as they watched that tremendous volume of water going over the falls the friend said, "There is the greatest source of undeveloped power in America." Babson replied, "You are wrong. The human soul is the greatest source of undeveloped power in America to-day or in the world."

It is the purpose of religion to develop the human soul, and when we have that conception of religion we see that it is as broad and comprehensive and rich and complete as life itself, and yet it is just as simple as the springing up of a blade of grass.

#### *Types of Church Work*

We have many types of men in the church with various ideas. We have some who seem to see nothing but the missionary work of the church, and they lament when they see money expended for any other purpose. I thank God for these men who are on fire with the missionary spirit. They help us to keep it burning in the church.

We have others who see the need of pastoral work. That to them is the big thing. I heard one of them say he would not care if not another dollar was spent for missionary work if we would train and conserve that which we have already. We have others who see the ministry of music and recreation and education. If we had only the one class, or if we listened only to the admonitions of one class, we would have a rather one-sided development; but if we can be broad enough and tolerant enough to let every man bring his offering to this church, we may get a program that is rich and full and really religious.

#### *Purpose of Religion*

When we say that the purpose of religion is to develop the human soul, it follows naturally that the object of religion is not to suppress or destroy the great racial tendencies. It has been the idea in the past, sometimes, that it was the purpose of religion to destroy all that man liked to do and naturally wanted to do. Anything that was pleasant was considered irreligious, and anything that was bitter and disagreeable was religious. Just as they used to think that anything that was bitter was the better kind of medicine. If little children loved to laugh and play that must be repressed. Let them sit in the corner and learn the catechism. If young people grew up and fell in love, that, being natural, was wrong. But we see now very clearly that the purpose of religion is not to suppress but to develop, to direct, to control the great natural tendencies of the human soul.

Religion then has significance only as it helps along that line; and everything is religious or serves a religious purpose that helps the human soul to grow. (And the human soul is spirit and body. Doctrine and Covenants 85:4.) Anything which

does not serve that purpose is not religious, and anything which destroys or hinders the development of the human soul is irreligious or anti-Christian. Anything that serves the purposes of developing the human soul serves a religious purpose in its time, in its place, and in its degree.

I am broad enough then to believe that a ball game in its time and place and degree may serve a religious purpose, but certainly its time is not on Sunday and its degree is not by any means equal to such pentecostal meetings as we sometimes have. So, too, those larger things, prayer, and meditation, and service, must be tested by this supreme test. Sometimes prayer is irreligious. The Pharisee stood puffing himself up and saying, "I thank God I am not as other men." That prayer was irreligious, and the more he prayed it the smaller he got. I have heard of prayer services where week after week in certain branches every man improved the opportunity to slur somebody with whom he had a quarrel. That kind of a prayer service is irreligious. It destroys the human soul. Religion must be a help to the growth of the human soul. It must justify itself thus somewhere, somehow, or else it cannot have place in our life.

#### *What Is Irreligious?*

I have recently read a story of our monasteries of years ago. When a young man entered to take up the life of a monk, a stick was planted in the ground, and he was given the job of watering the stick. That was considered religious. It was irreligious. It served no purpose whatever in developing him or others. Religion is concerned first with developing individuals and society. The idea used to be, apparently, that ceremony was religion; that doctrine was religion; that organization was religion. These things, all of them, justify themselves in my mind as finally we trace them out and find they serve some purpose in developing the human soul.

Take the question, for instance, of church membership. Some seem satisfied when they have acquired church membership and have their names on the church roll. They seem to think that is an insurance policy, that it is all filed away safely in the strong box of heaven, and there is nothing more to do. I have known men to lie in order to retain their church membership. Accused of transgression they have appealed from three courts in succession and sworn they were innocent, but finally they have confessed before the branch in order to retain their church membership.

Church membership is of significance only as through it by fellowship and mutual helpfulness and love and charity with your fellow men and God you become a bigger man or woman than you were yes-

terday. If it is not helping your soul to grow along those lines, it is not religious.

#### *God's Organization*

And so as a church organization we have always been proud of the fact, and justly so, that we have a church organized with apostles, prophets, evangelists, and so on, a whole line of them, and not one that is not in the record. It is God's organization. It is the best one in the world; but that is not the final thing we are sent out to preach. Those are helps in the hands of the ministry to accomplish a purpose. What is that purpose? "For the help of the ministry, for the edifying of the body of Christ, until we all grow into the fullness of the stature of Christ." That is what your church organization is for, and in it you find its significance and justification.

And so with the church principles of faith, repentance, and baptism. All those principles have their significance as they help men and women to grow, and Paul after he had enumerated them said, "Let us go on to perfection." That is what they were for, and so with all other ceremonies, including the most beautiful of them, the communion of the Lord's supper. It is not a mechanical function, but it calls us always to the memory of the Lord Jesus, and he said to us, "And inasmuch as ye do it, do it in remembrance of me."

#### TALK BY SAMUEL A. BURGESS

Just to cause you to think a little I would like to run over some of these definitions briefly: "The life of God is the soul of man." I will confess that has never appealed to me as a definition. In the first place, it is too passive, it is too much like sitting back and saying, "Nothing to do; Jesus paid it all." Yet religion is the divine spark within oneself reaching out to that Eternal One as his son. As the son of my father I possess something of him, and if I have become the son of God I am possessed of something of his divine likeness, and that divine likeness of his, small though it may be in me, is reaching out the better to comprehend and know him. It is a positive seeking for the divine and seeking to manifest that we have found Him, by our conduct toward our fellow men.

We have failed many times in our definitions of religion because we have a tendency to try to put it within the four walls of a definition and keep it there. To-day the tendency is to emphasize religion as linking together, as relationship of man to man—the social aspect. Yet that is not the whole.

A definition can never measure religion. It is said that we have a dearth of original thought, that if we can work a thing out with our hands, we do it. That same principle will cause us to try to put



things down in a neat analysis, so many bones to a finger, so many habits, so many attitudes there, so many knowledges. But after all, anatomy is not life. However valuable anatomy may be to the understanding of the living body, the anatomy of religion will never define or measure or explain the life of the soul nor real religion.

### *Religion Is Fuller Life*

In the simplest terms, after all, the religious purpose is the fuller life. Man is an animal, and he can live on the animal plane. He also possesses intelligence and can live as a man. However, as has been pointed out quite clearly, unless he is touched with the finger of God, the spiritual power within him is not awakened. Except he is born again, he cannot see, let alone enter, the kingdom of God.

Now man, partaking of the divine nature, is forever seeking the peace of soul that he can find only when his soul and mind are brought in concurrence with the divine. Then he knows which way is east. When a young man is suddenly thrown into the midst of college in the center of the knowledge of the ages, he sometimes gets turned around and does not know east or west, and he does not know which way he is going. But he finds himself when he gets in touch with the divine; and when we are in touch with the divine, like takes on a new significance. Those things of life that we wondered what good they are, what they are for—the mechanical part of life, such as washing dishes, chopping wood—takes on a new significance, for we realize that all is part of an eternal purpose.

Religion must be everyday life. That sounds easy but is not. It is hard to keep our feet on the earth of common sense and reason with the broad sympathy and love of our fellow men, and keep that divine goal forever before us each day and hour.

Again, man is so constituted that he cannot be happy unless he knows the truth and follows the way of truth. Unless he feels that contact with the eternal, he is not at peace in his own soul, for part of him is not functioning.

### *Summary of Religious Aims*

To sum up: Our religious aims are first of all for a right attitude toward our fellow man. A man who goes out to save his own soul is quite likely to lose it and everything else in the bargain, but if he seeks first the kingdom of God and His righteousness, if he seeks first to do good to others, seeking first always the consciousness of God as well as the consciousness of the brotherhood of man, then he finds joy and satisfaction and peace in the sanctum of his own soul and in a better understanding of his fellow men, of God, and His purposes. Receiving the as-

urance that he is a son of God, he can view with patience the questions and doubts of others and will with patience try to help those that are seeking truth.

The aim of the religious life is then to live fully. Eat, drink, and care for the physical nature, so we may the better live and do. Intellectually, it means to learn and accept the truth, wherever found. Socially, it requires our full duty as a citizen, as a neighbor, as well as in the family. One cannot live to himself alone and live the full life of religion. Then to crown it all, religion means in secret prayer to draw near to God, so that in renewed spiritual power everyday life is glorified; and work for and with the family and community becomes a part of our life as a child of God. Every deed and thought thus takes on new purpose, and love of neighbor is seen to be truly love of God, for it has now become such.

## Biographical Sketch of Rees Jenkins

By S. A. Burgess

Amid extreme privations brought about by the war, famine, pestilence, and exposure, Elder Rees Jenkins, first missionary of the Reorganization to Palestine, died fighting for the cause of Christ. Faithful at his post to the last, he did all that he could for the people among whom he labored that they might know of the restored gospel in its glory. As the only visible monument to his service in the Holy Land, his grave is marked by a simple stone. Jerusalem and Damascus know him no more, but his work lives in the lives of many friends, and they remember him as a martyr to Christ.

### *Early Life*

Elder Rees Jenkins was born at Cilcenen, Wales, August 10, 1869. He came from a family of Latter Day Saints and at the early age of fifteen was ordained a deacon. Before he was seventeen he became a priest and was later made an elder.

In 1903, he came to America where he labored for several years. In 1908 he entered the quorum of seventy and was sent on a mission to Wales, where he remained for three years.

### *In Palestine*

Elder Jenkins received the first appointment to Palestine in 1911. While others had previously visited there, no definite or permanent appointment had probably been made. In 1841 Orson Hyde, of the Quorum of Twelve, made a brief visit to Jerusalem, and in 1866 George J. Adams, on his own responsibility took a colony to the Holy Land, some of whom still remain there. Also early in 1906 Paul M. Hanson visited Palestine on his way home

from Australia. At other times E. F. Robertson and possibly others visited there for a short time. In 1910 Frederick G. Pitt and his wife, with Gomer T. Griffiths, arrived in Palestine en route to Australia. They were well received by Mary J. Floyd and her husband, both of whom had been affiliated with the George J. Adams colony. At this time Elder Griffiths organized a branch of eleven members. In all he remained about ten weeks. Brother and Sister Pitt, however, had their tickets extended as long as possible, so were able to remain for about six months.

Early in the fall of 1911, Elder Jenkins and his wife arrived in Palestine and began their faithful work. Elder U. W. Greene was appointed in charge of that field in 1913, and Elder H. A. Koehler and wife were selected to accompany him. Writing to the next conference of the work in the Holy Land, Elder Greene said:

During the past year Brother and Sister Rees Jenkins have labored here; Sister Jenkins, being matron of the home, has indeed been a mother in Israel.

Elder Greene continued in charge of that mission, but his services were terminated by the outbreak of the war. In 1915 in a report of the conditions of the mission he stated:

I am satisfied that school work is necessary in Jerusalem, and that we need industries to assist the people to earn a living there. Brother Jenkins and wife preferred to remain temporarily, than to endure the horrors of an ocean trip during the winter; they will probably leave there as soon as conference arranges to care for the mission. We had hoped for great things this year, and were disappointed in the way things turned out.

Elder Jenkins and wife, however, remained in that field as they felt they were needed to keep the work going. They had been there since 1911.

#### *Communication Stopped by War*

From a letter in the *HERALD* of August, 1918, Sister Jenkins wrote that they had just received funds the first of May from the church, which were much appreciated, and the first they had received since December, 1915. It is certain, however, that money was sent in 1916 through the department of state. Still, for two years and a half, communication with them was practically impossible. Elder Jenkins was ill much of the time. Elder Greene had urged upon them to leave that field, but they felt their services were needed. They seemed to possess the real spirit of the missionary, and Elder Jenkins and wife evidently meant to make that their life work, to redeem the people of the Holy Land.

In any event, the passage of time made it nearly impossible to get away as the horrors of war increased. No report could be received from them.

In 1916 and 1917 Elder U. W. Greene reported Elder Jenkins being seriously ill and the native

Saints suffering for the necessities of life. It was impossible to send supplies, as they were stolen en route. An effort was made to reach them with cable funds but apparently without avail.

#### *Elder Jenkins Made Captive by Turks*

When the Turks evacuated Jerusalem, they took Elder Jenkins with them but left Sister Jenkins in Jerusalem. When he arrived at Damascus early in December, 1917, he was neither put in prison nor cared for. An account of what happened there and the story of his sad death is told by Mr. Archibald Forder, who was taken prisoner at the same time:

#### *Mr. Forder Lends Assistance*

Mr. Jenkins arrived in Damascus early in December, 1917, and visited me in my house about the 12th; he was very wet and cold the day he came and told me that he had no place in which to live, neither had he money to buy food with or pay for lodging. I told him he could come and occupy one of my rooms, and he came the same day. I lent him a bed and blankets, and we ate together in my room, he sharing what I had, although it was half rations. About Christmas he contracted a heavy cold and was in bed about a week, during which time I looked after him, and he got well again, although he never really recovered from the cold. Early in the year 1918 he received some money from America and was able to care for himself, although he still had my room, furniture, bedding, and other things. So far as I know he was not badly off for food; every morning I made his breakfast for him, as he complained of being giddy when he rose.

#### *Contracts Typhus Fever*

For a time he seemed to be better and ate well, going walking every day. In March he had a slight sunstroke which troubled him some, and I insisted on his stopping in bed for several days, during which time I cared for him, as I had nothing else to do. In April he caught a severe cold, for he had very little clothing, and he would go out in the wet for a walk; however, he got over the cold but was very weak indeed. One morning he complained of headache and burning stomach. I saw that he had fever, which I thought was a result of the cold, so I doctored him with such remedies as I had, and he seemed better, but a day or two later he was down again and had no desire to get up. The fever continued, so I called in an English nurse friend of mine, and together we examined him, and found spots on his abdomen which we feared were typhus spots, so I called in a doctor who pronounced it a case of typhus, but he said all was being done that could be done, and it was best for Jenkins to stay under my care than to go to the Turkish hospital.

For a few days I fed him every hour on milk and brandy, washed him, and did all that was possible for him, and he seemed likely to pull through although very weak. As I was getting very tired with the constant nursing, the doctor suggested sending in a native woman to care for him, but no one wanted to be with a typhus case, and many blamed me for running the risk of getting the disease myself, but I meant to see the case through no matter what happened.

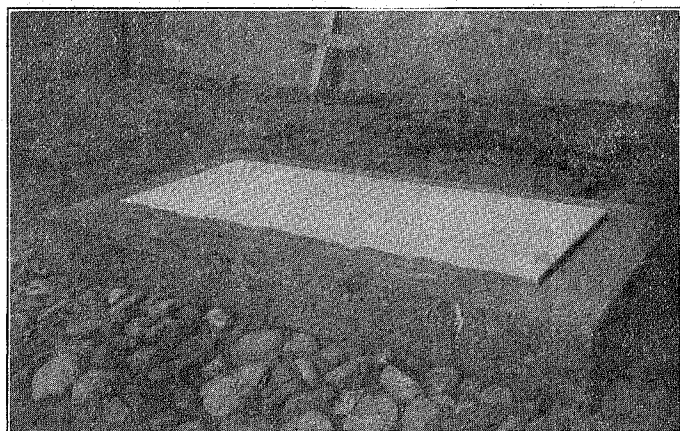
#### *Taken to Hospital.*

On about the tenth day some of the neighbors told the authorities that I had a case of typhus in my house. They sent a doctor to see the case, and he ordered Jenkins to be moved to the hospital. I did my best to keep him in my

house, but they sent men and had him taken to the hospital which was about two miles out of the city. I went with him, and saw him put in a ward with several others; the long shaking in the wagon tired him, and he was much exhausted on reaching the hospital. I bribed the attendant in charge of the ward to let me stay a time and feed him on milk and brandy, and he seemed to pull round sufficiently to recognize me and to understand where he was. About evening I left him, promising to return early next morning to get what was necessary; meanwhile the attendant promised to look after him and feed him as I had done.

#### *Dies During the Night*

Early next morning I was at the hospital, but my patient was not there. He had died during the night, and his body had been sent away with others to be buried. No one could tell me where the dead were disposed of, but after several hours searching I found that his body had been thrown into a pit with others and left to decompose. I got men and recovered the body, had a coffin made, and buried the remains in the Protestant cemetery in Damascus. Over the grave I erected a wooden cross bearing the name, and date of de-



GRAVE OF ELDER REES JENKINS

cease. The authorities revisited my house and took away all the clothing and bedding that had been used by the patient and burned them, not giving any compensation.

#### *Might Have Been Saved*

On my return to Jerusalem in November, 1918, I handed to Mrs. Jenkins such few things as I had been able to keep, together with a small sum of money that was left over, after paying the few expenses. I did my best for the poor fellow, for we were fellow sufferers in a strange land, and I am glad that I was able to do my best although things turned out as they did. I feel sure that had Jenkins been left in my care, he would have pulled through, but being a prisoner myself I could not resist the authorities in their action in removing him. He died on May 9, 1918.

#### *Appointment of Harry Passman*

Elder Harry Passman was appointed at the January conference of 1919, to Palestine, and reached there early in 1920. President Frederick M. Smith, who visited Palestine in 1918, was unable to go to Damascus because of the destruction of roads by bands of belligerent Bedouins, so upon his request Elder Passman went to Damascus as soon as the

way was open and had the grave of Elder Jenkins suitably marked. A photograph of his burial place accompanies this article.

The supreme price was paid for the early efforts to spread the gospel in the holy land, but it was permanently planted and is now bearing fruit. The splendid work done through great sacrifice and eventually loss of life, by the first missionary of the Reorganization to Palestine, will never be forgotten. It still lives in the lives of others and will continue to live in the cause it established in that country.

#### TRIBUTES TO ELDER REES JENKINS

##### *Memorial Article Dedicated to Elder Rees Jenkins*

I was never acquainted with Elder Rees Jenkins personally, but I had the privilege of following him in the path he molded, and of conversing with some that knew him well. Their testimony of his character was consistent. He was an ideal man with high resolves, and was ever toiling to put these into execution.

A gentleman in Jerusalem made the statement to me that Elder Rees Jenkins was one of those rare Christians that had imbibed the spirit of tolerance toward all men. There was no room in his soul for prejudice. He was striving hard to emulate his Master and was succeeding.

He was one of those pastors that stuck to his post during the war, even at the cost of his life. "Greater love hath no man than this, that he lay down his life for his friends." The Good Shepherd laid down his life for the sheep, and in the final sacrifice of Elder Rees Jenkins I discern that same spirit that characterized our beloved Master.

Only those that were deported with him can appreciate his sufferings and agonies; but God saw fit to relieve him from his journey through the Garden of Shadows. That Still Small Voice seemed to say, It is enough. And as the Old Reaper thrust in his sickle to reap, our beloved brother answered the summons.

When the sun goes below the horizon, its light continues to shine. When a good man goes to rest, his light is not extinguished, but everlastingly continues to radiate. So it is with our beloved brother; though he has gone beyond the horizon, his beautiful character continues to illumine those that knew him best.

HARRY PASSMAN.

##### *Letter of a Friend*

I knew the late Elder Rees Jenkins, missionary of the Reorganized Church of Jesus Christ of Latter Day Saints in Jerusalem, from 1910 to 1917. He was an intimate friend of mine; a man of high ideals; a true Christian who lived a Christlike life; and a pioneer missionary who followed the steps of his Master and lived as he taught.

During the World War I visited Elder Jenkins frequently in spite of the unbearable stress of those bad days: maltreatments of the cruel and atrocious Turks, and vain troubles given to him by some of his false brethren. He was patient, never murmured, but trusted his God with an unwavering faith.

On one occasion, when he was persecuted by certain natives who brought groundless imputations against him, he treated them manfully, showing to them the spirit of his Master, who prayed for his enemies while he was on the cross.

The last time I met Elder Jenkins was a short while prior to his deportation by the Turks from Jerusalem to Damascus, where he slept in the Lord. I found him undisturbed and enjoying a peace which nobody but a true Christian can enjoy.

Although Elder Rees Jenkins is dead, his ideals, his faith, his Christian life, are alive and speak of him.

JOS STEPHAN.

### When Will the People Come Out of the North Country?

Because of the many times our attention has been called to a remarkable article appearing in *Popular Science Monthly*, we are giving a short review of the same for the benefit of our readers.

This article, entitled "Will the ZR-1 discover a polar paradise?" by Lieutenant-Commander Fitzhugh Green, United States Navy, is an imaginative description of a lost tribe of people on an unknown continent lying somewhere in the unexplored area of the polar regions. It is based upon some scientific facts, upon observations of arctic explorers, and corroborated by fascinating legends of the Eskimos.

In the proposed transpolar flight of the huge new navy dirigible, the ZR-1 (the *Shenandoah*), next summer, lies the most thrilling possibility that ever faced a single body of explorers: In the center of the unknown area of the Polar Sea may be discovered a vast continent heated by subterranean fires and inhabited by the descendants of the lost Norwegian colony of Greenland!

So wild is the idea as to tax the most gullible imagination. Yet it is vividly encouraged and supported not only by history and tradition, but by the searching test of scientific analysis.

The possibility of land being found in the north is not unlikely. The greatest unexplored area on the surface of the globe lies within the boundaries of the Polar Sea and covers about 1,000,000 square miles. That an unknown continent lies within this area is not only possible but probable. Experts agree that a new arctic land will be found. Doctor Harris, tidal expert in Washington, District of Columbia, declares he is convinced from data he has

worked out that a large land mass lies near the North Pole. Geologists corroborate this statement by finding a well-defined area of volcanic activity in this region. Arctic explorers have sighted mountain peaks at different times. Land is probable.

As early as 985 A. D., Eric the Red discovered Greenland. He brought back tales of "grassy fiords, long sunlit days, game-infested hills, ice pans groaning under their burden of fat seals, bays teeming with fish." Colonization began, and the Vikings who settled that country prospered. The last ship known to have returned to Norway from these arctic colonies was in 1410. When connection was again made with this country in 1721, the Norwegian colony of perhaps 100,000 people had disappeared. Not a trace of them has been found to this day. What happened to them? Were they lured northward into a land of "milk and honey" where grass is green throughout the year? An engineering scheme has been projected for heating Iceland by using the heat from hot springs. Is it possible that a fertile plateau to the north is naturally heated by hot springs, geysers, and boiling pools? "Does a polar paradise exist? And, if so, are the vanished Norsemen there?"

It may well set us to wondering at the words of the Lord when he said:

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down in their presence. And an highway shall be cast up in the midst of the great deep.—Doctrine and Covenants 108: 6.

### House to House Missionary Work, or Tracting

(A plan outlined by Thomas L. Clark for directing workers during a series of missionary meetings at Moundsville, West Virginia.)

This plan is submitted for consideration of those interested in missionary work. It is a concrete example of the way one missionary is meeting the problem of tracting, and should suggest possible solutions to similar problems elsewhere.—EDITORS.

When approaching a home, don't go up with a pussyfoot tread as though you were going to steal the door knob and run away. Be natural; be businesslike; carry yourself erect as a gentleman or a woman of refinement and culture.

When greeted at the door by the person of the house, in response to the ring of the doorbell, address her as follows:

"Good morning, Mrs. ———. This is Mrs. ———; I am representing the Reorganized Church of Jesus Christ. Did you ever attend any of our services?"

(Whether she says yes or no, reply as follows:)

"Well, we are now conducting a revival campaign, in the North Street Church building, formerly occupied by the Church of God, and we would be pleased to have you attend."

(Handing her the tract) "This is a brief tract, which will give you an idea who we are, and I would be pleased if you would read it, *and some evening when you come to service*, bring it along, as we like to keep them for future use, and if you desire other literature upon any religious topic, we will be glad to furnish you with same.

"Our service begins at seven-thirty each evening."

(Then passing the time of day, leave. *Don't stop to argue.*)

(The name and address of the people who return the tract to the church will be taken for reference.)

### Second Visit a Few Days Later

(Carrying a card or bill announcing a special sermon for that or the following evening, you make the second call, to pick up the tracts left before, and extend another *personal invitation.*)

"This is Mrs. \_\_\_\_\_ representing the Reorganized Church of Jesus Christ." I just wish to leave you a card announcing our *special service*, to be held (time) in the North Street Church building. . . . You know where it is, do you not?

"Oh, by the way," (speak as though a new thought just entered your mind) "have you that tract read, which I left you the other day? If you have I'll just take it with me, if you don't mind." (When she presents you with the tract ask her:) "Are there any points advanced in this tract that are not made clear enough to you?" (If any point is raised, *don't argue*, give her a tract that will meet her needs—which you should have with you—take her name and address, and again extend her a cordial invitation to the services.)

## LETTERS.

### Finds Opportunity for Preaching in Community Where There Is No Minister

MARBLE, COLORADO, March 2.—I thought it might be of interest to the Saints to hear from this little town in the mountains. I came here from Carthage, Missouri, where I first came in contact with the restored gospel of Jesus Christ. I accepted the gospel and stepped forth in obedience to its plan and was baptized January 15, 1920.

I was not idle from then on. I was ordained to the office of priest May 1, 1922, which office I now hold. I remained in Carthage until a few weeks ago, when the opportunity came for me to come out here where I could make better wages and have steadier work. Upon arriving here I found there was but one church and that was an Episcopalian church, and all the people were either Episcopalian or Catholic. I also found out that there was no minister here, so I offered my services. They accepted, and on Sunday, February 24, I preached to them, using "Faith" as my subject. They were well pleased and asked me to attend Sunday school, which is held at three o'clock in the afternoon. I did, and was called upon to offer prayer, also to teach the Bible class; the latter I asked to be excused from but they insisted, so I did. I preached again on March 2, and taught the Bible class in the afternoon.

I see before me a wonderful opportunity for getting the gospel of Christ before this people, and I am earnestly praying for God's assistance that I may be able to accomplish this. It is an intelligent community, many of the people being school-teachers and the main business people of the town.

God in all his power can and will bless his ministry and people. It is truly a marvelous work and a wonder, and I am praying for the advancement of the gospel of Christ.

HADIE SHIELDS.

### Visiting Members Note Progress Made in Minneapolis Branch

MINNEAPOLIS, MINNESOTA, March 17.—My companion and I have been visiting members here for some time past, and during our stay have noticed with deep interest the wonderful progress which is being made by the branch under the care of our brother, Elder C. A. Kress, who during the week days is engaged in business.

Since Brother Kress has been put in charge of the branch here, one of the most important moves he has made was to have cottage meetings at the homes of some of the Saints. Oh, it is indeed encouraging to see the members, by the guidance of the Holy Spirit, respond with a real heart to heart zeal! This will surely bear much fruit if all continue faithful and humble.

At the sacramental meetings the good Spirit is ever present to bless and comfort the pure, the noble, and the good. Many have been made to feel its influence, which has caused not only the Saints, but nonmembers, to give vent to their feelings. Some of the nonmembers are showing a very friendly feeling at those meetings.

There is also very good orchestral talent here, which is a wonderful asset. The lovely music is quite inspiring. The choir, which is one of the very important essentials for a branch, makes the meetings more interesting. Brother James Spargo, the chorister, is certainly the right man in the right place. He is ever devoted to his calling, all of which means that good music is being rendered.

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*Baptisms Performed*

The outlook for the onward progress of the work here is very encouraging. Yesterday, March 16, two adults were baptized, and two other adults are on the list for baptism on next Sunday. Still others are very near the threshold.

Last, but not least, is the encouraging big move which has been and is going on here, especially since the new year of 1924. The present church building is entirely too small to seat the crowd and at times cannot even give standing room for the attendance. The Saints are putting forth real efforts for an up-to-date church building which when completed will be a credit to the members and the church.

This may mean sacrifice on the part of the members here, even until it hurts. If it should be, the Saints will not be making the sacrifice in vain, for we have the blessed assurance of the heavenly Parent that we shall be rewarded according to all the good deeds and sacrifices which we put forth to spread this glorious latter-day work.

May all with oneness of heart and purpose lay up for themselves treasures in heaven.

FRED STEPHENSON.

## Conditions in Germany Described by German Member in Letter

*From a Letter to the First Presidency*

PLAUEN, GERMANY, February 20.—I would like to write to you and tell you of some of the conditions in Germany. We hope with the help of God that we may soon come to Zion.

There are in this land doctors and officers who have become beggars. Children in school faint and are overcome from hunger. There are many men out of work, and things are getting worse every day. There is so much wickedness going on, instead of looking to the Lord for help the people curse him. The hardships of Germany cannot be described. The people are cold, hungry, and freezing, and they have to go through this every day. As for us, we put our trust in the Lord that he will help us get out of this land. We have trusted in the Lord before, and he has helped us, and will in the future.

We would like to be remembered to Mr. John Zimmermann, jr., and wish to thank him for his kindness in helping us.

A. GRAHSLER.

## J. M. Terry Writes of Work at El Reno

EL RENO, OKLAHOMA, March 14.—The ground is covered with snow and the twigs of the trees are ridged inch deep with whiteness, while the snow still falls. The worst storms here usually come down from the north but this one is from Texas and Arkansas. It will be a blessing to the farmers.

Sickness has invaded the ranks and lessened the attendance at the church services, yet sufficient numbers attend to maintain the services, which consist of Sunday school, Religion, and two sermons each Sunday, with the usual Wednesday night prayer meeting.

A program of the dramatization of the book of Esther, written by the talented Brother W. W. Powers, of Seattle, was received. Those in the cast are: Gail Waite, D. S. McDole, C. H. Powers, Percy A. Powers, Mary J. Williams, Monte E. Lasater, Austin Earl, Walter Waite, Dollie Tabbut, Medel Brown, Florence Love, Rosetta Simpson, D. Oliver, Juanita Inslee, Beth Oliver, Francis Holman, N. Inslee, Lila Tabbut, Ruth Roland, Grace Emslie, and Pearl Skoor. Sister Florence Love is director of the music. Surely such a work is commendable. It is hoped Brother Wilford W. Powers will do more along this line.

A union revival, lasting one month, has just closed here. It is reported that 1,025 "hit the trail," as they say, and various churches are gathering in their portions. The Latter Day Saints were not included.

This is a level prairie country, not much timber. Gazing in all directions from some vantage points one seems to be in an immense saucer, some thirty miles in diameter. Some of the soil here is as red as brick dust, yet it is productive.

The church forces here are united and the prospects good when the weather settles and sickness abates.

J. M. TERRY.

## Work Being Revived at New Canton, Illinois

NEW CANTON, ILLINOIS, March 20.—This writing finds me at a place where many of our missionaries of the past have labored with success. However, this place is now the home of just a very few Saints, no longer boasting the large membership, large Sunday school, and large Christmas offering it once did. While the few Saints remaining are holding on to the rod of iron, they are anxious that the gospel may still be preached to the newcomers.

I finished a three weeks' series of meetings at New Canton last Sunday, March 16, with an all-day meeting. We wrote special invitations to the scattered members in the many little towns near this place, but owing to the condition of roads many were unable to attend the meeting. However, a splendid day was had, and four precious souls were brought into the kingdom. Two more have given their names for baptism.

Brother Tilphard Phillips was ordained to the office of elder. This will help the branch out to some extent, although he is to labor about twenty-five miles from here.

Four babies were blessed during the meetings, which shows that the Saints are awake to the necessity of bringing up their children in the way they should go. There were also some administrations.

I believe much good was done and that the Saints will try harder to work together than they have in the past, to boost this great cause, that others may see the beauties in it.

My mission address is Bradner, Ohio.

E. L. ULRICH.

## Apostles' Visit to London Enjoyed by Saints

LONDON, ENGLAND, March 7.—Perhaps a word from this great city will show that the church work is still in existence here. The branch continues though few in number, and the Spirit of God is realized at times.

The recent district conference was one of spiritual power and blessing to all who love the work of God. Brethren J. F. Curtis and Paul M. Hanson were present and both made a good impression.

The Saints were sorry that these men were not able to stay for a longer period. It is a great pity that so many missionaries have been to London, yet so little actual missionary work has been done here. The London Branch holds its meetings in Saint Leonard's Hall, Stamford Hill, by the kind permission of the general authorities, but the hall is quite a distance from the majority of the London Saints. Most of them have to go three to five miles to church, so you can see why the midweek meetings are not well attended.

We are holding Religion and prayer services on Thursday evening, Religion from 7.30 to 8.15 and prayer meeting from 8.30 to 9.15. The Sunday services are: Sunday school from 8.30 to 4.30, choir practice from 5.30 to 6, and the evening preaching at 6.30.

This shows there is an effort made to hold on. The Religion

and Sunday school are in the hands of Elder J. W. Foster, who is quite devoted to the work. Brother W. T. Goullee is instructor in singing and all musical activities.

#### *Field Ripe for Harvest*

The work of the church can only make progress here under real devoted and intelligent service. It seems that if ever there was an opportunity to bring the church before the people it is now. The general Christian community has come to the conclusion that their churches are powerless unless they come before the people with a solid front, having the one message essential to spiritual life and salvation. They are organizing revival centers and all the ministers of the different denominations are taking part in making the meetings a success.

What a wonderful opportunity for our church, if we were only in the position to accept it, and hold meetings in these districts and show that God has again restored the gospel, the one message which leads to life and salvation. At present there is no one here to do it, so far as this great city is concerned.

It seems that many are waiting for the message. Christianity is not a myth but a blessed reality when faith can be applied to the law of liberty, when men and women can prove for themselves that the blessings and gifts of the gospel are still in existence, and that God is still interested in the welfare of humanity. May the young men do all they can to become efficient ministers, capable of being a power for good to the church and mankind.

JOHN W. WORTH.

### Rallies Held in Branches of Toronto District

TORONTO, ONTARIO, March 10.—Following the district conference the district presidency, David Pycock, James A. Wilson, and J. T. Whitehead, have been actively engaged in advancing the work in the different parts of the district.

Rallies have been held in the branches throughout the district according to plans of the Presidency. These have been conducted by the department heads, Angus Kennedy, superintendent of Sunday school; J. T. Whitehead, superintendent of Religio; and Mrs. A. F. McLean, superintendent of Department of Women. The following branches have had rallies: Toronto, Hamilton, Humber Bay, North Toronto, Woodbridge, Niagara Falls with Welland uniting; and Lowbanks. The rally at Cameron was postponed on account of heavy snows.

Sisters Margaret Macgregor and Mary Wilson assisted in conducting sessions for the Department of Women, and Brethren A. F. McLean, B. H. Hewitt, D. Pycock, and James A. Wilson were speakers in Religio and Sunday school sessions. The late T. R. Seaton conducted the music in all these rallies and gave talks on music in most of the branches.

#### *Winter Institute*

The institute was held in Toronto, February 8, 9, and 10, the program previously published in the HERALD being carried out, with the exception of a few changes made necessary in the personnel of the instructors. The Toronto Branch served meals to all attending the sessions. The attendance on Saturday and Sunday, February 9 and 10, was larger than at preceding institutes in Toronto. Elders Gregory and Macgregor were welcome visitors at the institute and their lectures were received with appreciation.

#### *Missionary Meetings*

Since the first of the year Elder D. Pycock conducted a series of meetings at Lowbanks. They were well attended by nonmembers as well as members. At the close of the

meetings an oyster supper and program were given in honor of Brother Pycock, at which nonmembers assisted.

Elder Frederick Gregory, district missionary, held a series of meetings at North Toronto with good success. He was given a surprise party at the home of Brother B. J. Williams at which some of his old friends of the First Toronto Branch were present. Brother Williams was the first president of the First Toronto Branch. He has also conducted meetings at Woodbridge and is at present at Humber Bay.

Elder S. W. Tomlinson has been preaching and visiting at Beeton and Tottenham where two large groups of nonresident Saints reside.

Elder W. W. Coombe, a nonresident member of Whitby, late of the Winnipeg Branch, has held meetings with the Saints at Port Perry.

A series of meetings are being conducted by Elder R. C. Russell in Ottawa. The meetings are held on Sunday at the church, and during the week at the homes of nonmembers. Several are ready for baptism as soon as the Ottawa River will allow for openings in the ice. Brother Russell held meetings at Cornwall preceding the present series.

Besides presiding over the North Toronto Branch, Elder James A. Wilson preaches at Woodbridge, Beeton, and other near-by places; Elder J. T. Whitehead preaches in these places when his other district work permits. Bishop A. F. McLean is kept busy explaining the financial law in the different branches.

#### *Welland Branch Swept by Fire*

Welland Branch lost all their records, organ, pulpit, books, and other property through fire, recently. The hall which they were renting was totally destroyed. It had taken the Saints twenty years to gather together this property and as their membership has become lessened through removals this is a great loss to the few who remain to carry on the work; but they are not discouraged.

#### *Death of District Chorister*

The Saints throughout the district were shocked and saddened to hear of the death of Elder T. R. Seaton, on February 19. While at his duties as chorister in his home branch, at one of Elder Gregory's meetings, he was suddenly taken away. The sympathy of the whole district goes to his wife, his son Clifford, and daughters, Irene and Inez and Mrs. John Pycock. Elder Gregory conducted the funeral services.

#### *Purchase of Reunion Grounds*

The district reunion committee, appointed by the conference, has purchased grounds at Woodbridge on the Humber River. It is an ideal spot for the district reunion, which will be held the last week in July and the first week in August. The grounds are about twenty miles from Toronto, making one of the most beautiful spots in Ontario.

FLORALICE MILLER.

Brother C. L. Munro, of Taneycomo, Missouri, writes on March 9 to the HERALD. He says that a union Sunday school was organized in that community last September, the first one which the neighborhood had known for seven years. It was predicted that a certain rough element would interfere with the services, but so far they had not been disturbed and even some who were expected to give trouble were coming instead and seemed interested.

Brother Munro, being a school trustee, might be able to obtain a position for any rural Latter Day Saint teacher who is interested in that portion of the country. He and his wife are also looking for a girl of about fourteen years who is in need of a good home.

## A Sunset as a Blessing

After visiting a branch where my efforts seemed to meet with little response, I went to another one where the president did not consider it advisable to arrange for more than the one meeting held each Sunday night. I at once got in communication with the president of another branch and received a very warm-hearted invitation to come at once and hold some meetings. It was a short letter but one carrying that spirit which is at once a godsend to a missionary who may happen to have struck a "rough patch" recently.

On a certain Wednesday, in a part of the globe where the sun is not often seen, it shone brilliantly most all day. I was going to my new appointment on that day, and the sunshine lent encouragement. My destination was in the heart of a part of the world known in all lands for its beautiful scenery. I was going south by train, late in the afternoon, and as I was sitting on the right hand side facing the engine, I had an unobstructed view of the westering sun. I witnessed one of the most gorgeous sunsets which it has ever been my lot to see: the very light or pale tints far out to each side of the sun, gradually growing deeper in color and richer in hue until they were entirely lost in the ball of fire just above the horizon.

It was simply marvelous, and the splendid view lasted for at least ten minutes when a rather large cloud came between the sun and me. Yet my feast was not over, for from behind the cloud the sun made such rich and varied fringes to the broken and jagged edge of the cloud as to make one feel, "Great is the God of nature."

The cloud stayed only about five minutes and passing on left the entire west to be given all the tints of red, gold, and silver possible by the body likened unto celestial glory, as it sank between two hills rising rather abruptly on the horizon.

I drew the attention of a gentleman sitting opposite to the beauty of the occasion, and he looked up for a moment and said, "Yes, that's better," then resumed his perusal of the racing edition of the evening paper. I could only think, "Poor, crippled soul."

I would have had another five minutes of wonderful view, but here was my station—coming like an unexpected message that calls one away from an unfinished banquet, but the early courses had been perfectly served and thankfully received. On the station platform stood not only one of the Saints to meet me, but a little group of them. This fact made my welcome to the city seem real and sincere. On retiring I thanked God that I had been given courage and strength sufficient to enter in upon my new labors. "A MISSIONARY."

## Winfield Saints Now Occupy New Church Building

WINFIELD, KANSAS, March 18.—Winfield is still on the map and trying in its weak way to keep the gospel coals burning. Winfield is in the Southwestern Kansas District. Brother George W. Vickery is the pastor.

On February 4, the Saints moved into their new church building of which they are very proud. Since then the membership has grown and there is a larger Sunday School. Brother Charles Pooler, of Arkansas City, is the superintendent.

A Religio has also been organized which meets each Friday evening, and has as its president, Brother H. N. Madden. There are three classes and at the close of the study period a program is rendered.

The Department of Women is under the leadership of Sister Emma Vickery. This department, though only a few most of the time, has made six quilts and had bazaars and

cooked food sales, which have been some help in making payments on the new church.

Brother Madden is preaching on Sunday afternoons at the Lone Star schoolhouse about eight miles from Arkansas City. This is the first time the gospel has been preached out there. This was brought about by Brother Moore who lives in that neighborhood. Brother Madden talks there each Sunday except on the first of the month when he goes to Hardtner to administer the sacrament.

Two men have been baptized here by Brother H. N. Madden in the past year.

The reunion for the Southwestern Kansas District will be at Winfield in Island Park from July 18 to 27. The reunion was held here last summer for the first time. While the number was not so very large, all were very much benefited and strengthened to go on with their daily walks of life. It would be a pleasure to see many more at the reunion this year. Better begin planning now to come.

MRS. TESSIE FARMER.

## Large Numbers Attend Street Meetings in New Zealand

*From a Letter to the First Presidency*

AUCKLAND, NEW ZEALAND, January 5.—I am pleased to say that progress is being made here though perhaps slowly. So far as Auckland is concerned our services have settled down to a weekly routine, leaving me little time for outside effort. This is about all we accomplished during December, 1923. The Sunday program is as follows: Sunday school at 2 p. m.; street meeting from 4 to 6 p. m.; and meeting in Cottage Hall at 7 p. m.

### *Sacrament Services*

On the first Sunday in each month there is sacrament at 12.30. Formerly we held this communion service after Sunday school, but this necessitated our rushing away to street meeting before the sacramental meeting was half through which was not good for either the work or the elders who went.

The change of sacrament to 12.30 has had a good effect upon both attendance and the Spirit of the meetings. It also leaves us plenty of time to get to the street meeting, which is a twenty-minute car ride from headquarters.

### *Street Meetings*

This street meeting is as popular as ever and seldom fails to draw from two to three hundred persons. At times we have three speakers, and at other times only one. We have the privilege of occupying from 4 to 6 o'clock. On the last Sunday in December, I was alone and spoke for two hours and twenty minutes—a record for me.

### *Distribute Papers*

At these meetings I distribute twenty-four *Zion's Ensigns* weekly, which are sent by the Publicity Department. Brother McConley recommended that I sell them for one penny (2 cents) each, but I found this to be illegal, so I give them away and take up a collection for printing expenses. This the authorities advised me to do. So far I have always received my money for them. This is better than giving away, say three or four shillings worth of tracts weekly. The men at these meetings have a high appreciation of us and certainly most have imbibed some of our teachings.

### *Work of the Departments*

In the local work the Sunday school is going strongly and during December held its Christmas tree and distribution of

prizes. This meeting was a great success and was held at "Myrona" with sixty-one persons present. We distributed about ten pounds worth of prizes for Sunday school and gifts from the Christmas tree. All the children and parents went home very pleased with the year's work, promising further support.

The Department of Recreation and Expression, is also doing much to cater to the social and recreational needs of the branch. The branch meetings have been better of late and one member has been added by baptism, besides a child of one of the members, making two added during the month.

The branch decided to cease meetings for two Sundays during the Christmas holidays, as also did the Sunday school, since the members are away for the holidays camping at the beaches. Meetings will begin again January 13. However, I have kept up the street meetings as we are assured of a congregation.

#### *Country Work*

The work in the country is being done by Brother A. L. Loving, chiefly in Hauraki Plains. His brother, Cyrus, assists and so did Brother Thompson until the middle of December when the latter went to Sydney, Australia, with Brother Taylor who came up from the South Island en route for Australia.

There have been no more baptisms in the country, but one member and his wife recently paid fifteen pounds tithing, showing they recognize duty. There are others almost ready for baptism, so I am told.

#### *Mission House*

My work from door to door has been practically suspended during the holiday period. The work of finishing the mission cottage grounds is also at a standstill, owing to my inability to shift the heavy rock in front of the building, and no money is forthcoming to hire laborers. I have done practically all I can without money and there is great if not urgent need for funds to finish taking out the rocks and putting proper fences and paths about the place.

The place itself is practically finished and needs very little more done to make it an ideal residence. It certainly is a boon to church appointees, working in Auckland, and a place for the whole Dominion of New Zealand to look to as headquarters, also a pleasant halting place for American missionaries traveling to and from Australia.

Brother and Sister Loving left here by horse and trap about two weeks ago for Hauraki Plains, intending to return about the second week of February to take up the work here during my absence in Australia, whither I will go sometime at the end of January or the beginning of February.

#### *Easter Conference in Australia*

This arrangement was made when Brother McConley was here en route for America. I am to go to Dunedin in the South Island and from there to Melbourne, Victoria, Australia, and thence to Sydney in time for the Easter conference. Brother Loving remains here till near conference and I return as soon after as possible so the place will not be without a general officer for more than a month. In the meantime there are two local elders, a priest, and a deacon here. The local elder, Brother L. Bheroy, can hold the street audience for a few weeks as he is well liked.

Since coming to our present church home we have all regained excellent health and are feeling quite at home in New Zealand.

We are concentrating on normal class work, so we may have some persons qualified to carry on the departmental work here.

J. H. N. JONES.

## Utah District Conference Convened at Ogden

OGDEN, UTAH, March 17.—The district conference of Utah convened at Ogden, March 15 and 16. The following program arranged by Guy P. Levitt, the district president, was followed out:

Friday, 7.30 p. m., a social evening with a short program; Saturday, 9.30 a. m., prayer service; 10.30, opening of conference; 2.30 p. m., business session; 7.30, preaching; Sunday, 11 a. m., 2.30 p. m., and 7.30 p. m., preaching.

Those of the General Conference appointees present were Apostle Roy S. Budd, Elders Guy P. Levitt, Roscoe E. Davey, William Postma, and R. L. Fulk.

Elder R. C. Chambers of the Idaho District was also present to contribute his valuable aid of comfort and encouragement to those with whom he came in contact.

The members of the priesthood of the Ogden Branch, as well as Provo, Salt Lake City, and Malad, Idaho, were present to do their bit in making the conference a success.

Hagerman, Rupert, Malad, and Lava Hot Springs of Idaho; Logan, Salt Lake City, and Provo of Utah, sent delegates. All who were able to attend this conference were made to rejoice in the splendid sermons delivered by Apostle Budd. Full of wise counsel and timely warning, his message was soul stirring and interesting to an inspirational degree. \*

The priesthood meeting Sunday morning was filled with kindly admonitions and encouragements from Brother Budd. All present were inspired to more earnest desires and determinations of greater activities.

Elder R. C. Chambers delivered a splendid sermon Sunday afternoon and many hearts were gladdened by the message of truth.

The entire conference joined in regrets that Apostle D. T. Williams was not present. It is hoped that many more such conferences may gladden the hearts of the Saints.

H. L. PEERMAN AND R. L. FULK, *Press Committee.*

## Owen Sound District Meetings Close

OWEN SOUND, ONTARIO, March 25.—Apostle J. A. Gillen has been here and has gone to other parts of the district. The verdict of all is that no one could have been sent whose work could have been more productive of good results than has been evident here. At the prayer services yesterday the great spiritual uplift that has been experienced more or less by all was in evidence.

Brother Gillen opened up the services here on March 2, and throughout the two and a half weeks his discourses were of that character so much needed by the people everywhere at this time. He told us on the start his work primarily was to build up and set in order. This must be done before an ingathering of new members could be expected or taken care of.

Every sentence of his series of sermons was forcibly sent home to the hearts of his listeners by that wonderful and compelling spirit so much enjoyed by Brother Gillen and radiated from him to the people.

His words to this branch were: "If we would bring our lives and our homes up to the standard required by Christ for his people, or in other words, live the Christ life, the influence going out from our homes and our lives would compel the people to come in, until our building would not be sufficient to hold them."

Brother Gillen felt strongly impressed that some of the young men here would be called to occupy in higher offices in the not far distant future.

As an example of that wonderful influence going out from

Brother Gillen's sermons and his daily life while going from home to home, a sister who lives not far from my home came in one morning so full of the sweet Spirit of the Master that she felt she could not keep to herself and must share it with us. We had a season of prayer and all enjoyed the Spirit to a great measure. She said that she had never felt such power in prayer before. No doubt many more enjoyed similar experiences.

While here, Brother Gillen gave a very instructive and inspiring talk to the Department of Women. He strongly emphasized the need for study and preparation to fit them for their responsibilities as home builders and mothers.

Many nonmembers enjoyed Brother Gillen's sermons and learned to love him as well as our own people did. On March 16 the church was crowded, and no doubt could Brother Gillen have remained longer, the church would not have held the crowd. He left on March 20 for short visits to Warton, Harrison, and Guelph.

A social evening closed the meetings on March 19. A short program was rendered, after which pleasant conversation was indulged in while the refreshments were served.

All are looking forward to Brother Gillen's coming again and trust it may not be far distant, for he certainly made many warm friends here and will be welcomed at any time by members and nonmembers alike. Best wishes of the Saints here go with him wherever he may be called to labor. He is recognized among us as a man of God.

CAPITOLA B. MORTIMER.

## Baptisms Follow Missionary Meetings at New Canton, Illinois

NEW CANTON, ILLINOIS.—Having read so many interesting letters from the Saints in all parts of the world, I thought a letter from this branch might be of interest to some.

We have just had a fine series of meetings held by Brother E. L. Ulrich, the new missionary. His first efforts in his new field of labor left a blessing. The Saints here all seem more determined now to live the gospel law and put forth a new effort to build up the work which has been going down here for some time.

There was splendid attendance at these meetings, which continued to the close. An all-day meeting with a basket dinner was had on March 16. Invitations were sent to the Saints at the different towns close by to come and meet with us and enjoy the day. As a result a large crowd was present. There were seventy at the basket dinner.

Brother Ulrich was the speaker for the day. Several nonmembers came and all said they enjoyed his sermons. The evening service closed the series of meetings, and from here he went to a little place called Cincinnati Landing.

After preaching there a week, the services were concluded because of bad roads. Then Brother Ulrich returned here to spend another Sunday with the Saints and preached both morning and evening. In the afternoon there was a very spiritual prayer meeting.

Much good was done by this visit from Brother Ulrich. Four children were blessed, six baptized, and Brother Tilphard Phillips ordained elder. Brother Ulrich was called to his home at Bradner, Ohio, and left with a promise to come again to this part of the Lord's vineyard during the coming summer.

ALMEDA COLLIER.

Brother W. H. Clester, of Burlington Junction, Missouri, writes that the *HERALD* is a blessing to him. He is thankful for the gospel and prays that the Saints may inherit the blessings which await the faithful.

## South Sea Island Missionaries Have Many Humorous Experiences While Learning Language

PAPEETE, TAHITI, March 11.—After having been with us for two months, assisting in our study of the Tahitian language, and in many other ways enabling us to become accustomed to our new and strange environment, Apostle Clyde F. Ellis left for New Zealand on the S. S. *Maunganui*, March 4. After a month in New Zealand with Apostle M. A. McConley, they expect to go on to Australia for the mission conference in April.

During the past two months in the Society Islands, Brother Ellis has worked very hard to put the affairs of the mission in order so that we newcomers might be able to carry on the work effectively in spite of our, as yet, imperfect knowledge of the language. As Brother Ellis made us acquainted with the various phases of the work in this mission, we came to realize that a missionary to the Society Islands must be rather versatile; he must be a preacher, a song writer, a financier, an editor, a printer, an office manager, a statistician, a sailor, a writer of Sunday school and Religio lessons, an interpreter—besides which he ought to know something about law and medicine. Brother Ellis qualifies on all these points.

### A Strange Language

We find Tahitian a very strange language. There are only thirteen letters in the native alphabet. Each word is spelled just as it sounds—there are no silent letters. One great difficulty, however, is to pronounce the words exactly right, for if one makes a very slight mistake in pronunciation it is almost sure to mean something other than what was intended. The natives have been laughing about a slight mistake I made a short time ago. I meant to say *afai* which means *bring or carry*, but said *afii* which means *neck of a beast*. Every consonant must be followed by a vowel, and every vowel has its own separate and distinct sound, even when four o's or four a's occur in immediate succession. As for instance in the word *faaaa*, which means *to kindle fire*. To illustrate the care that must be exercised in pronunciation, I give below a few words somewhat similar in appearance but distinctly different in meaning:

Faaaeae, faaaiai, faaaui, faaeaea, faaieie, faaioio, faaoaoa, faaoeoe, faaoioi, faauaua, faaueue, faauiui, faoao, faiai, faoaoa, fauai, feiai, faaau, faea, faeo, faia, faoa, feaa, feai, feao, fao, fee, feo, fei, and fifififi. These are all real, usable words, even the last, which means *full of intricacies or entanglements*, like the language itself.

### Native Myths

In this country the girls do not look for the "man in the moon." Instead, they have a very vivid lesson impressed upon them as they discern the form of a "woman in the moon." For the Tahitians have a tradition to the effect that the first woman, who was Hina, the wife of Ti, displeased her husband and was banished by him to the moon, where she yet remains in exile.

### Blessing a Baby

The native Saints have been very kind to us ever since our arrival and are very anxious to help us learn their language. A short time ago I was called on to bless an infant. I did not think to ask about the gender till after the name was given to me, and then I discovered that the name "*Teata*" did not furnish a clue. So I started out using the pronoun "it" then later changed to "she" and finally called the child "he." Brother Ellis told me later that I was all right in the



end. It is some satisfaction to be finally right. One good thing, as I was using English none present but Brother Ellis and my wife knew of my perplexity. I could not help wishing I had been able to pray in Tahitian, wherein the same pronoun *oia* means he, she, or it.

#### *Enjoy Spirit*

The Sunday before Brother Ellis's departure we had a very enjoyable and spiritual prayer and sacrament service. We had been wondering if the natives ever enjoyed the Spirit as the Saints sometimes do in America. We found that the same Spirit was present here also, though we could understand very little of the prayers and testimonies.

Last Sunday a party of Saints from the island of Tikahau were in Tahiti, and I had the pleasure of hearing two of the Tikahau elders preaching in their native tongue.

R. J. FARTHING.

## Saints Pleased With Successful Close of Debate Held With Campbellites

KOSHKONONG, MISSOURI, March 19.—I have just closed a ten-session debate at Cowgill, Missouri, with the Reverend William Freeman Jones, representing the so-called "Church of Christ," commonly known at the Campbellites. Mr. Jones proved himself a good twister and dodger, although he is not as bold in debate as many of his colleagues. However during the debate he never accused us of anything immoral, such as polygamy. But I noticed the word *Mormon* quite freely used. No doubt he wants a little advertising. He had plenty of opportunity during the debate to fling these things at us had he been disposed to do so, as I made the difference between us and the Utah people very plain.

#### *Affirmative Arguments Not Touched*

While the Reorganized Church was under fire, my main affirmative arguments were never touched. Mr. Jones could do nothing with Revelation 14: 6-8. I proved the angel flying from heaven had the gospel to preach to all that dwell upon the earth. The biggest argument he could make was, "It does not say the angel landed." I proved by Revelation 18: 1-7 that the angel did land and the earth was lighted with his glory. Concerning Zechariah 2: 4, about the angel coming to a young man, and Jerusalem being inhabited as towns without walls, I proved that the Palmyra Seer fulfilled the prophecy, and that it was a latter-day consideration. Mr. Jones went to the historical narrative where Cyrus was impressed by God to help the children of Israel get back to Palestine from their captivity, rendering material aid in rebuilding the walls. Even the school children could see the difference between Jerusalem with walls and without walls. However, Mr. Jones used this until the people tired of it.

#### *Proof of Restored Gospel*

In regard to Malachi 3: 1-7 I proved that it had reference to the work of John the Baptist, just previous to the second coming of Jesus. This was a prophecy to be fulfilled in the last days. This position was strengthened by the use of Acts 3: 19-21 and Matthew 17: 9-12, showing that Elias must come and restore all things. I proved these young men made a Bible claim when they asserted that the Aaronic and Melchisedec priesthoods were restored to the earth in consequence of their ordinations. I proved that Jones's interpretation of Hebrews 8d to 10th chapter was wrong, that Jesus had to be a high priest while upon earth or he could not have entered the "Holy of Holies." Mr. Jones never did remove my argument. Apparently he never knows when he is defeated on a point.

I was truly recognized of God in making my defense of living apostles, prophets, and the signs following the believer in all the world. Mr. Jones in his rebuttal proved himself infidel to the Scriptures and the great promises of God. He has learned that it is best not to ask for any more signs, as he did in our debate in Osage County.

In regard to my opponent's proposition, it was the same old song, "Pentecost." He never did touch his origin. He tried to use Isaiah 2: 1-4 and Daniel 7: 10-14 to show they were fulfilled upon Pentecost. I took them up and examined them in detail, showing they were prophecies to be fulfilled in the last days. Mr. Jones was so defeated on these points he refused to come back to them and never used them in his recapitulation.

#### *"Old Peggy" Chart*

I gave due credit to Campbell, Scott, and Stone, so far as they spoke the truth, but they cut off their theological heads by denying a divinely called ministry and Holy Ghost religion. I finally got Mr. Jones out of his hole when the pressure was so strong that he acknowledged Campbell was a good man. In showing up his organization, I used my "Old Peggy" chart with a wooden leg. I gave them elders and deacons after the man-made fashion, but they were as destitute of spiritual life as a wooden leg. It takes life to produce life.

Some of the progressive brethren were present during the debate, and when I was showing how unscriptural Jones's crowd were on "instrumental music" these other brethren were laughing up their sleeves. I proved that instruments of music are used in heaven (Revelation 5: 8). But if Brother Jones and his brethren get up to the "pearly gates" and see these musical instruments, he will say: "Come on, brethren; let us go back to Brush Run."

Well, friends, we had a splendid time. The weather was bad, and the crowd was not large, but it was steady. We made many friends for the cause. I was ably assisted by Brother C. J. Craven as moderator. While at Cowgill Brother and Sister Earl Craven, a young married couple, threw open their doors and made their home our home while the debate lasted. The same day I arrived, a little daughter came to bless their home.

#### *Debate at Kingston*

Immediately upon closing the debate, we proceeded to Kingston and commenced another ten-session debate. It was largely a repetition of the other debate, making twenty sessions in all. Quite a strain. Some of Mr. Jones's own members, I am told, declared that their proposition went down. I enjoyed my stay with the Kingston Saints. I made my home largely with Brother C. J. Craven, who moderated for me. Sister Craven has been an invalid for a number of years, but she knows how to sacrifice for the Lord's work. I might say Brother Jones feels a little "sore" because I had the last speech in both places, but I have promised if the next time ever comes, he shall have the lead. Mr. Jones said in his report to the *Review* that "the Kingston Saints were wonderfully amazed as they heard his arguments." Yes, at his inconsistencies. I left the Saints feeling strong in the faith. We are satisfied. To God be all the praise.

A. M. BAKER.

## Courage

There's a dash of quick, high courage, in the storm of an attack,

There are many valiant heroes whom no enemy drives back, But without the shock of battle, and the valor it insures

There's a courage that is greater—the courage that endures.

## CHURCH NEWS

### Church Officials Entertained at Zion City by Mr. Voliva

LAMONI, IOWA, March 7.—Bishop A. Carmichael and A. J. Yarrington returned Wednesday from a visit to Zion City, Illinois, where they went in the interest of the church work.

They were very much interested in their investigation of the colony and its working organization and were very pleasantly entertained during their stay by Mr. Voliva and his associates.

#### Zion City

This colony of Zionists, organized in 1896, is unique in many ways. It consists of about 6,000 members thoroughly organized under Wilbur Glen Voliva, as general overseer. Mr. Voliva directs the affairs of the colony, not only ecclesiastically, but educationally, industrially, and politically. Under him are the twelve apostles, and from these the heads of the four divisions, with their assistants, are chosen. But Voliva's mandates are all powerful. "I rule with an iron hand," he says.

#### Nonmember Citizens

There is a small percentage of the citizens who are not members of the colony, who have in different ways found residence there, but they feel and know distinctly that they are there in opposition to the desires of the Zionists. Among the first things brought to the attention of the visitor are signboards announcing the fact that nonbelievers are not welcomed as residents of Zion City.

#### School System

There are two classes of schools, the public schools which have an attendance of about 350 nonmembers, and the parochial schools attended by 1,040 Zionist children. The parochial high school is accredited by the State. There is also a college or institution of higher learning but this is not accredited.

#### Industrial Affairs

Industrially the Zionists are very prosperous. Among their industries is a large wholesale printing establishment, where the church organs are also printed, two weekly publications, *Leaves of Healing* and *The Theocrat*. There is a bakery and candy factory from which is shipped daily four carloads of products, besides five tons which is hauled by truck to Des Moines, Iowa. They have a curtain factory, an apron and dress factory, and others which were not visited. These industries furnish employment for members of the colony and their growth is sufficiently rapid to keep pace with the increasing population.

The deeds to all property and industries are held in the name of Voliva personally and not as trustee of the church. He thus exerts a general control which is binding.

Transfer of property is made by lease only. Individuals may secure long-term leases, extending to the year 3,000, in which case the requirements are very strict. Following are some of the stipulations: Occupants shall not use or sell tobacco or liquor in any form, shall hold no dances, no gambling games, no theaters or circuses on said property. There must be no bobbed heads, or extravagance in dress (the brethren noticed particularly the absence of the flapper). No drugs or doctors are permitted. The Zionists are believers in divine healing and have reared three generations without the use of doctors or medicine, as a result of which they claim the highest birth rate and lowest death rate in the State.

#### Political Control

Politically the Zionist colony votes as a body, solidly for their chosen candidate. In this way they control the vote of the county and consequently meet with much opposition from outside.

#### Religious Organization

Ecclesiastically their organization includes a prophet, apostles, seventy, elders, etc. The members are tithed on their gross income, while running expenses of the schools, etc., are met by freewill offerings.

The tabernacle now in use has a seating capacity of 3,500 or 4,000 and includes besides the main assembly room, several classrooms. One of their prized features is a white robed choir of 400 members and a band of 50 pieces. Their Sunday services include morning, afternoon, and evening meetings, their main service being from 2.30 to 6 p. m.

A new tabernacle which will have a seating capacity of 10,000 is being erected at a cost of \$250,000. A \$50,000 radio broadcasting station has also been installed.

The Zionists maintain a foreign missionary force in China and South Africa.

### February Birthdays Celebrated by Mount Vernon Saints

MOUNT VERNON, ILLINOIS.—The Religio here is pleased with the reprint of the old Book of Mormon quarterlies and is enjoying the study very much.

The committees gave a special program on February 29, in honor of nine of the members whose birthdays occurred in February. Those whose birthdays were celebrated were: Brother Henry Sparling, missionary in charge; Brother Harvey Maymon, priest; Chester Henson, elder; Brother John Deselm; Sister Ada Feltman; Sister Evaline Fuqua; Brother Eddie Colvin; Brother Herbert Henson; and Master Alma Henson.

An unusually large crowd was present. Sister Opal Fuqua, the superintendent, had charge. Favorite songs were selected and the following program rendered: Reading, Opal Fuqua; original poem, "That something was me," Brother Sparling; original poem, "Our missionary in a run-away Ford," by R. H. Henson, branch and district president; other selected readings, "The wise old owl," and "Our radio"; instrumental solo; and a paper which contained personals and items of interest on every member of the Religio family.

There was also a pie contest. Brother Sparling will give anyone a recipe of the pie, since he was the one selected to cut it and learned its contents.

After an hour of laughter and fun, the above-named members were marched out of doors, where a spread was prepared of cake, fruit, etc. Then Brother Sparling and wife were called to the stand by the branch president and were presented a nice sum of money together with a few groceries which helps a missionary and wife along. Gratitude was expressed by both and a song, "God's way is the best way," by Brother Sparling was selected for the close.

This is one of the methods of promoting interest here among the young people. Inquiries have already been made when another such occasion will happen.

A Sister Hartshorne writes that the *HERALD* is very precious in their home and that they treasure it for the light and inspiration which it creates within their souls. A testimony which she writes will be published in the columns of the *Ensign*.

## Flint Meetings Follow Up Young People's Series Held Recently

FLINT MICHIGAN, March 24.—Elder G. W. Burt, of Beaverton, Michigan, has been holding meetings at the Third Church for the last ten days, starting Sunday, March 16. He will open at the First Church on the night of the 27th and continue for one week. He has been busy giving blessings during his visit at Flint. His work is very effectual, following as it does the splendid work of President Floyd M. McDowell.

### Death of Archibald McKenzie

A feeling of sorrow has overshadowed the Flint Saints with the passing, recently, of Elder Archibald McKenzie. As a young man he joined the church in Canada and was instrumental in missionary and local work during more than fifty years of membership in the church. He came to Michigan several years ago and located here. He has been ailing for the last two years and after some months in the hospital was moved to the home of his daughter, where he died, March 2, at the age of seventy-five years. Elder Matthew W. Liston preached the sermon.

### Baptism Performed

Though there was this feeling of sorrow, there was also joy when the opportunity was presented to baptize Terrance Conarty. This man married one of the girls of the church about five years ago, and after attending services one day he went to the home of Matthew Liston and said he was ready for baptism. After spending the evening talking gospel, arrangements were made for the ceremony and he was led into the water on March 9. During the baptism the men's chorus was practicing and in splendid harmony sang, "My faith looks up to thee," which made a fitting background for the sacred ordinance.

### Reunion to Be Held

Increasing interest is being manifested on the part of the membership, with a desire to comply with the church law. The attendance at the services is good, and the spirit of unity seems to be manifested. The young people are making arrangements to attend the reunion at Port Huron, August 8 to 17. It is hoped to make this the best reunion in the history of the church in Michigan.

### Easter Program

The choirs are busy arranging their Easter program. The men's chorus, recently organized under the direction of Brother Eugene Everhart, will soon make its debut. From the lusty throats of these men beautiful harmony is being developed. The choir at the Second Church, under the direction of Sister Ruth H. Wilcox, is busy practicing the cantata "Daniel."

Elder Matthew W. Liston journeyed to Alma, Michigan, on March 19 to address the students of Alma College at morning chapel, and the Chamber of Commerce at the noon luncheon. He has been assisting Elder James H. Blackmore, pastor of the Highland Park group at Detroit, with a special series of meetings at the hall on the corner of Florence and Hamilton Boulevard.

## East Saint Louis Saints Report Progress of Work

EAST SAINT LOUIS, ILLINOIS, March 26.—The genial spirited presiding officer of the Lansdowne Branch called his staff of officers together last Sunday morning and commended them for the efforts being put forth in the different branches of the work. He appreciates the harmony prevailing, and the good which is being accomplished.

Elder Clarence Dickens will preach here at the 11 a. m. service March 30. Brethren R. Archibald of Saint Louis, and W. C. Carl, T. Lewis, Charles Smith, Robert Wright, Clarence Dickens, and H. Brunkhorst of the home branch have occupied the pulpit the last two months.

David Smith said in one of his poems, "Remember, the best preachers are those who practice what the preachers say." If the Saints just try to live up to the very best counsel given them, they will grow in grace and knowledge.

The missionary effort which was put forth at Sixteenth and Parsons Avenue has been concluded. Good seed was sown by the different brethren. May it bring forth fruit.

### Relief Work

Sister Rella Meloan, who is in charge of the Department of Women, is feeling encouraged. Just recently, under her supervision and at her solicitation, a needy brother and family were helped financially, both by the generosity of this department and the branch. One other worthy person was the recipient of a donation help. "The poor ye have with you always" and a banding together in even a small way makes it possible to help the needy.

A nice program, in charge of Sister Charles Smith, was held at the home of Sister Avery, Wednesday, the regular meeting day of the department. Plans are being made to accomplish more in the future, when the intellectual and spiritual will be taken care of in connection with the material. Sister F. F. O'Bryan is again active in the cradle roll department.

### Temple Builders and Orioles

Sister Dora Faulkner is now in charge of the Temple Builders, their meeting night being Tuesday. Good attendance and a commendable interest is shown in their chosen study, "Etiquette." Sister Irma Smith has the Orioles, with Friday evening as assembly night. Their meetings open and close with prayer, the younger girls being encouraged to express themselves in this avenue.

### Religio Department

Faithful Brother Clinton Dickens is in charge of Religio.

## ❁ Pleasing Easter Gifts ❁

These durable, inexpensive New Testaments are especially desirable as gift tokens for the Easter season. Order of this office.

### HOLMAN RED LETTER NEW TESTAMENTS—Self-Pronouncing

All with the words of our Saviour printed in red and with inlaid gold side title on red panel.

VEST POCKET SIZE,

2½ x 4¼ INCHES



Specimen of Type.  
AND the third day the  
Child of Galilee; in  
the mother of Jesus w.

No. 13RL. Grained Genuine Leather, round corners, gold titles, gold edges. Our Price, Postpaid, \$ .85.

GEM POCKET SIZE,

3¾ x 4¼ INCHES



Specimen of Gem Black Fr.  
CHAPTER 2  
THEN spake Jesu  
a multitude, and to  
ciples,

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OLD FOLKS EXTRA LARGE  
PRINT WITH PSALMS



Specimen of Type.  
THE bok  
of Jesus

Size, 5½ x 7¾ x 1¼ Inch

No. 3902RLP. Black Silk Finished Cloth, gold titles, red burnished edges with Psalms. Our Price, Postpaid, \$1.65.

On the worst night of the past month for weather, eight of the faithful attended. Brother Dickens is going to use the Religio quarterly. There is quite a definite demand for a study of the Book of Mormon. It is hoped to soon chronicle added enthusiasm for the Religio Department.

#### Sunday School

Sunday school is in fine shape right from the head down or the foot up. The librarian, Brother Hayes, plays in the orchestra, but is always there to see that books, quarterlies, etc., are ready for use and then returned to the bookcase after services. He also takes care of tracts, papers, etc.

Brother Smith, superintendent, and Robert Dickens, assistant, are efficient officers. School opens on time, and there are no tedious long-drawn-out reviews. Brother Prosper Carl, orchestra leader, and Sister Irma Smith, chorister, with their musicians helping, offer some good music. Brother Clint Dickens, at the last business meeting, declined reelection as secretary, having served for years, and Sister Grace Carl is occupying that place with great credit to herself and is serving the school ably.

Brother A. H. Dailey, assistant superintendent of the district Sunday school, spent a morning here recently, addressing the school. Plans are afoot for active district work, and this school is asked to help.

Brother David H. Milner has been placed in charge of the work at Granite City.

### Meetings Brought to Close Because of Bad Weather

MOORHEAD, IOWA, March 25.—In the last news from Moorhead, Evangelist U. W. Greene had just begun a series of meetings. He continued his labors for some time with good interest, but owing to bad roads which hindered the attendance of almost all of the Saints residing in the country, it was thought best for the brother to close until a more opportune time.

His sermons were well received by those permitted to attend, and the Saints were very much disappointed that it was necessary to close. It is hoped he will return in the future and that all may be permitted to come and gain the benefits of the good things that Brother Greene has in store for the uplift of God's people.

#### Christian Church Burns

Owing to the Christian Church people having the misfortune of their church getting on fire, causing damages to the extent that they were unable to hold services one Sunday, and through the advice of their pastor, Reverend V. M. Elston, their congregation attended the Saints' services that day and were permitted to hear two splendid discourses by Brother Greene.

During the past month two more families have moved from this branch, Brother Claud Mann and family having gone to Missouri Valley, and Brother J. T. Spence and family to Cherokee. Farewell receptions were given each family prior to their departure. As Brother Spence is an elder and a faithful man in his calling, his services in the branch both in the pulpit and otherwise will be greatly missed.

The loss of both these good families is felt, but they are moving to towns where they can attend the Saints' services, and they will not be idle, but will assist to help the good work in various ways as they have always done here.

Sister Cannon has also disposed of her household goods and gone to Sioux City to make her future home with her daughter, Sister Fred Stephens. As long as her health would

permit, Sister Cannon was always present at the services and faithful in the discharge of her duties.

Quite a number of Moorhead Saints and friends would like to have been present at the burial of Sister Alice Cobb at Little Sioux on Sunday, March 16, but the roads were certainly impassable, and thus all were obliged to stay at home.

In the pioneer days Brother and Sister Elijah Cobb were residents of Preparation, which is only three miles from Moorhead. Sister Cobb was among the first of Monona County's school-teachers, and while the most of the older generation has passed away the younger ones are familiar with the good name of Sister Cobb.

Arrangements are being made through the Sunday school to observe an Easter program.

Sister Helen McDonald returned recently from Cedar Falls where she has been preparing herself for the school-teaching profession and is now teaching east of Soldier.

### Officers and Teachers Banquet Held at Burlington, Iowa

BURLINGTON, IOWA, March 15.—The second annual officers and teachers banquet of the Sunday school was held at the Burlington Hotel Friday night, March 14. G. A. Schmidt, president of the Des Moines County Sunday School Association and C. M. Clifford, of Hamilton, Canada, were the guests of honor. Elder Clifford will conduct a series of revival meetings at the church here beginning Sunday, March 16.

E. R. Williams, superintendent of the Sunday school, presided as toastmaster and also made an interesting talk. A program was part of the evening's entertainment.

### Increased Interest Shown in Department of Recreation and Expression

DES MOINES, IOWA, March 17.—Though this place has been silent for some time, it does not imply that it has been inactive. During the last few weeks an increased interest has been seen in the Department of Recreation and Expression because of the competition among the various classes.

Each class has entire charge of one session, in the opening and closing exercises, as well as the program. All the program is furnished by the members of the class. Good-natured rivalry exists among the classes to see which can outdo the other in originality and initiative in conducting the service as well as furnishing a worth while program. All persons participating have done exceedingly well. It is thought the judges will have to be very wise in order to make a fair decision. The class of young men and young women of this department are fully organized and meet two nights a month to discuss church topics of interest to them.

Brother D. E. Dowker and family have recently moved into their new home at 1102 East Twelfth Street.

Brother W. D. Bullard, of Indiana, was the speaker on the Sunday before conference.

#### Speakers at District Conference

Apostle F. H. Edwards and his sister Blanche, also Brother A. C. Silvers were the speakers at the district conference, February 9 and 10. Brother Silvers had begun a series of services over the district but had to discontinue them because he was called to the Independence Sanitarium where his daughter was seriously ill.

The choir, under the leadership of Sister Evelyn Finch, the very able branch chorister, is preparing a very pretty and appropriate cantata for Easter.

With Brother Albert Richards in charge of the Christmas offering it is expected that it will go over the top this year. The goal has been set at \$1,000. Already over \$150 have been raised. In a chart talk recently, Brother Richards showed the necessity of the contributions of each person in order to realize the ideal.

Brother F. T. Mussell was the speaker on Sunday evening, March 16.

Brother and Sister Farley and a sister-in-law, of Lucas, Iowa, also Brother Alex Miller, of Vincennes, Indiana, were recent visitors.

### Milwaukee Sunday School Forced to Look for Larger Quarters

MILWAUKEE, WISCONSIN, March 11.—Since General Conference the Saints here have had the pleasure of having Brother Ward L. Christy and wife with them for several days. Brother Christy gave some very good discourses which were received with grateful hearts. Since then Sister Christy has returned and rendered some very effectual assistance in the Department of Women by organizing the departments and getting them in good working condition.

The general condition of the branch is very good, with a fine spirit of willingness to work. Numbers of the members have found their working places and are happy in the fact that they are able to assist. There are still some who have very valuable talent who should be in their respective places and at work. This would then be a fine working organization.

Brother William Murray, wife, and daughter, formerly from South Side Branch at Chicago, have located here. Brother Murray has recently been assigned the Sunday school superintendency and is working well in that position. He has started a red and blue contest for membership in the Sunday school, which is now forcing the school to look for larger quarters.

There are about fifty members in the jurisdiction of the branch with a Sunday school enrollment of forty or more. The members are very much encouraged at the future prospects of the branch and feel that there is an excellent field for a good work in this city.

If the Saints, who read this article and who have friends and relatives here interested in the church, will write Fred V. Dreyer, 863 Mineral Street, Milwaukee, Wisconsin, he will get in touch with them as soon as possible.

### Church Property Undergoing Repairs at Bevier, Missouri

BEVIER, MISSOURI, March 25.—Elder E. F. Robertson, missionary in charge, was at Bevier on the first Sunday in March. From Bevier he went to Higbee.

Repairs and improvements are the order of the day on the church property. The stained glass windows are undergoing repairs; a room is being partitioned off in the basement for the use of the Temple Builders; and a fence has been ordered built across the rear end of the church property to stop short-cutting across the lawn.

Sisters Cayula Newton of Missouri City and Eva Miller of Stuttgart, Arkansas, were called here by the sudden death of their uncle, Bismark Ruch, who fell dead March 13, while on his way to work. Mr. Ruch was an uncle to Elder V. D. Ruch, now on a mission to Norway.

The ladies' senior class gave a surprise party to Sister Henrietta Julius, March 15, the occasion being her eightieth

birthday anniversary. The visitors went prepared for a nice program and took an appetizing lunch along with them. The same class gave Sister Miriah Surrige a surprise party on the eighty-third year of her birth. Sister Surrige is a sister of Gomer T. Griffiths.

#### Easter Program

The Department of Sunday school is making preparations for an Easter program.

A Sunday school drive is being inaugurated here by all the Sunday schools joining forces in an effort to increase Sunday school attendance. From a census taken, it was shown that out of over 700 children of school age, there was an average attendance of only about 400 in the combined Sunday schools. Of this number at least one fourth are adults or past school age, leaving about 400 children of school age who do not attend any Sunday school.

Sister Archie F. Smith and two children, Crawford and Annalee, of Oakland, California, arrived here March 27 for an extended visit. Sister Smith will be remembered as the former Miss Hattie Williams, an active worker in all departments of the work here some years ago.

Sisters W. B. Richards and Mary Rudkin are still confined to their homes by sickness.

### Sickness Among Members at Spearfish, South Dakota

SPEARFISH, SOUTH DAKOTA, February 27.—The work is moving along here in the regular routine of services, although somewhat handicapped by sickness among the membership.

Brother Cohrt has been delivering some splendid sermons on the Master's statement, "I will build my church." He has preached in spite of the fact that he is suffering from lumbago.

Sister Frank Dopp has also been afflicted, which has necessitated moving her to the hospital at Deadwood, South Dakota, where she underwent an operation. By request, a number of the Saints gathered for prayers at the time of her operation. A good spirit prevailed, and at the last report Sister Dopp was doing nicely.

Regular election of officers was held the first Sunday of the new year, in which all of the old officers were sustained.

Although only five were present at the last prayer service the meeting was prolonged for over an hour. The theme of the testimonies was "loyalty."

### Davidson Saints Preparing Easter Program

DAVIDSON, OKLAHOMA, March 25.—Davidson Saints are still working, with almost all busy in one or other of the departments.

The young people have prayer meeting twice each month. They have not many idle moments and are now busy on the Easter program.

Another member is added to the cradle roll here, W. B. Burks, jr., who is the son of Brother and Sister W. B. Burks. Mother and son are doing fine.

The superintendent of the Department of Recreation and Expression is trying to organize a debating club. Much interest is shown.

Brother Erwin Dickey, of Matherville, Illinois, would like to know if there are any Saints living near Interior, in the Bad Lands of South Dakota. If so, he wishes to communicate with them.



## Welland Branch Quickly Recovers Following Loss of Property by Fire

WELLAND, ONTARIO, March 19.—The Welland Branch of the Reorganized Church of Jesus Christ of Latter Day Saints is doing good at present.

Church meetings are had on Sunday with Sunday school and evening preaching services. On Wednesday night prayer meeting is held.

A little misfortune happened last month, when the hall where the Saints held meetings was destroyed by fire. All the books for the Sunday school, the organ, and the desk were lost. Now a new organ and new books are purchased and things in general are going fine. The Welland Saints express their thanks to the brothers and sisters of Toronto for the help received from them in the troublesome time.

The Saints here held their annual valentine box social February 14. Every one present enjoyed the program. Games were a part of the entertainment.

Next Friday night, March 21, there will be a party at the home of Sister Minor. It is in the nature of a Saint Patrick social and all are looking forward to a good time.

The meeting hall is now on East Main Street, rented from the Moose Lodge. Any Saints coming to Welland at any time will be welcome. "You can't miss the hall because it is right across the street from the jail."

## Branch Members Transfer to Other Places Because of Industrial Conditions

WELLSTON, OHIO, March 11.—The Saints at this place have been discouraged for about three years because of industrial conditions. There are nearly one hundred and fifty members in this branch, but most of them have been compelled to seek other fields for employment. Because of this, nine members of the priesthood have been lost. However, Detroit, Michigan; Dayton, Springfield, and Columbus, Ohio; and other places have profited by Wellston's loss. One elder, one priest, and one teacher are left to look after this branch.

A new plan to increase the Sunday school attendance is proving a success. It was started February 24. On March 9 the membership of the Sunday school had increased about twenty. The school is divided into the Reds and the Blues, each member wearing a ribbon to indicate the side he is on. After a certain time the side having the least number of members will have to treat the opposite side.

If the contest keeps up as it starts out, Wellston will have to build or rent a tabernacle to hold Sunday school.

## Changes to Be Made in Colorado Springs Department of Recreation and Expression

COLORADO SPRINGS, COLORADO, March 11.—Plans are under way for reorganizing the Department of Recreation and Expression. An increase in interest is hoped for.

In the absence of the pastor, the local priesthood has had to do most of the preaching. All are happy to have the pastor with them again for some time.

The district conference at Denver was a splendid one from several points of view. But especially should the women be commended for the way in which they handled the serving of meals and their reception of visitors.

The Saints here have no reason to complain if the Lord blesses them in the future as he has in the past.

## Last Meeting Is Held in Church Before Raising Building

GRAND VALLEY, ONTARIO, March 18.—The closing services in the little church of the Garafraxa Branch were held March 16. The building is to be torn down and the material used in the erection of a modern church in the village of Grand Valley.

Those taking part in the farewell service were John Shields, S. G. St. John, J. H. Taylor, and J. T. Thompson. Truly it was a day of blessing, the Holy Spirit being present from the opening prayer meeting until the benediction. The last sermon was preached by Patriarch John Shields.

### *Work Established in 1837*

It was in this locality that John Shields, as a priest, began his missionary career. His first opening was in the home of John Taylor, sr., who is now deceased.

In the fall of 1837 he began to reap the results of his sowing, baptizing four of the Taylor household (John Taylor, sr.; his son, Jacob; and his daughters, Hannah and Jane), also John Elliott. Later on in the month he baptized the mother and two sisters of Elder J. T. Thompson. Brother Alexander Clark, father of the late Ada Smith, heard his first sermon at these meetings, and later obeyed. He was a great support to the work in this part.

Brother Shields was ordained an elder at the Corinth conference in June, 1838, and returned to labor in these parts. On July 30 of that year he baptized J. L. Mortimer and wife, the wife of Jacob Taylor, and two others.

Apostle J. H. Lake organized the branch in September, then J. L. Mortimer and John H. Taylor were called to the office of elder and priest, respectively, and Brother Mortimer was chosen president of the branch.

### *Building Erected*

The erection of the church building began at once on the Taylor farm. J. L. Mortimer, assisted by Isaac Scott, did the brick work, William Taylor did the carpenter work, and Brother Taylor, sr., furnished the major part of the funds and material. Brethren Thompson, Clark, Hillis, Rea, and others also assisted in the work.

At the opening service, R. C. Evans and Willard J. Smith took a prominent part. Elder J. A. McIntosh assisted materially in the success of the work here. He confirmed most of the members who had been baptized by Brother Shields before he was an elder. Also, in the winter of 1839, he conducted an eight-night debate in Grand Valley with Reverend T. L. Wilkinson of the Methodist Church.

The Garafraxa Branch increased very rapidly. In two years there were one hundred fifty members. Among the visiting church officials and missionaries, besides those already mentioned, there have been Joseph Smith, W. W. Blair, Bishop Hilliard, Samuel Brown, S. B. St. John, A. E. Mortimer, Fred Gregory, Daniel Macgregor, E. K. Evans, and R. B. Howlett, and others.

### *Branch President Thirty-four Years*

Brother Mortimer continued as branch president until about a year later when he entered the missionary field. Elder John H. Taylor has held the branch presidency for about thirty-five years without a break, with much credit to himself and benefit to the church.

J. T. Thompson is another missionary product of Garafraxa. Wherever he has labored he is esteemed as one of the best missionaries. Laura Farthing, daughter of Brother and Sister Jacob Taylor, went from here on a missionary tour with her husband to the Society Islands. It might be

interesting to note that the father, mother, and eleven children of the Thompson household came into the church here. Elder Shields baptized twelve of them, all except the father.

Time would fail to tell of the many noble Saints who worshipped in the Garafraxa Branch. Some have gone to their reward, of whom we note: Alexander Clark, his son James and his daughter, Ada Smith. Mother Clark and her daughters, Alice (the wife of Bishop A. F. McLean), and Mabel, are still doing a good church work where they reside. There are also the Newberry family of Alberta, Brother William Roy, of Vanscoy, William Owen, of Spokane, Washington, and others who are still using their endeavors to build up the kingdom of God.

### Lamoni Stake Items

LAMONI, IOWA, March 28.—The auditorium of the Brick Church is undergoing a siege of redecorating, and meetings for two Sundays have been held in the basement rooms. It was very crowded, but after all, the change was conducive to some good. The minds of older Saints were back to an early day when the small membership, children and all, found ample room there. The chorister seemed so near that he was easily followed, and congregational singing, which was all that was attempted, was very responsive. Good old-fashioned hymns were sung with feeling and then, as if to complete the glorious reminiscence, Brother J. A. Yager preached one of those good old-fashioned sermons, backed by the mighty power of God's Spirit, asking the question, "Are we ashamed of the gospel of Christ?"

Services last Sunday morning and evening were by C. E. Wight, stake president, and Elder John L. Cooper of DeKalb, Illinois. Attendance at church services are perceptibly larger this year than for a long time, especially at the evening meetings.

#### Department of Women Reorganized

The Department of Women has been again reorganized. Last fall the four groups were consolidated into two divisions and class work has been carried on all winter, but the attendance has been small, due to various causes. Four groups have been again formed under the leadership of Sister F. M. McDowell, Sister Oliver Hayer, Sister John Midgorden, and Doctor Clara White. Meetings will not be held separately, however, but jointly every other Sunday afternoon.

The first meeting was held last Sunday with Ida Monroe, the stake superintendent, in charge. Three good talks were given. The first was by C. E. Wight, stake president, who urged the necessity of a consecrated effort on the part of the women of the church for greater efficiency. They have a work to perform, which cannot be done by the men, and they should arise to a greater realization of their opportunity.

Sister Blanche Edwards said that God's greatest gift to us is ourselves. The beauties of nature are wonderful to him who can see, but what do they mean to the blind? Music is inspiring to him who can hear, but loses its power when that faculty is impaired. Our own personality, then, is a priceless gift, full of latent possibilities, but, she warned, "Freely ye have received, freely give."

#### Community Clinic

Doctor Clara White then followed with the unfolding of plans for a community clinic. This undertaking is the result of a recognition by the women of the groups that the greatest degree of efficiency can be attained only by those who are physically sound, and through a desire of Sister White to be of service to the church.

The clinics will be held each Wednesday afternoon at Doc-

tor White's office when physical examination and medical advice will be given free and a chart properly filled out showing result of the examination. This clinic is open to anyone in the community.

#### Evergreen Branch Meetings

Elder L. G. Holloway began a series of meetings at Evergreen Branch six miles west of Lamoni, Sunday night.

Members of the Lamoni-Graceland Oratorio Society gave a program in Bethany Friday night, the occasion being the golden jubilee of the Knights of Pythias. They sang to a large and very appreciative audience.

### Holden Stake News

HOLDEN, MISSOURI, March 31.—Elder R. E. Burgess, of Knobnoster, came to Lexington on Thursday evening at the request of Sister Bolley, who was very ill. She is very much improved. Elder G. M. Shippy preached Sunday morning, and Elder Burgess occupied the evening hour, using for his theme, "What would Jesus do?"

The Religio program Friday night was given by the men under the leadership of Brother Brendel. The attendance was record breaking, there being 132 present. It was a program which was uplifting to all.

#### Knobnoster

The Knobnoster Saints have been fortunate in having the privilege of listening to the splendid gospel sermons delivered by Elder J. F. Petre during the past few months. Brother Petre expects to leave soon on a mission to Colorado. There is a marked increase in the spirituality of the church here. Our pastor, Elder F. L. Goode, is not content with our present condition and is urging the Saints to still greater spiritual attainments. The Religio is prospering under the direction of Sister Elsworth Moorman.

#### Holden

The annual spelling contest of the grammar grades of the schools of western Johnson County was held Friday night at the Holden High School Auditorium. Bernice Hampton, daughter of Brother and Sister Freelin Hampton, and Herbert Ferguson, son of Brother and Sister M. A. Ferguson, secured two of the five prizes offered.

Elder F. A. McWethy has recovered from his late illness so as to be about his work again. Elder G. W. Beebe was the speaker at the Home Sunday morning the 30th. Elder D. J. Krahl spoke at the church in the morning, giving par-

## It Is Up to You

1. To Standardize a Church School.
2. To Set Up a Convention Program.
3. To Finance an Educational Budget.

COME TO

### THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

ticular attention to the history of the Latter Day Saints as taught in our public schools in comparison with the current history as secured at the time and related by people of those times. Elder John Lovell gave the evening sermon treating on the divine mission of Jesus.

Recent additions to the Holden Home family are, Mrs. Mahettabel Hager and Martha A. Parsons, of Independence, Missouri. Mrs. Eunice M. Russell, of Scottsville, Michigan, and Miss Carrie Crowley of Jonesport, Maine. Miss Helen Rogers accompanied Sister Crowley from Jonesport to Holden. Sister Rogers is a former Graceland College student. She has been teaching in the schools at Lubeck, Maine.

## Independence

INDEPENDENCE, MISSOURI, April 1.—Services at the Stone Church, Sunday, March 30, were as follows: 11 a. m., sermon by Elder R. V. Hopkins on "Is Jesus Christ the Son of God?"; 7.30 p. m., musical program followed by preaching at 8 p. m. by Bishop J. F. Keir on "Industrial equality." Both services were broadcast.

### Walnut Park

The speakers at Walnut Park Sunday were W. H. Kelley at 11, and Jonathan Koshiway, an Indian missionary, in the evening. Brother Koshiway's experiences have given him such a wonderful appreciation of the gospel that it is always an inspiration to listen to him.

A meeting of the girls on March 25 at the home of Supervisor Sister R. Barnhardt resulted in a second Oriole circle being organized under the direction of Sister Flo Whittemore—this one including girls of ages eleven and twelve with Sister Ruth E. Paris monitor.

In the debate at Religio Friday night between Walnut Park and Enoch Hill, Kenneth Morford and August Kramer, of Enoch Hill, won, they denying the resolution that "the entrance of women into public life is for the betterment of society in general." In the first debate, on the subject, "Resolved that education has done more for the advancement of civilization than religion," Walnut Park had the negative side and were winners. A third debate will be held to complete the contest.

### Liberty

President Elbert A. Smith preached Sunday morning, March 30, on the text, "If any man will do his will, he shall know of the doctrine." Doctor G. Leonard Harrington spoke at night, using the Word of Wisdom for his subject.

Pastor J. M. Baker was in Kansas City, Kansas, for Sunday night services.

The Silver Wing Temple Builders gave an April Fool party at the home of Brother and Sister Wesley Ballinger, Monday night. Each Temple Builder invited one guest for the evening.

### Pastor's Wife III

The Saints of Enoch Hill were sorry to learn of the serious illness of Sister Charles Fry, the pastor's wife, who is in the Sanitarium. They trust that God will see fit to restore her to health and strength again.

The week of special meetings held by the Aaronic priesthood were concluded on Friday evening, March 21. The services were well attended considering the inclement weather, and good interest was shown.

Brother Carl F. Greene, missionary to Germany, bade farewell to Saints and friends at a social gathering on Thursday evening, March 27. Brother Greene on his first mission to Germany was alone, but this time Sister Greene accompanies

him. Much good seems to have attended his efforts during his three years' labors in that country. He reported having baptized sixty-three and converted one hundred thirty to the truth. The Saints trust that God will abundantly bless both him and Sister Greene on their present mission.

### Institute Mass Meeting

The annual mass meeting of the contributors to the fund for the purchase of the Campus met in the Institute building, Friday, March 29, at 8 p. m. President Frederick M. Smith presided.

Election of members to the general committee of thirty was held, reports adopted, and other business transacted.

### Form of Organization

The committee of thirty is elected by the mass meeting for a period of three years, ten members retiring every year. This committee is subdivided into the following committees: Ways and Means, Finance, School, Maintenance, Service and Activities, and the Executive committee, which is composed of the chairmen of all the other committees together with the chairman of the committee of thirty and Mark Siegfried.

### Reports of Committees

The ways and means committee, whose purpose it is to plan for the larger development of the project, has coordinated the work of the other committees, conducted the continuance of the work to secure endowments for the Institute and advertised the Campus.

The finance committee reported that of the pledges made last year, all had been paid but about \$7,000.

The Institute has been conducting school, afternoon and evening for two semesters. It has had an enrollment of over 400, with sixty classes, studying forty subjects, taught by thirty-six instructors, all of whom give their time to this work without remuneration. A kindergarten has been conducted daily with an average attendance of 18 children. In addition to the regular school work, the Nurses' Training School of the Independence Sanitarium is carried on in the Institute. Last fall Mr. Hale W. Smith loaned the Institute library over 300 volumes, which has greatly helped in this way.

The maintenance committee reported work that had been found necessary in the improvement of the grounds. The driveway was continued to make it a one-way drive. The entrance was also widened. Temporary baseball grounds and backstop were provided. Minor repairs were made on the building. The heating plant was entirely overhauled and put in good working condition. Showers and lavatories were provided. A platform and backstop for the motion picture projection screen were provided.

Service and activities committee reported supervising activities on the Campus on all special holidays during the year. Matched games of baseball were carried on in the fall, for which a baseball diamond was provided. Forty-nine special appointments were made for clubs, classes, and private functions. It is estimated that about 41,500 motor cars were parked on the Campus during the year. Only two accidents were reported and these were of a minor character. Net profit from the refreshment stand for the season was over \$1,100. Rooms have been assigned the Music Club, Dramatic Club, Laurel Club, and Boy Scouts for use. As many as 20 men have been used to police the Campus during the large gatherings.

### Election of Members

Of the ten retiring members, the following were reelected: M. H. Siegfried, E. C. Harrington, R. V. Hopkins, William Gard, and George A. Gould. New ones in office are: Miss

Lillian Zimmermann, Mrs. T. J. Watkins, Mrs. Joseph Sturges, Mansel T. Williams, and C. B. Hartshorn.

*Summer Meetings Scheduled*

It was decided to hold regular Sunday meetings on the Campus this year, as last. This will include sacred concert at 7.30 p. m. followed by preaching at 8 p. m. Meetings will be held in the amphitheater. Motion pictures are to be shown twice weekly instead of only once a week as last summer.

A fine spirit of friendliness and cooperation was manifest throughout the meeting. All present seemed to be supporters of the community enterprise and were willing to assist in any way possible to further the project. The meeting expressed itself as favoring expansion in all lines of activities.

*The Twelve*

Apostle J. A. Gillen will soon bring the meetings he has been conducting in Ontario to a close, and will return to Independence. Apostles John W. Rushton and T. W. Williams are in the Southern mission field. Apostle J. F. Garver was in Independence for a few days recently. He is editor of the *Ensign*, which business brings him here frequently. Apostles J. F. Curtis and Paul M. Hanson are in Palestine where they are attending to work in that mission. Clyde F. Ellis and M. A. McConley, who have been in New Zealand are now in Australia, where they will attend the Easter conference. Apostle Roy S. Budd has been in Los Angeles since arriving in California. The meetings at Saint Louis, which were conducted by Apostle E. J. Gleazer were brought to a successful close March 30. Apostle F. Henry Edwards has been in Independence and Kansas City during the week. He expects to leave soon for Lamoni, Iowa, and then on to Minneapolis. Apostle D. T. Williams is at present in Ottumwa, Iowa, located in the historical Nauvoo District.

The missionary department has been called upon recently for assistance in a number of young people's meetings to be held all over the country, beginning April 6, the anniversary of the organization of the church.

*Addresses Quill Club*

President Frederick M. Smith addressed the Kansas City Quill Club, Friday night, March 21, at 8 o'clock, on "The church and industrial relations." The meeting was held at the Hotel Baltimore.

*Wins Prize in Contest*

Miss Frances McGuire, in whose name the young people of Independence entered the *Journal-Post* subscription contest, won one of the prizes offered. She is the recipient of a new Overland motor car, which she has promised to turn over to the Campus gymnasium fund. The prize was awarded after several weeks of intensive work on the part of the contestants.

*Social Service Bureau*

The Social Service Bureau reports sales of \$57 last month at the Used Commodity Shop. Of this amount \$10.25 was given as aid, following the usual course of investigation. The Commodity Shop is now in charge of Sister J. H. Logeman who is very enthusiastic because she sees great opportunities of service for it. At present the shop is open from 9 to 12 daily except Saturday, when it is open from 9 to 4. To put out a large amount of goods it is necessary to receive new goods continually. Anyone having anything in the way of clothing, furniture, etc., to contribute, may call the Social Service Bureau, Independence 2084, and the things will be called for promptly. Summer goods are especially desired now. Remember the shop during house-cleaning time.

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**THE SAINTS' HERALD**

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**MISCELLANEOUS**

**Annual Membership Meeting United Order of Enoch**

The annual meeting of the membership of the United Order of Enoch will be held in the Council Chamber, Battery Block, Independence, Missouri, Monday, April 7, at 2 p. m. All members are requested to be present, as important matters are to be considered. R. T. Cooper, secretary.

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**Reunion Notices**

Detroit and Eastern Michigan Districts, at Port Huron, August 8 to 17. An interesting program is being arranged. Watch for announcements regarding completed arrangements. Matthew W. Liston, publicity manager.

Southern California, at Hermosa Beach reunion grounds, July 25 to August 3. This early notice is to give the Saints time to plan their vacations at that time and make plans to attend, also to give the committees plenty of time for arrangements. Make this the "biggest and best" reunion ever held in Southern California District. Come. "The Spirit and the bride say, Come. And let him that heareth say, Come." N. T. Chapman, president.

**Requests for Prayers**

A broken-hearted mother asks prayers for her wayward boy that he may be reclaimed from his evil ways and serve his Maker.

Sister L. A. Tysen, of Nickerson, Kansas, requests the prayers of the Saints on the first Sunday in April, for her two sisters, Sister Mary Anson and Sister Julia Stewart.

**Our Departed Ones**

**JONES.**—Almina St. John was born at Story Creek, Ontario, Canada, August 14, 1875. Baptized July 27, 1890. Married William Jones July 2, 1895. Died at Ridgetown, Ontario, March 8, 1924. Funeral services in Saints' church at Ridgetown in charge of Alexander Ellis and Bishop J. C. Dent. Leaves husband, three sons, one daughter, and three brothers.

**TYRELL.**—Elizabeth Boath was born April 16, 1852, at Danville, Ontario. Married James H. Tyrell, June 16, 1880. Baptized in 1883. Died March 15, 1924. Leaves husband and two sons, Levi H., of Chatham, Ontario, and Roderick A., of Highland Park, Michigan. Funeral sermon by Robert T. Brown. Interment in Maple Leaf Cemetery, Chatham, Ontario.

**ROUSH.**—Martha Jane Tetus was born February 7, 1849, in Morgan County, Ohio. Moved to Iowa with her parents in 1851, settling near Fulton. Married Levi Roush in 1864. Baptized June 16, 1888. Died March 14, 1924, at her home at Fulton, Iowa. Funeral from the Saints' church. Sermon by John Heide. Interment in Sutlon Cemetery. Leaves an adopted daughter, Ella Montgomery, of Cedar Rapids, Iowa. Husband and four sons have preceded her.

## Radio Flashes

Coffeyville, Kansas.—Several of the Saints here had the pleasure of listening to the fine musical program broadcast from the Stone Church, Independence, Missouri, March 23. The music did not come in so clear but the sermon was very distinct. The Saints here congratulate you on the splendid programs which you broadcast.—Mrs. Mary Pitcock.

Wayzata, Minneapolis.—While listening over my three tube radio set last night, March 18, I picked up K F I X. I certainly was pleased because I had tried for weeks to get this station. Minneapolis and Kansas City are on so much of the time that I think they interfere. I just heard the last two numbers on the program, "The land of beginning again," read by Beatrice McNamara; and solo, "Love's garden of roses," sung by M. Dawson Stephens. Then the announcer read some letters and when he said, "This is K F I X, Independence, Missouri, Reorganized Church of Jesus Christ of Latter Day Saints," it did my heart good, because I am a Latter Day Saint. I belong to the Minneapolis Branch.—Mrs. Irene Dobson.

Bryan, Texas.—We heard a song feast from Zion City, Illinois, of old-time hymns that certainly was fine. I think it would be well for those having this work in charge at K F I X to give a musical program of old-time hymns, distinctive of our faith and belief. Some of the old songs of Zion would be appreciated by the Saints here. Something like that would cause the people to sit up and take notice. Let the good work go on.—S. S. Smith.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, APRIL 6, 1924

11.00 A. M., From the L. D. S. Radio Studio

Quartet: Mrs. Louis Joerndt, soprano.  
Mrs. M. H. Siegfried, alto.  
Louis Joerndt, tenor.  
Paul N. Craig, bass.

Hymn by Quartet.

Prayer.

Hymn by Quartet.

Soprano Solo: "The plains of peace," Barnard.  
Sung by Mrs. Louis Joerndt.

Hymn by Quartet.

Solo: "My task," Ashford.

Sung by Mrs. Joerndt.

Sermon: "The organization of the church."

By Elder S. A. Burgess, church historian.

Hymn by Quartet.

(Continued from page 335.)

## Heads Child Hygiene Bureau

Sister Ida Pearson Etzenhouser, of the Social Service Bureau, has been chosen to head the Child Hygiene Bureau for the schools in Independence. Efforts are now being made to furnish each school with liquid soap and paper towels. Free milk is now being given to undernourished children. This is done privately. Three schools have now been included in this work and it is expected to include the rest of the city schools before the end of the school year. Sister Etzenhouser is also delivering lectures at the Parent-Teacher Association meetings on child hygiene.

## Deaths in Independence

The following deaths occurred in Independence during the past week: Sister Alice E. Clark, Brother Benjamin F. Benson, and Sister Mae Wilson.

SUNDAY, APRIL 6, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "I will lay me down in peace," Gadsby.  
Mezzo-Soprano Solo: "The good Shepherd," Van de Water.  
Sung by Mrs. L. A. Woodside.

Baritone Solo: "The earth is the Lord's," Lynes.

Sung by Mr. L. A. Woodside.

Anthem with contralto solo: "Beneath the shadow of the great protection," Dickinson.

Solo by Mrs. S. A. Burgess.

Duet: "My faith looks up to Thee," Schneckner.

Sung by Mr. and Mrs. Woodside.

Sermon: "Hear ye Him."

By President Floyd M. McDowell.

Hymn.

TUESDAY, APRIL 8, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the Junior Dramatic Club, Independence, Mrs. J. A. Gardner, Sponsor

Trumpet Solo by Mr. Neville Cool.

Reading: (a) "Out of doors," Edgar Guest.

(b) "Ma and the auto," Guest.

By Miss Helen Layton.

Vocal Solo: "The bowl of roses," Clark.

By Miss Clarice Gillen.

Reading: (a) "Understanding," Guest.

(b) "At the breakfast table," Guest.

By Miss Allegra Luff.

Talk: "Bible stories."

By Eunice Winn Smith.

Vocal Quintet: Sung by Neville Cool, Harold Morgan, Alden Russell, Marion Shaffer, Kenneth Harrington.

Reading by Miss Lucille Etzenhouser.

Vocal Solo: "Hey ho, for the morning."

By Miss Fern Cox.

Reading by Miss Dorothy Benson.

String Quartet: By Monta Parish, Gomer Cool, Alden Russell, and Myron Kelley.

THURSDAY, APRIL 10, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the L. D. S. Radio Orchestra

"Capricious wood nymphs," Losey (Request number).

"Swing song," Barnes.

"Song without words," Tschaiakowsky.

"Springtime," Atherton.

Talk: "The relation of bacteria to life."

By Doctor J. S. Bennet.

"Hungarian Dance No. 5," Brahms.

By the orchestra.

Reading, selected.

By Miss Blanche Warren.

"Ave Maria," Gounod.

"Stephanie Gavotte," Czibulka.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, APRIL 6, 1924

6.30 P. M., From the Graceland College Radio Studio

The chorus numbers indicated in the program will be sung by a mixed quartet, consisting of:

Miss Ailene Brackenbury, soprano.

Mrs. C. E. Wight, alto.

Mr. Walter Walden, tenor.

Mr. James Dempsey, bass.

Miss Florence Thompson, accompanist.

Sacred songs sung by the quartet.

Vocal Solo: "Publican," Beardsley Van de Water.

Sung by Mr. Dempsey.

Anthem: "Send out thy light," Galbraith.

Sung by the quartet.

Vocal duet: "I am the resurrection and the life," Stultz.

Sung by Miss Brackenbury and Mrs. Wight.

Sermon by Elder Wilber E. Prall.

Hymn: "I know that my Redeemer lives," Handel.

Sung by the quartet.

TUESDAY, APRIL 8, 1924

7.00 P. M., From the Graceland College Radio Studio

Program from Graceland Conservatory of Music.

THURSDAY, APRIL 10, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational program.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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## EDITORIAL

### The Place of Music in the Small Church

The problem of music in the small church is ably set forth and discussed in a recent book *Better Music in Our Churches*, a chapter of which appears in *The Christian Work*. So well does it take up some of the problems vital to us, that we are calling the attention of our readers to a few of the issues presented.

The main difficulties in obtaining good music for the small church seem to lie in the lack of trained leadership and in the general inertia on the part of those who do have musical ability to respond to the needs of the church. Many times leaders, who have been willing to work and upon whom has rested the responsibility in the past, are incompetent from the point of view of musical ability. They have kept alive what little interest is manifest in the music work, but their leadership has become a habit. New material is needed to revive the work in the church. It is often difficult to displace these long established leaders yet it must be done if better leadership is to be found. Since the public schools have been giving more attention to the development of music and training of children, many young people are growing up with a fair amount of musical preparation. These should be watched and their interest captured that their ability may be added to that of the choir or musical organization. From these young people may come possible leaders.

In addition to these difficulties are those presented by the congregation itself. The people, including the minister, often feel that music is to fill in the time; therefore they pay little attention to its improvement. An attitude of musical appreciation must be developed on the part of the congregation if those who can furnish better music are to be encouraged in their efforts. Congregational singing is an important factor in the development of appreciation. This is not, however, such a great problem in our own churches as in many others, for our congregations love to sing, and our selection of hymns is conducive to inspirational song services.

The minister comes in for a bit of scoring by the

article in review, because of his lack of interest, often, in the musical part of the service. If he were to realize the value of good music as a setting for his sermon, he would spend part of his time in conjunction with the choir, arranging the musical program for each service. The article suggests that every minister should receive some sort of musical education, which prepares him to meet the many situations he finds while out in the field.

A contributing factor to the success of a meeting, is an instrumental prelude by organist or pianist. It is really remarkable how a service may be dignified by the use of such a little device. Meetings should be conducted with considerable formality, sociability being reserved until after services. The playing of a prelude in the morning, following Sunday school, will help to maintain the proper decorum for the meeting to follow. The problem of a dignified service is not so great for the evening meetings as it is in the morning, because these meetings are usually made up chiefly of adults. However the use of the prelude is desirable upon all such occasions.

It will not be forgotten what the Lord has spoken to his people in the latter days concerning the place of music in our churches:

The service of song in the house of the Lord with humility and unity of Spirit in them that sing and them that hear is blessed and acceptable with God; . . . let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit. . . —Doctrine and Covenants 119: 6.

### Resignation of Herald Business Manager

Since Elder Granville S. Trowbridge has resigned as business manager of the Herald Publishing House, this is to give notice that he will continue to handle the work of the Transportation Bureau as he has in the past. All matters demanding his attention should be addressed to him as traffic manager at 714 North Union Street, Independence, Missouri.

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## DEPARTMENTAL

### Important Announcement Concerning Religio Quarterlies

The Department of Recreation and Expression is now having printed three quarterlies: the Junior Religio Quarterly, Study Outline for Senior Religio, and a reprint of Book of Mormon lessons. The lessons in the "Study Outlines for Senior Religio" for this first six months of 1924 cover the history of the stewardship program in our church. After the completion of this course July 1, 1924, these quarterlies will contain the course of the Book of Mormon: that is, beginning July 1, 1924, there will only be one Senior Religio Quarterly and that will deal with the Book of Mormon.

#### How to Order

Please notice that senior Religio classes desiring to begin the study of the Book of Mormon on July 1, or thereafter, should order the study course in the Book of Mormon No. 1 rather than the regular quarterly for July 1, 1924. Classes that have been studying the reprint lessons in the Book of Mormon for the three or six months prior to July 1 should order the second or third quarterly in the Book of Mormon course according to whether they have been studying the course for one or two quarters.

In ordering Senior Religio Quarterlies it will hereafter be absolutely necessary for you to be very definite as to just what number of the Book of Mormon course you wish to receive. They will be numbered from one to eight inclusive, each to cover one quarter.

#### Back Numbers Obtainable

In addition to the above there is a quantity of back issues of the Senior Quarterly dealing with a variety of subjects of interest to the church as listed below. These may be secured at the regular price from the Herald Publishing House.

#### New Quarterlies

Quarterlies on the following courses may now be secured from the Herald Publishing House at 10 cents each:

(Continued from page 337.)

In connection with this notice, we urge that both local and general officers of the church having to do with traffic matters take them up through the traffic bureau. The best interests of the work at large indicate the wisdom of this.

FREDERICK M. SMITH,  
President of the Church.

April 7, 1924.

How to Teach Religion.  
Our Social Problem.  
Young People's Church History.  
Problems of Zion Builders.  
Religious Education in the Home.  
The Meaning of Service.  
Religion in Business.  
The Social Message of Christ.  
Ideals of Zion.  
The Development of the Stewardship Idea.  
Doctrine and Covenants (Church Doctrine).

All quarterlies above mentioned can be ordered from the Herald Publishing House, Independence, Missouri.

In addition to the above, there is a limited number of quarterlies on the "Laws of teaching" and the "First principles of the gospel." This set of quarterlies may be secured from the office of The Departments, Lamoni, Iowa, at 10 cents each.

### Important Notice to Workers in the Department of Recreation and Expression

Arrangements have been made by the General Office of the Department of Recreation and Expression which necessitates, among other things, a much closer cooperation between the district superintendents in this department and the general office. This will necessitate as perfect a mailing list of all the district superintendents as can possibly be secured. At present the files are incomplete, hence this general appeal for assistance. Below are the names and addresses of the district superintendents in this department for the various districts which have reported to us. If your district is not represented, we would be glad to have you report to us at once the name and address of your district superintendent.

District	Superintendent	Address
Mobile,	Mrs. Alma Booker,	1210 Baltimore Street, Mobile, Alabama.
Alberta, Canada,	F. Lloyd Gregory,	2140 Sixteenth Street, West Calgary, Alberta.
Eastern Colorado,	Reno Auld,	Otis, Colorado.
Central Illinois,	William Vanhoosier,	Taylorville, Illinois.
Kewanee,	Leonard Stiegel,	2329 Twenty-third Avenue, Moline, Illinois.
Northeastern Illinois,	J. W. Petterson,	4742 Gladys Avenue, Chicago, Illinois.
Southeastern Illinois,	Harris Curtis,	Casey, Illinois.
Southern Indiana,	H. W. Burwell,	3243 Virginia Avenue, Louisville, Kentucky.
Des Moines,	Stephen Robinson,	1812 East Thirty-second Street, Des Moines, Iowa.
Eastern Iowa,	H. E. Shippy,	524 First Avenue North, Oelwein, Iowa.
Lamoni,	Roy L. Roberts,	Lamoni, Iowa.
Little Sioux,	Jay E. Keck,	1635 West Fifth Street, Sioux City, Iowa.
Southwestern Kansas,	J. N. Madden,	Box 552, Arkansas City, Kansas.

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## The Use of Wine

*Can it be used in case of sickness? What wine should be used in the sacrament?*

By S. A. Burgess

A letter from one of our missionaries raises directly the question of wine in the church. To what extent should it be used in case of sickness? What wine should be used in the sacrament? Must grape juice be made new each year and be used? Is there not a difference between grape juice made fresh every year and wine several years old? Has wine power to build muscle or nerves? Some contend that Jesus made wine at the feast, and that it was real fermented wine that would make one drunk; therefore, it is all right so far as the church law is concerned for one to use wine in case of sickness. What is referred to in Doctrine and Covenants 86?

These are some of the questions directly raised by this and other letters.

*No Food Value in Alcohol*

That alcohol possesses no food value has been pointed out many times in both the *HERALD* and *Ensign*. It does not build nerves and muscles. It does, as do other narcotics, deaden for a time the higher powers and so produce for a time a feeling of temporary happiness. Sometimes it has been used by physicians to tide one over a shock, but it is dangerous because of its habit-forming qualities and because it has no value as a food or medicine. Many physicians, if not most of them, to-day recognize that the use of alcohol is not at all a necessity in medicinal practice. The American Medical Association has so resolved, London physicians have so declared, and in fact the use of alcoholic beverages has very greatly decreased in the hospitals in the past twenty or thirty years.

Many an old woman drinks her cup of tea and thinks she is fed, but she is only deceiving herself. Alcoholic beverages act as a stimulant so that many have thought they were fed, but after all they were only mocked. There is not only the bitterness of the morning afterwards; there is not only the injury done to society and others; there is not only the waste of means; but in addition, even the most moderate drinking lowers one's efficiency and keenness of perception and action. It lowers one's possibility for spiritual power. It is not, therefore, surprising to note that the word of God in the Old Testament plainly declares, "Wine is a mocker,

strong drink is raging; and whosoever is deceived thereby is not wise."—Proverbs 20: 1. "Look not thou upon the wine when it is red."—Proverbs 23: 31.

*Unfermented Wine for Hebrew Ceremonies*

As to both the Old and New Testament, it is well to remember that the word translated *wine* means *fruit juice* and not necessarily fermented. This may surprise some, but in the *HERALD*, May 15, 1922, volume 62, page 450, a report is published containing the following extract from *Current Opinion*:

One of the long and fierce controversies of the early days of prohibition agitation was whether the Old Testament commended the use of fermented wine and the New Testament enjoined its use in the sacrament. Many books and pamphlets have been published on the subject. The controversy has pivoted on the question whether the Hebrew words *yayin* and *tirosh* in the Old Testament, and the Greek word *oinos* in the New, meant unfermented wine or fermented wine, or both. A few days ago the Rabbinical Assembly of the Jewish Theological Seminary in New York City met and after an eight-hour discussion reached a unanimous decision that it is proper for Jewish families to use unfermented wine for all religious purposes. This action followed the reading of a paper by Professor Louis Ginzberg, an authority on the Talmud, in which he demonstrated to the satisfaction of his hearers that the centuries-old custom of the Jews of using only fermented wines is due to an error of one of the Jewish Codifiers of the Book of Customs, the author of which was Rabbi Abraham Klausner. Either the codifier, says Professor Ginzberg, did not have the original text before him, or he examined it too hastily.

On one hand we have total lack of evidence that fermented wine was used by the Jews in the Old Testament times or by the Christians in the New Testament.

It may be well to note that in no case does the New Testament say wine was used in the sacrament. The words used are always "the fruit of the vine," not wine, let alone fermented wine.

Against any presumption that they might have used fermented wine are the above passages from the Old Testament warning against the use of wine when it is red, and wine as a mocker. Many other passages can also be readily found, as Proverbs 23: 29-35; Isaiah 28: 7; Hosea 4: 11; Habakkuk 2: 5.

Drunkenness was also condemned in the New Testament. Ephesians 5: 18; Romans 13: 13; 1 Corinthians 5: 11.

Now what was the drink that Jesus made when he turned the water into wine? The Greek word used, *oinos*, is also frankly translated by Young as *grape juice*. This Greek word included both wine in its ordinary sense and also the unfermented juice of the grape.

It is written in Luke 1: 15 that an angel said of John the Baptist that he should drink neither wine nor strong drink. See also Ephesians 5: 18: "Be

not drunk with wine, wherein is excess." Paul's advice to Timothy was to drink a little *oinos* for his stomach's sake. (1 Timothy 5: 23.) As has been pointed out, this word included the unfermented grape juice.

As to the church to-day, the Word of Wisdom states:

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

This states plainly that it is not good to drink wine or strong drink. The only exception made is the time of the sacrament, and this we are told should be "pure wine of the grape of the vine of your own make." This tends to exclude the liquid from the realm of strong drinks. Strong drinks or alcohol are not for the belly, but only for the washing of our bodies.

#### *Fresh Juice for Sacrament; NOT Fermented*

With regard to the use in the sacrament, it is interesting to note in Doctrine and Covenants 26: 2 that the promise is that He will drink "the fruit of the vine" when He comes again on the earth. They were warned at this time, in 1830, not to purchase wine, but make it new among them. (Doctrine and Covenants 26: 1.) This revelation, given nearly one hundred years ago, is also referred to in the *Times and Seasons*, volume 4, page 117.

Early in the month of August, Newell Knight and his wife paid a visit at my place in Harmony, Pennsylvania; and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them and partake together of the sacrament before he and his wife should leave us. In order to prepare for this, I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger and received the following revelation, the first paragraph of which was written at this time, and the remainder in the September following.

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drinks of your enemies; wherefore ye shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

"Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with

you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel."—Doctrine and Covenants 26: 1, 2.

There have been many editorials published by our late President Joseph Smith in the SAINTS' HERALD on the question of the use of wine in the scriptures. He urges that the wine should be freshly made each fall, bottled and kept. Some had been pouring water upon raisins and pouring it off. Others had been using other methods. He urges that, above all, contention be avoided; that it is of far less importance what method be used than that there should be no contention.

September 19, 1887, directions are given that the wine must be clean and prepared in the fall. Directions were given how to prepare the grape juice and remove the scum; to prepare in the fall and not to keep over from year to year, it was stated plainly, was to prevent using strong alcoholic beverages that old wine becomes.

Finally, as governing the sacrament, General Conference on April 9, 1913, adopted the following:

Touching the kind of wine to be used in the sacrament services of the church, we are of the opinion that fermented wine should not be used, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations. (See Doctrine and Covenants 26: 1; 86: 1; 119: 5. General Conference Resolution 702.)

While up to the time that this was adopted the use of fermented wine was very rare indeed, since then unfermented juices alone have been used.

#### *Use of Grape Juice as a Beverage*

As to the use of grape juice at other times than for the sacrament, the value of fruit juice, including grape juice, in fevers and other sickness is very well recognized. Some physicians will not permit anything else being taken except a little fruit juice in the early days of fevers. Unfermented fruit juice is not injurious in any such sense as is alcoholic beverages. We do not recall ever hearing of anyone being injured by drinking pure fruit juice. Such possess a large food value; in fact, fruit juice is prescribed for young babies even in the first year of life, when nothing else except water and milk is taken.

#### *Church Against the Saloon*

The position of the church on alcoholic beverages has been very strongly against the saloon and all it stands for from the very first organization of the church in 1830. At Kirtland and Far West, as well as in Nauvoo, the church was officially and directly opposed to the saloon and the use of alcoholic beverages. When the headquarters of the church were removed to Lamoni there were saloons in that place, but one very soon went out of business, and it was but a short time until there were none. The church

has always been directly against the use of alcoholic beverages. We do not recall ever hearing of any and at Holden, Missouri, as well as elsewhere, it has been well recognized that the members of the church would vote solidly against the saloons and in favor of prohibition.

The evils of the continued use of alcoholic beverages have been discussed too frequently to require repetition in this article, but these moral issues do appear, as we are all God-fearing people who recognize that we are and must be to an extent our brother's keeper. Social consciousness requires a recognition of this social responsibility.

In the United States and certain provinces in Canada, this has been forbidden by law. In such cases it is certain that no good member of the church will lend any countenance to "moonshining," nor will he engage in the manufacturing of alcoholic beverages for home or other use.

Alcohol possesses no food value and very little therapeutic value. It is forbidden by the law of the church and, in the United States and certain portions of Canada, by the law of the land. This should answer all questions as to the position we should take in our private life as well as officially as a church.

#### Summary

From the above we note:

First, that alcohol has no food value.

Second, practically no medicinal value.

Third, fruit juice is beneficial; possesses both food and medicinal value.

Fourth, for the sacrament we should use fruit juice freshly prepared each year.

Fifth, fruit juice that stands is likely to become strong liquor.

Sixth, the teachings of the church are to use unfermented grape juice or water for the sacrament.

Seventh, that the church of God is opposed to the use of alcoholic beverages both individually and collectively, and considers it a social responsibility of the church to oppose that which is socially or individually harmful. Those who keep the law of God must keep the law of the land; hence, when the law of the land prohibits the use or manufacture of alcoholic beverages, the members of this church will be in the front with those supporting the law.

#### Treasures

Lay not up for yourselves treasures upon the earth,  
Where moth and rust doth consume,  
And where thieves break through and steal:  
But lay up for yourselves treasures in heaven,  
Where neither moth nor rust doth consume,  
And where thieves do not break through nor steal.

## Jesus—The Master Teacher

By Roy L. Roberts

When you start to study the methods of teaching, and especially the methods of character education or religious education, it is well to stop long enough to examine well the work of the greatest of teachers, for as one writer has said:

Here work enough to watch  
The Master work, and catch  
Hints of the proper craft, tricks  
of the tool's true play.

When you look at the results of the teachings of Christ you can well call him the greatest of teachers, and it is for the purpose of studying this great personality and his methods of teaching that this paper is undertaken.

#### His Qualities as Teacher

We find the following statements in Luke 2: 40 and 52: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." His ancestral occupation must also have been salutary and sinew-building. Thus we see Jesus growing in stature and vigor during his childhood, and it was this quality that made it possible for him to stand the strenuous work of the ministry; it is this quality that gave force to his personality and made it possible for him to meet all the situations of his ministry in a straightforward and vigorous manner, that caused the people to wonder and marvel at this man who taught as no man had ever taught.

#### Possessed Knowledge and Wisdom

From the same quotations we gather that he was growing in knowledge and wisdom. Although the facts about his early life are not recorded in the Gospels, we would not go far wrong in inferring that this was gained from the teaching and training from his parents, from his association with men, as for instance his experience during his first trip to Jerusalem to celebrate the passover (Luke 2: 46, ff.) and possibly some of his training was had in the Jewish synagogues. We do know that he sprang from a race of teachers, and from the way in which he used the experiences of the past it would be logical to infer that he had gotten it by training and experience during his years of silence. He also seemed to have had the reflective and poetical temperament that is so characteristic of the oriental life and so favorable to the development of an ethical and religious teacher.

In addition to these experiences and training, we find him coming in contact with experiences which



gave him an understanding and a sense of the greatness of his work that he had never had before, as for instance his baptism and the voice from heaven (Luke 3: 21, ff.; Matthew 3: 13, ff.); and the temptation by the Devil after his fast of forty days and nights (Luke 4: 3, ff.; Matthew 4: 1, ff.).

These experiences brought him into intimate contact with God and gave him a personal knowledge which radiated conviction, and when he taught, men marveled and said, "And they were astonished at his doctrine: for his word was with power." (Luke 4: 32). "The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes" (Matthew 7: 28, 29). "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matthew 22: 46). "We know that thou art a teacher come from God" (John 3: 2). "Never man spake like this man" (John 7: 46).

#### *Knew Literature and Tradition*

Also as a result of his training he gained a mastery of the Jewish life, literature, and traditions which enabled him to express himself with appropriateness and force. He always had a historical allusion at the tip of his tongue ready to illustrate his point and his insight and breadth of vision enabled him far to surpass the Jewish teachers who were supposed to be well trained in the use of these methods. He not only had an insight into the Jewish life, literature, and traditions which enabled him to see the true meanings, but he also had an insight and vision that encompassed the whole world. "Other sheep I have; them also I must bring" (John 10: 16). "And I, if I be lifted up, will draw all men unto me" (John 12: 32). "The kingdom of heaven is as leaven which a woman took and hid in three measures of meal until the whole is leavened" (Matthew 13: 33). "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15).

#### *Understood Psychology*

Jesus' remarkable intuition and knowledge of mental processes is repeatedly indicated in the introduction to his various sayings. In the Gospels we frequently read such phrases: "Knowing their thoughts, Jesus exclaimed" (Matthew 9: 4); "Jesus, however, was aware of what was passing in their minds and said to them" (Matthew 12: 25); "Jesus, however, knew what was in their minds, and said" (Luke 6: 8); "Jesus, knowing of the discussion that was occupying their thoughts, took hold of a little child, and placed it beside him, and then said to them" (Luke 9: 47); "When Jesus became aware of the way in which they were debating" (Luke 5: 22); "Knowing their hypocrisy, Jesus said to them" (Mark 12: 15); "Jesus knew from the first who they

were that did not believe in him and who it was that would betray him; and he added" (John 6: 64).

And his natural insight is crystallized in that passage from John 2: 25: "He could read every heart, and he did not need that others should tell him what men were; for he could of himself read what was in men." From the above quotations we can see that Jesus not only knew the mental processes, but he knew and understood the motives that actuated men.

#### *Fitted for Moral Leadership*

Again, his moral fitness for leadership through teaching is most obvious. His self-control and naturalness in every incident are the best evidence of his sound character and fixity of purpose. The strength of his personality, with its calmness and poise, is in striking contrast to the perturbed and flurried attitude of the disciples in time of stress. Their alarm during the tempest serves but as a foil to his complete command of the situation, and brings out clearly the lesson of faith he taught (Mark 4: 35, ff.). His self-possession is likewise shown in his quiet rebuke of James and John when they clamored for vengeance on the Samaritan village that did not welcome him (Luke 9: 52, ff.). And in similar fashion, at the time of his arrest, the agitation and abortive attempts at defense made by the disciples greatly heighten the dignity and control of the Master (Mark 14: 46, ff.; Luke 22: 47, ff.).—Graves, *What Did Jesus Teach?* p. 38.

While Jesus did have a calmness and poise that is admirable and necessary for a successful teacher, yet if the occasion demanded harshness he was able to meet the emergency, as is shown in his driving the money changers out of the temple (Matthew 21: 12, ff.; John 2: 13, ff.).

#### *Practiced What He Taught*

Jesus was the embodiment of his teachings as is shown by the following statements: "I am the way, the truth, and the life" (John 14: 6); "If any man will do his will, he shall know of the doctrine" (John 7: 17); "He that doeth truth cometh to the light" (John 3: 21); "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12); "Which of you convicteth me of sin?" (John 8: 46); "This man hath done nothing amiss" (Luke 23: 41); "I find in him no fault at all" (John 18: 38), and "I am meek and lowly of heart" (Matthew 11: 29).

In addition to the things mentioned in the above quotations, we find the Christ daily recognizing his Father in prayer where he thanked him for the past blessings and asked for those which he needed. He was continually going about doing good, giving cheer where cheer was needed; sympathizing and healing those who were sick of mind or body; treating the despised with respect and understanding, and to seal his teachings he went to a hideous death rather than take back one jot or tittle of his high ideals for which he had thus far given his short life. And even when he was dying he uttered a prayer for his murderers.

### Qualified for Teaching

The next quality that we will consider is Jesus' aptness at teaching. Of course, this is the big test—Can he really accomplish results by teaching? Stop to consider the “unlearned and ignorant men” (Acts 4:13) that Jesus chose as pupils and disciples and how they became men of power under his tutelage. Consider the fact that “the mass of people listened to Jesus with delight” (Mark 12:37). He never wrote, yet his words have been recorded and are considered to be of priceless value to-day.

Many books have been written about his methods of teaching, and to-day even with our advanced studies in education a renewed interest is being taken in the methods of the man of Nazareth. His teachings have become part of our social inheritance, and although we cannot say definitely that his teachings have caused the social reforms that have gone through and are going through the nations of the world, yet it is safe to say that his teachings have done much to break down the artificial walls of social class, to emancipate the serfs and slaves, elevate woman to her rightful place in home and society, establish education at public expense and establish places of worship for the great mass of people. It also has caused many more of the social reforms that are now taking place in this fair land of ours. The influence of his teachings have been so great that the majority of people have agreed with the conclusion of Nicodemus: “We know that you are a teacher from God” (John 3:2).

Now that we have listed the main characteristics of Jesus as a teacher, let us list some of the essential qualifications that have been made by our greatest educators and see how Jesus measures up to them.

Doctor H. H. Horne in his book, *Jesus—The Master Teacher*, has the following lists:

#### The Essential Qualifications of a World-Teacher:

1. A vision that encompasses the world.
2. Knowledge of the heart of man.
3. Mastery of the subject taught.
4. Aptness in teaching.
5. A life that embodies the teaching.

#### Additional Qualifications of the Teacher:

##### I. Physical.

1. Health.
2. Good presence.
3. A speaking eye.
4. An effective voice.

##### II. Intellectual.

1. Common sense.
2. Intelligence.
3. Happy use of language.
4. Idealism.

##### III. Emotional.

1. Cheerfulness.
2. Sympathy.
3. Disinterestedness.

4. Honor.
5. Enthusiasm.
6. Culture.
7. Courtesy.

##### IV. Volitional.

1. Executive ability.
2. Willingness to work.
3. Ambition.
4. Patience.
5. Humility.

##### V. General.

1. An avocation.
2. Sense of the greatness of his work.
3. Personality.

This standard was set up for the ideal teacher without Jesus being in mind. When applied to him, how does he meet the test? Shall we say, then, that he is an ideal for teachers, and also a real teacher himself?

Professor G. H. Palmer (*The Teacher*, page 8, Boston, 1908) enumerates the four essential and fundamental characteristics which every teacher must possess as follows:

“First, a teacher must have an aptitude for vicariousness; and second, an already accumulated wealth; and third, an ability to invigorate life through knowledge; and fourth, a readiness to be forgotten.”

Though Professor Palmer was writing on the teacher in general it is interesting that, in commenting on his second point, he should find Jesus his best illustration, as follows:

“The plan of the Great Teacher, by which he took thirty years for acquisition and three for bestowal, is not unwise, provided that we too can say, ‘For their sakes, I sanctify myself.’”—Horne, *Jesus—The Master Teacher*.

Now consider where you would place Jesus? Of course any such analysis does not do him justice, for he transcends it all by being the ideal teacher.

### Significance of Jesus' Teaching

One of the best ways to see the full significance of Jesus' teaching is to take one example which has unity in itself and there find all the principles and methods that you can. It will not cover all of the points, methods, and principles that Jesus used but it will include many. The best illustration where such a method is followed is found in the book, *Jesus—The Master Teacher*, by H. H. Horne, pages 4-7.

Let us choose John 4:1-43.

Topic: How Jesus Taught the Woman of Samaria.

1. Here we have the *complete* teaching situation, with master, pupil, environment, subject matter, aim, and method. Jesus is the master, the woman of Samaria is the pupil, Jacob's well is a part of the environment, the water of life is a part of the subject matter, the transforming of a life is the aim, and what are the methods?

2. The Master utilized an *occasion* as it arose, though he was weary with his journey, and it was the noon hour, and she was a Samaritan and a woman, and sinful. There were several reasons why he might have let this occasion slip, but not so: “There cometh a woman.”

3. He established a *point of contact*. She evidently came to draw water. “Jesus saith unto her, Give me to drink.” He was thirsty; it was a natural request.

4. He had her attention and interest from the start. He had done an unexpected and unusual thing. He utilized “sur-

prise power." Though a Jew, he had spoken to a Samaritan. This attention and interest are sustained throughout, even increasing in concentration and intensity as slumbering impulses are awakened.

5. He used the *conversational* method. Seven times he addressed her and six times she replied, the arrival of the disciples interrupting the conversation.

6. He was here dealing with an *individual*, though thereby the way was opened to deal with the *crowds* of the city for two days.

7. He exemplified the principle of personal association, for a brief time, by intimate converse with a woman who was a sinner, thereby causing his disciples to marvel.

8. He asked her no question, but he *answered* three of her explicit questions, as well as the deepest longing of her nature. He built upon her answers and made the most of them: "In that saidst thou truly."

9. There are *problems* at the basis of this teaching. First, there is the personal problem of the woman's life. Who was more conscious of this at first, the woman or Jesus? It was his object to awaken her conscience. Then there is the theological problem, felt and stated by the woman: Where shall God be worshipped? She seems to have introduced this problem as a distraction from the personal issue, but the answer of Jesus, "in spirit and in truth," reopened the personal problem.

Are there still other problems here? What?

10. His reply concerning the nature of worship and God is perhaps long enough to be regarded as the nucleus of a private discourse, with a single auditor. How did John learn about this conversation, do you suppose?

11. There is the use of *apperception* in passing from water to "living water," yet it is clear that even so the woman did not understand. (See verse 15.) There is apperception also in Jesus declaring himself to be the Messiah to one who said she knew that Messiah cometh (verses 25, 26), and this time she evidently understood.

12. His use of the *concrete* appears in "to drink," "this water," "thy husband," "five husbands," "this mountain," "Jerusalem," "I am he." The concrete water of Jacob's well was used to illustrate the abstract water of life.

13. His use of *contrast* appears in the difference between "this water," after taking which one thirsts again, and his living water, after drinking of which one shall never thirst (verses 13, 14). Also between the ignorant worship of the Samaritans and the intelligent worship of the Jews (verse 22.)

14. His use of *motivation* appears in the awakening first of interest and then of conscience and finally of service. The conversation concerning water awakened interest, that concerning the husband awakened conscience, that concerning true worship awakened service. She carried back in haste to the city not the waterpot she had brought forth, but the living water.

15. Jesus secured *expression* from this voluble, motor-minded woman, first in words and then in deeds. He pierced the crust of her encased conscience by a command to act: "Go, call thy husband, and come hither." A motor command which could not be executed is the profound way in which the Master threw this precipitate will back upon itself in shame and confusion. Unintelligently she said: "Sir, give me this water"; intelligently she said: "Sir, I perceive that thou art a prophet." From superficial questions of curiosity her self-expression passes to serious concern in personal and religious matters, and finally back to the ministry of Sychar.

16. Some striking *characteristics* of Jesus as a teacher appear in this incident, such as his disregard of current con-

ventionality in talking with a Samaritan and a woman and a sinner; the absence of false modesty; intimate knowledge of his pupil (how did Jesus know the woman had five husbands?); profoundest knowledge of his subject—the nature of God as spiritual; the demonstrated ability to teach; prophecy—"the hour cometh"; and self-assertion: "I that speak unto thee am he."

What impression do you get from this evidence of teaching method in a single incident?

### *Analysis of Educational Methods*

After having taken one incident and examined it for the principles and methods involved, the next thing to do is to take the educational principles and go through all of the teachings of Jesus to find out how many of them are used. Doctor Horne has done this very thing and has given a summary of his findings as follows:

Jesus began by winning attention through interest, then he established some point of contact with his hearer (s) on the physical or spiritual plane.

As a teacher he was not only a tactician with methods, but a strategist with objectives. His greatest objective was to share with men that sense of union with the Father which he enjoyed.

Jesus based his teaching on the vital problems in the lives of his pupils.

Though not a Greek, he was as ready to converse in a profitable way as was Socrates, and he led a more public life, though shorter, than did Socrates, because he traveled more.

He asked and answered questions to stimulate self-expression, desiring conviction rather than persuasion on the part of his followers. His questions are better than those of Socrates, from whom "the Socratic art" is named, because they are not "leading."

He used the discourse at many different times before many different groups on many different themes, but always in a more or less informal way.

He told stories with a point, the parables, which his auditors did not always understand, but which always made them think, and led the spiritually minded to inquire of him their meaning.

He knew and used the old scriptures, for the nutriment of his own soul and as a common meeting ground with the religious minds of his day.

He never let the occasion slip, but utilized it as it arose to clarify thought and guide life.

The principle of apperception is recognized in his words: "He that hath ears to hear, let him hear," and all his parables present the less familiar in terms of the more familiar. Even so, he was often misunderstood.

He used the principle of contrast to vivify the portrayal of truth, concrete examples to bring the abstract near, symbols to make, if possible, difficult meanings plain, and wonderful imagery to enhance the appeal to the imagination and so to the powers of conviction.

He cared more for individuals than for crowds, though he would often minister to crowds, perhaps with a view to reaching individuals.

His disciples he trained as witnesses of his mainly by the processes of personal association, individualizing them, and meeting the needs of each, especially Peter.

The work accomplished by Jesus and also under his tutelage was highly motivated, through the awakening of spir-

## LETTERS

## Good Spirit Found Among Southern Saints by Missionary

FARMINGTON, KENTUCKY, March 19.—Although the weather conditions were bad, a good conference was held in the Kentucky and Tennessee District March 15 and 16. The good Spirit present reminded one of the closing day of the General Conference.

At the district conference we adopted the slogan, "We can do it," and we are of the opinion that the good people fully realize that this means a united and concentrated effort. I am quite sure we are learning that the surest way for us to succeed is to help our brother to succeed.

The membership of this district is widely scattered so it is quite difficult for them to get together, but in spite of this handicap we feel sure that the good people here will do what they can to advance the work. I think I never have found a better-hearted or more conscientious people than we have in this district. It is my purpose to be of service to them and to help them in every way.

*Meetings at Springville*

On February 13 I began meetings at Springville, Tennessee. Although the weather was bad, I missed only one night of meeting. There was some prejudice to remove, but this was overcome and neutralized. Meetings closed March 9, with prospects for a good ingathering in the not-far-distant future.

There would be a most excellent field for missionary work here if we only had men enough to cover the field. I am

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itual and altruistic impulses rather than those of personal advancement, though not to the exclusion of the latter.

In a way most interesting to uncover, Jesus probed the depths of human nature, and secured most of the native reactions of man, though some, like rivalry, he did not consciously appeal to, and some, like sex, he sublimated.

All the methods of impression he used were but as means to expression as an end. Jesus was far more pragmatic than either idealistic or mystic.

Jesus appreciated childhood and made its characteristics identical with those of membership in the kingdom.

In a way not surprising but confirmatory of our previous impressions, Jesus embodies those qualities of the Teacher commonly set up as ideal.

Though, surprising to relate, many of our best histories of education do not refer to Jesus, by common consent he is regarded as the Great Teacher of the human race. A comparison of his characteristics with those of other world teachers does not alter this conclusion.

In this discussion I have given almost equal amount of space to the qualities of Jesus as a teacher and to the methods used by the Master. I have done this because I think that the personality of the teacher plays an important part in the molding of character, if not the most important part.

It is true that this discussion has been meager and very unsatisfactory, but I hope that it may be the stimulus to cause us to continue our study of the personality and the methods of the greatest teacher of all time.

indeed pleased to hear the name of Brother William Bath so favorably spoken of in this part of the country. I am convinced that could our brother be returned to this field a good work could be accomplished.

I have been greatly blessed in presenting the word and feel that we have a brighter day before us for the work in this district. I am encouraged in the work and hope to be able to do all that is in my power for the forwarding of the work in this field. I am aware that I can do but little myself, but if the entire membership works with me, and then God blesses our efforts, we will be able to make advancement.

*Rededicating Services*

Twenty-one years ago the first of this month, I entered the work of the ministry. At that time I laid all I had upon the altar and have tried to give the church the best there is in me. To-day after so many years of service and preparation, for I have constantly been preparing for a better service, I want to rededicate myself to the cause and enter upon the work that is now before us with as much zeal and a great deal more wisdom and knowledge than I did at that time. During the years that are past I have found the Lord an ever-present helper, and I would like to encourage all to press on until they reach that excellent height where the life of Christ will be reflected in them. May God in his infinite mercy guide us into the way of all truth is my prayer.

J. E. VANDERWOOD.

## Big Rapids Saints Are Visited by a Missionary

BIG RAPIDS, MICHIGAN, March 24.—The first visit from a missionary since the Sunday school was organized in January was had when Brother A. C. Silvers came and preached at the home of Brother Hanson. This is the same place that the Sunday school is had. A few nonmembers were present.

Though there are only seven members, a sacramental service was held Sunday afternoon. It was the first service of its kind some have had the privilege to attend for nearly a year. God blessed the meeting with a great outpouring of his Holy Spirit. All were encouraged and strengthened and glad that Elder Silvers came.

He expects to return to this place again in the summer and hold a series of meetings on the street. It is felt that a way is opening up for a great work to be accomplished here.

Five of the members of Big Rapids are students of the Fenis Institute. We wish we had more time for the gospel work, but our studies occupy all our spare time.

CHARLES H. WADE.

## Italian Membership in Philadelphia Grows

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA, March 3.—I am pleased to report that four more Italians were baptized yesterday, Brother Wirebaugh performing the ordinance. Heeding the direction of what he considered the Spirit's impression, he came to Philadelphia last Thursday night, and on Friday visited the Italians. He was able to make clear to them a few points that were dulling their spiritual vision, and at once they told him they desired baptism.

Our sacrament was fairly well attended. Brethren Irwin, Wirebaugh, and John Zimmermann, jr., confirmed those baptized, and I ordained Brother Frank Fraccascia to the office of elder. A good spirit prevailed.

Last Thursday night we had between seventy-five and  
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eighty at our prayer service. We fasted and had special prayers for the sick in the branch. All enjoyed the service. I believe we have made more progress with our prayer services than with any other service. The attendance has been almost doubled.

ARTHUR E. STOFF.

## Switzerland Missionary Tells of Many Blessings Received While Building Up the Work in Foreign Fields

BASEL, SWITZERLAND, March 5.—Thinking that the folks in the branches in America will be interested to know a little about one of the representatives of the church in this far-away land, I shall write a few lines about things as they are here. Generally people in America have a very small knowledge of how things really are for a foreign missionary. Sometimes we are a bit glad that they do not. All things are not as encouraging as they might be. Sometimes we have an exceedingly heavy load to bear. I have, however, noticed that after we have been made to go through disheartening experiences God sends us blessings which pay and repay us for our work. Our joys are indeed many and great.

### *Missionary and Family Arrive*

I have now been here for a bit over a year and feel that I am now prepared to handle the work with much more ability than when I had to take it over. This year has been the severest one through which I have ever had to live. Severe experiences make us stronger if we live through them. I am still alive and very much so. I am especially in that state of being since last Tuesday, because Brother Hoisington and his family have arrived on the scene of action.

### *Prepares Christmas Program*

The work of the church here has been going forward in the last year if I see rightly. The Sunday school work has been especially good. We have about twenty-five or thirty more members in the Basel school now than there were last spring. Before Christmas I worked hard in preparing the children for a program, and at Christmas time the Sunday school rented a larger hall than the one we are in, and we had a very nice program, consisting of two short plays, recitations, songs, and music, and after the program, each child was given a good and useful present which the Women's Department here had made or supplied during the year. With the present was given a sack containing apples, nuts, and home-made candy which I had the pleasure of making. The people can hardly understand how a man can be able to make candy or cook. I find, however, that when I cook something or make some candy, they know very well how to eat it. For New Year's Eve I made two banana and two apple pies for our fest. They were eaten also. At our Christmas program there were between 145 and 150 people present. They said that they had never before seen or attended such a nice Christmas fest. Several of the older people who attended have since been coming to our regular meetings.

### *Apostles Arrive in Basel*

On February 15, I received a very much appreciated visit from Apostles Curtis and Hanson. You can feel how they have strengthened me and encouraged me when you think of how long I had been here alone. One cannot realize just what it means to be alone in a strange land until one goes through the thing himself. These two brethren brought strength and pep to me. While they were here we had some very nice meetings. I had to interpret for them. The Saints were also quickened by the visit, and several outsiders

expressed themselves as having found something in our meetings which is nowhere else to be found. We look forward to the apostles' return in May. They have gone on with their good cheer to Brother Passman in Palestine. While they were in Basel I was ordained to the office of seventy. Since the ordination I have felt that the Lord has given me much added strength.

### *Department of Women*

Our Women's Department has been well started, and we hope they will accomplish a good work in their field. They meet every two weeks at the hall, and at this time they sew and learn. We are trying to harmonize this work with the work in America as far as conditions will allow. Of course all things are different here, and one must take things as they are. The department, which we here call "Der Frauenverein," is figuring on buying a sewing machine so they can make the many things which are continually needed. There are many things, such as sewing baskets and other homemade articles, which sell very readily in this country, and the women are making such things. Each woman sells as many as she can in order to bring money into the treasury of the department.

### *Orioles Organized*

In our Sunday school we have a goodly number of young girls from nine to fifteen years of age. About two weeks ago we organized these into a circle of Oriole girls. They meet every Wednesday afternoon and are now working on their uniforms. A friend of the branch who has been attending the meetings for about four months and who has asked to be baptized in the spring has charge of this work. She is a young married woman who formerly had charge of about one hundred girls in the same line of work in a little town just across the border in Germany. She is a great help to us and is always willing and anxious to do what she can to help the work along. We have also given her a class of children in the Sunday school. We surely need workers over here. I have tried to give all something to do who are willing, and have tried to divide the work so that all will get work they are able to do.

### *Receives Blessings According to Faith*

During the last two months I have been going to Luzern two times a week. It is rather difficult to take care of Basel and Luzern and at the same time do something in Zürich. I have tried to do my best. I love my work and the people with whom I must work. God has blessed me wonderfully and at times marvelously. A mission of this sort has been very expensive thus far, and many times I have had to give out my last cent and live on faith from three to ten days before my allowance came from America. I have never gone hungry. God has been good. At these times I have always received a letter from America with enough money in it to answer a prayer of faith. We must have faith, and it is a grand thing. Recently I had a rent bill which had to be paid, and I lacked fifty francs of having enough to pay it. I did not know where I would get it, but I told the Lord that he knew I was in need and he knew that I am trying to serve him. From that time on I felt easy about the money. I felt that it would be in my hands when I had to have it. The Lord answers our prayers before we offer them. Two days before the rent was due I had a feeling that the money was at the post office, and sure enough, when I went to see, there was the money. Instead of fifty francs there were fifty-five and a half francs. I don't know what the man at the post office thought of me, but I stood there several minutes marveling. I wondered if I should ask the man to awaken me.



But then, I knew it was real. And it had been sent by an elderly Saint in America with whom I am not personally acquainted but whom I love for the Master's goodness in her. That is just an example of one time when the Lord has taken care of me. I could tell others but have not space. I have often heard the older missionaries tell of such experiences as that, and wondered if I would ever experience anything like it. The God we worship is the same to-day as he ever was.

#### *New Missionaries Learn Language*

Brother Hoisington and family have now arrived, and we are trying hard to get our work arranged so as to be efficient and really build up the church in this land. We seem so far to have the same ideals and aims and hope to work very congenially with each other in this work of wonders. I am surely thankful that God has sent such a good brother into this field to work with me. He is real through and through, and he and I are looking forward to doing some good things. He will soon get on to the language, and then there is enough work to last indefinitely. He can already make himself well understood, but one needs a lot of practice to be able to preach in a language. He will get it here. Sister Hoisington is enjoying the language I think. One morning (so she tells us) she wanted some warm water, and she tried to tell the maid at the hotel in French. The maid did not understand, so Sister Hoisington put her hand in some water and then went to the stove and put her hand on the stove. Then the maid knew. Foreign mission work has many interesting experiences.

I feel happy in the fact that there are now two of us here to do the work. My prayers and desires are that I may do my part in building up the Lord's work.

ELMER C. OHLERT.

#### **Pays Tribute to Radio Studio**

NELIGH, NEBRASKA, March 24.—Meetings here are excellent and the best of interest is enjoyed.

We say, "Hello, L. D. S. Studio!" The manager of the electric plant here reports the program of March 23, at 7.30 p. m., as coming into his home clear and distinct.

It is a wonderful age in which we are living. Two ministers speaking at the same time, hundreds of miles apart, are both heard at the same time by different individuals as if only separated by a stone's throw. While Brother J. F. Garver was preaching at the Stone Church he was heard by nonmembers only a few blocks from where I was preaching.

Apostle Garver is in charge of the mission of which Nebraska is a part. We are surely glad, Brother Garver, that your voice can be heard, even when we can't see your face in this part of the field. I was sorry I could not be a listener-in.

Let us doff our hats to the L. D. S. Radio Studio and thank our heavenly Father for these wonders. Come again with your message, L. D. S. Studio. GEORGE JENKINS.

Brother C. H. Armes of Volga, West Virginia, writes, when renewing his subscription: "We are a long way from any church and there are many good people here, some of whom I know would gladly listen to the truth. Of course there are other churches here, but if any elders passing through could stop off here, I am almost certain a good and noble work could be accomplished. There have never been any of our elders here and these people have never had the opportunity to hear the truth. I should like very much to get in touch with Brother J. D. Shower."

## CHURCH NEWS

### Kentucky and Tennessee District Conference Held at Farmington

FARMINGTON, KENTUCKY, March 26.—The conference of the Kentucky and Tennessee District met with the Farmington Branch on March 15. Owing to the roads and the weather conditions, not very many visiting Saints were present.

Elder J. R. McClain was chosen to preside. His resignation as district president was by vote disapproved by the body, but he declined to serve, favoring the approval of the recommendation coming from the First Presidency. This was unanimously supported.

The prayer meeting on Saturday morning was very uplifting because of the presence of the Spirit. The sermon of Elder T. C. Kelley on Saturday evening was of a very high order, as all who know Brother Kelley can readily conclude. It was full of logical reasoning.

The communion service Sunday morning was excellent indeed, for the Spirit of the meek and lowly Nazarene was present to a marked degree. What a blessed privilege to feel the hallowed influence of such loving-kindness from the heavenly Father! Experiences such as this make the toilers on life's road take new courage and gather all their strength for a mighty effort to conquer, though they die in the attempt.

#### *One Baptized*

A young brother, Elder Curtis L. Ross, preached at 11 a. m. on the law of tithing, supplemented by a few timely remarks by Brother Kelley. In the afternoon a sermon was had from our new district president, Elder J. E. Vanderwood, after which the congregation repaired to the water's edge to witness the baptism of a precious girl of fourteen. Confirmation and preaching by Brother Kelley took place in the evening.

So closed the conference. Meetings were, however, held each evening but one during the next week until Sunday. Brother Vanderwood gave some fine instructions. The slogan adopted by the district is, "We can do it." It is hoped Brother Vanderwood may do a great work in this district.

As yet no Sunday school or meetings of any kind are appointed for this branch. Brother Vanderwood left for other places on yesterday but hopes to return soon.

Brother Kelley started on his way homeward one week ago to-day, expecting to stop on the way for a few days in Illinois.

### Great Advancement Being Made by Church Orchestra in New York

NEW YORK CITY, NEW YORK, March 19.—There is surely a blessing in store for those who strive to develop their musical talent for service, for these are truly good stewards. Little can be accomplished without long and difficult training and very often much sacrifice on the part of parents and the artists themselves. Under the splendid leadership of the musical director, Brother LeRoy Squires, the branch orchestra has made steady growth and advancement, and at the present time it would do credit to any church organization in the city, yet new members are still enlisting.

#### *Will Study Mothercraft*

The Sunday school class of Sister Agnes Beardsley has organized for the study of "Mothercraft" as presented in the book by Mary L. Read, using also the study outline prepared by Etta Hunt. Sister Beardsley is one of the charter mem-

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bers of the teacher training class which is now in its second year of study under the direction of Graceland College. It is a matter of much importance that in this branch there are now two groups that are making a close study of the sociological factors of child and pupil development.

#### *Women to Give Social*

The Department of Women will give a social on March 21, for the benefit of further improvement of the church basement. Price of admission to the social will be based upon the stature of the respective guests.

#### *Death of George Potts*

Funeral services for Brother George Potts, son of Brother and Sister Albert Potts, were held at the home of the parents Sunday, March 9. Elder E. Squire, branch president, officiated. Brother George has been an invalid for some years. He leaves, besides his parents, two brothers, Albert and William, and two sisters, Emma and Dorothy.

#### *Open Forum*

"The sacrament" was the subject for discussion at the semimonthly open forum meeting on March 16, under the leadership of Brethren A. P. Hawkins and L. Squires.

#### *Child Blessed*

Alice Luceille, infant daughter of Mr. and Mrs. S. A. Roe, was blessed on the morning of March 9 by Ephraim Squire and Joseph Squire.

#### *A. Max Carmichael Speaks*

Brother A. Max Carmichael, general Sunday school superintendent, was the speaker at 11 o'clock, March 9, using as his subject, "How long we have wandered as strangers in sin."

## Week's Meetings Are Profitable to Cherokee Saints

CHEROKEE, IOWA, March 24.—Elder F. T. Mussell, of Des Moines, the new district president, closed a week's special meetings on February 24. There was a fair attendance at all the services, and the special lectures on the priesthood were very instructive and much enjoyed by the Saints.

#### *Fiftieth Wedding Anniversary Celebrated*

Brother W. F. Landingham and his wife, Sister Emma, on Monday, March 3, celebrated the anniversary of fifty years of wedded life. The relatives and a few near friends gathered at the home of their daughter, Sister E. M. Chiles, to assist them on this occasion. Music and a social evening were much enjoyed by those present. A bounteous supper was served by the grandchildren. Brother Landingham is a priest, and both he and Sister Landingham have been members of the church forty years or more. We all unite in wishing them many more years of happy wedded life.

Sister Pearl Leopold and Gerhart Hoepfner were married at the home of the pastor, A. R. Crippen, who performed the ceremony on Monday, March 16. This couple will reside on a farm near Cherokee.

#### *Bad Roads Affect Attendance*

During the past month bad weather and bad roads interfered greatly with the attendance at all the services. However, the interest is good, and it is hoped when warm weather comes to increase attendance and interest in all departments.

The cradle roll class in Sunday school has increased so much in size and attendance under the leadership of Sister Reeder that more room and chairs must be provided.

The social prayer service the past week had the largest attendance of Saints that has been had for a long time. The Spirit was present, and all were greatly blessed.

Elder J. T. Spence and family have moved from Moorhead to Cherokee and are heartily welcomed by the Saints here.

Sermons by E. L. Edwards, A. R. Crippen, J. T. Spence, and W. W. Reeder were enjoyed during the last month.

William Shore and W. W. Leonard have been quite sick, but are better.

## Southern New England District Conference Well Attended Despite Heavy Snowfall

FALL RIVER, MASSACHUSETTS, March 22.—In the last letter from Fall River it was learned that a heavy snowstorm had visited that region and the branch was fearful that the attendance at conference would be small, since connections with surrounding towns were almost cut off.

In spite of the heavy snowfall the middle of the week, conference was held by the end of the week as advertised and there was a large attendance from Boston, Providence, Haverhill, New London, Onset, Attleboro, and New Bedford.

#### *District Election*

At the business session of the Southern New England District conference Saturday morning Elder William A. Sinclair, M. D., was elected president; Elder Edward Traver, first vice president; and Elder T. J. Elliott, second vice president. Brother Elliott is the new pastor at Providence.

The historical report of the district, written by Brother Sinclair, was listened to with much interest.

#### *Conference Program*

The program for Saturday afternoon consisted of sermons: "The power of gospel influence on the world," Benjamin W. Leland; "What the gospel should do for the poor," Myron C. Fisher; "As a church are we representing the fullness of the gospel," Earl R. Bradshaw. Sunday: Elders' conference at 8 a. m.; social service, 9 a. m.; sermon, "Life's saddest words," Orval L. Thompson, 11 a. m.; cantata, "From Olivet to Calvary," by the combined choirs of the district, 2.30 p. m.; preaching, T. J. Elliott, 7 p. m.

#### *Interesting Sermonets*

The sermonets proved to be instructive and interesting. During the Sunday morning prayer meeting, Brother John Jackson was ordained to the office of deacon by Brethren T. J. Elliott and O. L. Thompson. The prayer meeting which followed was of a high spiritual order with love and a desire to come up higher voiced in beautiful prayers and testimonies which were offered. The voice of a faithful brother, George E. Gates, who recently moved to Philadelphia, was heard here, for he had returned to enjoy the Lord's blessings with the Saints of Southern New England.

One of the brethren suggested that "L. D. S." should mean "Let's do something right away," which idea met with a warm response.

Everyone who heard Brother Orval L. Thompson give the splendid sermon on "Life's saddest words," or "It might have been," could not help but review some things in mind which had been left undone. Brother Thompson has come to us this year as a district missionary and has found a warm place in the hearts of the Saints because of his consecrated life and willingness to help wherever needed.

#### *Oratorio Rendered*

The oratorio, "From Olivet to Calvary," was rendered in the afternoon in a very impressive manner. This was sung

by the combined choirs of the district under the leadership of Brother James R. Houghton. There were twenty-eight voices, and solo parts were taken as follows: Soprano, Mrs. Beatrice York; tenor, Joseph Cliff; baritone, Harve Elefson; and accompanist, Nesta Williams. Brother Houghton asked the Saints to call it only human, but it seemed they sat under the influence of the Spirit as the sacred piece was sung which portrayed the saddest yet most beautiful part of the life of our dear Master.

#### Happy Conclusion

The majority of the visitors, about two hundred, left after the oratorio for their homes, but those who remained were privileged to hear a most interesting talk on "The American Indian" by Brother T. J. Elliott.

All who attended enjoyed the usual kind hospitality of the Fall River Saints and were made to feel most welcome in their homes. The Sunday meals were prepared by the Department of Women and a class of young men from the Sunday school served quietly and efficiently. The servers looked very neat in white coats and aprons.

The special services by Elder O. L. Thompson were brought to a conclusion Wednesday evening with a social in his honor. While in Fall River Brother Thompson enjoyed a visit to the Stevens Mill. Elder James W. Heap, the pastor, is employed there. The Stevens bedsreads are very beautiful and known all over United States.

Elder Earl Bradshaw of Attleboro was the speaker both morning and evening of March 23. Elder Abram Law will speak March 30.

### Department of Women Local Organized at Tomahawk, Wisconsin

TOMAHAWK, WISCONSIN, March 23.—The Saints are few in number at this place and there is no branch. There are about twenty members, children and all.

A Department of Women was organized, January 25, with seven members, all willing workers. Many articles have been donated to this department, and when the weather is permissible a sale will be held, from which funds the Saints expect to rent a hall or make some necessary arrangements for getting the gospel before the people of this city.

The presence of God's Spirit is felt in the meetings, and while the group here are doing nicely in a financial way, they are trying to educate themselves to become more efficient.

Religio study is had on Wednesday nights, and prayer meeting on Sunday evening.

Through a letter from Brother Lenox, who in company with Brother L. O. Wildermuth is holding meetings at Pepin with good attendance and interest, it is learned they expect to be here early in April.

There is much sickness among the Saints this week. The work of the Department of Women was compelled to be postponed for a week later. Brother and Sister Ray Mair lost their infant son on March 6.

The little handful here are doing the best they can and the good Master's Spirit comes to encourage and help them along.

On February 10, a quiet wedding took place at the Allen home. Sister Carrie Allen, of Chicago, Illinois, was united in marriage with Mr. Henry Allen of this city. These people will make a nice addition to the numbers here as they both show evidence of assisting in the work.

Thirteen isolated Saints, without a preacher, gathered on March 23 at Brother Kominsky's restaurant and listened to the musical program and sermon by Brother J. F. Garver.

They could feel the Spirit which inspired each as they performed their duty. The Saints were very much pleased to hear Brother Garver since they are personally acquainted with him.

The radio surely is a blessing in this way. All enjoyed the whole evening's service and felt like joining in when the good words were heard of "The old, old path." Some had not heard a sermon for two months previously.

### Union Branch to Resume Regular Services

CLITHERALL, MINNESOTA, March 26.—If the present favorable weather continues, Union Branch will soon begin holding its regular church services. Although there has been very little snow all winter and cars have been in use every day, there is still a short piece of road leading to Clitherall that is almost impassable. When all the snow for an unbroken sweep of eight miles packs into a road as it has done this winter on the road around the east end of Battle Lake, it forms a drift that approaches the character of a glacier. Considerable time and warmth are required to melt it down. When nature has completed this process, regular church services will be continued, probably beginning the first Sunday in April.

One proof of the good Minnesota roads is the fact that Brother J. W. Peek and family returned by auto from Independence, Missouri, arriving here on March 11 after a four days' trip. They experienced no trouble after getting into Minnesota.

Brother W. F. Perry, a former member of this branch, but now of Independence, was also here a few days the past week on business. He brought news of old friends and neighbors which was much appreciated.

### Two Ordained to Priesthood at Coleman, Michigan

COLEMAN, MICHIGAN, March 18.—This branch is still on the map and seems to be gaining all the while under the leadership of Elder Martindale, the new pastor.

Last Sunday a very spiritual meeting was enjoyed. Elder Pendleton was here and everyone rejoiced at his presence. He preached on the redemption of Zion. He was greatly blessed by the Spirit. All who attended were surely enlightened upon the subject.

At the prayer meeting two brethren were called to the priesthood, Sylvester Yager and Francis Yager. It is a pleasure to see these two brethren take hold of the work, for there seems to be a special work for them to do.

The Saints all seem to be taking an interest in the financial law and as they abide by it they are receiving blessings.

Mrs. Bertha M. V. Converse, of Eureka, Montana, writes of a neighbor, Mrs. Orval Johnston, East Riverside, in the same city, who lost her home and all her possessions recently by fire. Mrs. Converse sympathizes with her neighbor because she herself passed through a like experience three years ago. She appreciated the letters of sympathy written her at the time, among which were letters from the man who baptized her and one from Elder Tordoff, of the Isle of Pines. Mrs. Converse is a Hedrickite member who subscribes for the *Ensign* and feels that the Reorganized Church is more nearly like her church than any other. There are two groups of Saints in the vicinity of Sandpoint, Idaho, to which place they are very desirous to move so that she and her family may have the privilege of attending Sunday school.

## Saints Badly Burned When Roof of Burning House Collapses

BAY CITY, MICHIGAN, March 18.—Elder M. A. Summerfield and his son, George, of East Tawas, were painfully burned about the face and hands Sunday, March 16, when their home was destroyed by fire. The two men had succeeded in removing most of the furniture from the burning home and went to the second story for the last few articles when the roof collapsed. Both managed to fight their way out, but their clothing was on fire and the exposed portions of their bodies badly scorched. The men were taken to the Samaritan Hospital at Bay City, Sunday night. Both are improving slowly.

Elder Matthew Umphrey, president of Central Michigan District, and Elder S. T. Pendleton, of Beaverton, are holding a series of meetings in the church at Thomas and Catherine Streets.

Brother and Sister F. Root are spending a six weeks' vacation in Glendale, California.

Elder E. S. White and wife are spending the months of February and March at the home of their daughter, Mrs. Roach, in Miami, Florida.

## Six Weeks' Meetings Held at Duluth and Two Harbors

DULUTH, MINNESOTA, March 18.—W. E. Shakespeare, missionary supervisor of Minnesota and North Dakota, was in this vicinity for the last six weeks holding meetings here and at Two Harbors. Although not many nonmembers were present yet it is felt that much seed was planted in the hearts of all to the goodness of God to mankind which will bear fruit in due time.

The sermons were plain and simple so that anyone could understand the gospel. It is hoped that it will not be long ere Brother Shakespeare is seen here again.

He was in charge of the sacramental services on March 2. The spirit of unity was manifested with many prayers and testimonies to the goodness of God, also words of counsel by the one in charge.

Brother W. E. Shakespeare left here to go to other fields that are ripe. "Come again."

### Visit of District President

George W. Day, district president of the Minnesota District, was here Sunday, March 9, and spoke to the Saints both at the 11 o'clock and 8 p. m. services, with good attendance. His talks were spiritual and uplifting.

### Sunday School

Arthur O. Johnson, superintendent of Sunday school, has been organizing his forces for a fine Easter entertainment. Good results are looked for in this department as officers and teachers are in regular attendance, which sets a good example to follow.

### Department of Women

Under leadership of Sister Mollie Feathers this department is going forward, studying and trying to build up the kingdom of God and establishing his righteousness. There is a good attendance of members and nonmembers. They are soon to start systematic tracting in conjunction with the publicity department in an endeavor to help spread this glorious gospel to this city.

### Department of Recreation and Expression

With Sister Lottie Zuelsdorf as superintendent of the Department of Recreation and Expression a fine work is being

done. They are studying the Book of Mormon in simple form from the quarterlies. They have an entertainment and study period each week except the second Friday of each month, which is used for parliamentary drill, and the last Friday of each month which is used for children's prayer meeting. They have their services at 430 Eightieth Avenue West.

### Publicity Department

Owing to just starting in the publicity work in earnest there is not much to say about this arm of the work here except that church announcements are published in two papers. It has also been decided to install a tract case in the Union Bus Station's waiting room. This will be a great help to the forwarding of the gospel. Anyone having *Ensigns*, *HERALDS*, or used tracts which are not in active service might send them to W. C. Stanty, 403 Seventy-seventh Avenue West, Duluth, Minnesota, and they will be appreciated.

## Eighteen Baptized at Wiley, Colorado

WILEY, COLORADO, March 25.—Brother Curtis closed a series of meetings in Lamar a couple of weeks ago which lasted nearly six weeks. He baptized eighteen, and another woman was converted, but her husband refused to allow her to be baptized. These people are all fine folks, mostly heads of families and their children.

Everyone regretted having our kindly missionary go, but he surely earned a vacation before taking up his labors in the Uteville community. This series of meetings was begun last week, but the big snowstorm has blocked the roads until there is small prospect of good roads for some time.

The Temple Builder girls invited the branch to join them in celebrating Saint Patrick's Day by gathering at the church and practicing "ye arts of ye Irish scrub woman" inside the building. In spite of the driving snowstorm that day, the girls proved true to their motto, and everyone was present who could possibly come. A few other brave volunteers assisted, and the building was very well cleaned. After the work was done the girls served an appropriate lunch, which was much enjoyed, judging by the way it disappeared.

The Lamar Saints have organized a Sunday school and have good prospects of establishing a branch of their own in time. The new members are putting their shoulders to the wheel with fine spirit.

## If You Are Asked

1. To Talk at a Church School Institute.
2. To Train a Class of Officers and Teachers.
3. To Teach Through Dramatics, Music, and Art.

COME TO

THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa

## Italian Brother Relates Experiences With Gospel

BELLAIRE, OHIO, February 23.—Brother Sebastiano Vadala writes: "I saw in the HERALD of February 13 a letter from an Italian brother of like faith as myself. He gave an experience of his past life. I have never had so much joy as when I read the brother's words telling to the world that he had found the true light. During all the four years since I have been a member of the Latter Day Saint faith, I have never seen an Italian soul enter into the kingdom of God."

### *Baptized Into Church*

"On December 28, 1919, I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. I was for a number of years what the Catholics call an altar boy, serving the priest in the early mass.

"On December 22, 1919, while the powers of darkness surrounded me, for the first time in my whole life I poured out my soul before God. I was not much acquainted with prayer, either mentally or vocally. I had taken into my hands the Holy Bible, and at that time I could not read the English language; even in my own language I had had only six months of schooling when I was a boy. I began to pray to the Lord in the English language, and after I had prayed for the space of a few minutes I began to use my own language to make sure the Lord would understand me."

### *Converted by Dream*

Brother Vadala tells here of a spiritual dream which converted him, in which he called out to the Lord for salvation and God answered his prayer. He then continues:

"I had been attending the Latter Day Saint Sunday school about eight months, when I decided to be baptized. While we were on the way to the place of baptism, we had to cross the Ohio River on a ferryboat. When the boat was out in the water some ways, the man who owned and operated it got angry with me and began calling me vile names. I had never before allowed a man to do so; I had always fought out my revenge. He began to arm himself with a gun and a blackjack, so I made up my mind to defend myself. I forgot that I was on my way to make a covenant with God until I looked up into the face of Elder A. H. D. Edwards, the president of the branch. When I saw him, the anger which had surged my being was instantly dispelled. I did not wish to do anything to my adversary.

"I was baptized by Brother Joseph Edwards, a priest of the branch, and confirmed at the same time, while the Lord poured out his Spirit upon us. There were six more besides myself who entered the kingdom at that time."

### *Receives Blessing*

Brother Vadala had made a covenant with the Lord to pray three times daily. He tells of an experience with influenza about three weeks after his baptism. Though he had remembered his covenant of prayer and had called the elders, he was not healed. After spending four days in bed, he so desired to attend the Saints' prayer service that he called again to the Lord, who spoke to him bidding him "Come." So he went to the prayer service, where the Lord spoke to him, and it was prophesied that he should some day preach the gospel to his own faith. At the close of the services he felt completely healed of his affliction and the next morning went to his regular occupation.

### *Ordained to Offices*

In 1920 he was told that he should be ordained a priest. This office he refused since he could not at the time read the English language. He was however ordained a deacon. On

March 5, 1922, he was ordained priest, and September 1, 1923, an elder.

He says, "I have never been afraid to lift up my voice in defense of the gospel, for the Lord has blessed me with his power and with understanding."

Again he writes: "Now I have received understanding by the hands of God even that I read and write the English language. I could never deny this work; rather would I give my life in defense of the truth."

## Manteno Saints Enjoy Valentine Social

MANTENO, ILLINOIS, March 11.—A valentine social was held in the hall, Thursday evening, February 14, which was quite well attended. Refreshments were served and Brother and Sister Leslie Rogers, also Brother and Sister Paul Pement gave several musical selections. Sister Paul Pement gave two readings, too.

The Department of Women, under the leadership of Sister Mildred Rogers, is doing good work. Sister Emma Studtman has charge of the Mothercraft Manual class and is working hard to make the study interesting.

The present church debt has been counted in the church budget this year and the slogan is "Pay it all."

Sister Jean Kahler, of Wilmington, who underwent an operation in January, is gaining strength.

Brother and Sister William Bell have moved from near Joliet, Illinois, to a recently purchased farm east of Manteno.

Brother and Sister J. H. McGuire, of Hammond, Indiana, attended services in Deselm, Sunday morning, March 2.

## Minneapolis May Enlarge Church Building

MINNEAPOLIS, MINNESOTA, March 20.—The work of the church in Minneapolis is continuing to grow and expand in a very favorable manner. Interest in the services and attendance at the Sunday meetings is getting so large that it is very difficult to accommodate all in the church as it is at present. Immediate relief must be secured, so it is very probable that at the next business meeting some action will be made to enlarge the church building.

Three new people have been baptized and added to the Minneapolis Branch this last month, and missionary work is getting along very well. A mission was opened up on the South Side, where meetings are held twice a week, as well as holding services in the homes in other parts of the city at the same time. The purpose is to give all the men in the priesthood work to do, in both missionary and general ministerial lines.

### *Young People's Organizations*

The boys and young men of the branch have organized themselves in a club, which meets every Friday night, with the purpose of promoting the fourfold development of their personalities. Considerable enthusiasm is being shown in this club.

The junior choir, under the direction of Brother James Spargo, appeared for the first time in the morning service last Sunday, and made a very favorable impression. The senior choir is also doing very well, and helps to make the services more worth while through their efforts.

Brother William Sparling, the former pastor, who has been under church appointment in the Oklahoma District, is now in Minneapolis. The Saints are pleased to hear that he has done well in the South, and are glad to welcome him here again during the period of his stay in this part of the country.



*Promises of Blessings*

On Wednesday, March 12, the Minneapolis Branch observed a day of fasting and prayer in behalf of Sister Freeman of Saint Paul. In the evening the different groups met together in their respective places, and a large number gathered at the home of the afflicted sister. A great spiritual blessing was bestowed on her, and although she was not healed immediately the promise was given that the Lord would raise her up in good time, in the meantime to be of good cheer, for he was taking care of her and would see that those problems which were weighing down upon her would be solved. Speaking through prophecy, Brother Sparling in a different meeting gave promises to the same effect.

*Deaths in Branch*

Sorrow has been cast over the branch because of the very unexpected death of Sister Alpha Lundeen, the daughter of Brother Charles Lundeen, who is one of the beloved elders here and who has given so much of his time and energy in the past to make the work here as far advanced as it is. Brother Warren J. Knight has also lost a loved one, a lad of nine years, who succumbed to the effects of diphtheria. All wish to express sympathy to the bereaved ones.

### Series of Meetings to Be Held at Port Huron by Young People

PORT HURON, MICHIGAN, March 14.—Truman Richards of Carsonville has been holding missionary services at the mission in the south end of the city and recently baptized four. There are others who are very much interested to come in later.

The Religio has been reorganized. It has been dormant for a couple of years, but Brother Jack Dollinger is now in charge, good crowds are turning out, and attendance is growing.

This department is holding a series of meetings from April 6 to 20. Patriarch John F. Martin of Kirtland will be the speaker. The Saints from all the surrounding branches and districts are especially invited to attend whenever possible and hear the wonderful talks Brother Martin will give.

The young people's campaign will end in a convention on April 19 and 20, at which time the young people of the entire district will probably be organized.

The branch is raising funds to improve and enlarge the church, also build a gymnasium. Through this the activities of the young are expected to be directed in such a way as to keep them interested in the church and still find enjoyment and play which the young must have.

### Madison Sunday School Has High Average in Collection

MADISON, WISCONSIN, March 25.—In the HERALD for March 5, J. M. Terry states that the Christmas offering from that school for the previous Sunday had averaged twelve cents per member present. He wanted to know what other school could beat that average.

The Fair Oaks Sunday school of the Madison Branch has an average of fourteen and nine tenths cents per member present the first eleven Sundays of this year. It was over fourteen cents per member present each week for the year of 1923.

*Topical Prayer Services*

Since the first of the year Madison has been trying out the topical prayer meeting plan and likes it so well that it continues to be used. The topic to be used and the person

to be in charge are announced at the morning and evening services on Sunday so that all can have a chance to prepare.

The speakers here since the last writing have been Ward L. Christy, J. O. Dutton, Leonard Houghton, H. W. Woodstock, and Charles F. Clark.

All are hopeful as the good work moves along.

### Orioles Assist in Advertising Meetings

JONESPORT, MAINE, March 4.—The Saints here have been favored with a visit by Elder C. H. Rich, of Colorado Springs, Colorado, who is laboring as missionary in Western Maine District. He held a series of meetings, continuing two weeks with a large and interested audience every night and a packed house on Sunday nights.

The Oriole Girls assisted the work by tracting from house to house. Brother Rich is a forceful and interesting speaker, commanding good attention. He is a good sower of the gospel seed, and it is hoped that some has fallen on good ground and will spring up and bear much fruit to the honor and glory of God.

One was baptized in the icy cold water of the Atlantic, and others are near the kingdom. Several friends and Saints from Beals crossed the water about every night and assisted with the music. Elder Rich was a missionary in Maine twenty years ago, and his presence was hailed with delight and gratitude by the Saints and old-time friends who are hoping to have another visit from him in the coming months.

Elder H. A. Chelline, the present missionary, has been somewhat handicapped in his work for several weeks by the serious illness which resulted in the death of his wife's mother, Sister Jane Yarwood, generally known as "Aunt Jane." Sister Yarwood passed away some two weeks ago. She was an old-time Saint and has had a long experience in the work. It can well be said of her, "She has fought a good fight, she has finished her course, she has kept the faith; henceforth there is a crown of righteousness laid up for her." She came to this branch in May, and by her pleasant and social way won many friends. She will be missed at the services and the social gatherings which she much enjoyed.

During the winter Brother Chelline has held several meetings at Beals with good attendance and interest. One has been baptized. As spring opens he will be able to resume his work in the district. He surely loves the work and is showing both by precept and example that he is a servant of God. This field is a large one, and more laborers are needed. It seems by the signs of the times that those holding the priesthood should heed the admonition:

"Thrust in your sharpened sickles  
And gather in the grain,  
The night is fast approaching  
And soon will come again;  
Your Master calls for reapers,  
And shall he call in vain?  
Shall sheaves lie there ungathered,  
And waste upon the plains?"

M. H. Cook writes from Condon, Oregon, that the debate just started with the Baptist Church, in which he is assisting Brother Daniel Macgregor, looks as though it will be a sweeping victory for the Reorganization. The audience was large on the first night, and the promises are hopeful for even better attendance on the succeeding nights.

## IMPORTANT NOTICE TO WORKERS IN DEPARTMENT

(Continued from page 338.)

- Central Michigan, George E. Burt, 2533 North Michigan Avenue, Saginaw, Michigan.  
 Detroit, Carlisle Whitehead, 356½ South Saginaw Street, Pontiac, Michigan.  
 Southern Michigan and Northern Indiana, Myrtle Perry, 7 Cutter Avenue, Coldwater, Michigan.  
 Western Michigan, Sidney Price, Care of Gaine's Store, Cadillac, Michigan.  
 Minnesota, Mrs. Lottie Zuelsdorf, 3233 Chestnut Street, Duluth, Minnesota.  
 Clinton, Missouri, Miss Helen Hawley, Fort Scott, Kansas.  
 Holden, D. R. Carmichael, Atherton, Missouri.  
 Kansas City, J. Ray Lloyd, 4011 Westport Avenue, Rosedale, Kansas.  
 Eastern Montana, Earl Wilcox, Glasgow, Montana.  
 Southern Ohio, Bernard Holland, Point Rock, Ohio.  
 Kirtland, Robert Miller, 3355 West Eighty-sixth Street, Cleveland, Ohio.  
 Northwestern Ohio, Mrs. Olive Ulrich, Bradner, Ohio.  
 Youngstown-Sharon, James E. Bishop, 226 Edgar Avenue, Steubenville, Ohio.  
 Central Oklahoma, Carlyle T. Kueffer, 2119 West Twentieth Street, Oklahoma City, Oklahoma.  
 Eastern Oklahoma, H. E. Winegar, Poteau, Oklahoma.  
 Chatham, Ontario, S. E. Miffin, 37 Lorne Avenue, Chatham, Ontario.  
 Pittsburgh, Frank L. Shinn, 291 Sebring Avenue, Pittsburgh, Pennsylvania.  
 Southern Saskatchewan, John Miller, Webb, Saskatchewan, Canada.  
 Southwestern Texas, Mrs. Bertha Tartagly, 124 Ohio Street, San Antonio, Texas.  
 Utah, Roscoe E. Davey, 336 South Fourth East Street, Salt Lake City, Utah.  
 Spokane, R. A. McDole, Sagle, Idaho.  
 Wheeling, West Virginia, Clyde S. Rice, 3844 Noble Street, Bellaire, Ohio.  
 Northern Wisconsin, George E. Clark, Tomahawk, Wisconsin.  
 Southern Wisconsin, Norman E. Hield, 2102 East Washington Street, Madison, Wisconsin.

Local superintendents of the Department of Recreation and Expression should get in touch with their district superintendents at once, since these superintendents are the ones to assist the local workers in the various phases of the work of this department. We are suggesting that each local superintendent write a monthly letter to the district superintendent and that each district superintendent write a monthly letter to the general office.

We believe this office is in a better position than ever before to furnish suggestions and materials for workers in this department. Your cooperation may seem a trivial thing to you, but if every officer does his part our whole department will be made much more efficient.

*Do not delay. If your district is not represented, kindly let us know at once the name and address of your district superintendent.*

F. M. MCDOWELL, *Acting Superintendent of Recreation and Expression.*

## Graceland Chats

LAMONI, IOWA, March 29.—During the week President G. N. Briggs attended a meeting of college presidents at Des Moines, Iowa. This is a semiannual meeting of the State, considered of extraordinary importance. Among other things the work of the radio was discussed. Graceland is the only small college in the State operating a radio station, and many were the questions propounded to Brother Briggs. Of supreme concern were the facts submitted touching the type of program Graceland sent out upon the far-flung currents of the air. Most generous was the praise, and the verdict was universal, that the programs being given are of the highest order, not alone in selection of material but in clear and artistic production in word, thought, and tone. In several instances the station has received letters saying hearers tuned in late and did not hear all of the lecture, and asking for full text.

*Regular Lyceum Number*

On Thursday evening occurred the regular lyceum number in which Miss June Whiting read the "Fool." Miss Whiting is a favorite with Lamoni audiences, and the faces before her on Thursday night were many of them dear to her. She felt the love of the audience meeting her in sympathy and support and it swept her like a tide.

Pollock's "Fool" is old as time in philosophy. So much of it was the deep and abiding belief of Miss Whiting that she moves with sympathetic heart through the story, never losing touch with the golden thought of the great production, the life and teaching of the Master of Men.

Between the third and fourth acts Mr. Maynard Hunt, for the College Players, presented the speaker with an armful of her favorites, pink roses. After the reading Miss Whiting was guest of the Players in the reception room at Bide-a-Wee.

*Bide-a-Wee Club Has Open House*

The "Bide-a-Wee Club," the girls of Bide-a-Wee Hall, held a reception and open house on Saturday afternoon from 3 to 5.30. The girls, during the year, held an entertainment and by reason of the loyal support of the students, raised money enough to purchase a few more pieces of furniture for the reception room. They acknowledge the kindness of Brother Otis White who gave them wholesale prices on the furniture and also donated a fine chair.

Elder John Zimmermann, jr., of Philadelphia, very generously and very characteristically helped the girls out with a consignment of scraps of magnificent velours, tapestries, etc., which they worked up into cushions and table runners. What an excitement the package caused, and what planning! Some of the pieces went to the other halls and some are not yet worked up, but the hall was wide open Saturday to friends who cared to come and partake of hospitality and refreshments and share in the music.

*Thursday Chapel*

One hour all together is had each week for prayer and song and speech. Thursday, Miss Carlile presented some of the music lately donated by Albert N. Hoxie, church chorister. Sister Carlile would have everyone be students of music appreciation. These records, two or three dozen in number, are a beautiful and appropriate inducement to the study. Graceland students will carry the effect of these productions into all their future life.

*Surprise Parties*

President Floyd M. McDowell has a diplomat for a wife. He lately celebrated his thirty-fifth birthday and she successfully juggled two affairs for him. Very demurely she met

him, and with his office force and friends, spread a birthday supper by a camp fire in the woods. Then tired and wood-stained she went home with him and the two little daughters to a dark house, but when the light was turned on they beheld a gathering of down-town folks. The stage was all set, and Mrs. McDowell rang up the curtain. Brother McDowell knows how it feels to be piling up the scores. He does not know where he is going, but he is half way there, as Ring Lardner puts it.

#### Oratorical Contest

Winners in the inter-society oratorical contests were: William Ely, first; Joseph Anway, second; Leland Omans, third; Florence Thompson, fourth; and Sidney Phillips, fifth. The first and last are Kapp's; second and fourth Niketes; and the third is an Alpha Pi. The result was a tie between the Kappa Deltas and Niketes, giving each a banner.

Miss Clara Wood, typist for HERALD correspondent, is back to her work again after an illness of several weeks.

### Oil Lamp Used at Services When Storm Blows Down Wires

FALL RIVER, MASSACHUSETTS, March 13.—The electric and telephone services are out of commission in the city, so two oil lamps were used for the services March 13. The wires and poles are down because of the storm. The Saints are trying hard here to get the electric lights in again before conference.

The conference attendance will doubtless be smaller because of the storm. At present the New Bedford people cannot get through. Service connections with Providence are very slow.

There was no preaching Wednesday evening, a few talks being given instead. The service, March 13, however, was well attended with a few strangers present. Brother Thompson apologized for not coming out Tuesday night in the storm. He says that next time he is in Fall River, he will come out if he has to wade in slush to his neck.

Elder Thompson will stay here until next Wednesday, March 19. Everyone is enthusiastic over him.

### To Give "Easter Dawn" Pageant at Glasgow, Montana

GLASGOW, MONTANA, March 26.—The Saints and their friends were favored by a visit from Elder Carl Crum, missionary to Montana, who came to Glasgow, March 19, and stayed until the 24th, preaching two sermons Sunday, at 3 o'clock and at 8 p. m. A number of nonmembers were present at the evening service. The comment heard from both members and nonmembers was, "He makes his message very plain."

Members of the Sunday school are practicing a pageant, "Easter dawn," to be given April 20.

March with her semicold weather has brought an unusual amount of sickness among the group here. This has hindered the work some this month. Among those on the sick list have been Sisters Caroline Sandidge, Kate Henderson, Irene Page, Alma Jordan, and Brothers Earl Wilcox and Neil Rogers.

A thing which has caused some amusement and given an excellent opportunity to defend the work came in an article in the local paper from a Mr. N. H. Nordby who conducts a Holiness mission in Glasgow, entitled "A statement of our belief." In nearly every statement he tells the things they do not believe. One of them is, "We do not believe that Joseph Smith or Brigham Young are prophets of God."

The interest at the young people's prayer meetings held Sunday mornings is growing, seventeen being in attendance on March 23. A suggestion seen in the HERALD from one of the branches giving out questions to the young people to answer has been adopted. Much information is gained in that way.

Calls are coming from nonmembers in communities near Glasgow to come and preach for them as soon as the roads open up. The opportunities are getting better all the time to spread the gospel message.

### Week's Meetings Held at Ottumwa by Apostle D. T. Williams

OTTUMWA, IOWA, April 1.—An unexpected visit from Apostle D. T. Williams and wife to their old home town was very welcome. They came to visit Brother Williams's father who is seventy-six years old, and the mother of Sister Williams, Sister A. Scott.

Brother Williams offered his services while here. Meetings were immediately advertised. These began Sunday morning, March 23, and lasted a week. The earnestness with which topics were presented and the grasp had of the subjects, made them both clear and interesting. Brother Williams brought new light on many topics, especially stewardships. A number of nonmembers came to hear him and none went away disappointed. The services help to emphasize on the membership their responsibility in moving out with renewed vigor.

The Saints have a warm place in their hearts for Brother Williams and pride themselves that this was the branch where he began his ministerial work.

C. E. Willey preached a good sermon here March 16.

### Ten-Day Missionary Campaign Conducted in Saskatchewan

ARTLAND, SASKATCHEWAN, March 28.—William J. Cornish, district president, requested his colaborers to join with him in a ten-day campaign to get the gospel before the people in the different localities.

Some responded and came home rejoicing. Here are the reports of some of them: John J. Cornish left home March 1, visited Rosetown, Delisle, Vanscoy, and Saskatoon, preaching twenty-six sermons in twenty-five days, with splendid liberty of speech and much of the Holy Spirit. He was ably assisted by Albert I. J. Lockyer, Leroy G. Wood, William Brant, Andrew M. Crofford, Howard Loucks, Henry Fisher, and Sigard Erickson. A great many people were interested.

William J. Cornish, ably assisted by Fred Scott, Lewis Gendron, and William Hurley, seized an opportune time to present the message in the central part of the district.

Wellington D. Ellis, from Michigan, a visitor at Artland, was also requested to participate in the work. He preached in the depot at Artland on the evening of February 29, while en route to his mission. He also delivered some stirring addresses at Delisle, Laura, Grand Plains, and Lincoln School-houses, leaving a large degree of that missionary spirit which has so often characterized his sermons.

E. Leslie Mogg delivered a series of eight sermons to good crowds at Cando, March 7 to 14. A Mr. Stillwell said it was news to him that the Book of Mormon did not teach polygamy. He first borrowed Brother Mogg's Book of Mormon and at the close of the meetings purchased one.

While these ministers were actively engaged in the central

part of the district, the northern part was ably cared for by Birch Whiting, Roy Bowerman, and others.

The Department of Recreation and Expression has enjoyed pleasant sessions this winter. On March 14 a hard-time social was held. To-night, March 28, an old-fashioned program is to be given. The annual valentine box was held February 15.

### Reading of "The Fool" Well Received by Des Moines Saints

DES MOINES, IOWA, March 31.—Miss June Whiting, of Graceland College, read on Monday, March 24, Channing Pollock's famous play, "The Fool." This play is an intense human drama which shows that the fundamental principles of Christianity can be put into practice and that the reward is more than worth the sacrifice necessary to carry out these principles. A very appreciative audience, which filled the church, was delighted with the excellent artistry and understanding with which the play was presented.

David E. Dowker, pastor, was the speaker both morning and evening, March 23, speaking on "The Prophet Malachi," and "The antiquity of the gospel."

Orman Salisbury, of Saint Joseph, Missouri, was a very welcome visitor March 26. He was formerly president of the Des Moines District and is now president of the Far West Stake. Brother Salisbury attended the Wednesday night prayer meeting and gave a short talk which was much enjoyed.

#### *Present Play at Runnells*

The play, "Mr. Bob," a delightful comedy, was taken to Runnells March 27. The cast, under the direction of A. E. Warr, did admirable work. Those taking part were: Joseph Maitland, Mabel Mussell, Masile Dalbey, Thelma Dowker, Stephen Robinson, Leonora Wilkinson, and Addison Brown.

F. O. Wilkinson, superintendent of the local and district Sunday schools, with Stephen Robinson, superintendent of the department of Recreation and Expression, have recently visited Perry and Boone in the interest of the different departments.

Henry Castings, district president, preached March 30 on "putting on the whole armor"; in the evening Brother J. L. Parker delivered a sermon on "Church organization." At the Religio, Truman Ziegenhorn, a former member of this branch and an ex-soldier, now connected with the Anti-Saloon League, gave a short talk on the necessity of every American citizen remaining true to the Constitution of the United States.

Dale Finch was baptized by G. F. Hull on March 30.

### Saint Patrick's Tea Given to Benefit Christmas Offering

SAINT THOMAS, ONTARIO, April 2.—The choir met on Saint Valentine's Day at the home of Irene Cox for a social evening. After a short practice several of the games outlined in the *Autumn Leaves* were played with much interest.

The Sunday school is still trying to boost the Christmas offering and is away with a good start, over \$72 being raised up to date. The objective is \$200, but if the money continues to come in as it has, the thermometer will soon be broken.

The Sunday school, on March 14, was hostess at a Saint Patrick's tea and food sale. The church was prettily decorated with green crepe paper. There were nine little tables

at which to seat the guests. The tables looked inviting with their snowy cloths and table napkins, trimmed with shamrocks and Irish hats, and vases of flowers. Mrs. Freele was in charge of the food sale and Mesdames Cordery and Johnson sold caps and aprons at the booth of the Department of Women. About \$31 was realized for the Christmas offering.

H. A. Koehler has been here for three weeks, preaching twice on Sundays and three times during each week. His sermons have been inspiring to all. On March 18 Apostle James Gillen spoke to an appreciative audience.

Sister Mary E. McGillivray, who has undergone an operation, is the only member seriously ill at this writing. She requests the prayers of the Saints.

### Plan to Hold Series of Special Meetings

SEATTLE, WASHINGTON, April 1.—This branch has not been able to start its series of special meetings yet, but are looking forward to the time when they shall begin. This branch, as before mentioned, has planned a real missionary effort to reach more of the good people of this city who should hear the gospel. Since the admonition is to "Let your light so shine," the Saints are of the firm conviction that this year is their crucial test.

The semiannual conference, held in the latter part of February, brought to Seattle many visitors and resulted in much good. Especial mention should be made of the three splendid sermons preached by Apostle D. T. Williams. The Saints will long remember Brother Williams's direct way of pointing out some of the things which the church should do, things for which it has stood for many years, particularly the practical application of the stewardship plan.

#### *Meals Served Free*

Honorable mention should be made of the splendid contribution the Department of Women made toward the success and enjoyment of the conference. These women served meals free to all Saints in the basement of the church, thus making it possible for the entire gathering to spend all of their time at the church during the intermissions. This was especially acceptable on Sunday when many had come from a distance. Although these good sisters anticipated and provided for a large gathering, the Saints came in such numbers that before the evening meal was reached on Sunday their provision shelves resembled Mother Hubbard's cupboard. They were compelled to abandon serving that meal. The noontime meal abundantly compensated, however.

#### *Present Play*

Expressions of pleasure and delight were heard about the presentation of "Queen Esther" by the young people. It was a splendid drama of the struggles of the Jews in Persian captivity.

A splendid victory for truth is heard of the debate recently held at Condon, Oregon, between Daniel Macgregor and the Baptist minister of that place. Brother Macgregor exercised extreme courtesy in presenting the truth.

Sister Hazel Hawley, a graduate nurse of the Independence Sanitarium, died at Fort Scott, Kansas, March 15. She was among those who graduated in June, 1921, and has since been night superintendent of the Fort Scott Hospital. The nurses of this hospital were her honorary pallbearers. Further items of her life will be found among the obituaries.

## Autumn Leaves Used in Department of Recreation and Expression Program

EVERETT, WASHINGTON, March 31.—Regardless of sickness among the Saints here there is still a good attendance in all the departments.

A wonderful sermon was preached Sunday morning by Brother Bruce Shippy, it being his third attempt.

The Saints here are thankful for *Autumn Leaves*. One or more numbers from it are always used as a part of the program of the Department of Recreation and Expression.

George R. Brundage, the branch leader, is kept busy administering to the sick and is called at all hours of the night. He works in a big mill six days out of the week and gives a full day to the Lord on Sunday. This branch is very fortunate to have him as a leader.

## District Missionary Visits Saints at New Bedford

NEW BEDFORD, MASSACHUSETTS, March 31.—Orval L. Thompson, the district missionary, was here during the past week. His presence was enjoyed very much. Saints and a number of outsiders, who came to hear him tell the gospel story, are loud in his praise.

Sunday night was the banner night for attendance. Forty-eight were present and twenty-one of these were nonmembers. A number of Saints from Fall River paid New Bedford a visit Tuesday night and enjoyed the sermon.

An entertainment was held March 30 to which about seventy came. The program consisted of readings, addresses, recitations, and solos. Refreshments were served.

## Pueblo Branch Has Biggest Day Since Organization

PUEBLO, COLORADO, March 28.—The biggest day in the history of the Pueblo Branch since its organization was March 23. Eight people were baptized and two brethren ordained. Brother John Eve was ordained priest, and Brother Stuart Mapes, teacher. A fine spirit was felt during the entire day. The spirit of prophecy was manifested at the confirmations.

Brother Reuben Ard has recently been ordained a deacon. Elder Wilbert Richards, the pastor, is very glad he has more help to carry on the work in this city and that the Pueblo Branch has now a full set of officers.

Some distinguished visitors have been had in Pueblo this quarter, James E. Yates and J. Arthur Davis. Elder Bruce Brown, district president, has just completed a week's series of meetings here. Elder Richards appreciates the help of these fine men and would be glad to have any of the ministry stop over whenever they have the opportunity. His address is 1102 East Second Street.

Sister Mary A. Simmons, of Warrensburg, Missouri, writes that she is still strong in the faith that has held her for many years. A year ago she lost her companion whom she misses very much. Although Sister Simmons is unable to do much besides her own house work, she is thankful for the blessings she still receives. One of these blessings is the comfort she receives from her grandson, who lives in Illinois. He has been in poor health and requests the prayers of the Saints that he may again be able to preach the gospel. Sister Simmons's daughter, Marie Rix, also asks the prayers of the Saints that she may rear her children in the way they ought to go.

## Three Weeks' Meetings Held at Centralia

CENTRALIA, WASHINGTON, March 31.—This place has taken on new life since the beginning of the year. The new officers are: Orville L. Oppelt, branch president; George Davis, general acting priest; Albert T. Davis, teacher; George Steel, deacon; and Lula Premo, clerk. The entire body of the priesthood were sustained.

Carl Crum commenced a series of meetings here on January 6, which continued over three weeks. These were on special lines of church doctrine, of vital importance to the Saints, and of much interest to several nonmembers. Lavinia Powell and two children were baptized on March 9.

The Religio held a social and supper in the basement of the church on February 15. Proceeds went to purchase a basket ball. The Religio has come to the front in several ways the last two months under the supervision of Harold Premo. Good programs are rendered each session just following the lesson study wherein the Book of Mormon is generally used. The average attendance has greatly increased.

The Sunday school is progressing with O. L. Oppelt as superintendent. The junior department of four classes is interesting. It meets in the church basement. This department is racing with the senior classes in the Christmas offering fund for this year.

### *Study Mothercraft Course*

The Department of Women have discontinued one of the two dinners served each week at the Community House to two of the leading city clubs. The Thursday dinners are continued and are served to the Chamber of Commerce. The ladies decided at the last business meeting to study the Home Building course, selecting as textbooks the manuals, "Mothercraft" and "Mothercraft for Girls."

Preparations are under way for two programs to be given Easter Day. The children are practicing for a mixed program for the morning hour, while the older young people are rehearsing with interest the Easter drama, "Easter dawn." The choir has the drama under supervision with Blanch Davis, Lula Premo, and Melva Ward, musicians, and Jessie Ward, director of the drama. The choir are also endeavoring to stimulate their energy into healthful activity by ordering new books called Best Anthems.

## Portland Young People Rent School Gymnasium

PORTLAND, OREGON, March 31.—The Department of Recreation and Expression has rented a gymnasium of the Montavilla school and many of the young people attend the recreational exercises which are held each Monday night. Volley ball and basket ball are quite popular at present.

The Department of Women served supper in the basement of the church before and after the regular Religio session last Friday, to raise funds for the work of the department. The venture proved quite a success, netting \$22.51. After the lesson study period a program was rendered by the Department of Women.

"The resurrection of the dead" was the subject of a sermon preached by John Hanson at the Portland church, March 23. The sermon was one which should create in the hearers a greater desire to strive to attain the reward of celestial glory as elaborated upon by W. H. Barker in his discourse on "Eternal judgment," March 30.

The local membership is growing slowly, and attendance in all departments shows a decided increase over last year. A



greater degree of unity seems to prevail among the Saints and more talk is heard of Zion and Zionite ideals than previously. The stewardship plan is often the subject of discussion among the members and much interest is being taken in the material side of religion.

### Modesto Saints Encouraged Over Increased Attendance

MODESTO, CALIFORNIA, March 27.—At the sacrament meeting this month a splendid gathering was had where the Spirit warned all to be faithful. The prayer meetings have been especially good during the last month, and attendance at all the meetings has increased so that the Saints feel encouraged.

The Department of Recreation and Expression is doing an excellent work. They held a Saint Patrick's social. After a short program games were played and a grab bag was enjoyed by the children. The proceeds will go to the Christmas offering which the branch wishes to increase materially this year.

The Department of Women are doing nicely although they have only a small attendance. On March 13 they held a food sale and a sale of nut cups which netted them \$16.20. They are working hard now on bazaar goods to be held in April before Easter. Church history is the subject of their study hour.

The Department of Music is progressing and the junior choir is doing a good work.

Late rains have made all faces look much shorter and it is hoped the pockets will look longer.

### Visiting Saints and Officials Welcomed to Denver

DENVER, COLORADO, March 31.—Bishop Israel A. Smith arrived the day after the district conference and was here a week on church business. Sunday morning, March 2, he gave a sermon on stewardships and the redemption of Zion, which was clear and concise.

Apostle Roy Budd called on his way west, giving good advice both morning and evening of March 9. The next week, Arthur H. Smith and wife, of Saint Louis, stopped over Sunday, and Brother Smith spoke in the evening. The following Sunday J. B. Wildermuth preached in the morning.

Pastor E. J. Williams was the morning speaker on March 23 with the subject, "What is my job?" The missionary meetings for Sunday night are still continuing. Frank B. Almond is the speaker, with all services interesting and well attended.

March has broken the record for bad weather; the first few days were fairly pleasant, but since then there have not been three days in succession without a snowstorm.

### Calendars at Reduced Prices

We have a small surplus of the popular Scriptural Calendars which we will close out at a reduction of one third. These calendars are suitable for year-round use and should have a place in every home. The pictures are an inspiration, and especially valuable in the teaching of little children.

Send in your orders at once. We guarantee that you will be pleased with your purchase—if not, money will be refunded on return of the calendar.

Formerly 30 cents, reduced price, 20 cents.

HERALD PUBLISHING HOUSE  
Independence, Missouri

### Work Handicapped by Lack of Church Building

PITTSBURG, KANSAS, March 31.—The progress of the work here is greatly handicapped by the lack of a church building, the meetings of the branch being confined to the use of a hall, while the midweek prayer meetings are held in the homes of the Saints.

The Department of Women put on the program last Sunday evening at the meeting of the Department of Recreation and Expression. It was a play which had been used recently at the college, entitled, "Following the cross." It was well executed and depicted very clearly how some worship the cross instead of bearing the cross and worshipping the Lord Jesus who suffered on the cross. At the close a collection was taken for the Children's Home.

John Blackmore, pastor, who is attending college here, and who is on the college debating team is away this week on a debating tour. Since he left, word has been received that they won the debate in Kansas City.

The pulpit was occupied last Sunday by the local priesthood, S. Farrington being the speaker at 11 o'clock and Howard Anderson at the evening service.

Brother Otto Hempel passed to his reward on March 23, after an illness of more than two months. The funeral of another brother who lived five miles south was held the same day. This was Brother Richard Bird, one of the pioneers of the Spring River District. He settled in the locality where he lived in the 1860's, having previously passed through the country with Lyman Wight's band on their way to Texas.

### Groton Branch Prepares Easter Concert

GROTON, CONNECTICUT, April 2.—Elder Edmund Brown, of Pascoag, Rhode Island, delivered an interesting discourse to the Saints of New London Branch on March 23. He took for a subject, "Our reserve power." Brother Brown was accompanied by his wife and son.

A number of Saints from Groton attended the recent conference at Fall River, Massachusetts. The splendid hospitality of the Saints there was appreciated.

O. L. Thompson, district missionary, is expected here this month to hold a series of meetings.

Preparations are being made for an Easter concert.

### Missionary Experiences Related to Bradner Saints

BRADNER, OHIO, April 2.—Walter Wierbaugh and Everett L. Ulrich visited this branch and told of their experiences in their different fields of labor, also delivered some helpful sermons.

Brother Wierbaugh left for his district and Brother Ulrich will soon be at his line of battle. It is quite certain that they will find improvement in those places which have been so fortunate as to be blessed with their visits. Already the Saints are beginning to get busy.

Brother G. L. Sweet writes from Harmon, Oklahoma. He is an isolated brother who would be happy to live in a community of Saints. It has been about nine years since he heard a Latter Day Saint sermon. He lives in a sandy community that is not very productive and is fifteen miles from a railroad. He would like to hear from some of the Saints in localities where there are branches, as he contemplates making a change after this season.

## Independence

INDEPENDENCE, MISSOURI, April 8.—One of the big days for the community in Independence, was Sunday, April 6, when the 94th anniversary of the founding of the church was celebrated. The beautiful spring day brought crowds out for every service, and at times the buildings were filled to overflowing.

### *Sunday School*

At the first meeting of the day, Stone Church, the Sunday school attendance was 1,515, with 28 perfect classes out of 120. The I X L Class had an attendance of 118 adults and 8 babies, of which number 92 were on time. The class has recently increased its numbers as the result of an active membership contest. Young people who have not attended Sunday school for years, are again interested and attending. Special music with historical significance was given, including such songs as: "The old, old path," "The angel message," and "We're marching to Zion." R. S. Salyards, church secretary, delivered a short address on "The organization of the church." The usual lesson hour was observed.

### *Morning Services*

At 10.45 a. m., the communion service began. During the course of the meeting, short testimonial talks were given by members of the priesthood.

While this service was going on, S. A. Burgess, historian, delivered a radio address from the broadcasting studio on "The organization of the church."

### *Address of President F. M. Smith*

President Frederick M. Smith spoke on "What foundation did our fathers lay? How shall we build on it?" at 2.30 p. m. President Smith outlined the heritage we received from our fathers and emphasized the importance of going on to perfection. He again urged the people not to delay longer in accomplishing the work assigned to them.

### *Stone Church Religio*

The Religio met at the usual hour, 6 p. m., Sunday. There is now an average attendance of 500. All classes but one are studying the Book of Mormon, using the new quarterlies. Short programs follow the study hour.

### *President F. M. McDowell Speaks*

Half an hour musical program preceded the sermon at 8 o'clock by President F. M. McDowell. He spoke on "Hear ye Him." This service was broadcast.

### *Spring Branch Church*

On Sunday, March 30, Doctor Charles Keown occupied the morning hour in the interest of the health department. The Saints received much good advice and instruction. At 7.30 p. m., Elder U. W. Greene gave one of his splendid lectures with lantern slides, on the life of Christ. This was appreciated by a good audience.

Communion service was held on Sunday, April 6, and the church was crowded. In the evening all had the pleasure of listening to Elder L. E. Hills preach on the internal evidences of the Book of Mormon. He cited many quotations to prove its authenticity. At the same hour Elder John Soderstadt, pastor of this congregation, preached at Englewood.

A good Religio program is anticipated Friday evening, April 11, with some assistance coming from Independence.

### *President's Daughter Returns From California*

Alice Myrmyda Smith, daughter of President and Mrs. Frederick M. Smith, returned March 26, from California.

She has just completed her work for the degree of bachelor of arts in economics-journalism, at Stanford University.

### *Zion Conference*

The second quarterly conference of Zion of the year met Monday night, April 7, in the Stone Church. In less than half an hour all business was transacted and every vote taken was unanimous. Ordinations were approved and provided for the following: Alfred N. Evans to office of priest; Eric E. Ellis to office of deacon. The appointment of Mrs. Alice M. Cowan to fill the remainder of the unexpired term as superintendent of Women in Zion, made vacant by the resignation of Mrs. Anna Murphy, was approved by the conference. Ratification of the appointment of Bishop J. A. Becker as assistant to the Presiding Bishopric in Zion, was also given.

### *Music Club in State Federation*

The Independence Music Club, now a member of the Missouri Federation of Music Clubs, was represented at the Sixth Annual Festival and Convention of the Federation at Lexington, Missouri, April 3, 4, and 5, by delegates: Mrs. Neal Thomason, representing the president, Mrs. Emma Stahl, and Miss Louise Newton. The Independence Club was represented on the program by Mrs. Minetta Isaacks and Mrs. Thomason. The three days of the convention were largely taken up by musical programs given by the leading artists of Missouri. Activities were centered around the Wentworth Military Academy.

### *Establish Children's Clinic*

A free clinic for children under 14 years of age will be opened April 10, in Bartholomew Hall, and will continue to render services thereafter on Thursdays from 4 to 5 p. m. It is hoped that later the clinic will be extended to adults as well. Doctor Brickhouse Wilson, specialist in children's diseases, will be in charge, assisted by Miss Faye Franklin, visiting nurse of the Independence Sanitarium. The organization of the clinic is being sponsored by the Department of Women. The board of directors will consist of Miss Gertrude Copeland, chairman, Doctor John R. Green, Frederick M. Smith, Benjamin R. McGuire, R. V. Hopkins, J. A. Becker, M. A. Etzenhouser, and Mrs. M. A. Etzenhouser.

### *Herald Baseball Team*

At a recent meeting of the Baseball team of the employees of the Herald Publishing House, officers for the season were elected. Practice begins immediately, with the first game scheduled for April 19, with the Unity School of Christianity, Kansas City, Missouri.

## Need a Tonic

1. For that Discouraged Teacher.
2. For that Half-Dead Class.
3. For that Run-Down School.

THEN COME TO

THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa

## MISCELLANEOUS

## Photographers, Notice

I would like to get in touch with church members devoting themselves to the business of photography. Benjamin R. McGuire, Box 256, Independence, Missouri.

## Reunion Notices

Toronto, at Woodbridge, Ontario, July 26 to August 11, on the new reunion grounds. J. L. Prentice.

Northern California, at Irvington, July 17 to 27. While it is early in the year, yet it is not too soon to make preparation for your summer outings or vacations. The reunion experiences seem to have become a real and very necessary factor in the religious growth of the Saints. The 1924 reunion here will go down in history as the biggest and most effective community effort ever made, and whether you are visiting Saints or dwellers within the gates, plan your summer program that you may be ready to tell us your needs when we make further announcements. The service rendered the district this winter by visiting apostles and other missionaries has proved of great value, and we are assured of the presence of excellent talent at the summer gathering. John D. White, president; Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

## Our Departed Ones

CARLILE.—Sarah, wife of John P. Carlile, was born in Denmark May 28, 1854. Came to America with her parents in early childhood. Married J. P. Carlile March 11, 1875. Baptized in childhood. Died March 2, 1924. Leaves husband, four sons, four daughters, eighteen grandchildren, one great-grandchild, two brothers, and two sisters. Funeral services from the home and also the Saints' church in Underwood, Iowa, in charge of J. A. Hansen, assisted by Joshua Carlile. Interment in Walnut Hill Cemetery, of Council Bluffs, Iowa.

MOORE.—George W. Moore was born in New York, December 7, 1843. Came to Iowa in 1852. Married Laura Eldora Pryor in 1867. Baptized in 1897. Died February 23, 1924. Leaves wife, two sons, two daughters, ten grandchildren, and five great-grandchildren. The children are G. B. and Mrs. Nettie Williams, Omaha, Nebraska; R. E., Modale, Iowa; Mrs. Winnie Wood, Mondamin, Iowa. Funeral from the Methodist Church at Modale. Sermon by D. R. Chambers. Interment in Missouri Valley Cemetery. Three children have preceded him.

HAWLEY.—Hazel LaJune Hawley was born October 28, 1898. Baptized in 1906. She graduated as a nurse from the Independence Sanitarium in June, 1921, and has since been night superintendent of the Fort Scott Hospital. Died at this hospital March 15, 1924. Funeral from the home of her parents. Services in charge of H. Ross Higdon. Sermon by W. E. Haden. Interment in Deerfield Cemetery. Leaves father, mother, three sisters, and two brothers.

GILLIN.—Charles Matthew Gillin was born in Peoria County, Illinois, January 3, 1861. Married Mary E. Hegwood, February 16, 1905. Baptized June 3, 1906. Died, after an illness of three years, at his home in Peoria, Illinois, March 3, 1924. Leaves his wife, Mary E. Gillin, and one sister, Elsie Gillin. Funeral services from Wilton's Mortuary, conducted by Frank A. Russell and C. E. Willey. Interment at Princeville, Illinois.

ROBERTS.—Alonzo Irving Roberts was born at Rockford, Illinois, April 6, 1849. Left an orphan early in life. Came to Rockville, Missouri, with an uncle in 1868, moved later to Illinois again, but returned to Rockville in 1870. Married Ulricka Larson, February 23, 1882. Baptized in February, 1888. Died at his home, February 26, 1924. Leaves wife; three sons, Ira, Oscar, and Chester; one daughter, Mrs. Cora Neale; five grandchildren; and one brother. Funeral from the Methodist church. Sermon by J. A. Becker. Interment in Rockville Cemetery. Two daughters have preceded him.

GRAY.—Harriet E. Gray was born at Jonesport, Maine, September 6, 1836. Baptized March 2, 1873, and was one of the pioneers of the church in Indian River. Died at her home in Indian River, Maine, March 11, 1924. Leaves two sons, Charles and Marcellus; fifteen grandchildren; and four great-grandchildren. Funeral sermon by H. A. Chelline.

SELBE.—Livy E. McNeal was born at Marshfield, Ohio, March 29, 1863. Baptized February 28, 1885. Married Christopher A. Selbe, September 21, 1889. Moved to Kansas City in March, 1905, where she lived until her death, March 23, 1924. Leaves husband and a foster son, Charles Gift; one sister, Mrs. Nettie Schader, of Kansas City; and one brother, Joseph McNeal, of Independence, Kansas. Funeral from the Bennington Heights Church, in charge of J. A. Tanner. Sermon by Ammon White. Interment in Mound Grove Cemetery.

WEDLOCK.—John R. Wedlock was born in Pennsylvania, December 31, 1862. Married Emma McCulm about ten years ago. Baptized about thirty years ago. He was ordained a priest, and later an elder. Died March 16, 1924, at his home in Independence, Missouri. Leaves wife, four children, and a brother Silas. Services from the Carson Undertaking Parlors, in charge of Brother Spurlock. Sermon by W. A. Smith.

## THE SAINTS' HERALD

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Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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UPDYKE.—Elery Updyke was born at Greenwood, New York, March 14, 1858. Baptized September 27, 1888. Ordained teacher November 6, 1909. Died suddenly at his home near Andover, New York, March 10, 1924. His wife preceded him last November. Funeral sermon by Arthur Allen. Interment in the Andover Cemetery.

HUFFMAN.—Stella Inez Huffman was born July 13, 1872, in Cass County, Nebraska. Moved to Nebraska City in 1883. Baptized in 1900. Married John G. Huffman, May 21, 1902. Moved to Kansas in the same year and resided at Newton, Kansas, at the time of her death in the Wichita Hospital, March 15, 1924. Funeral from the Saints' church, Nebraska City. Sermon by G. R. Wells. Interment in Wyuka Cemetery. Leaves husband; three daughters, Gladys, Evon, and Glora; and one son, John G., jr.

MARRIOTT.—Joseph Marriott, son of Henry and Esther Marriott, was born in Sutton, Ashfield, Nottinghamshire, England, April 4, 1836. Baptized June 11, 1852. Migrated to United States in 1861, and to Utah in 1862. Married Elizabeth Wardell, December 1, 1862. Ordained priest. Earned the title of M. D. in 1894. Died March 24, 1924. Leaves five children, twenty grandchildren, and thirty great-grandchildren. His wife and one child have preceded him. Funeral at the Saints' church, Salt Lake City, Utah. Sermon by G. P. Levitt, assisted by R. L. Fulk and R. E. Davey.

FLEMING.—George William Fleming was born September 8, 1871. He was left an orphan at the age of ten. Married Rebecca Elizabeth Jackson, December 16, 1906. Baptized in October, 1917. Died at Hardtner, Kansas, March 25, 1924. Leaves wife; two daughters, Pansy Cook and Mary Pearl; two sons, John Fay and Jerome Morrow; and one brother, Churchill Fleming, of Jefferson City, Missouri. One daughter preceded him. Funeral from the Methodist church with song service rendered by a quartet of that congregation. Sermon by Thomas S. Williams. Interment in Hardtner Cemetery.

MCCARLY.—Wynona Budworth was born at Memphis, Tennessee, September 30, 1906. Baptized in 1915. Died at her home at Azusa, California, March 9, 1924. Leaves husband, one daughter, father, mother, one brother, and two sisters. Funeral from the Welti Chapel, Santa Rosa, California. Sermon by J. D. White. Interment in Odd Fellow's Lawn Cemetery.

BENSON.—Benjamin F. Benson was born November 15, 1853. Married Margaret A. Mahoney, October 12, 1875. His first wife died April 6, 1916. Married Emma D. Smith, June 10, 1923. Baptized July 20, 1876. Ordained teacher May 31, 1890. Died at the home of his son, Doctor J. L. Benson, in Independence, Missouri, March 26, 1924. Funeral from the Stone Church. Sermon by Ammon White, assisted by J. M. Baker. Interment in Mound Grove Cemetery. Leaves wife; three sons, Doctor J. L., Independence, Missouri; Harry D., Minidoka, Idaho; Arthur, Council Bluffs, Iowa.

## Save Your Books

In almost every branch there are songbooks which ought to be rebound to save them. We will rebound Saints' Hymnals and Zion's Praises in the regular cloth binding for 25 cents each, customer to pay transportation charges. The rebounding wears as long as the original, and it makes a very satisfactory job.

We can also save many a valuable Bible or other book by putting on a new binding. Look around and see if you do not have a shipment that ought to be attended to.

Let us quote prices on binding your valuable magazines.

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

## Radio Flashes

Molt, Montana.—Program this evening, March 4, came in fine on head phones and fairly good on loud speaker. Same was enjoyed very much by myself and wife. Programs from stations in that part of the country have preference with us as we are both "Missourians." Listening in on your station was of special interest to me, as my mother, Mrs. Nannie Rodgers, was a patient at your Sanitarium in Independence during the spring of last year for some six weeks. Church services to be broadcast by you at 7.30 next Sunday evening will be looked forward to with a great deal of interest. Will appreciate your mailing program as announced.—W. T. Hulett.

Norfolk, Nebraska.—Just a line to tell you we tuned in on K F I X and heard part of the sermon by Elbert A. Smith on "The resurrection." The reception was intermittent and we only heard portions but what we heard was very good. At the close of this service we tuned in on W C A L, Northfield, Minnesota, in time to get the close of the sermon which was in reference to the coming of Christ and first resurrection. Then we picked up Zion City, Illinois, and heard the last part of a sacred concert, built around the thought, "Jesus is coming," "Will he find us watching." The striking similarity in theme of these widely separated services was unusually interesting.—J. C. Vaughn.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, APRIL 13, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred songs by mixed quartet:

Mrs. Raymond McElroy, soprano.  
Mrs. J. H. Anthony, contralto.  
Mr. Elbert Dempsey, tenor.  
Mr. Maynard Hunt, baritone.

Mrs. Ralph Travis, accompanist.  
Solo: "The day is ended," J. C. Bartlett.  
Sung by Mrs. McElroy.

Violin obligato by Mr. J. H. Anthony.

Duet: "Grateful, O Lord, am I," Caro Roma.

Sung by Mrs. McElroy and Mrs. Anthony.

Solo: "Come ye blessed," John Prindle Scott.

Sung by Mr. Hunt.

Sermon: By Apostle D. T. Williams.

Solo: "The Good Shepherd," William Dichmont.

Sung by Mrs. Anthony.

Hymn: Sung by mixed quartet.

TUESDAY, APRIL 15, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical and educational program.

THURSDAY, APRIL 17, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical and educational program.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, APRIL 13, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "The Lord brings back his own," Galbraith.

Contralto Solo: "Love ye the Lord," (Largo from "Xerxes") Handel.

Sung by Mrs. Lulu Lentell.

Violin obligato by Miss Lillian Green.

Sermon: "The yoke of Christ."

By Elder R. S. Salyards.

Hymn.

SUNDAY, APRIL 13, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Instrumental Quartet: "Invocation," Hugo Grimm.

Miss Lillian Green, violinist.

Mrs. Pauline Becker Etzenhouser, organist.

Mrs. Jeanette Kelley Craig, pianist.

Mr. Ammon Fry, cellist.

Soprano Solo: "Behold, what manner of love," MacDermid.

Sung by Mrs. Nina Smith.

Violin Solo: "Meditation," from "Thais," Massenet.

By Miss Lillian Green.

Soprano Solo: "Ave Maria," Schubert.

Sung by Mrs. Nina Smith.

Instrumental Trio: "Etude Op. 25, No. 7," Chopin.

Mrs. Pauline Becker Etzenhouser, piano.

Miss Lillian Green, violin.

Mr. Ammon Fry, cello.

Sermon: "Religion and health"; by Doctor G. L. Harrington.

Hymn.

TUESDAY, APRIL 15, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the I X L Class.

Vocal Solo: Selected.

Sung by Jack Custead.

Reading: "Lady Heildegard," from an old German legend.

By Mrs. Clifford Forties.

Cornet Solo: "Columbia Fantasy," Rollinson.

Played by Walter Davis.

Talk: "School hygiene."

Mrs. M. A. Etzenhouser.

Tenor solo and chorus: "Sweetheart," from the operetta, "The tale of a hat."

Douglas Flanders, soloist.

Soprano Solo: "Suppose," from "The tale of a hat."

Sung by Mrs. Freda Miller.

Male quartet: "Kinky head," from "The tale of a hat."

Sung by Douglas Flanders, Francis Holm, Jack Custead, and Robert Miller.

THURSDAY, APRIL 17, 1924

9.00 P. M., From the L. D. S. Radio Studio

Trombone quartet: "Somewhere a voice is calling."

Played by Messrs. Laverne Allen, Delbert Guinand, Edmund

Neidervelt, and Clarence Davis.

Contralto solo: "Ah, 'tis a dream," Hawley.

Sung by Miss Margaret Gard.

Trombone duet: "I love a little cottage."

Played by Laverne Allen and Delbert Guinand.

Violin Solo: "The son of Puszta" (Hungarian), Op. 134, No. 2, Keler

Bela.

Played by Miss Ada Griffice.

Talk: By Miss Myrtle Grapes, student nurse at Independence Sanitarium.

Trombone Solo: "Adoration waltz."

Played by Edmund Neidervelt.

Contralto Solo: "Song of India," Rimsky Korskooff.

Sung by Miss Margaret Gard.

Violin Solo: "Transcription of Annie Laurie," Bowman.

Played by Miss Ada Griffice.

Trombone quartet: "Teddy Trombone."

Played by Laverne Allen, Delbert Guinand, Edmund Neidervelt, and Clarence Davis.

## W O A W

Broadcast from the W O A W broadcasting station at Omaha, Nebraska, by the Reorganized Church of Jesus Christ of Latter Day Saints, of Council Bluffs, Iowa, on April 13 at 2 p. m.

Mixed quartet: "Radiant morn," Woodard; sung by Mrs. Ed Lowe, Jennie Nelson, Raymond Nelson, and G. J. Hanson; accompanist, Mrs. W. T. Spanswick; dedicated to Edna and Gladys Christensen, Saint Joseph, Missouri.

Prayer: J. R. Epperson.

Piano Solo: Played by Olivetta Salisbury.

Vocal duet: "Supplication," Johncoe Gillingham; sung by Mrs. Ed Lowe and Jennie Nelson; accompanist, Velma Waterman; dedicated to Anna Lowe, Davenport, Iowa.

Instrumental trio: "Evening shadows," King; played by J. R. Clarence, and Leslie Epperson, on clarinet, violin, and cornet; accompanist, Mrs. F. E. Benton.

Piano Solo: "Impromptu," Schubert. Played by Cleo Fay.

Male quartet: "Remember now thy creator"; sung by R. C. Murphy, Raymond Nelson, W. T. Spanswick, and G. J. Hanson.

Address: Apostle John F. Garver, Lamoni, Iowa.

Piano Solo: "Valse Arabesque," Theo Lack; played by Kenneth Ury, dedicated to Mr. and Mrs. W. M. Ury, Council Bluffs, Iowa.

Vocal Solo: "The silent voice," Caro Roma; sung by Mrs. H. J. Peck; accompanist, Olivetta Salisbury; violin obligato, Marie Salisbury.

Violin Solo: "Romance in A," Thurlow Lieurance.

Played by Wilma Babbitt.

Instrumental trio played by Mrs. J. O., Marie, and Leona Salisbury, on cello and violins.

Vocal Duet: "Hope beyond"; sung by R. C. Murphy and W. T. Spanswick; accompanist, Mrs. W. T. Spanswick; dedicated to Mr. and Mrs. W. M. Self, Independence, Missouri.

Piano Duet: "Rhapsodie Hongroise," Franz Liszt; played by Mrs. B. O. and Edith Burton; dedicated to Fanny Seward, Bentonsport, Iowa.

Ladies' Quartet: "Come unto me," sung by Mrs. Ed Lowe, Leona Currie, Jennie Nelson, and Helen Anderson.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, April 16, 1924

Number 16

## EDITORIAL

### The Dawn of Easter

With the dawn of Easter we see in nature the fulfillment of the promise of life everlasting; for out of the chill and lifeless winter come the buds and the bloom of springtime. The birds return to build their nests, singing their songs of gladness. And there wells up within man himself, something that lifts him out of the sordid material, winging him on to the heights of emotional exaltation.

As the bitter remorse in the hearts of the disciples melted into tender years of joy upon the resurrection of their Lord, so all nature, filled with the expression of the divine, unfolds her wonders for the Easter morn, yielding to the power of life.

Without the immortal promise of the Savior, man would exist in an unknowing world, wrapped in the shroud of winter, lifeless, purposeless, hopeless. But with the words of Christ still resounding from the mount, "Lo, I am with you always, unto the end of the world," life becomes a vivid thing to be made true, and good, and beautiful, according as we have been enjoined by Him.

But the miracle of death and life becomes to us a paltry promise if we fail to grasp the significance of the divine mission of Christ. He died that we might have everlasting life, a continuation of life here on earth. Our purpose then becomes the motivating force that drives us on to perfection, for life beyond is a shadow of what we make it here.

With all the force of an authority that comes from a heaven and an earth, the words of Christ persist through the ages:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world.

Give every man thine ear, but few thy voice; take each man's censure, but reserve thy judgment.—Shakespeare.

### Individual and Community Health

In the early pioneer days of this country, and persisting long after that time, a man was thought to be a weakling who sought a doctor except during a crisis. Physicians were thought of, not as the custodians of health, but of disease. To them was brought the patient when his native constitution could no longer withstand the ravages of disease without material assistance. A strong man was considered responsible for his own health—not the physician.

But time mends the ways of men and experience modifies their actions. The physician is coming into his own. He is now given the privilege of preserving health rather than of restoring it. Large cities have for a number of years maintained free clinics where medical advice and assistance are granted. At first these clinics administered chiefly to sufferers; but gradually their influence was extended until they have become the recognized community health centers. Mothers bring their babies to be examined. Advice is freely given and classes are conducted. Many a mother has reared her children under the care of a clinic, thus giving them the benefit of constant health protection. Such children have a chance for healthy bodies and vigorous lives above the neglected child who "comes up" in whatever environment it is cast.

As a good set of teeth is often preserved into old age by careful treatment and frequent dental examination, so a sound body may be kept physically fit by proper care and under the watchful eye of a physician. We are often unaware of an existing ailment until such becomes beyond our control. A physician may find this at the start and prevent its development. Time, money, and health are thus preserved.

It should not be too great a civic responsibility to place upon a man or woman, to require each to seek medical advice and examination twice yearly. Where clinics take care of the financial burden of such a privilege and duty, little can be said in opposition to the request. Numerous persons are now caring for their teeth in this way. Why not take the same precautions with the body?

It is with exceeding pleasure that we can an-



nounce the opening of a clinic, April 10, in Independence, Missouri. It is sponsored by the Department of Women, administered by a clinic board, in charge of an able physician, assisted by registered nurses, and located in Bartholomew Hall. It is free to all children under fourteen years of age. This is the first of its kind ever held in Independence, thus establishing a health center for the town. This should be commended as a definite step in community advancement. But it should also be noted as a piece of constructive work which may play an important part in the building of Zion.

### Special Features of the Young People's Convention

Here it is almost time for another convention, with young people from Maine to California already making their plans to come. Extensive plans are being made for your benefit during your stay there, and it is hoped you will find that those in charge have been true to the motto: "Inspiration, education, recreation."

#### Class Work

Special class instruction will be one of the most important features of the convention this year. This arrangement has been because of the almost unanimous request made by young people for more class work being provided than last year. In arranging these classes the first thing taken into consideration were the problems of the young people of the church. Next in consideration were the teachers that are available, and finally, the amount of time that could be given each day to this work. We are glad to announce that as a result of the above considerations the following classes have been arranged for:

1. "The stewardship plan," by Bishop Albert Carmichael.
2. "The vital message of our church," by Cyril E. Wight.
3. "Social principles of the gospel," by F. M. McDowell.
4. "Social service," by Mrs. M. A. Etzenhouser.
5. "Religious education," by Roy A. Cheville.
6. "Scoutmasters' training course," by Eugene E. Closson.
7. "Oriole and Temple Builder leaders," by Blanche Edwards.
8. "Applied ethics for young people," by Charles B. Woodstock.
9. "Book of Mormon," by A. B. Phillips.
10. "Church history," by Mr. and Mrs. S. A. Burgess.
11. "Choir leadership," by A. N. Hoxie and Mabel Carlile.
12. "Missionary methods," by F. Henry Edwards.

The daily program will be so arranged that each visitor can attend one, two, or three classes, as he may choose. A number of these classes will be repeated wherever there is sufficient demand.

In addition to the above, there is a possibility of having a class in "Social hygiene," taught by Doctor G. Leonard Harrington, and a class in "Methods for

beginners," under the direction of Mrs. Walter W. Smith.

We trust that every branch will have a representative there to take in many of the good things that will help build up the local work. We need you, and we feel sure that we will be able to offer you education, inspiration, and recreation.

The entire convention program will appear in next week's issue of the HERALD.

### An Easter Message

By George H. Booth

How beautiful this Easter morn,  
When all the world's at rest;  
Of all the days of all the year,  
This surely seems the best.

The church bells ring their welcome out,  
Upon the clear still air,  
To give us all to understand  
That we are welcome there.

Of all the places we should go  
Upon this Sabbath morn,  
It is to worship Christ, the babe,  
In Bethlehem was born.

While angels sang in heavenly choir,  
Upon that gladsome night,  
Afar up in the starry skies  
A new star gave its light.

While flocks still on the hillside lay,  
And shepherds slumber sought,  
The herald angels sang above  
A message they had brought.

They sang for joy and gladness,  
Of peace, good will to men;  
They told of Christ who came to save  
A world from death and sin.

He swiftly grew to man's estate,  
This manger babe so small,  
And left a father, mother, home,  
To answer duty's call.

His Father's business beckoned him,  
He answered true and brave,  
For well he knew his mission here,  
A world that he must save.

He passed through death and thus he showed  
The way to life anew;  
He said, "O God, forgive them, for  
They know not what they do."

This Easter morn we all rejoice  
He's risen from the dead;  
He demonstrated all he taught,  
Was true to what he said.

\* Our hearts are glad and full of joy,  
This glorious Easter time,  
A day of worship and of thanks  
For a Savior so sublime.

### Advance and Decline of the Small College

Many secondary schools are expanding upward to include one or two years of what is called college work, says L. E. Blauch in *School Life*. Frequently this is done under the direct encouragement and advice of the State university, and some States have enacted legislation definitely to encourage and support such advanced secondary work.

At the same time, many small and weak colleges under private control have found it to their interest to reduce their courses from four years to two. Such colleges usually offer also work of preparatory grade.

In Missouri 16 such junior colleges under private control are affiliated with the State university, which is enthusiastic in its support of the arrangement. Junior colleges as they develop will probably become part of the system of secondary education, where they properly belong, says Doctor Blauch.

With this evidence at hand it is encouraging to think that Graceland College has gone upward instead of downward in the school system. It has expanded from a two-year institution to a regular four-year college, granting the recognized bachelor degree. A preparatory department, the academy, is also connected with the college. Graceland seems to push out in both directions.

### Influence of the Church

Although we must admit that the Christian church has fallen short in many ways of accomplishing the things it is capable of doing, yet where else do we find the same amount of good existing?

There is more honesty in the church than out of it. This is evidenced by the fact that when dishonesty is found within the church the press cries aloud the scandal. The people revel in what is uncovered. The exception justifies the excitement.

We find more charity in the church than out of it. Charity is one of the Christian ideals, and although it is far from being attained, yet its existence is found where the environment is most favorable.

There is more immorality in the world than is to be found in the church. This is an outstanding fact and needs no explanation.

The church is the backbone of liberty and equality. Since the foundation of the church in the days of Christ, the rights of individuals in the social world have been championed by the church. These have received varied and peculiar interpretations but the road has always led in the same direction.

Without the influence of the church it is questionable whether we could have attained to the present degree of civilization. In years past the brotherhood of man found shelter from tyranny in the cloister of the church. During the centuries since then,

it has grown to enormous proportions and still forms the basis for a new social order. All this is found within the church. It is still the most formidable factor for good in the molding of character.

### A Jewish Marriage

"Bridegroom faints as Rabbi pronounces couple man and wife," reads a news dispatch.

This is a new angle on married life. It suggests to us the frailty of the human race or the severe mental strain accompanying the marriage ceremony of a Jewish couple. It must be remembered that the Jewish people abhor divorce and great weight is therefore attached to the marriage vow. Cause enough that strong men faint when taking unto themselves a life-long companion!

Perhaps the bridegroom referred to in the press article neglected to observe the ancient Russian proverb: "If you go to war, pray; if you go on a sea journey, pray twice; but pray three times if you are going to be married."

The world is in need of a great unselfish love, one that burns forever and undying in the hearts of men, one that is not quenched by the storm of doubts and fears, one that yields not to the dampness of indifference.

It is easy to love when all goes well; it is easy to be bright and cheery when the sun is shining; it is easy to have faith amid success; but when the storm rages about you and your confidence in friends is tried, then, oh, then, for the unselfish love that has no motive for its drive but the will to do the right.

An unwavering desire to walk hand in hand with the other fellow and to help him ease the burden, is the message this gospel should bring. Christ will meet those in whom the unselfish love still burns. The dead fires within all others shall have left but gray ashes of remorse, a tribute to the unfaithful.

## Would You Learn

1. The Great AIMS of Religious Education.
2. The Best MATERIALS of Religious Education.
3. The Significant METHODS of Christian Education.

THEN COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Seeing God

By Paul M. Hanson

It is written: "Blessed are the pure in heart; for they shall see God."

When was this remarkable promise made by Christ to meet with fulfillment? and how? It is reasonable to believe it applies to all in this life, as well as to the future state; though in the next life there will undoubtedly be an added and fuller meaning to the seeing than is now possible.

#### *Meaning of Purity*

Since seeing God grows out of the heart being pure, it is essential to know what constitutes a pure heart. The word *pure* carries with it the thought of freedom from mixture, containing no foreign or vitiating matter, genuine, refined. It is not difficult to understand that in order to discover divinity, one's mind, motives, and principles must be free from impropriety. The heart must be brought up to date for God and man to join in communion, to come to an understanding; after such an experience man may be a translator of the divine. The possibility of the marvelous promise being fulfilled is not affected by many persons having failed; many have succeeded.

The Lord is identified with truth, justice, and fair dealing; therefore, he cannot be seen by anyone where these virtues are lacking. In the working of the mind, there must be fearlessness, accuracy, and faithfulness, no prejudice or intolerance.

To "see" is to perceive the meaning of; understand; apprehend; to have insight. We sometimes say we see the meaning of a remark, or see another's purpose. In this sense the word is used correctly. God is not seen through mere mechanical machinery. Where there is no sympathy and no justice, or where revenge is alive, the transports of joy growing out of an acquaintance with the third heaven are unknown.

#### *Anthropomorphic God*

The anthropomorphic conception of God appeals to me; he is not a cast-iron Deity, looking upon right and wrong with no emotions being stirred. When Jesus said to Peter: "I have prayed for thee," his heart was full of this man's welfare. How divinely human! I love to think of God possessing to an infinite degree those qualities possessed by high-minded men. Does he think and feel like a man? Yes; he is interested in the little children and flowers and birds; he is not so busy viewing the stars

sweeping through space that he is unmindful of broken hearts and has no time to bind them up. If such is not our conception of God, what is it? Do we not love to imagine him like Jesus? Who else do we want the Father to be like?

Experience, gained with the passing of the years, teaches us to be deeper in judgment; not to take too many things for granted, but to explore and reflect.

Where elementary Christian graces are not operative, unrest, entanglements, and disintegrating influences soon appear in society. They are surface conditions. Under such circumstances they should develop; it is a healthy sign; so attention may be directed towards the removing of the destructive forces. A body which would not be so affected would be diseased. In a healthful body when "one member suffers, all the members suffer with it." Wrong must be faced and corrected. Right is a "thing of beauty, and joy forever."

Even the basis of civilization is gone where ethical standards are ignored.

True insight of God has its roots deep in *character*.

Character and true spirituality are indissolubly associated.

#### *Undiscriminating Justice*

The redemption of Zion cannot be accomplished apart from undiscriminating justice. All are entitled to the protection of the law; all must obey the law. Special privileges in wrongdoing are demoralizing, and cannot be tolerated, neither in a democracy nor in a theocracy.

All men must walk along the same avenue to the divine throne; there is one avenue for every king on every throne, and for every peasant in every field. With the Lord there is "no respect of persons."

One man's soul is as precious in the sight of heaven as any other man's soul.

It has been prophetically declared that "Out of Zion, the perfection of beauty," God will shine. Out of nothing else can he shine. Faith in anything else is credulity and superstition.

#### *Consciousness of God*

A superstructure, though gilded, is no stronger than its foundation.

Who can recall when first consciousness came of the existence of the Creator? Such knowledge, similar to what relates to one's earthly father, is the result of many, varied, and marked experiences.

The Apostle Peter's knowledge and consciousness of the heavenly forces and the divine sonship of Christ increased after he received the Holy Spirit of promise; after observing divine injunctions, precepts, and laws; after noting what took place in the sick chamber under the ministrations of Jesus; after analyzing what occurred in the lives of persons who

accepted the gospel; after leaving unholy earthly ambitions, and unreservedly casting his lot with truth, fair dealing, and right. Out of such genuine activities came a larger perception, understanding, and insight into heavenly things. As a result he was able to say to Jesus: "Thou art the Christ, the Son of the living God"; and to write: "And this voice which came from heaven we heard, when we were with him in the holy mount."

Many saw Jesus through the corporeal eye, but did not perceive his divine sonship, did not get a glimpse of his regal splendor.

To the extent that the human mind is not free from what vitiates, is not actuated by true motives, and does not follow right principles, God is obscured from view; within his pavilion he resides unseen by man.

The word "heart" used by Jesus does not refer to the physical organ of the body. The word of God is described as a "discerner of the thoughts and intents of the heart"; and it was said of Mary that she "kept all these things, and pondered them in her heart." Note: "intents of the heart," "pondered them in her heart."

#### *Scriptural Evidence*

God may be seen:

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.—Doctrine and Covenants 85:12.

Further:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—Romans 1:20.

Again:

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—John 14:8-10.

What is particularly needed to reduce the world's complexity, simplify human life, and contribute to social harmony is *seeing* God.

## The Power of Right Thinking

By C. W. Clark

Within man is a mighty source of power for weal or woe. This is the power of thought. This energy, or power of thinking which lies back of the free moral agency God has given man, may be controlled as desired. We are commanded in 2 Corinthians 10:5, to bring "every thought into captivity to the obedience of Christ." Right thinking is a power for good; evil thinking is a power for evil. A man may for a time be able to deceive those with whom he comes in contact, but some day that mighty engine of thought within him will reveal what manner of man he is. That is what the Lord meant when he said to Samuel: "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

That thoughts do bring results is brought out in Jeremiah 6:19: "Behold, I will bring evil upon this people, even the fruit of their thoughts." In "Secret thoughts" Ella Wheeler Wilcox gives an insight into the power of thinking:

I hold it true that thoughts are things  
Endowed with bodies, breath and wings,  
And that we send them forth to fill  
The world with good results or ill.

That which we call our secret thought  
Speeds to the earth's remotest spot,  
And leaves its blessings or its woes  
Like tracks behind it as it goes.

And after you have quite forgot  
Or all outgrown some vanished thought,  
Back to your mind to make its home,  
A dove or raven, it will come.

Then let your secret thoughts be fair;  
They have a vital part and share  
In shaping worlds and molding fate—  
God's system is so intricate.

Here is an illustration of the power of good or evil thinking. Psychology has revealed to us just what that power is in the world. The wise man has said: "For as a man thinketh in his heart, so is he."—Proverbs 23:7.

#### *Freedom Through Right Thinking*

The whole structure of faith is built upon the fact that thought is a force or power. Emerson has said: "The revelation of thought takes men out of servitude into freedom." Have not those who have freed themselves from the traditions of this world and placed themselves in line with the thoughts as expressed by the Master, passed from servitude into a freedom of experience that is indeed a revelation

of thought? Sometimes I think Latter Day Saints have been slow to accept some of these powers and have denied themselves many blessings.

Why are we commanded in Doctrine and Covenants 85:19 to cast away our idle thoughts? Do you think that God simply was giving a command here that he might show his authority, or is it because idle thoughts bring evil actions and uproot the force that may be developed by good or constructive thinking? I conceive that our creation is so near the Infinite that our thoughts are not only capable of bearing fruit in our own lives but also in the lives of others. Why are we commanded to pray for those that spitefully use us? Do you think that your selfish prayer is going to reach the throne of God and make him love his own creation better? I do not so conceive it; but it appeals to me that we cannot long pray for one we do not like with any degree of faith until our prayers react on our own selves, creating a good thought to help the one who has wronged us. By that act we cease to tear down by the force of thought, and instead become constructive builders by helping our enemy to become our friend. Emerson again has said: "Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world." We make companions of our thoughts and our lives and destinies are shaped by the same.

The business world is beginning to realize the power of right thinking. No man was ever able to make a salesman who did not think right about what he had to sell. It requires an exercise of faith to sell any product. It requires right thoughts and faith to sell the gospel. You may study a little speech until learned with precision and deliver it in an oratorical manner, but if back of it are not the right thoughts, your efforts will be in vain. Thought then is really a power. Percival says:

Thought can wing its way  
Swifter than lightning flashes or the beam  
That hastens on the pinions of the morn.

By the power of thought we are able to produce much good or evil. I am not sure but that Swedenborg was right when he said: "What a man thinks in his spirit in the world, that he does after his departure from the world when he becomes a spirit." Is it possible that we must suffer as much in the spirit world for evil thinking as for overt acts? This we well know, that good thinking and pure thoughts bring their reward.

#### *Effect of Thought Upon Others*

I fear many of us do not pay the proper attention to our thoughts and how they influence not only our

lives but the lives of those of whom we are thinking. Like produces like, and every bad thought will produce offspring that goes on and on until the world is filled with the evil effects therefrom. Whenever we are thinking of envy, strife, hatred, malice, and other evil thoughts, we are displacing the fruits of the spirit of joy, love, and peace, and are reflecting the same into the lives of others also. The prince of the power of darkness wants no greater ally than to get one to think evil, for he knows the result.

#### *Influence of Thought on Happiness*

All the wealth of this world does not make for happiness. A contented, happy mind filled with joyous thoughts will produce more happiness than all the wealth of the richest man in the world. If one is seeking happiness, control the thought forces and results will surely follow.

Thought forces are working hand in hand with faith. If I had it in my power, I would remove from the room of every sick person before administering to the sick any whose thoughts were out of harmony with the ideals of divine healing. In the raising of Jairus's daughter, Jesus cast out those who did not believe and who scorned. Faith is the harmonious product of right thought forces, and in order to exercise the full power of faith, it was essential that the opposite forces be dismissed.

Faith might be defined as the assent of the soul to the truth of what is declared to be true. If this be so, then what a prominent part right thinking must play in the establishment of faith. In evil thoughts we lust after worldly pleasures not because they are desirable, but because our passion, inflamed by evil thoughts, makes them appear desirable. The truly humble, pure soul of clear mind and clean heart will get much more real pleasure out of this world by the good he sees in it than the person who is continually looking for evil and thinking evil.

Rabindranath Tagore, the great Indian philosopher, has said: "Essentially man is not a slave either of himself or of the world; but he is a lover. His freedom and fulfillment is in love, which is another name for perfect comprehension." Evil thoughts remove from us that perfect love and destroy that harmony of life that keeps us in tune with the infinite. It makes a hovel out of what might have been a mansion. Jesus said that his mansion was one of more abundant life which he exemplified by his perfect love for all mankind. Evil thoughts destroy our own lives, and psychology also shows that they destroy the lives of others. In that degree, that we think evil or error of a person, do we suggest that evil to him.



### The Key to Abundant Life

Where lovely thoughts prevail, there will be found the key to more abundant life. If you live with malice or hatred within you, you may be sure it will return to you ten fold and take from you that heritage of a fuller life. Love is the product of perfect thought and hatred is the violation of law.

The poet has said:

For evil poisons; malice shafts  
Like boomerangs return,  
Inflicting wounds that will not heal  
While rage and anger burn.

The individual who wastes his time in idle, unprofitable thoughts or for the gratification of selfish desires to the neglect of self-control destroys his self-respect and happiness. The best way to destroy evil thoughts is by rendering service. "One may be a paragon of negative holiness, the type of person who is obstemious, pure, and without sin, but unless he be doing something that counts, the hollowness of his holiness is as unproductive to himself as it is to the world," said King.

Our increase in wisdom only comes to us as we increase our knowledge of truth and more perfectly apply the same. There is enough for us to do to keep our minds from evil thoughts or of thinking evil of those who offend us. Pain, either mental or physical, will follow every deviation from truth. If we are dissatisfied with fundamental truths, the destructive forces of life will sooner or later reduce us to the elements from which we came. Let us remember the statement that the Master came that we might have life more abundantly. Let us then be careful of our thoughts that we cultivate that which is good and weed out the evil, that when the book of life is opened and the secret thoughts of men are revealed we will not be ashamed of our secret thoughts, and that we be judged as of those who love pureness of thought in all things.

"Bankers think it good business—good personal business, that is—to go to church, and a bankers' magazine hastens to report the evidence," says the *Literary Digest* in reviewing the replies to a questionnaire sent out in Bridgeport, Connecticut, by Doctor William Horace Day, pastor of the United Church. The results appear to be that 74 per cent of the financial leaders of Bridgeport are habitual churchgoers; 9 per cent stay away; 75 per cent of successful men habitually go to church; and 95 per cent believe that people should go every Sunday.

### Identification of Man

By Arthur Ralph Weston

"I, the Lord God, formed man from the dust of the ground."  
—Genesis 2: 8, Inspired Version.

This form of the earth, molded in this particular design, is what God chose to call man. The same substance in some other shape might be known as a horse, tree, bird, etc.; but the one patterned after the image of God was to be known as man. All that constitutes man, technically speaking, is represented in this structure. There is no life in that which God defines as man, consequently man's beginning dates back only to the time of such production, with Adam the first man, to the time when God made him out of the dust. Likewise our existence as man is terminated when we can no longer be recognized by form. Man is still man, with or without a spirit, so long as he can be identified by form as such. And, except only in so far as the elements from which he is composed are eternal, he ceases to exist when he loses his individual form and returns to the mass from which he was taken.

#### Purpose of Creation

Man may be represented as a tabernacle, a temple, organ or mechanism for life of a certain kind. So when God had made this first man, he breathed into him in recognition of this purpose, the breath of life, the cement essential to hold these elements together. In this state, this first man became fitted for habitation and was assigned to the spirit of Adam, then a Son of God in the Kingdom of Spirits over which God ruled. As an added glory for the Kingdom of Spirits, the physical or earthly was created, the ideal of such creation obtaining only in the union of spirit and element as man developed to a fullness of joy or the perfect life, according to the wisdom of God, the creative genius, back of it. In emphasis of this thought, allow me to add to this theory, that these bodies are created solely and for the express benefit, of the obedient spirits of the heavenly kingdom, and not for those who rebelled, and who, under the leadership of Satan, are ever seeking to take possession of the same, contrary to the will of God.

#### Stewardship of the Spirit

As each physical body is produced according to the creative plan, God assigns to it one of the spirits of his kingdom, thereby establishing a stewardship for which that spirit becomes accountable to God. In this union of body and spirit we have what we term and refer to as the soul of man. This is specific in kind and varies only because of the abuse of law governing the production of the physical. There never was a time so far as intelligent history has

recorded, when man did not stand out distinct in kind from all other forms and every test to prove change in kind by development has been a failure.

But the result of violating natural law governing the generating process of the physical part of man, the organic part, is too well established to be worthy of comment here. Well do we know of lustful practices that reach into the third and fourth generations, subject however to rectification by accepting of the conditional ransom of Christ, wherein all such differences as are the result of Adamic parent transgressions are equalized, and the injustice, otherwise following to those innocent spirits receiving such afflicted bodies, is taken care of; and after all, the result of such sin is limited to those who hate God. The office work of redeeming grace is herein made apparent.

#### *Substance of the Spirit*

As elements are eternal, existing in mass formation until compounded, or molded and characterized by form, so also in my estimation are the spirits of men. They are a composition of various spiritual substances, and if created according to David's inspiration, are just a little lower than the angels of heaven. This creation consists in the forming of the spirit of man out of the various spirit substances, in kind and quality like unto the angels. This spirit of man is subject to addition, until man may not only become the equal of angels, but may become like unto God himself, characterized in Christ. Spirits are subject to growth and development, just the same as the body, according to the laws that govern them. Just as the body receives strength and power from its mother earth, just as it develops by nourishment obtained from that substance of which it is composed, so also does the spirit of man develop by feeding on that from which it is taken.

Job said that there was a spirit in man and the spirit of God giveth him understanding. So as the Spirit of God enlightens every man that comes into the world, we are forced to acknowledge that the spirit of man is that something susceptible, because of character, to the Spirit of God. In other words, as the body (man proper) is a composition of elements taken from the earth, the nature of which requires that it shall continue to receive from its source of origin, its mother sustenance, from time to time in order to exist, so likewise is the spirit of man a composition of spirits designated as intelligent life emanating from God, the source of intelligence, and the supply upon which it is dependent for development. But unlike elements, the spirit cannot be described except in relation to something tangible. It comes under the same classification as that of gravity, electricity, instinct, etc.; that they exist

we know, because of their power and influence over matter.

#### *Directing Power of Spirit*

As gravity directs the course of objects, as instinct guides and shields life from danger, as electricity gives power to the battery, or furnishes light and heat when applied to some mechanism, so the spirit is the directing unseen power of the soul. Hence, when we undertake to determine what the spirit in man is, its origin, its existence, we are bound to consider it largely from the effect it has upon the material, the organic substance to which it is applied, or rather through which it is privileged expression. Therefore, when we see a lifeless form of man respond to spirit domination, we are able in a limited way to analyze what it is. From the action of the body dominated and under control of a directing spirit do we determine the character of that spirit or the degree of its development.

We read in the Word of God of the spirit of wisdom, knowledge, understanding, patience, judgment, council, might, fear, grace, love, supplication, truth, adoption, slumber, meekness, faith, prophecy, humiliation, forgiveness, kindness, mercy, forbearance, jealousy, envy, bondage, hate, etc., and these are the various spirit substances that compose the spirit of man as we find him to-day.

I do not believe that these are creations of God, but that they are eternal, and that God is the embodiment of all of them essential to spirit life, the same as the earth is the embodiment of all elements that are essential to physical life.

#### *Spirit Development*

When we speak of the spirit of Christ, of Adam, Elijah, Paul, or any man so far as that is concerned, it is from the standpoint of the maturity to which that spirit has developed from the germs of spirit substances, selected and embodied in his spirit creation by God, who created all things having life, determined and adjudged as it is expressed through the material.

In the Spirit of Christ we recognize a knowledge of all things, past, present, and future. His Spirit represents the standard of attainment in spirit development, secured through absolute obedience to God, doing only the things that God willed, until, under that direction, Christ surveyed each and every field of action and became aware of the true reality of all things.

#### *Preexistence of Spirit*

Now, as to the preexistence of the spirit: Of course, before one could begin with this question, he must first determine what period of time is meant from which the word preexistence is to apply, whether before it makes itself evident in the body

or before the beginning of our time reckoned from the earth's creation as based upon biblical history. We find in this history where Christ was in the beginning with God, and, according to the never-failing promise of God, came into the world in the meridian of time; because in those declarations, basic periods of time, so far as God's dealings with us is concerned, are established. As there is no beginning with God, so far as his existence is concerned, all reference by him to a beginning, such as Christ being with him at this time, must necessarily be construed to mean the beginning of this earth's creation, as the habitation of man in a physical form. With this assurance that Christ was with God at this beginning, it must have been his spirit, certainly not the body born of the Virgin Mary. And if physical man was made in the image of this spirit of Christ, then the spirit has form by which it can be identified and this is according to all evidence where spirit messengers have been seen by us.

#### *Inhabitants of Spiritual Kingdom*

Now, what is true, relative to Christ in this respect, is also true with regard to man. In Doctrine and Covenants 90:5 we have the same declaration that man was also in the beginning with God. And again, it was certainly not in the body form but in the spirit form. Therefore, undoubtedly the spirit of man has an existence before it makes appearance in the physical tabernacle or body. But just how long spirits existed before this beginning is uncertain, and can only be reasoned from conjecture, taking into consideration that there is a kingdom of heaven, a spirit realm over which God rules. A kingdom must have subjects, and we are informed by reference to various classifications that those making up this kingdom are: cherubims, seraphims, sons of God, archangels, holy watchers, morning stars, priests, elect angels, etc. We are also told that there was rebellion, causing war and division among these subjects; that at this beginning, or the laying of the corner stone of the earth, as cited in Job, the morning stars sang together and all the sons of God shouted for joy, indicating some benefit to them by such creation; that Christ recognized the intent or at least the possibility of transferring the kingdom of God in heaven to this earth when he taught us to pray for that kingdom to come; that spirits are eternal and that God's work is to bring to pass the immortal as well as the eternal life of man, showing clearly an everlasting existence of man in some state other than a spirit one. Christ is an example of the first fruits of a universal resurrection. He retained his physical body, taking it with him with the assurance that his second coming would be in that same body bearing the scars of his

crucifixion to the convincing of the Jew of his identity.

All these references are indicative that humanity first had a spiritual existence, that it was of an intelligent element, individual in character, subject to development, with the purpose of God finally to combine that intelligence with an indestructible housing, living under a perfect environment of beauty and fragrance, to the acknowledgment of all that God in his wondrous achievement might bring to pass.

#### With the Apostles in Egypt and Palestine

*A travelogue by J. F. Curtis, written at Jerusalem, Palestine, March 17, 1924.*

Brother Paul M. Hanson wrote while we were on the Mediterranean on our way from Trieste to Alexandria. We had a very good trip on the sea and landed at Alexandria on February 25. Here we had a chance to see how things are done in Egypt. Many Egyptians were waiting to meet the boat, and as soon as possible about fifty to seventy-five of the natives rushed on board looking for a chance to make some money by carrying baggage from the boat to the customs office; each one was anxious to make all he could, so it was something like a free-for-all scramble. They crowded through the boat, rushing up and down the stairways, talking and screaming until we found that we were in a crowd that acted more like a mob than civilized people.

#### *Peculiar Costumes of People*

The Egyptian men of the laboring class wear dresses; many of the women keep their faces covered with veils, and some have in addition to the veil a piece of wood covering the nose so as to disfigure the face. The man is not supposed to see the face of the woman he is to marry until after marriage; then he lifts up the veil and kisses his wife.

#### *Pyramids of Egypt*

From Alexandria we went to Cairo by train. This place is noted for the great Pyramids and certainly they are wonderful. The "Great Pyramid" which is the largest in size is called by the Egyptians "Yekhet Khufu" or the "Glorious Place of Khufu," and was built by Kheops, the Khufu of the Egyptians. The outermost covering has nearly all disappeared. The length of each side is now 746 feet, but was formerly about 756 feet; the present perpendicular height is 450 feet, while originally it is said to have been 481 feet; it covers an area of almost thirteen acres and contained 3,277,000 cubic yards of rock. The material of which it is constructed is yellowish limestone, quarried across the Nile valley. The

outer covering was formed of blocks of a finer white limestone.

Other pyramids, two of which are very large, are near Kheops. In the distance, other pyramids can be seen, including the "Step Pyramid" which is considered the oldest; it is called the Step Pyramid because its sides are in five large steps.

The second largest pyramid, called by the Egyptians "Wer-Khefre" (Great is Khefre), was erected by Khefre who was called Khephren by the Greeks. Its perpendicular height is now 447 feet (originally 471 feet); each side of the base measures 690 feet (originally 707 feet); and when built, the solid content of masonry weighed about 5,309,000 tons. In the interior of these pyramids are a few small rooms which were used for tombs of the deceased. On the east of each pyramid was a temple, now in ruins; enough marble was taken from the outer covering of one of the pyramids to build a large Mosque in the city of Cairo.

#### *The Sphinx*

The noted Sphinx, which next to the pyramids themselves is the most famous monument in this vast burial ground, is hewn out of the natural rock and, with some aid from added blocks of stone, has been molded into the shape of a recumbent lion with a head of a king wearing the royal head cloth, adorned with the royal serpent. It is said to be 66 feet in height, while its length from the forepaws to the root of the tail is 187 feet. The ear, according to Mariette, is 4 feet, 6 inches, the nose 5 feet, 7 inches, and the mouth 7 feet, 7 inches in length; and the extreme breadth of the face is 13 feet, 8 inches.

#### *Valley of the Nile*

From Cairo we went down the great valley of the Nile to Luxor. This valley is from five to ten miles wide and over four hundred miles long. It is probably the most fertile valley in the world. Alfalfa is the main crop; sugar cane is probably next, which yields three crops a year. The people, who farm the land with camels and water buffaloes, do not live in houses during the summer, but make inclosures of corn stalks and live therein. Little or no machinery is used on the farms, as the work is mostly done by hand. Women work in the fields, and there being no fences, the children herd the flocks of sheep and goats.

Luxor, formerly called Thebes, the old capital of both Lower and Upper Egypt, with its ancient temples now in ruin, is wonderful indeed. Many of the large columns of the temples, some of which, including the capstones are 82 feet high and 30 feet in circumference, made of sandstone, are still stand-

ing. Several temples are to be found on either side of the Nile River.

#### *Tutankhamen's Tomb*

The Temple of Luxor was built by Amenophis III (eighteenth dynasty), and was dedicated to Amon, his wife or daughter Mut, and their son, the moon god Khons. Like all Egyptian temples, it includes the sanctuaries with their adjoining rooms, a large hypostyle hall, and an open peristyle court. The temple was 208 yards in length, while its greatest breadth was 60 yards. The king died before the temple was finished and Tutankhamen completed it. This is the king whose tomb was recently discovered seven miles west of Luxor, in the Valley of the Kings, under the tomb of Rameses VI. We saw the tomb, but as it is not yet open to the public, did not see inside.

In the Valley of the Kings we saw the tombs of Rameses I, Seti I, Rameses III, Rameses IX, and Amenophis. These tombs are hewn out of the solid rock. A tomb generally consists of several rooms. We were permitted to go inside the tomb of Amenophis and saw his mummy lying in the sarcophagus. In the museum at Cairo we saw the mummies of Rameses II, and his son and successor Amenophthes, and considered by an Alexandrian tradition to be the Pharaoh of the Israelites.

#### *Colossi of Memnon*

The Colossi of Memnon, on the west bank of the Nile at Luxor, can be seen from a great distance. These two colossal statues have suffered from the hand of time and have lost their artistic value, but they still exert all their old attraction in virtue of the innumerable associations that cling to them. They are about the same in size. The dimensions of the south one are about as follows: Height of the figure 52 feet, height of the pedestal on which the feet rest, 13 feet; height of the entire monument, 65 feet. The legs, from the sole of the foot to the knee, measure 19 feet, 6 inches, and each foot is 10 feet, 6 inches long. The breadth of the shoulders is 20 feet; the middle finger on one hand is 4 feet, 6 inches long; the arm from the tip of the finger to the elbow measures 15 feet, 6 inches. This statue is one solid rock, and its weight is about a thousand tons. It was carved out of a pebbly and quartzose sandstone-conglomerate found in the sandstone mountains beyond Edfu, of a yellowish-brown color, and brought from there to its present location, a distance of about one hundred miles.

The "Ramesseum," the large mortuary temple built by Rameses II, on the west bank of the river, is unfortunately only half preserved. Behind this temple are the remains of a number of extensive

brick buildings, made of mud mixed with straw, some of which were erected in the time of Rameses II, as we learn from the stamps on the brick. These buildings were erected for storing grain, and possibly were used during the seven years of plenty, by Joseph, son of Jacob, who was sold into Egypt. I measured one of the rooms and found it to be 12 feet wide, 192 feet long, and about 10 feet high. There are about fifty such rooms.

#### Welcomed to Jerusalem

We are now in Jerusalem and find it very interesting. Brother and Sister Passman, who have been here for five years, were glad to see us, and we were happy to see them again. During their stay here they have erected a mission house which is well adapted for church and school work, also living quarters. It is a credit to them and the church. The school at present has an enrollment of about forty pupils. Brother Hanson and I are assisting in teaching at present. Brother Daniel Sorden and family from England are expected here any day.

From the Mount of Olives we get our best view of Jerusalem. Four fifths of the area now covered by the city is outside of the old wall. Many new buildings are being erected of stone, which is very plentiful here.

Many different churches are represented in this city. The work of Brother and Sister Passman is bearing fruit and some are ready for baptism. We are planning a trip to the Jordan for this purpose. One of these converts is a young man who is well educated in Hebrew and is acting as interpreter for Brother Passman, in the school.

The wailing place, the wall that surrounded the temple area, is interesting. The old, middle-aged, and young, of both sexes are found here, reading, praying, and weeping, longing for the time to come when the temple shall once again be restored to the Jews.

The "latter" rains are now falling, which are so necessary for this country. The climate at present is delightful; cool nights and warm days. Spring is at hand and wild flowers are everywhere blooming; fruit trees are in blossom.

Jews from all parts of the world and from all climes have gathered here, light complexioned and dark, rich and poor, eager to contribute their part to the building up of their beloved land. Evidently a great future is before the country, for it is written: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Have you ever noticed that the men who have system in their work almost invariably appear to have the least to do?

## CHURCH NEWS

### Missionary From Australia Gives Impressions of Kirtland

Impressions of Kirtland, Ohio, by Elder William Patterson, a native of Australia, are given in the *Willoughby Republican*. As explained by the reporter of the interview, "Mr. Patterson is a versatile speaker, a singer, bird man, and well informed on many topics." The account is as follows:

What are my impressions of Kirtland?

My first visit to Kirtland was made on the Fourth of July when everything seemed in perfect abandon; when there was that glorious spontaneity so characteristic of the American people on that day of days. I was so absorbed with the festivities of this occasion as to be unable to indulge the beauties of nature's landscapes. However, my ears were alert to the sounds of the feathered songsters, the whir of the bees, the laughter of her care-free children and youth; and my eyes snatched glimpses of the thickly studded hills and dales.

My next visit to this historic spot was made in the fall when the hand of the eternal artist had changed the verdure of summer into the variegated hues of autumn. How glorious the autumn!

Having been born on the east coast of Australia where the perpendicular cliffs are lashed by the angry ocean, where the blue of the Pacific Ocean meets the blue of the sky, where snow is a foreign element, and where the changing seasons hold little fear, I am naturally partial to coastal scenery. Nevertheless, for inland scenery I have not been more deeply impressed than by the scenes of Kirtland and environs.

I now see Kirtland under a mantle of snow and I am greatly impressed by the shroud of mystery. I had not seen snow until I came to this country, hence the novelty.

I am most impressed by the peaceful seclusion of the place and the possible conveniences it presents through the development of modern sciences. Kirtland is so situated that one may have the beauties and privileges of the country and the advantages of a large metropolis. Thanks to the automobile.

God's hand has made beautiful this place and now beckons its residents to beautify their habitations.

I try to envision a residential community built up in the midst of these hills, free from commercialization, exploitation, and moral decadence, so characteristic of our times. I would like to see a body of people come here for the purpose of establishing homes on a Christian basis.

May the time be not far distant when you shall have a community center under the direction and supervision of clean and capable leadership.

### Pastor of Mapleton, Kansas, Branch Called to Other Fields

MAPLETON, KANSAS, March 30.—The Saints of Mapleton are feeling rather disheartened because they are about to lose their branch president, Brother Holly Dennis. The loss of this branch will be the gain of another community. God grant that Brother Dennis may build up the work there and that he may ever look back with joy and satisfaction to the time he served the branch here so well and faithfully. Brother Dennis is a young man with ability and zeal to push forward. Brother Lee Quick will soon take his place here and occupy as few are capable of doing.

The Saints are planning to take up the Book of Mormon studies again. This place has tried many times to have a



Religio, but it seems impossible for the Saints to assemble during the week. It is hoped success will be obtained this time.

The Saints here are scattered, and most of them are farmers. While it is a very busy time now for the farmers and their wives, yet there is a goodly attendance at Sunday school and church, with all trying to hold on to the "rod of iron," although there are some discouragements to meet.

## Oklahoma Saints Awakened to Truthfulness of Gospel

OKLAHOMA CITY, OKLAHOMA, March 31.—This branch is not without its share of awakening. The Saints are realizing more the truthfulness of the Master's statement, "Without me ye can do nothing." The power of the Holy Ghost must abide so that the great work of building the kingdom of God and warning the world may be accomplished.

Brother Samuel Simmons is here and has been giving some excellent sermons. Brother Simmons has served the church as a minister for thirty-five years. He is now on the superannuated list, but cannot be satisfied to remain idle.

Other brethren have also given some good sermons here, and the Saints look forward to an even greater spiritual awakening.

## Variety of Studies Offered by Religio at Windsor, Ontario

WINDSOR, ONTARIO, April 2.—The Department of Recreation and Expression meets each Friday under the leadership of Brother William Beacom. The attendance is from sixty-five to ninety-five, with seven classes. Two classes have taken up the Book of Mormon Outline Studies, two junior classes have the junior quarterly, the young men have taken up the course outlined by Floyd M. McDowell, a class of young boys have their studies outlined by their teacher, and there is a teacher training class.

Each class has provided an evening's program; it is said by some that the girls have surpassed the boys so far. The orchestra and choir each are to provide a program, too. Vocal and instrumental solos, readings, talks, orchestral selections, and one debate have been enjoyed. The debating is to continue until a good debating team will be ready for challenge.

A baseball team has been organized by the Recreation Committee and are well under way for a good start. They have new suits and are to have a box social to help purchase more supplies.

If the spirit of helpfulness and interest now manifested is continued, this should be a banner year for this department.

Stewart Lamont, of Chatham, Ontario, was the speaker March 16 at 11 a. m. John Burger, bishop of London District, was here March 23 and delivered two discourses.

Since John Shields was called to other parts, a number of the young priesthood have been used with success.

The Department of Religious Education is increasing; one hundred eighteen to one hundred thirty-six have been noted in attendance. They are trying to have something different for a short program after the lesson each Sunday.

At Merlin, Ontario, the Saints have won favor. Charles Atkins and John Dent have been put on committees for a reunion of pioneers which the churches of that place are fostering.

## Recital Proceeds Turned Into Building Fund

CHICAGO, ILLINOIS, April 2.—June Whiting afforded the Central Branch an evening of profit and entertainment, March 21, when she gave a reading of the famous stage play, "The Fool." Miss Whiting is an instructor of public speaking at Graceland College, although at present she is doing post graduate work at the University of Chicago. During a week of vacation she made a speaking tour at various places where there are branches.

A good-sized audience attended the recital, and every person left the church feeling that the evening had been most enjoyable and instructive. Miss Whiting seemed at her best, doing a piece of work that she loved; the result was that she made a most powerful impression, and forcibly brought out the beauties as well as the lessons of the play.

Through the courtesy of Miss Whiting an admission fee was charged at the recital, and the entire net proceeds were added to the building fund of the church.

## Alliance Saints Hold Meetings in Homes

ALLIANCE, OHIO, March 31.—After having to give up their place of meeting last October, the Saints have done very little in Alliance except hold sacrament and prayer meetings. Since February 10 Sunday services have been held at the home of the pastor until a suitable place may be found.

James Bishop, of Steubenville, was here for a few days and held a three-night series of discourses on the Book of Mormon. These meetings were at the home of Joseph Gordon.

Ruby Kahler and Bertha Meyers, of Akron, Ohio, were here March 2. Sister Kahler is district supervisor of the Department of Women, while Sister Meyers has charge of the Temple Builders in Akron. Both are capable women and gave splendid talks which were appreciated.

R. A. Smith, the pastor, held Sunday evening services for about six consecutive Sundays at the home of a nonmember in another part of the city. While no immediate results can be seen, the seeds were sown.

No services were held March 30 because of the Kirtland district conference which several from here attended. Patriarch Gomer T. Griffiths was there. Many in this church have received benefit from his life. Surely a rich reward is laid up for him.

## Church Books Placed in Public Library

DULUTH, MINNESOTA, April 2.—The publicity department has been able to place the Holy Scriptures, Book of Mormon, and Doctrine and Covenants in the public library, also installed one more tract case. The newspapers here are most liberal with free advertising for churches, so the church name and address have been placed before the public many times.

C. B. Freeman, the branch president, was the speaker at the evening service, March 23, his subject being, "Repentance."

The Sunday school is going ahead with A. O. Johnson at the helm. They are quite busy now getting ready for Easter.

The Department of Women, under the leadership of Mollie Feathers, are trying to enlarge their work with a desire to help in the carrying forth of the gospel. They will soon launch a campaign of systematic tracting under the help of the publicity agent, which will help to forward the work of warning the people of this city. May they have the prayers of the Saints that the work may go forward to the goal set and help to bring others into the true fold.

The Department of Recreation and Expression with Sister

Lottie Zuelsdorf as head is striving to teach the children and build them up so that they will be able to take up the work which others lay down and to demonstrate in their lives the gospel of Christ.

### Tells of Work at Riverside Mission, Fort Worth

INDEPENDENCE, MISSOURI, April 7.—Elder S. S. Smith, writing from Fort Worth, Texas, says:

"Last week was occupied by the writer, by preaching each night but one, and in the daytime I was busily engaged in papering a hall we have rented and in fixing a number of benches to seat the hall, also in painting a sign with these words, 'Riverside Mission, Reorganized Church of Jesus Christ of Latter Day Saints.' Our place of meeting is in Riverside Addition to Fort Worth and on the Grapevine Road. The Saints get the use of the hall for the sum of \$5 a month and we have agreed to take it for at least six months. The expense in fixing this place suitable for meetings will be about \$30. I have arranged for some of the elders from Dallas to come over here twice a month. In all probability there will be a Sunday school organized next Sunday. At the present time I am delivering a series of lectures on the Book of Mormon. The crowds I am having are not large. This would be a good point for an elder to locate. Those desiring further information regarding this place can write to Brother J. A. Wyninger, Route 1, Box 159, Fort Worth, Texas."

### Petrolia, Ontario, Branch Moves Onward in the Work

PETROLIA, ONTARIO, March 30.—B. H. Doty was here for four weeks before Christmas. The Saints were much encouraged. A fine young lady was baptized, and others seemed interested. Literature is being distributed to all who will read.

The Department of Women is active. They meet each week at the different homes. They were spoken to recently through the gift of prophecy for the commendable work they are doing.

Sunday school, too, is active. Not one session has been missed this year, in spite of cold weather and bad roads. Some had quite a distance to walk, too.

### Bisbee Branch Sells Chapel

BISBEE, ARIZONA, April 2.—The little cottage which has served as a church building almost since the inception of the work in Bisbee, but which during the past three years has proved inadequate for the larger membership, was sold March 19, the purchaser obtaining it for a dwelling.

It so happened that this was the date of the regular mid-week prayer meeting which was well attended. While for a time the Saints will miss holding their prayer services in this building, the event presages the beginning of brighter times. Bisbee has long needed a larger and more up-to-date building. During the past several years the Saints fortunately were able to rent for Sunday services an unusually suitable building from the Bisbee Woman's Club, and most likely can continue to use it as long as needed.

The proceeds of this sale, together with funds on hand, will nearly provide a sufficient amount to purchase a more suitable lot and it is hoped the future may see this branch in possession of a place of worship which will be a credit to the

branch and community. The Department of Women is making earnest endeavors to this end. They expect to have a bazaar in the near future.

There has been an improved average attendance at all services since the beginning of the year. At the recent monthly meeting of Sunday school officers and teachers, a committee was appointed to arrange for a suitable Easter program.

### Three Baptized at Brockton, Massachusetts

BROCKTON, MASSACHUSETTS, March 31.—During the past two months Brockton has been fairly active in spite of the Saints being scattered, and the storms and heavy snows experienced.

On sacramental Sunday, March 2, Frank S. Dobbins baptized Kendall Reynolds, Miriam Dobbins, and Arvesta Harlow. James Houghton was the speaker on the Sunday following. He was a great help along musical lines, and his visit was enjoyed. Viola Mae, daughter of Mr. and Mrs. Otis Nute, was blessed by the pastor at this service. Another baby was blessed on March 23. This was Audrey Lorraine, daughter of Brother Donald and Sister Alice Crowell. Benjamin Leland, of Plymouth, delivered two sermons that day.

#### *Saint Patrick's Party*

On March 17 a Saint Patrick's party was held. It was the birthday of Wallace C. Booth and the party was held at his home. Games were played and stories of Pat and Mike related much to the amusement of all. Brother Booth and his wife were presented with an electric lamp.

A supper, given by the Department of Recreation and Expression, was followed by a radio concert in charge of Frank S. and Elmer Dobbins.

A young people's prayer meeting was held at 6 p. m. on March 30. A goodly number were present and the Spirit was there in great abundance. Many testimonies gave evidence of the humility and good will of the young.

#### *Temple Builders*

The Temple Builders are actively engaged in making quilts for the Children's Home. They meet every Thursday evening at the homes of the members.

The primary department of the Sunday school has a new feature each Sunday brought to the attention of the main school. They have repeated in unison all the books of both the Old and New Testaments. They have also studied the church organization. Some of the classes are memorizing the names of the apostles of both latter and former days. Commendation is due the primary superintendent, Margaret Roberts.

The Easter program is under way, supervised by Mae Cowgill.

### Young Member of Columbus Branch Called by Death

COLUMBUS, OHIO, March 24.—Two weeks ago the First Columbus Branch lost one of their young members, Brother George Myers. He was a young man of twenty years, and the oldest son of Gershom and Winnifred Myers. His father is a priest of this branch who has done much excellent work in opening new places for the preaching of the gospel.

This young man had won for himself the respect of some of the foremost business men in Columbus and the branch felt proud of the life he had lived. He was to have been married in July to Sister Martha Daugherty.

## Elberta Branch to Renew Services

ELBERTA, MICHIGAN, April 9.—Services in this branch will be revived next Sunday, April 13. They were supposed to have reopened on April 6 but the roads were in such condition that the people could not come.

This branch sent in \$17 tithing last month.

## Why?

By B. H. Doty

- Why do some people seem to enjoy  
The worldly pleasures so-called?  
Why do they constantly seem to give way  
To the tempter, thus ever enthralled?  
Why do they turn a deaf ear unto God?  
Why do they his counsel defy?  
Why do they blaspheme and curse as they do?  
Will some one please answer me, why?
- Why do they go on in sin day by day?  
Why don't they start life anew?  
Why don't they live for humanity's sake,  
The lives that the righteous pursue?  
Why do they follow the broad, downward way,  
Leading far from the mansions on high?  
Why do they choose such a course as they do?  
Will some one please answer me, why?
- Why are their lives so depraved as they are?  
Why is it, they don't use their mind?  
Why is it, their life seems to be one of naught  
To those who are thoughtful and kind?  
Why is it the world seems so happy and gay,  
In spite of conditions awry?  
Why is it God doesn't say, "It's enough"?  
Will some one please answer me, why?
- Why is it the end of the world has not come?  
Or can it be God has forgot?  
Why is it that Christ has not come, as he said,  
And appointed to each one his lot?  
Why is it the nations are ready for war?  
Can it be that the end draweth nigh?  
Why is it that Zion has not been redeemed?  
Will some one please answer me, why?
- Why is it that we have not paid all we owe  
To God, and to our fellow men?  
Why is it that we have withheld our support,  
And caused God his work to suspend?  
Is that just the reason that Zion is not?  
Is that why Christ still is on high?  
Is that why the end of the world has not come?  
Will some one please answer me, why?
- Why is it we cannot see facts as they are,  
And not blame the world for our loss?  
Why is it we will not humble ourselves,  
And live at the foot of the cross?  
Why is it we will not acknowledge our faults,  
To God, and the Savior on high?  
Why is it that we will not take all the blame?  
Will some one please answer me, why?

## Six Baptized Following Meetings Held at Moundsville, West Virginia

MOUNDSVILLE, WEST VIRGINIA, April 7.—Thomas L. Clark started his evangelistic services in this place on March 11, after having returned from Port Huron with his family. The Saints having moved into larger quarters, it was found necessary to secure more seats. Owing to the lack of funds, it was impossible to buy chairs, so under the direction of the deacons some lumber was secured and benches were made to seat sixty more people.

Brother Clark was very successful in preaching the gospel message to many people since he had a different audience of strangers almost every evening. Although he was richly blessed with the Spirit during the series of services which lasted three weeks, it was deemed wise to bring the meetings to a close. Through his efforts there were six souls brought into the fold, and there are others interested, who will probably come in later.

The Saints feel that Brother Clark endeared himself to them by his words of wisdom and timely advice. They tried to show their appreciation of his services by giving a farewell party for him and his family. He received many valuable gifts, among them a traveling bag presented by the Department of Women.

At the last quarterly business meeting O. J. Tary, district president, presided and his two vice presidents, L. A. Serig and Thomas Mills, also Thomas L. Clark, were present.

Ralph Gunn, the local teacher, who has been at Washington, District of Columbia, has returned and will make his permanent home here. Brother Gunn is a jeweler by trade, receiving his training while at Washington.

## Spring Revives Hopes of Persia Saints

PERSIA, IOWA, April 9.—The attendance at services this winter has been rather poor since the roads have been so bad. Some Sundays no services were held. Spring has finally come, and it is to be hoped it is here to stay, for it always brings cheer and comfort.

The branch president talked to the Saints the morning of March 16, but no services were held in the evening. No services could be held the next two Sundays because of the stormy weather and impassable roads. April 6 was the regular sacramental meeting which was administered in compliance with the custom, and those present had a spiritual feast and were so led to express themselves.

Joseph Seddon of Woodbine, who was the pastor here for a number of years, spoke in the evening. W. R. Adams of Logan is expected to be heard here next Sunday.

## Chatham Religio Holds Mock Trial

CHATHAM, ONTARIO, April 9.—The mock trial, under the auspices of the Department of Recreation and Expression which was referred to in the last news letter from Chatham was carried out as to details, regular court procedure being followed. Patriarch John Shields acted as foreman of the jury and brought verdict of not guilty and the judge dismissed the prisoner. The trial was very interesting and educational.

At the last report there were several sick; since then some have been restored to health, others are still sick, and one passed to the great beyond. Mrs. James H. Tyrell, one of the pioneers of the work in this district, died three weeks ago and was buried from the church on March 15. The district president, Robert Brown, had charge of the service.

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Truly the old landmarks in the gospel are fast disappearing.

Apostle J. A. Gillen paid this branch a visit on April 2 and preached an eloquent discourse. The sacramental service on April 6 was well attended. The Lord saw fit to recognize the assembly and spoke words of comfort to the congregation, and also to several of the brethren in a gift of tongues. A splendid feeling was in the service and all rejoiced at being present.

The Sunday school on April 6 held a service to commemorate the organizing of the church. The lessons in all the classes were on the Restoration, and after assembling again short talks and some musical numbers were given.

The meetings, with the exception of the midweek prayer service, are well attended, and conditions of the branch show an improvement.

Preparations are being completed by the district authorities for a young people's convention to be held in Bothwell in May.

### District Choirs Unite in Rendering Cantatas

BOSTON, MASSACHUSETTS, April 7.—The Boston Branch has thus far been gratified in her hope to make this year one of success and progress.

The choir has been working enthusiastically on its program planned by the chorister, Brother James Houghton, and its efforts have been successful. Within the past month, besides carrying its regular work and arranging an anthem review to be given in the near future, it has joined the Fall River choir and singers from the other parts of the district in rendering the cantata, "From Olivet to Calvary," by Maunder; and it has now started to prepare "The Creation" by Haydn, together with the other choirs of the district, at a later date.

The most memorable event, at least from the standpoint of the men and boys, has been the father and son banquet which was held at the Boston City Club Building where fifty-six fathers and sons joined to spend the evening to the benefit of all. E. L. Traver, the pastor, was master of ceremonies, and speeches with definite appeal to both the fathers and the sons were made by O. L. Thompson, the district missionary, T. J. Elliott of Providence, and Doctor Russell of the neighboring Baptist church. It was a banner night in the lives of the men and boys. Greater plans for benefit and pleasure in similar gatherings are made for the future.

## If You Need

1. A Spiritual Uplift
2. An Intellectual Feast
3. Moral Encouragement

THEN COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

### Macon Saints Live to See Prophecy Fulfilled

MACON, MISSOURI, April 8.—Years ago it was prophesied that a branch would be organized in this place, and through humility and patient living the few Saints that remain here have seen this fulfilled. To-day the little church stands dedicated to God and free from debt, with a membership of about sixty.

Interest is increasing at the Sunday evening services. A. R. Moore, branch president, and S. Jesse Joyce, sr., have been occupying the pulpit. At present Brother Joyce is delivering a series of sermons on the six fundamental principles of the gospel. Quite a number of nonmembers have been attending.

The Department of Recreation and Expression meets every Sunday evening at 6.30. The Book of Mormon and history of the church are being studied.

The Department of Women is busy, meeting every Thursday for sewing and quilting. On March 29, the ladies held a food exchange, the proceeds going for branch expenses. Also two boxes of canned fruits were shipped to the Sanitarium by this society this week.

The midweek prayer service is held every Wednesday. For the last month cottage prayer meetings have been held in the homes of Saints and nonmembers, which have proven a success. On April 2, the meeting was held at the home of Mr. and Mrs. Ed Welch, friends who are investigating the work. There was a good attendance and a spiritual feast was enjoyed by all present.

"The glory in the garden," an Easter program, will be rendered by the junior, primary, and beginner classes on the morning of April 20, under the direction of the committee.

### Rock Island Launches Important Missionary Effort

ROCK ISLAND, ILLINOIS, April 5.—The most important undertaking ever put over by this branch will be the missionary effort which begins April 6. William Willetts, superintendent of the local missionary department, is busy getting the literature ready and advertisements for the papers. E. A. Curtis, district missionary, is to begin the preaching and E. R. Davis, district president, will assist later. The local membership will help tract and bring listeners.

#### Orchestra to Broadcast

The orchestra, which now consists of twenty pieces, has secured the night of April 18 from 8 to 9 p. m. to render a musical program to be broadcast over W O C, Davenport, Iowa. Brethren T. R. Willetts, J. E. Asey, and R. G. Huntley are working very hard to make this engagement a successful one. W O C is a large station, so this should be beneficial to the work. The program will consist of songs from Zion's Praises, seasoned with piano, vocal solos, and readings. Sister Anna Davies, over eighty years old, will give one number and a young sister of ten, another. Drop a line through W O C if you are able to hear.

#### To Improve Church Building

R. G. Huntley and Irvin Gunlock, deacons, assisted by the local church architect, William J. Butler, are at work on the building program to decorate the interior, repaint the outside, put new grass on the lawn, erect a new announcement board, put in new lights and other improvements that the house of God may be at its best.

The Tri-Cities, with a population of 150,000 people and three branches, Davenport, Moline, and Rock Island, makes this church in a large city. Pastors in each branch function

in all three pulpits, making the preaching of the word attractive.

#### Departmental Work

The departments are functioning and the trend of attendance is going up. The Sunday school expects to make a record year in the Christmas offering and so far this year is ahead of last year's record. Since making the Book of Mormon the textbook for study the Religio activities are better, and more attractive programs are offered. Sister L. A. White has organized a Department of Women. They contemplate keeping up the standard in activities.

The orchestra is busy preparing the program to be broadcast and is now playing for other denominations in this city and Milan. Quite a friendly feeling exists among the new associates. Most of the players of the orchestra are young people and about half of them not members of the church.

The priesthood is active. Visiting among members and friends is good. The citizens of Rock Island are understanding the position of the Saints better as they proceed with their program.

Some sickness still exists. Sister Gunlock has returned from the hospital and is gaining in health. Sister Pierce, recovering from a broken hip, is not quite so well.

A. J. Gray's radio set receives K F I X clear and loud.

### Pleasant Memories of District Conference Reunion With Sacramento Saints

SACRAMENTO, CALIFORNIA, April 1.—The district conference held here in February, has left many pleasant and encouraging memories. The Saints were glad to make the acquaintance of Apostles Roy S. Budd and D. T. Williams during their special services just prior to the conference. Their messages were well received by a good attendance.

Pastor George Daley devoted one Sunday morning's sermon recently to the need of the church papers in Saints' homes, and the support due the papers. At the close of the meeting one HERALD subscription was given in to be sent to a worthy member in Germany.

Elder E. B. Hull recently addressed the Saints twice on Sunday. George H. Wixom, district missionary, also spoke on Sunday evening. The Saints are looking forward to having Brother Wixom here for a series of meetings beginning Easter.

#### Community Suppers

The Department of Women, with Sister E. Epling, superintendent, give a community supper for members and friends the last Friday in each month. At the last supper, held at one of the city community centers, Elder Wixom gave an interesting talk as part of the evening's program.

Two of the three city newspapers run a free weekly church column in which this branch has been represented for some time. Visiting speakers should notify the officers of their intended visits so that sermons and subjects may be advertised. The Saints' chapel is located at Twenty-fourth and Kay Streets.

Sister Rose Dawson, secretary and active worker in the Department of Women, has been critically ill with influenza for the past month but is gradually improving. Her mother, Sister C. W. Hawkins, of San Jose, is here.

Several persons have been baptized in this branch this year, including one woman formerly a Catholic, one man who had investigated the Utah Church and being dissatisfied therewith sought this church and united with it, one girl who attended Sunday school here, and five children.

Sister Martha E. Fell, eighty years of age, writes that she is still strong in the faith and testifies to the many blessings her Father has bestowed upon her. Sister Fall lives in Thermopolis, Wyoming, where she knows of no other Saints. When able to attend the other churches she has always been well received and asked to take part in their services. Especially has she been well treated by the pastor of the Baptist Church. Recently when a revivalist stated that there were no signs of healing since the days of the apostles, Sister Fell testified to the blessing she had received, having been healed by God's Spirit. The Baptist sisters and pastor told her to remain steadfast to her belief. Sister Fell has sent for tracts of our gospel that she may do all she can to spread the true light wherever she goes.

### Research Class in Church History Organized at Columbus, Ohio

COLUMBUS, OHIO, April 9.—The Department of Women of the Second Columbus Branch have just organized a study class for research and study of church history. The meetings are held at their different homes on the second Monday of each month. The first one was held at the home of Sister Rose Nieman, where they elected officers and got started generally. The election resulted in Sister Nieman as superintendent, and Ruth Graham, secretary. There has been a lively interest shown in this class and it will be a help to all who join.

April 6 was the regular monthly sacramental service and it was a veritable feast for the soul. The Spirit was felt all through the meeting and it was with reluctance that the service was closed. There has been an increased interest shown in all the meetings by the members here and also a number of strangers have visited. The Saints are greatly encouraged and feel that some good is being done in this vicinity.

The choir is arranging some special music for Easter, and as far as can be told now there will be several anthems, a women's chorus, and solos by various members of the choir.

The Department of Women, Winfield, Kansas, writes that they have enjoyed the articles on Home Building which have just been finished in the HERALD. Winfield has a small branch, and only a few women in the department, but they are alive and active in the work.

## Want to Meet

1. The Leaders of the Church
2. The Departmental Superintendents
3. Hundreds of Young People

THEN COME TO

**THE YOUNG PEOPLE'S  
CONVENTION**

Lamoni

June 5-15

Iowa



## Lamoni Items

LAMONI, IOWA, April 12.—Lamoni has been enjoying a treat this week, a series of character building sermons by President Elbert A. Smith. This series of meetings was preceded last Sunday, April 6, by an anniversary meeting held in commemoration of the organization of the church. At this meeting the A Capella Chorus from the Lamoni-Graceland Oratorio Society sang a number of hymns which were favorites of the Saints in early days, and the audience was led by Roy Cheville in singing other selections from the same hymn book.

Three short speeches touched on leading phases of church history. Vida E. Smith very vividly portrayed in well-chosen words the big revival meeting in Palmyra when the contention of the churches led the boy Joseph to seek light and wisdom from above, the memorable vision received in answer to his prayer, and other events leading up to the organization of the church.

C. E. Wight, stake president, followed with a talk on the period of development and expansion, during which time the faith spread rapidly and the gospel was preached in many lands. The term "growth and development" is a familiar one in Brother Wight's vocabulary, and he felt much at home in this subject.

President Elbert A. Smith concluded the talks with a recital of incidents, some sad, some joyous, as he reviewed the history of the "dark and cloudy day" and the Reorganization. The angry mob, the assassination, the widowed mother, the exodus, and finally the glorious triumph in the Reorganization, all passed in panoramic view, as Brother Elbert in his characteristic, sympathetic manner carried his audience through the most trying time in the history of the church.

The first of the character building sermons was preached Sunday night on the subject, "Belief in a personal God." Others followed each night during the week except Saturday, on the following subjects: "Belief in the immortality of the soul," "Belief in man's free moral agency," "Two philosophies of life," "Cleaning the inside of the cup," "All the people working together with God." The church has been crowded every night with eager, attentive listeners, and much good has been accomplished. Music has been furnished each evening by the Oratorio Society, or members thereof, in choruses, solos, duets, quartets, and piano numbers, and has added very much to the services. The members of this organization and their leader, Miss Mabel Carlile, have proved themselves a very consecrated group of musicians, and have accomplished wonders in this line during the school year. The concluding sermon of this series will be preached Sunday night, April 13, on the last-named subject.

Sister Elbert A. Smith accompanied her husband to Lamoni and has visited with relatives here and at Garden Grove during the week.

### Forestation of Land

A project of more than ordinary interest to the town and church was started this week in the forestation of a thirty-five acre tract of land west of the Saints' Home. On this acreage is located a small lake known as the Home Pond, from which the town gets its water supply. This has at times proved insufficient for the growing needs of the town, and other provision will quite likely have to be made some time in the future. With this in mind the dreamer has visions of an ideal summer resort for Lamoni; a place where young and old may go and rest, fish, swim, and play amid the most pleasing surroundings. The movement was taken under advisement some months ago, but the first tree was planted last

Tuesday morning. The work is being accomplished through the cooperation of the experiment department and the extension services of the state college at Ames, Professor I. T. Brode overseeing personally the planting of the trees which were furnished by the college free. The labor of planting was donated by public spirited men of the town. Six thousand trees of many varieties were planted this year on a small patch north and west of the lake, and an equal number will be provided each year, the project covering a period of five or six years.

Included in the project were 2,000 trees which were planted by the Boy Scouts on a patch of ground west of Graceland, loaned to the boys indefinitely for the purpose of raising Christmas trees. They were several kinds of the evergreen family. Fifteen Boy Scouts participated in the planting which was supervised by N. A. Carmichael, of the Agricultural Department, and Eugene Closson, scoutmaster, under the direction of Professor Brode.

### Garden Week Celebration

The Community Club of Lamoni is preparing to celebrate Garden Week, April 20-26. Details have not been worked out yet, but there will be a number of special features. They have the cooperation of the churches in this undertaking.

At the recent town election the largest vote ever polled here was registered, the interest centering around the question of town improvements made last year, and opposed by members of one ticket. The progressives won, however, and the former town officers were elected with only one new name on the ticket. They are: G. W. Blair, mayor; A. W. Fleet, A. H. Smith, James Gillaspie, C. E. Bootman, and D. A. Dancer, councilmen; F. M. Weld, assessor; and Orra Teale, treasurer. The last two were indorsed by both tickets.

## Graceland Chats

LAMONI, IOWA, April 12.—These are busy days at Graceland. Indoor and outdoor, the scene is one of activity. The question of grades, the question of future classes, the question of teaching, the question of a "Letter G," and a dozen other questions keep the question mark dancing somewhere on some one's horizon all the time.

Teachers and students feel the stir of unseen forces and the call to a new service.

Standing on the wall of the new gym a new thrill of pleasure is found in surveying the work done by the boys. Lyle Weeks, inspired by his love for Graceland, is finding hearty cooperation in the boys on the gym force. The placing of the steel beams was attended with pronounced satisfaction.

Looking to the south the new athletic field is most inviting. The track is the best ever had and the inclosed plateau for football is high and well drained. In the west the tennis courts are the scenes of animated groups and in the tree tops the redbird calls gayly, while bluebirds in "blue overalls" stop to look the noisy group over and make some trilly little comments. About one hundred and sixty students are working their way at this time, one group on duty in the forenoon, and the other in the afternoon.

### New Business Manager

Strolling down the hall together come the new business manager, Ray Carmichael, and the veteran business manager, J. A. Gunsolley; both are busy now as the one has been for years.

President Elbert A. Smith lectured to the Religious Education Class, April 9, on the following subject, "Fruitage of the

Spirit." He and his wife were callers at Bide-A-Wee. Patriarch F. A. Smith spent an afternoon in the hall also.

Graceland has no spring vacation, and in place of the usual first of April hobo frolic this year, the school resorted to the South Woods and had an all-day picnic. The day was ideal and the reaction to the day of freedom was very good. When the road is calling and the hedges are growing green it's hard to keep the gypsy in us down.

In addition to heavy school work and the rush with the gym, the last week has been pushing study and work closer to make room for the character building sermons by President Elbert A. Smith at the Brick Church.

### Kansas City Stake Items

KANSAS CITY, MISSOURI, April 13.—The young people's meetings previously advertised commenced at Central Church, Sunday evening, April 6. Walter W. Smith was the speaker. These meetings continued for one week, with a good attendance, closing April 13.

#### *Argentine Church*

The special meetings conducted by Missionary W. I. Fligg, in Argentine, which commenced Sunday, March 23, and ended April 6, had a fair attendance, with some nonmembers present. Thus far no baptisms have been reported, but a spiritual uplift was had upon the part of the membership.

The Central Choral Club gave the operetta entitled, "Merry milkmaids," at the Argentine high school Friday evening, March 28. A splendid attendance was had in spite of the unexpected rain. This was a most pleasing entertainment, as the entire cast showed ability far ahead of the usual home talent performance. The organization should be kept together, as it would be effective for good work along the lines of church dramatics. The director, Brother Eugene Christy, favored the audience with three special songs between acts. The proceeds will be applied on the new Central Church building.

#### *Quindaro Church*

The meetings being conducted by Patriarch Ammon White at Quindaro Church for the past two weeks closed Sunday evening, April 6. A splendid interest is reported throughout, with some baptisms.

#### *Bennington Church*

Four more people were baptized by Brother Fligg on March 30 and another on April 6. The latter was probably interested first by the meeting held at Sheffield during last December. This makes a total of sixteen baptisms at that place as a result of the late missionary effort in that locality.

### Hold Old-Fashioned Spelling Match

TULARE, CALIFORNIA, April 9.—The Department of Recreation and Expression had an old-fashioned spelling match Sunday evening, March 9. The winning side was entertained by the losing side with a party on the following Friday evening at the home of Brother and Sister H. C. Powell. The home was beautifully decorated with spring flowers. The evening was spent playing games. Refreshments of ice cream and cake were served.

The branch celebrated the ninety-fourth anniversary of the organization of the church, April 6, with a sermon by Elder H. C. Snively and special music.

At the morning sacrament service the good Spirit was there to bless and comfort those present. A large crowd attended. The Sunday school is moving forward under the direction of the superintendent, James Damron.

### Lecturer Against Utah Church Friendly to Reorganization

BEARDSTOWN, ILLINOIS, April 12.—Mrs. Marion Williams, an anti-Mormon lecturer, visited Beardstown on March 15 and 16 and lectured at the Gem Theater, her subject being, "Financial and political powers of Mormonism." Sunday, the sixteenth, her lecture was for women only and she appeared in Mormon Temple robes and told of her experiences while a member of the Utah Church.

She was advertised to lecture at the Methodist church Saturday and at the Christian church Sunday. She visited the branch president, M. R. Shoemaker, at his studio early in the morning to see about getting a picture framed and they had quite a talk on religion and the difference between the two churches. Just before noon she returned to the studio and said she had been turned down by the Methodist and Christian Churches and asked Brother Shoemaker if she could deliver her lectures from the Latter Day Saint church. He granted her permission, provided she would make the distinction between the two churches clear, and she agreed to do so. After dinner she returned again and said she had decided that the church was too small, and that she had rented the Gem Theater.

Several of the Saints attended her lectures and she made a distinction between the churches and stated that Joseph Smith did not practice polygamy and that there was no connection between the Utah Church and the Reorganized Church. By making friends with her we feel that she did us less harm than she otherwise would have done.

### Young People's Campaign at Port Huron Opens

PORT HURON, MICHIGAN, April 9.—The young people's campaign at Port Huron opened April 6 with Patriarch John Martin as speaker to a church overflowing with Saints and friends. Wonderful interest is being manifested and the crowds grow larger each night. It looks now as though the campaign may have to be finished in a hall as the church seems inadequate to hold the host which turns out.

A song service is held each evening under the direction of John Grice, who is ably assisted by an augmented orchestra directed by Arthur Nye of the local branch.

A special convention of young people is to be held April 19 and 20 at which time Saints from all over Michigan and Western Ontario are expected.

Harry Maltas and Edith Harrison, of Port Huron, who were married April 6, were joint participants in a reception given Tuesday, the 8th, to Brother Martin.

News from Tawas City, Michigan, says that Elder M. A. Somerfield had a busy day on March 2. He preached twice at Oscoda and baptized a woman and her seventeen-year-old son. Elder E. S. White, of Bay City, was a visitor at the branch recently, when he came to the city to preach the funeral sermon of Brother Will Somerville. Brother Somerville is survived by his wife and one daughter. Brother B. F. Slye has gone to Bradner, Ohio, where he contemplates going into business.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, April 12.—The return of good roads and sunshine brought many of the "shut-ins" out to service Sunday. The initial meeting in Holden for the day was that of the young people's prayer service held at 8.30 a. m., which had an increase in attendance of 100 per cent. The Sunday school's attendance also registered above the usual for the past few Sundays.

At 11 o'clock the communion service was observed, Brethren Moler, Phillips, Ross, McWethy, and Krahl having supervision. A splendid spirit was present. The testimonies were of a high order and constructive.

The regular monthly meeting of the ministry was held at 2.30 p. m. The usual program and study was dispensed with and an address on "Priesthood" was given by Bishop A. B. Phillips.

A rehearsal of "Easter dawn" was held at 4 p. m. At 6:15 the Department of Recreation and Expression met in its regular session with a good representation present.

The closing service of the day was the sermon by Bishop Phillips at 7.45, which was greatly appreciated by the attentive audience. Brother C. F. Scarciff conducted the communion service at the Holden Home. The Home Sunday school met at 2.30 p. m. It was a beautiful day for the Holden Home.

### Lexington

Elder George M. Shippy preached Sunday morning, April 6, continuing the sermon of the Sunday before. These are greatly appreciated by the people, for they gain a fuller knowledge of what the church means. Elder J. F. Petre, of Knobnoster, preached Sunday night and held a series of meetings for a week following.

Brother Charles A. Gaither, of Paris, Arkansas, and former member of the Stake High Council, and of Lexington church, spent Sunday here. Lexington was glad to welcome him back. Brother Fred Howell, also a former worker in the church here, is visiting relatives.

### Atherton

Elder Richard D. Weaver, a missionary in Holden Stake, closed a five-weeks' series of successful meetings at Atherton, on March 30. A full house of friends bade him farewell at the closing service. Expressions of regret that the meetings were over were freely given by Saints and friends. Brother Weaver had intended leaving immediately following the close of the meetings but several gave their names for baptism with the request that he remain and perform the ordinance, so he did. Six were baptized, five adults and one child.

The Saints gathered near the bridge which crosses the Little Blue River and there these precious souls were brought into the kingdom of God. Many said it was the most beautiful baptism they had ever beheld. One man was sixty-eight years old and is an old resident of this valley. For the past fifteen years he has fought for the Latter Day Saints and has favored them in many ways. He is the owner of the building in which the Saints meet. With every candidate he walked out into the water and stood while the baptism took place. He was happiness personified.

When the train bearing Brother Weaver arrived five weeks ago, the pastor of Atherton was impressed that a man of God, who would accomplish much good there, was aboard that train. This came true. The gospel was beautifully and impressively explained so that even the little children could un-

derstand. One outstanding phrase will never be forgotten, "Keep the Christ on exhibition."

### Marshall

Brother Ralph M. Ridge was the speaker at Marshall, Sunday, March 16. Pastor Levi Phelps spoke at night.

The aid society is meeting regularly every two weeks, with considerable enthusiasm.

A rather unique program was carried out Sunday morning, March 23. Although the audience was rather sparse, a full class of the priesthood sat upon the rostrum, with Pastor Phelps. He arose and said it was his aim to have all the brethren speak, so he called first, R. M. Ridge, priest, who responded with a sermon; then Joseph Kirby, teacher, who took for his subject, faith; next came Marion Johnson, teacher, giving a short talk; followed by W. P. Mitchel, deacon; and Will Ridge, deacon. All, like good soldiers, seemed ready to respond and give reason for the faith within them. The little audience with the choir felt edified and the last hymn was sung with much spirit.

The Orioles are always on the lookout for something to do. Recently they had a fine time at a tacky party, held at the home of Sister Adah Spohrer. They are now planning a hike and fishing party at the Salt Fork River.

## Independence

INDEPENDENCE, MISSOURI, April 15.—The first meeting of the Joint Council, called for April 15, opened to-day at the Institute building on the Campus. The session was held in the morning, opening with prayer and the serving of the sacrament, at ten o'clock. At noon the Laurel Club served luncheon to the council in the Institute Building. In the afternoon members of the council made a tour of inspection of church properties in Independence. This was followed by a fellowship meeting in the evening at the Institute, the Laurel Club serving the dinner.

The present sessions of the Joint Council have been called to consider the financial problems of the church. Members of the Presidency, Twelve, and Bishopric will be present. Those expected to attend are: First Presidency, Frederick M. Smith, Elbert A. Smith, Floyd M. McDowell; Quorum of Twelve, J. A. Gillen, John W. Rushton, T. W. Williams, J. F. Garver, E. J. Gleazer, F. Henry Edwards, D. T. Williams, R. S. Budd. The four members of the Twelve in foreign fields will not attend. Others attending will be: The Presiding Bishopric: Benjamin R. McGuire, James F. Keir, Israel A. Smith; others from the Order of Bishops, A. F. McLean, Toronto; M. C. Fisher, Boston; John Zimmermann, sr., Philadelphia; J. C. Dent, Ontario; J. A. Koehler, Saint Joseph; Albert Carmichael, Lamoni; C. E. Irwin, Lamoni; F. B. Blair, Kansas City; A. V. Karlstrom, Charles Fry, R. T. Cooper, J. A. Becker, M. H. Siegfried, E. L. Kelley, Ellis Short, sr., Roderick May, A. B. Phillips, B. J. Scott, C. J. Hunt, all of Independence. Others not heard from may be present.

### First Independence Sunday School

The attendance at the First Independence Sunday School, Sunday, April 13, was 1,530. Once only has this been exceeded. On March 2, of this year, there were 1,556 present. Even then 410 of the enrolled membership were absent. Twenty perfect classes were reported, the intermediate department being banner with eight.

Following the Sunday school, the officers and teachers of the primary and intermediate departments held their monthly

conferences. The lessons of the ensuing month were presented with emphasis upon the outstanding aim of each lesson. Other important topics were also discussed. The plan of holding separate conferences by departments has proved quite successful, increasing the attendance to about 90 per cent. The Monday evening conferences held heretofore were only attended by 30 to 50 per cent of the officers and teachers.

A recent project in the beginner department which has promise of much good is a demonstration class taught by Sisters Walter W. Smith and Tessie Smith. This was arranged especially for training eight of our younger teachers who volunteered for service. They do substitute work as needed and occasionally do practical work while the regular teachers observe. Visits to other schools with reports on their observations form a part of the curriculum. Six large screens have recently been installed to form individual classrooms in the department. Each screen has a blackboard built in it. The intermediate department have been trying out six curtained rooms during the last month with signal success. They are made of khaki cloth and strung on wires with end-snaps. After the opening exercises these are quickly snapped into permanent hooks and taken down at the close of the class period.

#### *Englewood Purchases Church Lot*

The Saints of Englewood are glad to report the purchase of a lot on Northern Boulevard for the erection of a new church home. James E. Warne, the pastor, has asked that all those interested meet at the church Monday evening, April 21. Bishop J. A. Becker, also H. C. Smith, church architect, will be present.

John Farrow has resigned as president of the Department of Recreation and Expression. He has worked well and the Saints regret losing him. Lyman W. Fike was chosen in his place.

Miss Margaret Chaffins is now leader of the women. An apron sale is planned for April 29 at the dining hall of the Stone Church. Candy, ice cream, and cake will also be on sale all day and evening.

Sunday morning, April 13, Doctor Charles Keown occupied with a discussion on the baby clinic. Elder Lyman W. Fike occupied in the evening.

#### *Walnut Park Starts Lawn*

Work began on the Walnut Park Church lawn last week. The trees were all moved and most of the lawn graded and made ready for seeding; the terrace is being sodded, and the remaining section of the first little church, on the rear of the lot, will be torn down and taken away, this part of the yard to be used as a playground.

#### *Book of Mormon Lectures*

The large class in charge of Bishop M. H. Siegfried, of the First Independence Sunday School, has been enjoying a series of lectures by Elder L. E. Hills on Book of Mormon history, geography, and archaeology. For the past seven Sundays they have been meeting at the Sunday school hour in the upper auditorium of the Church of Christ building and have had all available space taken by the large number of men, women, and a few children who attend regularly.

About three months of these lectures were had before the class when it met in Bartholomew Hall, but with the change to larger quarters the class began over again with doubled attendance. Two readers are used, one reading as called upon by the lecturer from the Book of Mormon, the other

(Continued on page 383.)

## LETTERS

### Minutes of Organization of Rotterdam Branch in Holland

ROTTERDAM, HOLLAND, February 10.—By a call of Apostles J. F. Curtis and Paul M. Hanson, the Saints of Rotterdam and Schiedam met at the home of Brother Arie Pyl in Schiedam, at 5 p. m. February 10, to consider the advisability of organizing a branch. After the singing of a hymn, prayer was offered by Paul M. Hanson. Twenty-one members out of twenty-six were present.

A motion to organize was unanimously supported.

#### *Ordinations to Office of Elder*

It was moved and carried unanimously that Brother John J. Graven be ordained an elder; this was after he expressed willingness to accept the office. Upon Brother Arie Pyl's expression of willingness to accept the office of elder, and after our recommendation that he be so ordained, a vote providing for such ordination was unanimous. Brother John J. Graven was then ordained by Paul M. Hanson, J. F. Curtis, and John Eggen of the office of elder. Brother Arie Pyl was ordained an elder by J. F. Curtis, Paul M. Hanson, and John Eggen.

#### *Election of Branch Officers*

A motion was unanimously supported that Elder John J. Graven be president of the branch. Sister Nellie Pyl was unanimously chosen secretary; Brother Yan Vlasblom, treasurer; and Brother Arie Pyl, chorister.

The branch was named the Rotterdam Branch by proper vote.

The election of officers was for one year. The chairman stated that the annual election of officers would take place the first Monday in January. The necessity of a branch record was pointed out; also a notebook for branch minutes. The financial clerk would also serve, for the present, as solicitor for tithing.

After discussion it was decided by vote that the branch would hold its meetings in the home of Brother Arie Pyl until conditions would make advisable moving into a hall.

#### *Organization of Sunday School*

Unanimous action was taken towards having a Sunday school organized. Brother Yan Vlasblom was elected superintendent. Sister Johanna Wilhelmina Graven was chosen secretary. It was decided that the name should be the Rotterdam Sunday School of the Reorganized Church of Jesus Christ of Latter Day Saints.

#### *Other Business*

Provision was made for a collection to be taken at one of be held on Wednesday nights.

Provision was made for a collection to be taken on one of the meetings on Sunday, with a view to meeting branch expenses.

A number of observations were made by J. F. Curtis and Paul M. Hanson relating to branch work. Benediction was by Brother John J. Graven.

J. F. CURTIS and PAUL M. HANSON.

O. J. Hawn writes that he is having splendid interest in Indianapolis, Indiana, and expects to baptize five on Sunday, April 13. He is well and happy in his work.

## Former Member of Utah Church Expresses Herself on Word of Wisdom

AUBURN, NEW YORK, February 30.—At one time I was a Mormon, but for some time now have been investigating the claims of the Reorganized Church with a view to uniting with it. But as I am moving around from place to place at present, am waiting until I can settle near some branch.

I read the *HERALD* and *Autumn Leaves* sent me by a friend.

### Word of Wisdom

When in the Mormon Church I heard very little about the Word of Wisdom, except that they (ourselves included) were very particular about the use of tea, coffee, and tobacco. Since coming in contact with the Reorganized Church I do not find them very particular, even about those things.

I had an experience some time ago that might prove of interest to Latter Day Saints in general. I have a friend who moved from the North to the extreme South. They have not been there very long, but long enough to become victims of the dreaded malaria. They were an exceptionally healthy family, and rather well to do before going South, but they have had reverses and are unable to leave.

### Nature-Cure Doctor

I visited a nature-cure doctor and asked him if there was anything they could do except take quinine until they were "batty" as one of the boys declare they are doing.

The doctor said, "If they will live in harmony with their climate they will not need quinine, and they will not be ill." I plainly showed my surprise and the doctor explained that if they would eat the foods that Mother Nature produced in that climate, and in their season, they would have all the elements needed in the blood to combat and overcome supposedly climatic diseases. "But," I protested, "they do not grow anything in that part of Florida that is really fit for food."

"What makes you think that?"

"Because I lived there six years and I know!"

"Very well," said the doctor, "if you lived there six years you must certainly know something about it." Then he produced a tablet and pencil.

"This is January," he continued. "You tell me what the climate produced for this particular month, without resorting to canned, dried or preserved foods of any kind, or foods shipped in from any other part of the country."

I did so, and he continued down through the entire year and I was surprised how many things I could name, and yet I was not willing to admit that I was wrong. When he spoke of the long melon season I said, "But they eat melons and such things as dessert."

"Of course," agreed the doctor, "and that is where they make their mistake. They should eat them as foods, understanding that each season produces exactly the foods containing the elements needed for the body at that particular season."

Then he went on to explain at great length that if the Eskimos were fed South American foods, or the South American the fish and oil of the north, what the climate would do to them. He also touched on the high cost of living, claiming that it is the out-of-season foods to a large extent that cause living expenses to be so high, and ended by saying that it is principally the things people eat that makes the world full of sickness and suffering to-day.

He paid his respects to "bootleg" and tea and coffee and meat, declaring that meat is a deadly poison in a hot climate or hot weather; and was particularly emphatic about whole

wheat flour being the staff of life, declaring some one was right when he said "white flour was the staff of death."

I was amazed at his ideas, following so closely the Word of Wisdom, just as it is written, without anyone's private interpretation. I inadvertently asked the doctor if he was a Latter Day Saint. He held his hands up in apparent horror, and asked what in the world gave me such an idea.

### Length of Life

Another thing of interest the doctor said, was, that science is rapidly demonstrating the truth of the statement that man's life should be a hundred and twenty years; by right living there would be no premature deaths, as well as no sickness and suffering.

To me there is something very significant in this doctor's theory, ninety-one years after God revealed the Word of Wisdom to Joseph Smith, and which evidently the man had never heard. I sometimes wonder if the Latter Day Saints are going to redeem the world, or is the world going to be called upon to bring about the "temporal salvation" of Zion?

MRS. EUNICE FROYD.

## Chinese and Japanese Branches in Honolulu Expanding

### From a Letter to the First Presidency

HONOLULU, TERRITORY OF HAWAII, March 19.—The young Japanese brother who was recently ordained to the office of priest is taking hold of the work very nicely.

The night before last I accompanied him on his first visit to the homes of some of the Japanese members and I must say I was much pleased at the way in which he conducted himself, and the happiness expressed by the Japanese members whom we visited. One Japanese sister especially, whose husband is not yet a member of the branch expressed her joy at being thus visited. She expressed surprise over the interest that was taken in her as a member, and her husband who was present during our visit when prayer was offered seemed to be much pleased also. Since his wife became interested in our work she has exercised quite an influence over him and he has given up the habit of drinking so that her home is now a happy one.

I expect in the future two or three more Japanese will be baptized.

Last Saturday afternoon three persons were baptized, one young man and a boy, both Chinese, and a young girl, part Chinese. They will become members of the Chinese Branch. These were baptized by Brother Foo.

On Sunday afternoon, three Japanese men, one Japanese woman, and one part German girl were baptized by the writer. The Japanese become members of the Japanese Branch, and the little girl who is a member of the Waikiki Local Department of Recreation and Expression becomes a member of the Honolulu main branch.

We feel encouraged, and you will note that our Chinese and Japanese branches are building up and I trust on a sound basis.

G. J. WALLER.

Brother Fred Harwood writes that his parents, William and Esther Harwood, were living in Soldiers Grove, Wisconsin, at the time Brother Leonard Houghton opened up the gospel in that place in 1895, and that their home was always open to him and other missionaries who came that way. It is always interesting to hear of the assistance given to our missionaries by those friendly to the gospel. In this way the trials which often come to those on the frontier are made easier.



## New Zealanders Prefer Outdoor Meetings

*From a Letter to the First Presidency*

AUCKLAND, NEW ZEALAND.—It is pleasing to be able to state that the work is steadily growing in Auckland and in the other part of the north island where we are represented by Elder Loving.

New Zealand is said to be the most English of the British dominions. I noticed Brother Williams's report of conditions in England and though this is not quite so bad as that, yet we have found it very hard to get people to hear indoor preaching. The Key Street crowd is practically an open-air audience, and probably not one in ten goes to church. The reason why, they say, is that they would be compelled to sit quiet and be talked "at" without chances to interrupt or put in their comments. They relish the privilege accorded them at the street meeting of firing back if they do not agree. At times this causes great confusion and is very trying on one's nerves, but it certainly is an educational method.

I am surprised at the number of friends I have who seek to eulogize me on every conceivable occasion. This may not "cut much ice" so far as the concrete aspect of the work is concerned, but it is better than a bad name or a dislike towards one.

### *Recent Conversion*

Our most recent convert is a fine woman of Spanish extraction. She is a nurse and has had wide experience also as a missionary. In reading the Book of Mormon and in answer to prayer she received evidence which caused her to come into the church. All the Saints already love her, and where any are sick she is there and says, "I only want to be of use." This shows that the signs still follow the preaching of the gospel.

One thing that seems strange is that nearly all our adult baptisms are of people from over the seas; Scotch and English, and very few native born New Zealanders. Since I came here, two Scotch, four English, and two New Zealanders have joined, one of the New Zealanders being a little girl of a church family.

### *Educational Classes*

I have two educational classes meeting at different points on different evenings, numbering about twelve persons altogether. I desire to lay an educational foundation. The members are enthusiastic and getting on very well. Some have passed the first and second and are on the third section of the complete course.

The Sunday school still maintains a good average attendance. The branch meetings are handicapped because of lack of facilities for attracting the public. We are situated a bit out of the town and off the main highway.

I am on the eve of leaving Auckland for the Australian Mission conference in Sydney in the month of April.

I am as ever yours for the triumph of the kingdom of God.

JOHN H. N. JONES.

## Timely Meeting Encourages Saints

SANDPOINT, IDAHO, March 27.—The Saints here had an encouraging time Monday and Tuesday, March 24 and 25. On Monday a wire from Brother Daniel Macgregor stated he would be in Sandpoint that night. All the Saints were notified, also the friends who would be interested, and the result was a full house to listen to his wonderful sermon. The subject was, "Problems; national, religious, and individual."

Tuesday morning a friend who lives about twelve miles

from town and who had been to the meeting on Monday night called to ask if Brother Macgregor would baptize her. This he gladly consented to do, so the family drove into town, and the ordinance was performed in the waters of beautiful Lake Pend d'Oeille. Returning to the house, Brother Macgregor, assisted by Brother Wilbur Yates and Oliver Shirk, confirmed Sister Morelle a member of the church.

Brother Macgregor officiated about a year ago at a wedding of two young people here, Brother and Sister Harold Morelle, in the same room where Sister Morelle was confirmed at this visit.

Brother Macgregor left on the 10.25 train, and Sister Morelle went to her home. Both were happy, knowing that they had complied with God's command.

Those remaining at home are greatly encouraged over seeing result of just this one meeting, for the Saints had at times become discouraged. Dear Saints, God comes to the rescue of the discouraged ones at times like this when they put their trust in him.

MRS. R. P. BRONSON.

## Interest Aroused in Gospel by Meetings in Dallas, Texas

*From a Letter to Arthur E. McKim*

DALLAS, TEXAS, March 20.—We have had some excellent meetings here since the 9th of this month, conducted by Apostle T. W. Williams. Notwithstanding the bad weather a wonderfully good interest has been manifested by both our members and our visitors. Immediately after the close of each discourse opportunity for asking questions was given which was earnestly indulged in by both members and visitors. We feel that in connection to presenting the gospel to nonmembers the Saints have been very much enlightened on many points, judging from the various questions asked and answers given.

Brother Williams has very successfully presented an old story, the gospel story, in his unique way, which to many of us is a sort of new way. As previously reported, the local papers seem tolerant toward us, and we feel and hope much good for our cause will result from the meetings being held. The branch officers are contemplating putting on a more extensive gospel campaign later on when the weather is not so unsettled.

W. P. CREVESTON.

## Open Up Work in Oil Fields

SHIDLER, OKLAHOMA, April 12.—We are opening up the church work in the oil fields of Oklahoma at the above-named place. It is wonderful to see so many people living in their houses scattered about among the oil derricks. Thousands of such homes, each containing working men and their families, afford a wonderful opportunity for missionary work.

We opened up a mission hall in the principal town and are holding meetings nightly. Each afternoon we preach on the streets and invite people to our hall. We have some advertising posted in prominent places. Brother C. J. Hunt, who has been with me throughout this week, has been a fine help and is par excellence at preaching on the street. We have a group of Saints not far from Shidler on the north and another on the west where I live with my family.

If any readers of the HERALD or *Ensign* live in these oil fields or have friends or relatives here, will you please communicate with me so we can get in touch with them while our meetings continue. We wish to establish a Sunday school here.

A. H. CHRISTENSEN.

MISCELLANEOUS

Notice of Appointment

Notice is hereby given of the appointment of Elder P. L. Weegar as president of the New York District to succeed Elder Arthur Allen resigned. Appointment is made subject to the ratification of the district conference.  
April 11, 1924.

THE FIRST PRESIDENCY.

One-Day Meetings

At Rock Island, Illinois, April 20. There will be an all-day, union, tri-city meeting at the church on the corner of Tenth and Eighteenth. All Saints and friends who can are invited to come. Bring basket lunch and come prepared to spend the day. Watch for notice regarding all-day meetings in other of the Tri-City branches later. E. R. Davis, president.

Conference Notices

Western Maine, at Vinal Haven, May 17 and 18. Business session begins at 2.30 p. m., Saturday. This is the annual business conference. Have all reports to the secretary by May 10. Mrs. Louise J. Eaton, secretary.

Reunion Notices

Kirtland, at Kirtland, Ohio, August 9 to 24. There are indications of a great reunion, and already applications are in the hands of Robert Miller, 3355 West Eighty-sixth Street, Cleveland, Ohio, for accommodations. J. A. Jaques will have charge of the recreational work, and others representing the best talent of the church will minister in moral, intellectual, and spiritual affairs. Good, well-cooked food will be served cafeteria style at reasonable prices. James E. Bishop, secretary-treasurer.

North Dakota, at Sykeston, June 20 to 29. Sykeston is on the Turtle Lake Branch of the Northern Pacific. Those coming on the Great Northern, change at New Rockford to the Northern Pacific. Local Soo trains going west make connection with Northern Pacific at Carrington for Sykeston. Those coming from the west on Soo will be met at Cathay, six miles north of Sykeston, by auto. Please notify M. Rasmussen, Sykeston. Any other information required, write M. Rasmussen. J. W. Darling, secretary, Thorne, North Dakota.

Addresses

Oscar Case, South 717 Ferrall Street, Spokane, Washington.  
Ward L. Christy, 130 Saint Lawrence Avenue, Beloit, Wisconsin.

Conference Minutes

SOUTHERN OHIO.—At Columbus, Ohio, First Branch, March 8 and 9. Conference was presided over by G. T. Griffiths, assisted by the district presidency. Sarah E. Batchelder acted as clerk. Reports were read from the district president, vice president, and missionary supervisor. Statistical reports were read from all the branches but one. Representatives were in attendance from all the branches except one. The report of the Bishop's agent showed \$7,640 collected in tithes and offerings. A resolution was passed petitioning the joint council to send at least two men who could devote their entire time to the work of the district. Reports from the heads of all departments showed they had been active. Officers elected for the following year: Floyd Rockwell, Dayton, Ohio, to serve as district president until such time as the appointive powers should appoint a high priest to preside over the district; G. H. Kirkendall, Union Furnace, vice president; Sarah E. Batchelder, The Plains, secretary; Mabel Bailey, Middletown, chorister; J. B. Williams, Columbus, Bishop's agent and district treasurer; Margery Williams, Ironton, superintendent of Sunday School; Edna Zishong, Columbus, superintendent of Department of Women; and Bernard Holland, South Point, superintendent of Department of Recreation and Expression. Sunday's program was: Young people's prayer meeting at 8 a. m.; Sunday school at 9 o'clock in charge of the district superintendent; sacramental service at 10.30. Both prayer services were spiritual and all were blessed. Time and place of next conference left to district officers. Sarah E. Batchelder, secretary.

ALABAMA.—At Flat Rock, March 14. The district president was chosen to preside, with G. W. Miniard, secretary, and B. E. Barlow, chorister. David Clark and Eli Diamond were ushers. A goodly number of the priesthood reported and seemed to have a great desire to push out and

THE SAINTS' HERALD

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do all they can to spread the gospel. Only one branch of the district reported and that was Pleasant Hill. Tent committee reported a total of \$110.34. The old tent committee reported on hand \$1.54. Officers chosen were: H. H. Wiggins, president; W. J. Williamson and J. R. Harper, counselors; G. W. Miniard, secretary-treasurer; and B. E. Barlow, chorister. The preaching was by W. J. Williamson, H. H. Wiggins, and J. W. Baldwin. Conference adjourned to meet at the call of the presidency.

INDEPENDENCE

(Continued from page 380.)

from various books on history and archæology, especially the five-volume set of Native Races, by Bancroft.

Elder Emery Downey Dies

Elder Emery Downey, a member of the First Quorum of Elders in Independence, Missouri, died at the home of his daughter, Mrs. Mae Ek, April 5, 1924. He has been a member of the church for more than sixty years and was one of the generation born about the time of the first organization of the church, his birth date being November 10, 1830. Had he lived until November he would have been ninety-four years of age. In his early years he was connected with the Strangite movement, but was dissatisfied and joined the Reorganization in 1863, almost the very beginning. He was baptized in Pewaukee, Wisconsin, by Wesley B. Horton, and was ordained priest within a month, and an elder in 1899. Brother Downey was instrumental in raising up and establishing the branch at Inman, Nebraska. He has lived in Independence for about fifteen years, being a constant attendant at church services and faithful to his duties. His wife died about two years ago. His children are: Charles, of O'Neil, Nebraska; Lewis, of Page, Nebraska; and Mrs. Ek, of Independence. Further items will appear in the obituary columns.

Loud Speaker for Holden Home

The radio basket, which made its round in Group 24, returned to its starting point with \$12.50 after a month of wandering. This money is to be used to help purchase a loud speaker for the radio at the Holden Home. The basket has again started on its mission and this time the money obtained will be applied on local expenses of the Department of Women. The basket is passed from house to house; each person receiving it puts in something to sell and takes out something he desires, paying an appropriate amount for same. The basket is then passed on.

## Radio Flashes

Grand Forks, North Dakota.—It is with pleasure that we receive your broadcasting. We receive you plain and distinct and enjoy your programs often. While we enjoy jazz orchestra music sometimes, I think the nicest part of the programs are the lectures and the more classical numbers. I think that your efforts have made many a pleasure for the public who listen in to you, and hope that you will continue putting your good things in the air.

We have learned to know the voice of the announcer, and even though your station call letters, K F F V, are not announced, we feel that we know you, recognizing you from your voice; nevertheless, many people who have not had the opportunity of hearing you as often as I have, strain their ears and listen to know what station they are enjoying. It is very important that the call letters and city be announced clearly and distinctly after each number. I think the idea of announcing K F F V, Lamoni, Iowa, after each number when artists are rendering (a) and (b) numbers, gives the man that has just found you the desired information and takes away a suspense, making it possible for him to enjoy your high-class numbers.

I want you to feel that we are with you, and I also want your artists to know we appreciate their efforts.—S. H. Ashley.

Wesleyville, Pennsylvania.—I wish to thank you for putting me on the mailing list of your K F I X programs. I am receiving them regularly. At least I have had two in succession, and I make use of them, for I tune in for you when you are on and so far have not found any variation in the spot you come in at. Last Thursday's program (April 3) I thought very good, and the reception was very loud and clear, even though the weather was rather rainy here. I use a three-bulb UV199 set, single circuit and in six mos. My list is 167 different stations in all parts of the United States and Canada, Cuba, and Porto Rico. It is getting difficult to strike anything near, but there are about twenty on my list which I listen in to repeatedly. Again thanking you for your interest, and wishing your church and station the best of luck.—W. L. Glenn.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, APRIL 20, 1924

11.00 A. M., From the First Independence L. D. S. Church

Easter Program. Selections from the oratorio, "Messiah," by Handel.

Pipe Organ: "The pastoral symphony."

By Robert Miller.

Hymn.

Prayer.

Chorus: "Behold the Lamb of God that taketh away the sin of the world."  
Contralto Solo: "He was despised and rejected of men; a man of sorrows and acquainted with grief."

Sung by Miss Margaret Gard.

Chorus: "Surely He hath borne our griefs and carried our sorrows! He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him."

Soprano Solo: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first fruits of them that slept."

Sung by Mrs. Blanche Allen Needham.

Chorus: "Hallelujah; for the Lord God omnipotent reigneth. The kingdom of this world has become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. King of kings, and Lord of lords. Hallelujah!"

Sermon by Apostle D. T. Williams.

Hymn.

SUNDAY, APRIL 20, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Pipe organ concert by Mr. Robert Miller, assisted by Mrs. Blanche Allen Needham, soprano, of Toronto, Ontario, who will sing, "Christ is risen," by Broom, and "Hear my prayer, O God!" arranged by Whiting from Beethoven's sonata, "Pathetique."

Sermon by Bishop Charles E. Irwin.

Hymn.

TUESDAY, APRIL 22, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program arranged by Miss Bernice Griffith

Piano Solo: "Flugeln des Gesanges," Mendelssohn, a transcription from Liszt.

By Miss Emma Meggers.

Male Quartet: "When you and I were young, Maggie," Butterfield.

Messrs. R. W. Cato, J. G. Fairbanks, D. O. Cato, F. N. Goode.

Soprano Solo:

(a) "Villanelle" (The Swallow), Del Aqua.

(b) "Springs a lovable ladye."

Sung by Miss Griffith.

Violin Solo:

(a) "Meditation" from Thais, Massenet.

(b) "Minuet," Op. 14, No. 1, Paderewski.

By Mr. Gomer Cool.

Talk: "Ethical habit."

By Alfred White, of the faculty of Independence Institute of Arts and Sciences.

Contralto Solo:

(a) "I passed by your window," May Brahe.

(b) "I love a little cottage," O'Hara.

Sung by Mrs. Dorcas Bauer.

Violin obbligato by Mr. Cool.

Soprano and Tenor Duet: "Sing, sing, birds on the wing," Nutting.

Sung by Miss Griffith and Mr. Fairbanks.

Soprano Solo:

(a) "Little brown baby of mine," Robison.

(b) "The world is waiting for the sunrise," Seitz.

Sung by Miss Griffith.

Male Quartet: "When I dream of old Erin," Leo Friedman.

THURSDAY, APRIL 24, 1924

9.00 P. M., From the L. D. S. Radio Studio

"The caress," from "Dream Pictures," Lemont.

Played by the L. D. S. Orchestra.

"Wedding of the winds waltzes," Hall.

By the Orchestra.

Reading: "The soul of the violin."

By Miss Blanche Warren.

Baritone Solo: Selected.

Sung by Mr. LeRoy Smith.

Health Talk: Staff Physician, Independence Sanitarium.

"Only a smile," Zameenik.

By the Orchestra.

Baritone Solo: Selected.

Sung by Mr. Smith.

"Angel's serenade," Braga.

"Stephanie Gavotte," Czibulka.

By the Orchestra.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, APRIL 20, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred songs by Women's Quartet:

Miss Ailene Brackenbury, first soprano.

Miss Mabel Carlile, second soprano.

Mrs. C. E. Wight, first alto.

Mrs. J. H. Anthony, second alto.

Miss Florence Thompson, accompanist.

"Beautiful Isle of Somewhere."

Sung by the quartet.

Solo: Selected.

Sung by Miss Carlile.

"Nearer, my God, to Thee."

Sung by the quartet.

Sermon by Elder C. E. Wight.

"Come unto me."

Sung by the quartet.

TUESDAY, APRIL 22, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical Program.

THURSDAY, APRIL 24, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational Program.

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

"There shall none of you have save one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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Volume 71

Independence, Missouri, April 23, 1924

Number 17

## EDITORIAL

### Investments Good and Bad

Always where desire to save money is present, there arises sooner or later the question of investment. The desire to save grows, and success feeds it. With inordinate desire to gain wealth there is usually strong attraction towards schemes promising large returns. Those interested in promoting stock-selling propositions make their appeal to this inordinate desire with the result that throughout the country large sums of money are "invested" in schemes which ultimately yield returns only to the promoters, leaving the investor nothing but worthless stock certificates to show for his investment. It is safe to say that the Saints have in recent years invested in such schemes an amount of money considerably larger than what will be required to build our auditorium chamber. And this, too, despite the admonition against speculation.

The question of money investment is one to which Saints have especial need to give careful attention, for there are specific lines along which we have been directed by inspiration to move in the way of spending money, and any moves in other directions should be most carefully and prayerfully considered. Our investments should run parallel to or augment those indicated in the instructions mentioned.

When Zion is had in view, the question of investments has even greater importance, for the proper view of stewardships compels us to take into consideration group as well as personal interests. It is therefore to be regretted that as a factor in the development of Zion this question of investment of money in enterprises in the regions round about has not had more careful attention so that the Saints could be advised safely and wisely. Our failure in the past in this direction should be speedily removed by a thorough survey and organization which will safeguard our interests.

In a general way there are observations by way of counsel on investments which can be made in the way of warning. From a publication of the United States Treasury Department the following "danger

signs of bad investments" are enumerated and they are commended to the consideration of the Saints:

Every investor should be "on guard." This applies particularly to the small investor.

1. Mining stock. The best looking mine in the world may prove a "white elephant." Mining is a very expensive undertaking and the risks are unusually great. There is a saying that "a mine is a hole where fools dump their money."

There are many good mining investments, of course, but this branch of the investment market is generally not for those who work for and depend upon a salary.

2. Oil stock. Drilling for oil is costly. The hazards are great. Oil investments are speculative and in a class with mining investments.

3. In the wake of every important discovery or invention there comes a host of schemes—"airplanes," "radio," "wireless." The promoters of these may have only the best of intentions, but frequently their enthusiasm is about all they have to sell.

4. Investment in "real estate" situated in some distant place is sometimes as dangerous as mining stock. People have been known to buy swamps advertised as "seashore frontage." Know what you are buying before you invest.

5. "Land development" schemes frequently do not pan out. At best it is a long time before any money comes in from sales. Investment in "new companies" that are going to "sell by mail" should be generally avoided.

6. Patent rights and processes distribution. It is rarely the patentee who makes the money.

7. "New manufacturing methods" should always be closely checked and investigated.

8. An investment requiring a quick decision is often a fake. If there isn't sufficient time to "sleep over it," something is probably wrong.

9. "Special inducements" in cash discounts or stock bonuses urging you to be one of the first to invest are suspicious symptoms.

10. "Tips" alleged to land you "on the ground floor" are rarely to be taken. Those who are "on the ground floor" will monopolize the opportunity.

11. "Playing the stock market on margin" and all other forms of speculation are decidedly not for the small investor. Beware of the "bucket shop." If you buy stocks outright for investment do so through a member of a legitimate exchange.

12. Stock in "mail order companies" being organized with promises based on what others have done rarely turn out well.

The foregoing are in the way of *don'ts*. We wish we could here present some affirmative suggestions in the way of safe investments—ones which may be depended upon to promote Zionie affairs towards better conditions. Maybe some day we can.

F. M. S.

## Program of Second International Young People's Convention

JUNE 5 TO 15, 1924

*Thursday, June 5*

Opening Day

- 8.00 to 10.00 A. M. Registration. Enrollment Fee. The arrangement made last year of charging a one-dollar fee for each person was found very satisfactory, and it has been decided to follow the same plan this year. The payment of this fee entitles the visitor to a specially prepared convention notebook, as well as admission to all courses, lectures, and entertainments of the convention.
- 10.00 Opening Exercises.  
Addresses of Welcome.  
Opening Address: Judge Hubert Utterback, of Des Moines, Iowa.
- 12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Short meeting of all classes.  
3.00 to 5.00 P. M. Organization of Recreation.  
7.30 P. M. The oratorio, "Elijah"—Graceland-Lamoni Choral Society.

*Friday, June 6*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church—Roy Cheville and Blanche Edwards, in charge.
- 12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Convention Forum: Topic, "The junior church—Why? and What for?"—Roy Cheville, Leader.  
(This period will be reserved daily for the discussion of vital problems of our church work. While some leader will be placed in charge each day, it is expected that the responsibility for the discussions of this hour shall be shared by all alike. It is hoped that each minute of this period will be inspirational and helpful to all church workers.)
- 3.00 to 5.00 P. M. Recreation and Recreational Leadership.  
7.30 P. M. Reception to visitors by young people of Lamoni.

*Saturday, June 7*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church.  
12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Convention Forum: Topic, "Why the Department of Recreation and Expression?" F. M. McDowell, Leader.
- 3.00 to 5.00 P. M. Recreation and Recreational Leadership.  
7.30 P. M. Play—"The passing of the third floor back," by the College Players.

*Sunday, June 8*

- 9.00 A. M. Institute Session—Lecture on Religious Education—Roy Cheville.  
11.00 A. M. Sermon—Bishop B. R. McGuire.  
3.00 P. M. Prayer and Social Service—Theme: "What is the church giving me?"  
7.30 P. M. Community Singing and Special Music.  
8.00 P. M. International Service.  
Special Program.  
Address by President Frederick M. Smith.

*Monday, June 9*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church.  
12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Convention Forum—Topic: (To be assigned).  
3.00 to 5.00 P. M. Recreation and Recreational Leadership.  
7.30 P. M. Community Singing and Special Music.  
8.00 P. M. Sermon: "The call of the church to youth"—Evangelist J. F. Martin.

*Tuesday, June 10*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church.  
12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Convention Forum—Topic: "Scouting in theory and practice," Eugene E. Closson, Leader.  
3.00 to 5.00 P. M. Recreation and Recreational Leadership.  
7.30 P. M. Special Music.  
8.00 P. M. Sermon: "The church and the young man"—Evangelist J. F. Martin.

*Wednesday, June 11*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church.  
12.00 to 1.30 P. M. Lunch Hour.  
1.30 to 3.00 P. M. Convention Forum—Topic: (To be assigned).  
3.00 to 5.00 P. M. Recreation and Recreational Leadership.  
7.30 P. M. Special Music.  
8.00 P. M. Illustrated Lecture—"Beautiful architecture the world over," President Frederick M. Smith.

*Thursday, June 12*

- 7.30 to 8.45 A. M. Prayer and Social Service.  
9.00 to 9.50 A. M. First Period Classes.  
10.00 to 10.50 A. M. Second Period Classes.  
11.00 to 11.50 A. M. Third Period Classes.  
10.50 to 12.00 A. M. The Junior Church.  
12.00 to 1.30 P. M. Lunch Hour.



- 1.30 to 3.00 P. M. Convention Forum—Topic: "What the stewardship program means to me right now," Bishop Albert Carmichael, Leader.
- 3.00 to 5.00 P. M. Recreation and Recreational Leadership.
- 7.30 P. M. Special Music.
- 8.00 P. M. Sermon: "The church and the young woman"—Evangelist J. F. Martin.

*Friday, June 13*

- 7.30 to 8.45 A. M. Prayer and Social Service.
- 9.00 to 9.50 A. M. First Period Classes.
- 10.00 to 10.50 A. M. Second Period Classes.
- 11.00 to 11.50 A. M. Third Period Classes.
- 10.50 to 12.00 A. M. The Junior Church.
- 12.00 to 1.30 P. M. Lunch Hour.
- 1.30 to 3.00 P. M. Convention Forum—Topic: "The Young Women's Bureau—Aims and Methods," Blanche Edwards, Leader.
- 3.00 to 5.00 P. M. Recreation and Recreational Leadership.
- 7.30 P. M. Special Music.
- 8.00 P. M. Sermon: "Youth's answer to the call of the church"—Evangelist J. F. Martin.

*Saturday, June 14*

- 7.30 to 8.45 A. M. Prayer and Social Service.
- 9.00 to 9.50 A. M. First Period Classes.
- 10.00 to 10.50 A. M. Second Period Classes.
- 11.00 to 11.50 A. M. Third Period Classes.
- 10.50 to 12.00 A. M. The Junior Church.
- 12.00 to 1.30 P. M. Lunch Hour.
- 1.30 to 3.00 P. M. Convention Forum—Topic: "How can we make our reunions efficient and effective?" F. Henry Edwards, Leader.
- 3.00 to 5.00 P. M. Recreation and Recreational Leadership.
- 7.30 P. M. Three one-act plays, Independence Dramatic Club.

*Sunday, June 15*

- 9.00 A. M. Institute Session—Lecture on Religious Education, Blanche Edwards.
- 11.00 A. M. Sermon—Elbert A. Smith.
- 3.00 P. M. Prayer and Social Service—Theme: "What am I giving the church?"
- 7.30 P. M. Special Music.
- 8.00 P. M. Sermon—Speaker to be assigned.

(This program will be subject to alterations.)

## The Auditorium

The Saints everywhere cannot but be interested in the progress being made in the building of the Auditorium. Between eight and nine hundred thousand dollars were subscribed by the Saints at the time of the drive, and more than four hundred fifty thousand dollars were paid on those subscriptions. It will be remembered that delay in building was had by conference action, but last General Conference expressed approval of proceeding promptly with the erection of the building, and a "committee," largely ex officio, was appointed to decide location and approve plans. This committee has had one or two sessions and will soon hold other meetings, but all we can say here is that some progress is had. The question of site has proved a bit vexatious, for reasons which cannot wisely be set out here, but the indications are that this will not be a difficult question to decide when other factors have been determined.

Work on the plans is progressing slowly, but they cannot be fully determined or greatly expedited until the question of location has been definitely decided.

It can safely be said here that the majority of the committee is favorable to prompt action towards a good start in the work, and efforts will be made towards that end. We hope to be able soon to report more definitely on the progress of this thing of such great interest and importance to the church.

F. M. S.

## The End of the Turkish Caliphate

As a result of the recent action of the Turkish Republican Government at Angora, the Mohammedan religion has been to all intents and purposes "disestablished and disendowed." This simply means that in the Republic of Turkey, as in most of the civilized states of the world, religion has been removed from any connection whatsoever with the civil government. The present situation is set forth in two articles appearing in *The Palestine Weekly*, a review of which we give as follows:

For years the Caliph, head of the Moslem world, has also been the temporal ruler of the Ottoman Empire. Theoretically the Caliph is elected by all Islam, and he must be of the tribe of the Quraish (the Shiah's hold he must be an actual descendant of the Prophet Mohammed himself). However, since the throne of Turkey was seized by the Caliphs some five hundred years ago, the ruling line has assumed that spiritual succession followed material succession. And the Sultan was able to secure some measure of common recognition by virtue of his being head of the most powerful independent state of

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Lamoni

June 5-15

Iowa

Islam, and so a visible champion of the Moslem world. The new Republic has voluntarily sacrificed the enormous prestige which the Ottoman Empire has always held in the Mohammedan world because of its ruler representing in his person the position of Caliph, Commander of the Faithful, Chief of all Believers, Pope of Islam, and bearer of the mantle of the prophet himself.

Now that Turkey is free from religious interference with affairs of state, and the Moslem world is without a Caliph who can defend his claim to the Caliphate, will there be a new head to the Mohammedan religion? and if so, who can obtain the necessary support of all the Mohammedans to hold this high office?

Quite naturally each important Moslem country has a favorite candidate for the office. At present there are eight such candidates with claims to the right of leadership: the two deposed Caliphs Vahid-ed-Din and Abdel Majid, the Emir of Afghanistan, the King of Egypt, the Grand Senussi of Tripolitania, the Bey of Tunis, the Sultan of Morocco, and King Hussein of the Hejaz.

It is interesting to note the possibilities of success of these respective candidates. Ex-Caliph Vahid-ed-Din announced when he was banished from Turkey that he had not given up his claims to the Caliphate. But only a short time ago he withdrew his claims in favor of King Hussein. This may eliminate him from the contest.

Ex-Caliph Abdel Majid, the recently deposed sultan, has not given up his claims and continues to consider himself Caliph until the Moslem world as a whole dispossesses him of his title. However, he seems to lack favor, with the possible exception of Egypt. It is suggested he might assume the leadership of the Mohammedan followers in that country, while the king of Egypt remained the lay ruler. The difficulty here arises from the fact that Great Britain would hardly look with favor upon assisting Egypt to become the leading Moslem power of the world.

The King of Egypt himself is a man of modern conceptions and habits, and could hardly be associated with the Caliphate. This practically removes him from consideration as an active candidate for religious leadership.

The writer of one of the articles in review says regarding the candidacy of the Grand Senussi of Tripolitania:

There is no doubt that had the Senussi some fifty million more vassals than he has now, and were Haj Idris to live five hundred years longer than he might normally be expected to live, his candidature to the Caliphate might be considered more seriously than it is now.

The Bey of Tunis and the Sultan of Morocco are

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Our Heritage: What Shall We Do With It?

*Sermon by President Frederick M. Smith at the special anniversary program at the Stone Church, Independence, Missouri, April 6, 1924.*

Naturally on an occasion of this kind we are prone to take a retrospect and to contrast present conditions with what were. There is a strong tendency to stand with our eyes on the past and perhaps enlarge upon the happenings of yesterday and to idealize conditions that existed then. It arises, of course, from a proneness of human nature to forget the troublesome things of the past, and there stands out in memory those things which produce pleasure, and as the mental picture grows dimmer these high lights become more outstanding.

In sitting here wondering whether we as a people would accomplish our purposes I suddenly recalled the figures of the membership of the church at the time they built Kirtland Temple—800. And then I was suddenly confronted with the fact that there are fifty per cent more people in this building right now than were in the church at the time the Kirtland Temple was built. So I am encouraged that perhaps we can accomplish something worth while if we have sufficient unity to do it.

I notice from the study of the program that the

almost in the same situation. If Tunis and Morocco were under British instead of French jurisdiction, there is not the slightest doubt that these two potentates would never have been mentioned in connection with the Caliphate.

Seventy million Moslems in India will probably favor the Emir of Afghanistan over other candidates, and this number, out of two hundred and forty millions, is naturally a potent factor in deciding an issue affecting the Moslem world. However, here again Great Britain will probably interfere.

The eighth and last candidate, King Hussein of Hejaz, has already been proclaimed Caliph by the Moslems of the Hejaz, Mesopotamia, Transjordan, and Palestine. He is a direct descendant of the family of the prophet, which gives his candidacy an added glamor. What success he may have in obtaining the support of the rest of the Moslem world remains to be seen. That he is the most likely of all the candidates to obtain such support is probable. But the Moslem world is large, and agreement upon a single Caliph will be a difficult matter to settle.

subject which has been assigned to me is, "The foundation our fathers laid. How shall we build on it?" My thoughts have been running along a subject slightly different and yet so closely akin that perhaps I can well substitute the one for the other. I desire to discuss perhaps this subject, "Our heritage: what shall we do with it?" And this may simply be another way of stating what the subject already assigned me has stated.

#### *Our Rich Heritage*

Of course it would be a difficult task to treat adequately either the work in actual building or the work of proselytizing or the work of developing the philosophy of the church of the men who laid the foundation or who have given to us our heritage. So, naturally, I cannot be expected to do more than to touch upon a few of the outstanding things that indicate the heritage, rich heritage, which has been handed to us by our fathers. I say rich heritage because I do appreciate what has been done by those who have preceded us. And when I realize the conditions under which they worked and when I realize the forces from without they have had to confront, and when I realize, as I know from keen personal experiences, the forces working in opposition that they had to meet within the organization itself, I do praise God for the stalwarts of the past and glory in the heritage that they have given to us; and yet glorying in that heritage I have not for one moment closed my eyes to the possibility of us failing to build on the foundation which they have laid, for I sometimes wonder if we as a people are not a little bit overly inclined to emphasize incidentals and lose sight of the main structure it is our job to erect. So let us briefly then touch upon a few of the things that have been handed to us by our fathers in the way of an ecclesiastical or religious heritage.

#### *Strong Belief in God*

First and primarily, I would put that they have handed to us a heritage of which we should be proud, and that is a strong belief in God. I do not mean by that to say that they have simply handed to us what perhaps we would have developed even if we were left alone, a belief in some over-ruling power greater than ours that we call God or nature or some other name, but I mean that they gave to us a belief in God as the great directing force of the universe who is interested in man and in his development. And that makes a different idea of God than that which is held by so many people.

#### *Mission of Jesus Christ*

As a strong concomitant of this idea of God, this idea of a being all-powerful, all-wise, who is interested in the welfare of man, they have given to us

another equally important belief or heritage, and that is a belief in Jesus the Christ as the divine Son of God, sent here in fulfillment of God's purposes for the purpose of crystallizing the great philosophy which should actuate man, which should appeal to his reason, and which should satisfy that soul hungering which is indicated in the words of the scripture that, God made man to haply feel after God that he might find him.

#### *Restoration of Divine Authority*

And, too, there runs another strong complement to this dual belief and that is they have handed to us a heritage in the way of a belief in the restoration of divine authority. I wish that we could in all its beauty fully appreciate what that means, the restoration of divine authority. Everywhere you go, I do not care into what corner of the world your investigation might carry you, you will find a universal belief in some form of religion and you will find everywhere some form of religious ceremony, but too often that which you find in the way of an organization which we call a church is simply man-made. And that has given rise in many quarters to a theory, that of the evolution of religion, which would make religion and the church particularly a man-made institution. But our fathers have handed to us the heritage of the belief that God was responsible for the organization of his church and that we are indulging in our religious proclivities in our adherence to ceremony and form in harmony with his will, and therefore that means that we hold out to the church that our religion is not man-made, that our church is not man-formed, but that we are actuating and functioning because God has willed it so and in harmony with his purposes and his will.

#### *Divine Revelation*

Closely associated with this heritage is another belief which has brought comfort to us in the past, which is bringing comfort to us in the present, and without doubt will still remain as a comforting thought in the midst of depression and discouragement to those who will come after us, that is, that God has not left us to wander alone; God has not left us to guess as to what his will is; God has not left us to surmise what he would have us do, but has kept in contact with us and kept open the channels through which we can communicate with him, and he is with us and therefore expresses to us his will concerning us. I have in these words expressed our heritage or the heritage which has come to us in the way of a belief in divine revelation. It is a matter of felicitation for us or should be, it is a matter of congratulation or should be that these rich heritages have come to us untarnished and still able to func-

tion in a way that will bring salvation to us and glory to God.

*"The Fatherhood of God and the Brotherhood of Man"*

With these beliefs, as an additional heritage which has come to us from our fathers, there is the belief that man is a fellow creature of God. With us that is almost platitudinous to say it in that form, and yet that has not been realized in the religious world; and, I fear me, there has been a tendency in our own ranks to forget that, and I fear me that perhaps one of the dangers that confront us—I mean by that one of the handicaps that will prevent us building on the foundation our fathers laid, or enhancing and enlarging the heritage given us that we will pass on to our posterity—is that we forget that man is also a fellow creature of God. I mean this in the larger sense. I know we give lip service and credence to it, saying we believe it, and from our lips will reel the catch phrase, "The fatherhood of God and brotherhood of man," but to make that a vital, dynamic principle in our lives demands that we take it up and pass it on as a heritage, untarnished, to those that come after us. And this is a task that is not easy. It is one that there is danger of us forgetting. We ought to thank God that so far as our fathers are concerned the foundation was well laid in this. There has come to us also a rich heritage and the problem is put to us as to what we will do with it.

*Social Bearing of Religion*

A logical sequence of this is to speak of another heritage that has come to us as a people as a result of the teachings and work of our fathers, and that is a belief that religion has a significance in actual everyday affairs, that it is not a thing which is set apart for special observation and specific times and then to be forgotten, a heritage, a belief that religion is dynamic or should be throughout man's whole conscious existence. I might even go further than that, for right here we stop at the threshold of the door opening into a tremendous field for investigation that is made possible by that body of students who have examined the mind when we are in a state of unconsciousness, for is it not possible that God has intended that we should eventually realize that not only should our religion function in daily operations while we are conscious but while we are unconscious as well? What are dreams to Latter Day Saints? How can our dreams be made religious, or are they a part of our religion? It is not my tendency to go into the realm of mysticism, but to those who do love to explore fields of this character I suggest there is a most interesting field for investigation. Let me repeat what I have said, what I believe to be one of the largest heritages which have come to us

as a result of the teachings and work of our fathers and one of the most important which stands in the foundation which they laid on which they expect us to build, is the belief that God's religion, God's church, the religion of Jesus the Christ has a social bearing and must be so interpreted to the sons of men. A little analogy that I wish to suggest to those who might be better able to carry it to its finality than I may be is this: In the past in other churches as well as our own there has been a strong inclination for us to preach religion and the principles of religion as affecting the life beyond, and that so far as religion functioning here is concerned it simply has to do with the building or preparation of that which will affect our lives in the beyond or beyond the grave. In other words our religion is that particular activity of our lives which has a bearing on the future heaven or celestial glory. I will grant that. Not for a moment do I desire to take away from individuals the great spiritual support and the content that comes from the belief in the beyond, for this is one of the greatest things in the way of a contribution that the Christian religion has made, removing the awful fear of death in the hearts of men and implanting the firm conviction that their loved ones shall live and we shall see them again. But there has been a tendency because of the importance of this aspect of religion to envisage it alone and separate it from other principles which we must recognize. If it be true that we believe and if our fathers believed that religion has a social bearing, therefore it means that religion must be constantly tending towards better social conditions and better social conditions not in the beyond but here and now. Hence people, our people, to whom have come the rich heritage of the work and belief and teachings of our fathers must look forward to a social heaven as well as an ecclesiastical heaven. Where is it, and what is it? And if our activities ceremonially, and if our adherence to the principles of the gospel in an eschatological way have a bearing on the heaven which lies beyond, does it not also run as a direct parallel that our social activities have a direct bearing on the heaven we will eventually have in a social way? I think so.

*The Place of Evolution*

And right here let me drop a crumb for the satisfaction of those who believe in evolution, and for those who do not believe in evolution let me give you something to think about. Will our social heaven come spontaneously and all the cities of Zion drop down from heaven fully prepared as did Minerva, or will there be a gradual growth until we will have what we are pleased to term Zion? In other words, whether we like it or not, we as a people are going

to evolve into a better condition and that means evolution.

Now for the sake of those who might be disturbed because I have used the word *evolution*, let me say that Charles Darwin has not convinced me yet that I sprang from a monkey, as much as I might look like one or however much more nearly I act like one occasionally, but let me repeat what I have said before, that I am a firm believer in evolution, that things exist to-day because things existed yesterday under certain conditions, and just so surely as there are certain forces at work to-day, just so surely they will determine what will exist to-morrow. I believe in it strongly enough that I have become convinced that a people can become so socially conscious that they can determine what shall be their condition in the future. And if there is anything in our belief it means just that, that Latter Day Saints must control the forces that are making the conditions of to-morrow. That is a form of evolution that every Latter Day Saint can believe in. And I think they can do it, too, without joining the Simian race.

#### *The Accomplishment of Our Fathers*

I have told you now briefly what in my opinion are some of the heritages we have received from our parents in the way of belief. In order for us to determine or analyze the foundation they have left on which we were expected to build we must very briefly touch some of our heritage in the way of accomplishment. What have our fathers done in presenting to us something concrete as well as ideal?

First, we think we can safely say that as a result of the splendid sacrifice and almost unparalleled devotion, not to say the ability of the men who have preceded us as representatives of the church and as standard bearers, backed at least by a degree of unity, they have been able finally to establish what is of prime importance, and that is that the gospel is recognized by Latter Day Saints as being a vital principle of life, and the gospel to them has become the biggest thing in their lives. That is evidenced by almost every testimony borne in prayer meeting. That is evidenced also even by the fact that in our everyday affairs things are measured according to the standards of the gospel, and it is right that that should be; and just to the extent we fully measure our activities by the standards of the gospel just to that extent we fully measure up to the standard of a true Latter Day Saint. So I feel that to a large extent our forebears have been successful in giving to us a heritage that is rich in this life.

#### *High Degree of Spirituality*

Second, as the result of this dynamic and active participation in the principles of the gospel in the

lives of our forebears there has been developed in this church a spiritual force in excess, I mean of a higher degree of refinement, to that which exists elsewhere. I know there will be many evidences that can be adduced to controvert, but I have taken comfort in this fact, that whenever a Latter Day Saint stumbles and falls he makes more noise than anybody else and therefore we are more aware of it. You know when a donkey stumbles over a rock everybody notices it, and the reason is because the donkey is supposed to be sure-footed. When a horse stumbles no one thinks anything of it. Latter Day Saints are supposed to be a little more sure-footed than others. (Not that they are donkeys, however.) You have seen that demonstrated. You know that if your neighbor falls and does something he should not do nobody thinks anything of it, but if a Latter Day Saint falls you never hear the last of it, and I am glad you don't. We should be better because we make larger claims.

#### *Inherited Traditions*

Another thing we have inherited from our fathers and I have often wondered whether it is a blessing or not, perhaps I will have to say it is a mixed blessing—no one can deny the fact that we have inherited from our forebears a host of traditions, and I am inclined to think that some of the things that stand in the way to-day of progress are part of these traditions. I would to God that some of them were out of the way. But I have discovered what a tremendous task it is to rectify a wrong tradition, for when I became conscious that there were in this church traditions in opposition to the real fundamental laws and I have tried to get rid of those traditions I have been accused of attempting to change the law. I know that in some places to-day greater attention is given to tradition than to law.

So far as this heritage coming to us as the result of our forebears is concerned, we cannot but look upon it as a mixed blessing, mixed with evil as well as good. And I must say in this connection, making this application perhaps a little sooner than I would in the usual course of logic or sermon building, if we are going to build on the foundation that our forebears have given to us we must be able to discover the traditions that arose from human sources, explaining them only by the traditions which came from the divine. And that is one of the most difficult tasks that we as a church to-day have before us.

#### *Preparation for Social Reform*

We have inherited, and to me this is one of the most important of the heritages that we have received from our forebears as one of the foundation stones on which they expect us to build, a prepara-



tion for social reform. Please let me emphasize those two last words, "*social reform*," especially the word "*social*." I am not so much concerned about religious reform; I am not so much concerned about any other reform; but I am concerned so far as this church is concerned, about recognizing this rich heritage that has come from our forebears, a preparation for social reform, and recognizing the need of us executing the real work. Is it putting the truth too boldly and too plainly to state that if after one hundred years preparation on the part of our fathers making us a heritage that they expected us to build upon, if after one hundred years' preparation we have not qualified to put into effect the things they expected us to do, in the name of God how much longer can they expect us to wait? Can you expect that the next one hundred years will do any more?

#### *Special Work to Perform*

In this connection I feel that one of the rich heritages that have come to us is the thought that we have a special work to perform. You see it in our songs. You heard it in the song sung here this afternoon. You heard it in the prayer offered that we might be able to discharge the work that we have been commissioned to do. In every genuine Latter Day Saint's prayer that is uttered there is something said about being able to accomplish the work that God has placed us here to do. I thank God for that heritage. I will tell you why. Irrespective of the religious consequences of it, irrespective of the fact that we as a people have been pointed out to do a specific work, there is a tremendous social value in the idea that a people has a definite work. No one accomplishes anything unless he knows where he is going, unless he has a definite goal toward which he is working and knows what he expects to do. And what is true of an individual is equally true, if not more true, of a people. Peoples are not standing still; they are either going forward or going backward, and when we hear a lot of excuses for failure to advance and accomplish their work it is a pretty sure evidence that tells the signs are precarious if not carious and it is a sign of warning. I want to issue this warning once more to Latter Day Saints, those signs are in our midst and you will have no difficulty in hearing people say that it is a fine ideal but it cannot be done. I have heard it in this church, under this roof at the close of one of my pleas, "It is a fine ideal but it cannot be done." And then the excuses that are given show very clearly that they have imbibed from extraneous sources in the form of an infiltration that is contaminating in its influence and is not clarifying the issue but is clouding it. Let me repeat, I thank God that among all the inheritances that have come to us from our forefathers there is

this rich heritage of firm conviction and belief that we have a special work to do.

#### *Appreciation of Unity*

I wish I could say that from our forebears we had inherited unity. Maybe we did inherit the unity they had, but if we have they have been very successful in camouflaging it or they have called it by some other name. And yet we sing, "Unless we are one we are not God's," and everywhere in our traditions and in our songs and in our prayers as well as our teachings the necessity for unity is emphasized. Yes, I believe I can say that we have from our forebears inherited a tremendous appreciation of unity as a social and religious factor, but we have dissipated that inheritance, at least for the time being and have got to rehabilitate it. Somewhere, somehow, and soon it has got to be rehabilitated.

#### *An Ideal Social Philosophy*

Closely associated with this idea or running as a golden thread through all this warp that I have been trying to present to you in the way of a fabric of heritage is this: We have inherited from our forebears a rich and splendid and so far an ideal social philosophy. What are we going to do with it? I might ask what are we going to do with all the rich heritages that we have been handed, by our fathers, but particularly this unfinished work, the stones they have laid, the foundation if you please on which they expected us their posterity to erect a building that would challenge the admiration of the entire world. I am not speaking now of brick and mortar; I am talking about a social structure.

When I have been permitted to lay before students of the world who are shrewd students of social affairs our own social philosophy and have tried to picture to them the goal which we as a people were trying to reach, it has challenged the admiration of these men instantly and I have from the outside received more earnest and fervid prayers and wishes that we might be successful in the establishment of our social ideals than I have from within the church itself. It seems to me that we ought to ask the question in all seriousness from the very innermost fibers of our being, What are we going to do with the heritage that has come to us from our fathers in regard to the ideals and the social philosophy, and what are we going to do with the belief of our fathers that it was our task to build that social philosophy on the foundation that they laid?

#### *What Shall We Do With Our Heritage?*

What are we going to do with our heritage, is the next part of my subject: What shall we do with it? I answer from the depths of my heart, we will go on, or using the term which originated during the

war, we will carry on to the end. We have no idea of giving up, as discouraged as we get at times. But as we look back and appreciate the splendid foundation which has been laid by our forebears, we rise from our knees where we have sought the help of divinity and say, "We realize that Zion cannot be redeemed until every individual is discharging his work and making his contribution." It cannot be done by God alone, because God has said that his people must redeem Zion, but he will help. We will preserve the splendid spirituality which has characterized this people heretofore, we will preserve the fine morality that has been among this people, we will increase our faith by adhering to our present religious ceremonies, and at the same time with God's help we will go forward and erect on the foundation that has come to us as a heritage that social structure whose dynamic shall be religion that will challenge the world and was undoubtedly in the mind of divinity when he said, "Let Zion arise and put on her beautiful garments and shine."

### The Church a Human Necessity

By Thomas S. Williams

While engaged in writing the lines which follow we paused to read a sermon delivered by President Smith on the economics of Zion, the introduction to which so forcefully sets forth the purpose of this writing, and we take the liberty to quote a portion of it:

If I understand the work of the church and its philosophy, one of the chief distinctions between us and the other churches is that we attempt to enhance our spirituality by spiritualizing our temporal affairs. . . . *The prime purpose of this church is to develop spirituality and to preserve and enhance it in every form*, and for that very reason we are bound to make efforts, and we hope eventually successful efforts to bring Christianity to bear upon our everyday affairs and particularly our industrial and economic affairs, until eventually we shall not have the dividing line between temporal and spiritual because we will recognize that *the one supports the other*, that they are simply different aspects of life.—HERALD, March 19, 1924. Italics mine, T. S. W.

In the development of this spiritual life the church must recognize and use, not suppress, the natural tendencies, instincts, and impulses of man. The group which does this to the greatest degree will be capable of developing the highest type of spiritual life and will bring relief to the world and be of lasting benefit to mankind. The gospel plan as we have it, will, when we vision it in full operation, take man as he is and make him what God wants him to be. I shall attempt to outline briefly what I believe to be the fundamentals of our church and how they recognize and develop the natural tendencies of man to the unfoldment of the highest type of spirituality.

### Obtaining the Church Objective

As we have stated above, the Lord has set as the ultimate objective of the church, the development in man of the Christlike character. Yet as we view the work to be accomplished by the church, we see that objective to be obtained by working toward what we may call two minor objectives, i. e., the evangelization of the world and the redemption of Zion. As we proceed with our reading it will be apparent that in our opinion these two cannot be separated and of necessity the former must be first. Yet I believe the purpose of this article can best be presented by following the Zionite objective through this argument.

The idea of Zion, the gathering, has been and is now not only a divine decree but a human necessity. Its necessity may be summed up under eight headings; no doubt there may be more:

#### *Gregarious Instinct*

First, it satisfies the gregarious instinct, the tendency of the individual to seek and associate with his kind. The consciousness in the mind of an individual that there are others like him creates within him a desire to join them. It is not merely the presence of others the social man craves "but the reciprocity of feeling relieves the ache in his heart." (Ross) Men of like desires and hopes belong together; this is provided for in the gathering.

#### *Intellectual Attainments*

Second, man's intellectual attainments have been developed and will continue to grow only through his association with his fellows. Says Giddings:

The intelligence that association from the first selected and disciplined has never ceased to depend upon association for perpetuation. Deprived of comradeship by circumstance or law men go back to the brutality from which they came. . . . Therefore it has been the humans best equipped with social habit and its products that have won and maintained supremacy in the contention with physical nature and living enemies. Society is a means to an end, namely, the survival and improvement of men through a continuing selection of intelligence and sympathy.—Studies in the Theory of Human Society.

May this be said of Zion?

#### *Efficiency by Gathering*

Third, group efficiency is enhanced by the gathering; the evangelization of the world by a group, the burden of whose message is a divine Fatherhood and a human brotherhood and the establishment of an ideal social order whose foundation is righteousness, can only be accomplished by a church thoroughly organized and centralized. It cannot be done by a few righteous individuals divided geographically and in purpose. Says Bernard Shaw:

The teachings of Jesus cannot be realized by a series of independent explosions of personal righteousness on the part of separate units of the population.

The task before the church is not an ordinary one; in order that the objectives of the church may be realized, there must be created "an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge." (Robinson, *Mind in Making*.)

The development of right attitudes, the power to meet extraordinary conditions, and the ability successfully to use knowledge can best be achieved in the gathering.

Close association with an efficient group organization will create within the individual a feeling of confidence by reason of the knowledge that a great organization is back of him, thus raising the standard of efficiency of the group as a whole. Men must have the stimulus of a great organization behind them. It is a well-known fact that children do better work in a school than under a private teacher, though they may receive no material help from their associates. A human being is at his best when he is associated with others, especially when they are of like hopes and desires. Again, Zion will permit a higher class of work by its people work cooperatively, because it allows specialization, giving men the opportunity to develop along lines in which they are talented. Thus raising the standard of the work produced by the group. Man's inability to stand or work alone makes the gathering a necessity.

#### *Concept of God*

Fourth, our idea or concept of God is obtained through our association with our fellow men. The kind of people we associate with, the nature of our work, and our purpose will determine to a large degree, our idea of the Creator. The concept of God may be raised to a very high level through the group cooperatively working toward the realization of a high ideal; the higher the ideal the more lofty will be the understanding of God. A people gathered together, not for protection and safety, but for the common purpose of more effectively accomplishing their task of saving the world, will raise the concept of God from one that is self-centered, to a God who is the Father of all the world. Zion will not be a place of refuge from the world but a place to produce a people fit to save the world. The importance of the God concept is set forth by Professor Ames:

God cannot be understood apart from his people, with whose will and purpose he is one. Neither can a people be understood without reference to their God. The God of any people may be seen in their purpose, direction, and moral idealism. Without a people God becomes vague, weak, easily disbelieved and doubted. God cannot be known outside of history and living experience.—The New Orthodoxy.

#### *Demonstrating Zion*

Fifth, the gathering is in harmony with the usual course of progress.

Any new pattern in human relations must be first thought out by some master mind, next be realized in one or a few lives and then imitatively taken up by the mass of men who will gradually come to appreciate and understand its value.

As a church we are now approaching the second stage of progress in the development of the Zionistic ideal. When the church has demonstrated to the world the idea of stewardship and Zion to be practicable, the evangelization of the world will be an easy task. A divided world groping in darkness offers a greater opportunity to let our light shine.

#### *Necessity of Gathering*

Sixth, it is a psychological necessity. Men are so constituted mentally that they must have an objective, both real and concrete; there must be something tangible to be striven for.

Men are not motivated by abstract ideals. . . . Concepts and ideals must be institutionalized in order to live on a large scale. Even good will must be organized if it is to be effective in the world.—Ellwood, in *Christianity and Social Science*.

Men must have an objective to work *for* and as we have noted (under "Group efficiency") to work *from* if his effort to complete his task is permanent and fixed.

Is it not a fact, however, that the progress of religion has been less in the perception of new truth than in the bringing it home to the many by organization.—Cooley, *Social Organization*.

#### *Development of Group Spirit*

Seventh, the gathering will make possible the highest development of the group spirit. Necessary to the development of the church and the achievement of our great task is the promotion of the group spirit. I quote from McDougall who both defines and presents the importance of the group spirit:

The group spirit, *the idea of the group with the sentiment of devotion to the group developed in the minds of its members*, not only serves as a bond that holds the group together or even creates it, but . . . it renders possible *truly collective volition*; this in turn renders the actions of the group much *more resolute and effective* than they could be so long as its actions proceeded merely from the presence of an impulse common to all members, or from the strictly individual volitions of all, even though these be directed to a common end. Again the group spirit plays an important part in *raising the intellectual level of the group*; for it leads each member to deliberately subordinate his own judgment and opinion to that of the whole; and in any properly organized group, this collective opinion will be superior to that of the average individual, because in its formation the best minds, acting upon the fullest knowledge, to the gathering of which all may contribute, will be of predominant influence. Each member, then, willing, the common end accepts the means chosen by the organized collective deliberation, and, in executing the ac-

tions prescribed for him, makes them his *own immediate ends and truly wills them for the sake of the whole*, not executing them in the spirit of merely mechanical unintelligent obedience or even of reluctance. In a similar way the group spirit aids in *raising the moral level of an army*. The organized whole embodies certain traditional sentiments especially of admiration for certain moral qualities, courage, endurance, etc., . . . these sentiments, permeating the whole, are impressed upon every member especially new members, by way of mass suggestion and sympathetic contagion. The consciousness of the group and of oneself as a member of it *bring a sense of power and security, an assurance of sympathy and cooperation, a moral and physical support without which man could hardly face the world*. . . The group spirit continues with us . . . to be *the great socializing agency*. In the majority of cases it is the principal, if not the *sole factor which raises a man's conduct above the plain of pure egotism*, leads him to care and work for others as well as for himself.—The Group Mind. (Italics mine, T. S. W.)

It is absolutely essential that this church above all others should take every opportunity to promote the group spirit. The Zionite ideal offers a wonderful opportunity to develop this spirit. Cooley says:

. . . leaving aside a comparatively few abnormal individuals, whose influence is small, men in general have a natural allegiance to the community ideal, and would gladly see it carried out on a large as well as a small scale. And nearly all imaginative and aspiring persons view it with enthusiasm, and would devote themselves to it with some ardor and sacrifice if they saw clearly how they could do it with effect.—Social Organization.

Let me repeat here that Zion offers an objective around which a group spirit could be developed which would make this church an irresistible force in a sin-cursed world, if a few self-sacrificing individuals would demonstrate how it could be done.

#### *Developing Christ Character*

Eighth, the gathering develops within those participating, the Christ character. Says Ellwood:

Sociology shows that it is the incorporation of the individual into a group and the growth in capacity and will to act together of groups of individuals which *develop personal character* and community life. . . Religion should therefore strive to develop a socialized character in individuals, and to *build institutions along lines which favor the proper socialization of individuals*.—Christianity and Social Science. (Italics mine, T. S. W.)

Stewardship will increase the capacity and will to act together and Zion will offer the institution that will develop character and socialize the individual. Needful to the development of the Christ character is a high aim. I again quote Ellwood:

The social spirit of men may, of course, be high or low in its ethical aim; *as it develops and universalizes itself on its way to include all men, it purifies itself*. Socialization, as it has reference to larger and larger groups, tends toward moralization. . . The sociologists of which we are speaking would not recognize socialization as complete unless it led the individual practically to *identify himself and his interests*

*with those of humanity as a whole*.—Ibid. (Italics mine, T. S. W.)

Zion with its group gathered to fit themselves to more efficiently save the world from sin and crime, whose divinely appointed task is, "Go ye therefore and teach all nations," offers the highest aim known to man to-day. Character is the net result of word and deed, every word, every act, and each thought contributes something to the result. The feeling that motivates all we do will determine our character. Holt in his Freudian Wish, says, "Character is the assemblage of purposes." The fact that we are laboring to the end that equality of service may be rendered, that our objective, purposes, and interests are one, will tend to unfold within the soul the highest type of spirituality. The higher the ideal and to the degree one gives his life to it, will determine the degree of spirituality attained. The postulate that the working toward the evangelization of the world and the redemption of Zion will develop character and make men perfect, if true, will mean that it will not take a perfect people to accomplish the task, but that spirituality and perfection are attained in the process of working toward it.

#### *Belief in Divine Revelation*

Revelation: Necessary to the development of the work of a church whose purpose is the preaching of the word and the establishment of Zion, is the belief in divine revelation. Man's limitations in meeting the increasing, ever-changing problems and unprecedented conditions of life, make it impossible for him to find a solution without divine inspiration. Not only must man be divinely helped in surmounting the difficulties of a changing world, but he must have a consciousness of God which revelation alone can give. Revelation makes a place for progress, it presumes life to be dynamic, the church a growing, developing institution meeting changing conditions. It visions life to be "not the whirl of a constant number of juggler's plates balanced on the sword points of the players: it is a whirl in which new plates and new motions appear at every instant compelling delicate readjustments throughout the system and yet without seriously disturbing the approximately perfect balance of the whole." (Giddings, Studies in Theory of Human Society.) It does not regard the church as a complete, closed, dogmatic institution. It is the denial of the finality of a fixed and mechanical social order. It makes the doctrine of growth one of the fundamental elements of the Christian religion. It presumes more truth to be revealed and life to be found in the search for truth. Growth and divine revelation in a religion concerned with the development of mankind of necessity are inseparable.

ble. A static religion cannot accomplish the divinely appointed mission of the church.

Revelation implies a developing humanity and a growing religion, and will make the church a life-directing as well as a soul-saving institution. The place of inspiration in a religion with a social program is clearly set forth by Professor Rauschenbusch:

The social gospel on the other hand feels then the need of *present inspiration and living prophetic spirits* in order to lead humanity toward the kingdom of God. . . . a theology adapted to the social gospel . . . will recognize inspiration as an indispensable force of our religion. . . .—A Theology for the Social Gospel.

The important place of revelation is clearly set forth by our Lord, "Upon this rock I will build my church."

#### *Divine Authority*

Authority: Closely related to revelation is authority. In this day when men are everywhere challenging authority, confusion prevailing in all avenues of life, and men are crying lo here and lo there, we need men who are divinely chosen and who speak in clear tones of authority; who will "*speak as one having authority.*" They truly must be men divinely called but they must be men whose "authority must be inside the truth, not behind it." (H. G. Wells) Not only will their authority consist in the divine call and in the truth of their message, but it will also include an insight to the depth and meaning of life. In a work such as ours, men with authority such as we have mentioned will give the church the confidence needful to the progress of our great work. Ross sets forth the importance of authority in a group with a social objective:

Organization is approached by a number of steps. One is the submitting of like efforts to direction. . . . Another is the combining under direction of unlike efforts . . . these several diverse efforts must be precisely timed and adjusted to one another, direction will be very minute and authoritative. If the work is difficult an authority will be needed to assign tasks according to individual aptitude or skill, and if organization is permanent, to provide that individuals are especially trained for the performance of their special functions.—Outlines of Sociology.

#### *Importance of Church Organization*

Church Organization: Professor Ross says, "The chief determinant of the character of organization is the nature of the task, the character of the organized and the spacing between the organized." (Ibid.) The social emphasis of religion increases the importance of church organization and to a large degree determines its organization. Without a social program this church would have no need for many of the officers it has in it. Indeed we may be bold to say in passing that without trained men who vision

its social program as well as the preaching of the gospel to the world as their objective, its organization loses much of its meaning and becomes a source of misunderstanding and is burdensome and unwieldy. The "nature of the task" (our objective), "the character of the organized" (kind of people), and "the spacing of the organized" (setting apart of stewardships), make necessary a centralized organization.

This centralized organization must be directed by men divinely authorized and inspired. A church with a world program must have a world organization; a purely congregational church has no world problems; its vision comprehends only its local organization. "History shows a marked drift of authority from the local toward the general. Religion tends to lose itself in the shallows unless the local congregation is knit up with others into a general church." (Ross, Outlines of Sociology.) Without an organization such as this church has we could not put over our program. Carver in answer to the question, What is the best religion? says, "That which acts most powerfully as a spur to energy and directs that energy most productively." (Religion Worth Having.) Organization should assist man to get the most out of life, to find the abundant life, to find God. Too many times it has been used to uphold theological dogma.

#### *Principles of the Gospel*

The First Principles: The theological perversion of the first principles of the gospel has caused men to overlook their social implication and has promoted the exaggerated individualism we find so prevalent in Christianity to-day. With a proper vision of the purpose of the gospel (development of character) the meaning of the first principles will be sublimated, raised to a higher plane, than they would be if the objective were individual salvation. Faith would comprehend faith in God and man, not a blind faith but a faith with a vision and a program. It would be at once progressive, knowing its objective and moving to the accomplishment of its task.

While faith is the dynamic of life, repentance is the basis of progress. Repentance is a changed attitude, a process of adjusting our lives to newly discovered truth. It is the beginning of growth, development, and learning. The repentant man visions what he *is* and what he *may be*.

Baptism is the door through which the higher life is attained. The old man must die before the new man comes forth. "I lay down my life that I may take it again," is the avenue of entrance to the higher life. These three in their social application



involve: confidence in mankind (faith), adjustment of my life and means to the needs of humanity (repentance), and the giving of my life in service to the world (baptism).

Closely related to baptism in the new birth is the laying on of hands. We shall discuss this under Ritual.

The resurrection and the judgment occupy a very important place in our social program. There is a tendency in Christian religious circles to separate our social program in this life from that of the next. If I understand the gospel program, the Lord will come to claim his bride, a people who have prepared themselves for his coming, thus providing for the continuation of the church. This provides for one of the fundamental conditions necessary to "collective mental life" as set forth by McDougall: "Some degree of *continuity of the existence of the group in the minds of the individuals of the group.*"—Group Mind, italics mine.) If the basis of the resurrection and judgment is character, character being the result of your works, plus the spirit or attitude in which you have performed them, and if our first premise is correct, that the working toward an objective such as ours produces the highest type of character, then the connection with this social program and these two principles is established.

#### *Importance of Ritual*

The ritual and symbol: A very important place in impressing truth and promoting unity, is occupied by the ritual or symbol in religious worship. This, too, is a psychological necessity. The symbol used properly is "an idea appealing not so much to the reason as to the imagination; a truth clothing itself, not in terms of a proposition, but in a picture. A symbol is something which stands for something else; which represents it again in another form more easily realized." (Newton's Catholicity.) In his worship man must have "a visible expression of religion, something which can be experienced as present and concrete." (Coe's Social Theory.)

Those who teach truth in its mere abstractness can never take much hold of the general mind, and success awaits a teaching which is intellectually sound (that is, consistent with the clearer thought of the day) and at the same time able, by its wealth of fit symbols, to make itself at home in all sorts of plain minds. And it is just this that is apt to be destructively wanting in a time of intellectual and social change.—Cooley's Social Organization.

Protestantism, according to Professor Pratt, feels the lack of ritual in their worship:

Our various denominations are showing a very commendable dissatisfaction with their present methods and a willingness to experiment on new lines in the hope to find some type of worship more satisfactory. We see them fumbling

about, groping for light, trying new plans of popular appeal which range all the way from vested choirs to moving pictures. A fairly large body in many denominations feels the need of more ritual—a need which, as we have seen, is deeply founded in human psychology. New rituals are therefore being rapidly produced, but none seem to quite fill the need.—Religious Consciousness. (Italics mine, T. S. W.)

He continues that the Protestant worshiper must be made to feel as the Catholic does, "that something is really being done." While Protestantism has been slack in the use of the ritual, Catholicism has gone to the other extreme. While the ritual has a very valuable place in religious expression, yet

the root problem of the church . . . is to get the use of the symbol without the abuse. We cannot hold our minds to the higher life without a form of thought, and forms of thought come by traditions and usages which are apt to enchain in the spirit.—Cooley's Social Organization.

There seems to be a tendency in human nature to mistake or convert means for ends. To overcome this tendency, the ritual must be forward looking, while it must have its background in the past to make it effective, yet it must suggest some lesson that will assist man to live in the future, it must have this to give it social meaning. If the objective of the church is a world saving purpose, the ritual must suggest to the individual that he is a part of that world program. That which tends toward individualism must be overcome. We must have a group in which the spirit and the ritual are united; the ritual must be tied up to a high ideal; when this is done it will result in the production of the higher life of which we have written. Ritual, too, has its place in the teaching of morality. "It is worth noting, too, that morality finds its most cogent support in ritual emphasis. Their virtues are all in the nature of inhibitions set upon the more animal instincts; they are all in the nature of conscious habits, and are therefore subject to deliberate education.—Article, "Worship," Encyclopedia of Religion and Ethics. The ritual also binds the worshiper to other worshipers in a social consciousness, separating him from other individuals and groups not participating, and is thus the means of perpetuating the church in the world.

#### *Application of Ritual to Christian Religion*

I will briefly outline here the social value I see in the ritual of this church. The outstanding fact in the Christian religion is the new birth, the putting off of the old man, the coming forth of the new. Since man is an objective worshiper, baptism by immersion, the complete burial of the individual, suggests this lesson much better than sprinkling or pouring, in fact the two latter suggest no such thought. It makes the candidate feel that something has really been done. The more difficult, the

more impressive is the ceremony, thus resulting in a greater socializing agency. It ties the individual up to others of like experience in a way sprinkling will not do.

The laying on of hands has, too, a great social value to a church with a world program. The ceremony suggests this feeling to the candidate; this ordinance is performed by men of God's calling, ordained and set apart by the church, thus intensifying in their consciousness the feeling that God is in the church by bringing him near to them in this manner, and in them a group consciousness so necessary to this church. This, if true in one of the purposes for which this ceremony is used, would be true in all four.

The sacrament of the Lord's supper is the most wonderful of all in its social value. A spirit of fellowship is developed in this meeting not possible in any other. It is the communion of man with God and man with man in divine fellowship. The spirit of sacrificial love is also vividly presented in the sacrament. The spirit of fellowship and sacrifice must be developed in the church if we perform our task.

I believe we have in our church enough ritual, but I also believe that we do not recognize it as an opportunity to impress truth and promote unity as we should. It seems to me that in the development of the Zionie and the missionary spirit the ritual has had and will continue to have a very important part.

#### *Groundwork of Character*

Since character has its beginning in belief and conduct, the church with its high aim the evangelization of the world and the redemption of Zion, furnishes the ground work upon which the highest type of character may be builded. The outstanding features of the church which we have considered, reve-

## LETTERS

### Island Missionary Becomes Acquainted With People and Their Customs

*From a Letter to the First Presidency*

HILO, HAWAII, March 24.—While we cannot say that everything here is all that we would have it be, we are glad to say that we are enjoying our work very much. Perhaps this is because we have been quite busy from the time we got here. The time has not been wholly spent in work directly in line of priesthood responsibility, but with the idea of trying to get acquainted with the land and customs of the people we have taken advantage of each opportunity to go with Saints in their autos. Hilo is not crowded together as many cities in the States, and some of the Saints live a long distance from the mission house. There are no street cars in the city, but there are taxi lines and if we had to depend upon these in visiting the Saints, it would be quite expensive. However, one of the priesthood, Brother A. A. Hapai has been especially interested in helping us reach some of the Saints and friends.

#### *Spiritual Prayer Meetings*

A splendid degree of the Spirit is being enjoyed at both prayer and preaching services and the members are greatly encouraged. These people have done well, considering the fact that they have been without a pastor for some time. This may be accounted for in some recent experiences which have tended to increase their faith rather than divide them as Satan is seeking to do.

#### *Work of So-called Healers*

Just before we came to Hilo, a man by the name of Lockbalm and his wife who were called "Healers" were causing no little excitement. They claimed to have the "full gospel" and believed in healing, tongues, and prophecy. Brother Mahi, who was branch president in the absence of a pastor, attended one of their meetings and was asked by Mrs. Lockbalm if he was a Christian. He answered that he was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. She then asked if he spoke in tongues, to which he replied, "God divides these gifts as he will and I didn't receive that gift." He said, "You have no scriptural foundation for your belief as you have no church organization." She then told them that he was a devil and would be in his grave the next week. We never heard whether she extended this time or not, but he still lives, a month after her prophecy was made.

Some of our people attended an evening service when tongues was manifest and some one asked what was the language. One of their number answered, "It is Japanese," but one of our Japanese sisters who was present said, "It is not Japanese." Then they said "It is Chinese." A Chinese lady sitting near by said, "No, it is not." Well, said they, "It is Arabian." As there were none of these people to answer for themselves, perhaps the guess might be effectual with those who had nothing else to rely on. One of their number prophesied that a certain woman who had gone to

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the island of Maui, would return in health, but last Friday they brought her back home for burial. They prophesied two weeks ago that something awful was going to happen to our work in Hilo very soon, but the Saints have no fears.

#### *Many Deceived*

The Lockbalsms have left the city but there is one on the streets dressed in a long white robe and with long hair and beard who claims to be John the Baptist preparing the way for Christ. Our hearts are touched when we see how much more ready people are to accept forms of religion that give evidence of their own unreliability than they are to accept the truth. May God hasten the day when the endowment will be enjoyed, and his servants go out with power to save the honest in heart from deception.

We are now planning for a series of meetings to be held in the city park in the near future and trust that our heavenly Father will bless our efforts with success.

D. J. WILLIAMS.

## Opposition in Debate at Condon, Oregon, Collapses

*From a Letter to the First Presidency*

CONDON, OREGON, March 24.—The debate is over and I believe that when the smoke clears away we will be safe in thinking that we have gained a signal victory. Brother Daniel Macgregor deported himself in a way that won the people, and the other side completely collapsed. The minister left town the fourth day of the debate, presumably because of the sickness of his wife, and turned the matter over to another minister who did no better, and I hear that the one who challenged us will not stay here. His own people have gone back on him.

I expect to hold meetings here this week. One has given her name for baptism, and I believe there are others who will come. I will report the complete results so far as possible next week.

M. H. COOK.

## Saints in Nauvoo Appreciate Missionary Letters in Church Papers

NAUVOO, ILLINOIS, April 10.—Sunday, April 6, was a most beautiful day, so mild and sunny after the stormy exit of March with its mercury well down towards zero. The sacramental meeting was a sweet season of communion with our Lord by his Holy Spirit. Peace and love filled the heart and lifted the soul higher, nearer to what all Saints are looking forward to be.

In the evening after a brief Religio service, there was a magic lantern exercise showing the housefly in all its loathsomeness, warning the housewives to be ready with their swatters and annihilate those pests when they awake from their winter's sleep. It was all good instruction, especially to housekeepers.

Then instead of the usual sermon, the branch president gave a fine lecture on music and led in the singing of several hymns selected for the occasion. He sings and keeps time with an energy which bespeaks his enjoyment of it. Sister Mabel Sanford accompanied at the piano. The whole was really enjoyable to all. There were several of our neighbors present who seemed pleased. So passed the first Sunday in April.

I want to say a few words for the missionaries. It seems to me that at the present time the successful work of the missionaries with the blessings of God upon it is the glory

of the church, and I want to thank them for sending in those items that illuminate the pages of the HERALD and cheer the readers. I also want to thank Brother Edwards for gathering up those interesting missionary activities for the *Ensign*.

I cannot tell you how greatly they are enjoyed by the readers, especially by those who have not for so many years heard a sermon, a prayer, or a testimony. But from a full heart I say, "God bless you all, including the editors and those in the Herald Office who do their part towards sending forth the cheering news." I pray that God will continue to bless the efforts put forth and to open the hearts and understanding of the people to receive the glad message.

E. B. BURTON.

## Beloit Saints Have Housewarming

BELOIT, WISCONSIN, April 7.—Gathering at the chapel on Thursday evening, April 3, the Saints celebrated the birthdays of our missionaries, Brother and Sister Ward L. Christy, the occasion also being in the nature of a housewarming for the cozy little home these dear friends have made of the barren back room of the church. Only seeing is believing what a little determination with paint, soap, and water could do toward transforming that room into a comfortable apartment. It is truly a practical lesson in home making to our Women's Department, and proves how little of this world's goods is necessary to make a comfortable, healthful, beautiful, and happy home, when God's Spirit is there and all are serving him.

#### *Work of Missionaries Appreciated*

Brother and Sister Christy have worked hard to make this home possible, and the Beloit Branch have proven their deep love and appreciation for their missionaries and their work by offerings of basket and store and manual labor. Others through the district have helped, as all are interested in making this a haven of rest for our missionaries, and also a place where the lambs of the fold, as well as the sheep, may go to receive that spiritual food so much needed in times of trial and grief and discouragements. Brother and Sister Christy always seemed to be able to give joy and a helping hand to one and all. Wherever our missionaries have gone, they have received a cordial welcome, and their work and consecration is appreciated.

#### *Invite Other Branches*

Beloit had sent invitations to their two neighboring branches, Janesville on the north, and Rockford on the south. As a concrete highway connects these branches with Beloit, a goodly number attended. Games were played, and an impromptu program was presented, consisting of musical numbers, readings, etc. Brother and Sister Christy were then requested to leave the room, and an old-fashioned collection was taken. The money was divided into equal amounts and tied in separate packets. These were hidden. Brother and Sister Christy were requested to return and hunt for the "hidden treasures." After much searching they located the packets. Both in their own happy way thanked the donors and expressed the wish to be of real service in the Southern Wisconsin District, and told how all could assist in the missionary work. Then four well-filled baskets were brought out and lunch was served.

Brother and Sister Christy proved to be a most congenial host and hostess, and after many hearty congratulations and good wishes they were left to enjoy the comforts of their new and cozy home.

MRS. FIELD.

## Central Michigan Priesthood Have Two-day Meeting

GLADWIN, MICHIGAN, April 10.—The Central Michigan priesthood met at Beaverton, April 5, for a two-day meeting. The first session Saturday morning was given over to prayer and testimony, twenty-seven being present and a good spirit prevailing. A business meeting was held at 10 a. m. in which Brother Matthew Umphrey was chosen to take full charge of the character and nature of all the meetings. Patriarch G. W. Burt gave a very spiritual talk at this service.

The leading topic at one o'clock was, "Shall we discourage the attending of theaters, card playing, pool playing, etc.?" The sentiment was that we should—with the provision that we endeavor to provide wholesome recreation for the young people.

At 2 p. m. two fifteen-minute speeches were made, one by Brother Pendleton, which was followed by Brother Tomlinson; also there was a paper, "Tithing and consecration," by Patriarch G. W. Burt. Another meeting was held at 4.40, then Elder Tomlinson preached in the evening on "Our duties toward branch officers."

The topic, "What shall we do in the line of recreation for our young people?" was continued in the priesthood meeting at 7.45, Sunday morning. Then Sunday school followed at 10, and a fellowship and sacramental service at 11, in which were offered twenty testimonies and five prayers.

In the afternoon Elder Earl Burt read a paper concerning the departments of the church and Elder E. S. White another entitled "The price of a soul."

A spirit of unity permeated all the meetings. The time of the next like meeting was left to the discretion of the committee, Brethren Umphrey, Burt, and missionary. It will probably be held in Saginaw-sometime in July.

J. GOHEEN.

## Successful Meetings Held in Kewanee District

LAMONI, IOWA, April 3.—Following the close of the special meetings held at Savanna in February, I went to Clinton, Iowa, on the 26th, and spent the night at the home of Brother and Sister Beil, with whom I had made my home during the winter I presided over the Clinton Branch. About twenty of the Saints gathered at the Beil home that evening, where I enjoyed meeting the familiar faces, and renewing my acquaintance with them once more, five years having elapsed since I had met any of them. I enjoyed my brief visit with these good people very much, and was made happy to know that they were still in the faith, and still anxious to help in the Lord's work.

### *Preaches Funeral Sermon in Viola*

The following day I went on to Moline, Illinois, to the home of Brother and Sister Needham, where I found a message from Viola, asking me to come there to preach the funeral sermon of Brother Fonce Manyard. I arrived on the day of the funeral, fifty minutes late, owing to the train from Rock Island to Matherville being one hour late, and the almost impassable condition of the road which required one hour to cover the distance of four and a half miles from Matherville to Viola by auto. Arriving at Viola we found about two hundred people waiting at the opera house. All business houses in town were closed during the funeral, out of respect for Brother Manyard. It is good to be able to say that Brother Manyard lived the life of a Saint in his home town, so that he was respected by the people in life, and honored in death.

### *Meetings at Kewanee*

On the 9th of March Brother E. A. Curtis and I started a series of meetings at Kewanee, which continued three weeks. Brother Curtis was called to Independence on the 18th on church business, and because of sickness in his home was not able to return for the last ten days of these meetings, so the writer had to occupy the pulpit alone during this time. I am pleased to report the baptism of six at the close of these meetings. One young couple did not start to attend until Monday night of the last week. After attending four nights in succession they handed in their names for baptism. Since the special meetings closed I learn that there are others ready for baptism.

While in Kewanee we made our home with Brother Ed Jones and family. Brother Jones and wife and their two daughters did everything within their power to make us comfortable and to feel at home during our stay with them. Brother Jones is president of the branch there, and has done exceptionally well in carrying the work on as he has, under most trying and discouraging circumstances. The branch is gradually improving under his supervision. His work has been made easier by the fact that he has some faithful and reliable helpers.

At the close of the Sunday night service, March 30, I boarded the train for Lamoni to renew acquaintance with the family after an absence of nearly three months.

### *To Hold Meetings at Rock Island*

Brother Curtis will begin a series of meetings at Rock Island on April 6, where I will join him about the 15th. We are hopeful of successful meetings during the entire year, and expect to see quite a number of new converts, as the good Spirit seems to be working with the people. My desire is to continue on in the work, and be able to help some to see the light.

E. R. DAVIS.

## Present Branch Is Testimony of Work Done in Early Days of Church by Devoted Saints

WIGAN, ENGLAND, April 4.—I am sorry that I am not as active as I have been in the past owing to my age and inability of hearing, but I can assure you that my faith is as strong in the divine saving power of Christ to all who will obey him, as it ever has been. I look back over forty years when my two brothers, James and Thomas, and myself, joined this church which was then a new and much disputed religion and I remember how we had to face the evil doctrine and practice of the Utah church at that time. We were unlearned for we could not even read or write, and to undertake to establish a branch here under those conditions was no small matter.

We eventually did establish a branch with six members, consisting of my two brothers, myself, and our wives. With the help that we have had from our brethren from Manchester and the missionaries from America we have built up a branch of nearly one hundred members.

There have been quite a number who have departed this life who were faithful to the end. While there may have been a few who did not keep the covenant, and others who fainted by the wayside, there have also been a goodly number of the members of this branch who are still helping to carry on the good work, many of whom have gone to America and are working in branches over there.

I am glad that I have been permitted to see such a grand and noble band of Saints here who are endeavoring to the best of their ability to keep the camp fire burning and who

also realize that it is a conflict with the world. Above all I am proud that we have a fine and very capable young man, Brother Arthur Smith, as branch president. He is very much liked by all the Saints and is doing a splendid work among us, preaching and visiting the Saints and friends. He is backed up by some honest young men in the priesthood.

We have had some splendid missionary work done here of late by Brethren J. A. Gillen, Charles Fry, D. T. Williams, and Brother and Sister Richard Baldwin. These have done a good work in building up the Saints and we are all looking forward to the time when we shall see them here again.

May our heavenly Father continue to bless those who so faithfully and unselfishly labor for the success of his work.

WILLIAM SPARGO.

## To the Saints of the British Isles

As the time draws near for us to leave the British Isles Mission, we are thinking of the many friends who have been so kind to us while here, and we are wishing that we had the opportunity of saying good-by personally to each one of the Saints. As this is not possible, our minds turn to the SAINTS' HERALD as being the best avenue through which we can reach the Saints in this land, for we desire to thank them all for their kindness, hospitality, and help in every way.

As we write, our minds go back to almost three years ago when we landed in London, and we felt that our new work was before us. Although we had been told that the British Isles Mission might prove a hard one, we entered upon our work without any misgivings, for the Lord had promised us that our work here should be a success, and we knew he stood behind that promise, if we would do our part.

### *Begin Work in Mission*

We went to Manchester first, and were received in the home of Brother and Sister Armstrong and their sister, Sister Baty, and at once we felt at home with the Manchester Saints. We planned extensive work in the Northern District but were allowed only time enough to get acquainted with the Saints of Manchester before we were asked to go to Llanely, Wales.

The outlook there was very dark. There were but two sisters there who could help us, and it was hard to leave the congenial Saints in Manchester where our meetings were being successful and go down and try to build up a Branch at Llanely. But we went. Our joys and sorrows there are known to most of you, but after three months labor there we had the pleasure of asking Brother T. W. Williams to come down and organize a branch of fourteen members.

We worked hard there for sixteen months, and when we left we were satisfied that the Lord had verified his promise to us, and that our work had been a success, for we left a branch of twenty-four Saints, and also many friends who are interested in the gospel.

Then, nearly a year ago, we returned to England, and the time spent in England has been a continual round of pleasant duties: In the year we have baptized over fifty, and had wonderful success and liberty in preaching, visiting, and counseling. Our experience has been that there is no greater field in the church for missionary work than in England and Wales.

We do not take the credit for this success. In the first place it belongs to God, and in the next to the noble Saints who have stood by us and upheld our hands in everything we have tried to do.

We have indeed learned to love the Saints of the British Isles, and we want them to know it, and to know that we shall ever remember them and talk of them. Many of the

Saints have given us their photos, and we are now compiling an album, which will be one of our greatest treasures, and which we shall turn to often; for in the years to come it will bring back to us many pleasant memories.

### *Pleasant Memories*

While we have worked hard and have not seen as much of this great country, its cathedrals, beauty spots, historical places, etc., as we should have liked, still our work has not been unmixed with pleasure, for several trips will always remain in our memories. Among the many was a trip to the summer home of Brother and Sister Howard Meredith, at Evesham on the Avon River. Brother and Sister Meredith took us down to their bungalow and left us there alone for a few days, to keep house and enjoy the beautiful scenery and quietude. Then they came for us in their motor car, and we shall never forget their kindness and the wonderful time we had there in the quietude of the river, among the trees, flowers, and birds, and with God.

Another trip was to Llandudno in beautiful North Wales. Brother David Hughes took us there on a day trip, and we shall never forget the beauty and the grandeur of that wonderful view seen from Great Orme. God was there also, and we surely revered him for the wonderful things he has made.

While in Clay Cross, Sister Emma Holmes loaned us her horse and trap, and we enjoyed several trips through the beautiful scenery of the Midlands. Brother Charles Cousins was our driver and guide, and we shall always remember his kindness in showing us the beauties of Matlock, which, so far as we have seen, is the most beautiful spot in this country. We just loved the ever-changing scenery among those old hills.

We, too, enjoyed our walks around Llanely, for we found the mountains and valleys there very beautiful.

Brother and Sister J. E. Meredith also took us on many pleasant motor rides, the most enjoyable being a visit to Stratford-on-Avon, Shakespeare's home. While in Warrington recently Brother Chandler took us to see some of the beautiful country round about there. Also we remember a trip to Southport last summer, in company with several of the Saints of the Northeast Manchester Branch.

As we write, so many other trips come to our mind that we should like to mention, but space will not permit us at this time.

### *Thank Saints for Kindness and Help*

Surely the Saints have treated us with wonderful kindness, and again we thank you for your help which has made the contemplation of our work here such a joy to us.

There are many of the branches we have been unable to visit. Calls upon our time have been more than we could attend to, but we are sure, had we been able to visit all the branches over here, we should have found the same treatment among you all.

We have given patriarchal blessings to more than two hundred in the British Isles, and we feel we know your lives very well. We would have loved to bless all who have asked, but time and opportunity have not permitted. But we do feel that we can ask God's blessings to rest upon you, and we shall always remember you.

In America we oftentimes refer to the British people as our "English cousins." When we came over we may have felt toward you that sort of a relationship, but we are going back more than cousins, for you are indeed our brothers and sisters, and as such we shall always think of you and love you.



We are told by the Lord that into whatever home we go, and they receive us, we are to leave God's peace in that home. We feel this admonition also would hold good with a country, and we know that we have been received gladly, and we can say with a full heart, "Peace be unto you."

May God's blessing be with you, is the prayer of your brother and sister,

RICHARD AND ALICE H. BALDWIN.

## Eight Baptized at Pueblo, Colorado

*From a Letter to the First Presidency*

PUEBLO, COLORADO, March 24.—We closed our series of meetings here last night, after holding forth a week. The services were well attended by the Saints, and a goodly number of nonmembers were present at each meeting.

I had the pleasure yesterday of leading eight precious souls into the waters of baptism. They were all adults but one. There was an unusual degree of the Holy Spirit present at the confirmation. One of the brethren, Robert Craddock, was told in his confirmation that if faithful he would be called into the priesthood.

The three brethren that were called to occupy in various places in the priesthood were ordained. They are all fine men, and I feel that they will be able to do much good in this branch.

BRUCE E. BROWN.

## Missionary Addresses High School Students at Stewartsville, Missouri

*From a Letter to the First Presidency*

SAINT JOSEPH, MISSOURI, April 16.—I have been in this city three weeks; am in the midst of my third week of meetings, and have been greatly assisted in my efforts by the presence of the good Spirit.

I was accorded the privilege of addressing the high school students on Monday at Stewartsville, at the invitation of Brother Harold McCord, instructor. I was very warmly received, and have a pressing invitation to return when I can conveniently do so. A number of the residents of the town were present, among whom were several of our people. The superintendent very warmly complimented my effort and said, "We shall be pleased to have you with us again," so I shall call there if I am near their town.

I am busy finding all I can do, have been well received and given splendid attention in the three churches where I have labored. I will be in Stewartsville Sunday and will hold services there. Am also invited to labor at the Maple Grove church.

Ever praying for the success of our glorious philosophy,

RICHARD BULLARD.

Sister Edith Craven of Richmond, Missouri, one of the young members in the faith, writes that although the Saints are few in number in that place they are trying to do all they can for the cause of Christ. She also tells of the interesting debate at Cowgill, Missouri, which was held recently, with the Campbellites, in which Elder A. M. Baker so ably defended the Reorganization. She continues, "Such a contrast in the Church of Jesus Christ and the man-made church! We surely have much to appreciate and to be thankful for in the gospel."

## CHURCH NEWS

### Des Moines Young People Spend Profitable Evening at Drake Observatory

DES MOINES, IOWA, April 15.—The young people of the Des Moines Branch spent a most interesting and profitable evening at the Drake Observatory, Wednesday evening, April 9. The young people were shown many of the heavenly bodies through the observatory telescope. Also they were shown the various collections of meteors and photographs which are kept in the observatory. After the visit there was not a person but felt that he comprehended in a finer degree the vast power and extent of the universe which the Almighty had created.

Brother M. T. McCaig was a visitor at Des Moines April 6. Brother McCaig was at one time one of the most active members in this branch and was superintendent of the Sunday school. His friends were indeed pleased to greet him. At present he is living in Chicago.

Brother and Sister O. J. Barr, of Woodbine, and Brother and Sister Forest Pratt are welcome residents of this city.

Brother Norman Anderson was the morning speaker on April 13. Three people were baptized by Brother E. O. Clark in the afternoon.

J. R. Lentell, missionary supervisor, is opening a series of meetings at Oralabor. He has just closed a series at Woodward.

### Close Interesting Meetings at Tomahawk, Wisconsin

TOMAHAWK, WISCONSIN, April 15.—On the evening of April 13, L. O. Wildermuth and E. J. Lenox, district superintendent, closed a successful series of meetings here. They had good attendance and interest each evening, and all seemed to regret their leaving.

Brother George Clark was ordained to the office of priest at the sacramental service on April 6. A peaceful spirit prevailed in this meeting.

Brethren Lenox and Wildermuth also went to Harshaw to visit Saints and administer the sacrament. Brother Frank Loomis was ordained to the office of priest at that place. Through the efforts of the mother of Brother Loomis, who distributed tracts at Manauqua, the Methodist people have invited our elders to use their church.

While these brethren were at Tomahawk they were very busy visiting the sick and those who were in need of counsel. Sister Allen, who was seriously ill with gall stones and felt that she could not submit to an operation, received evidence through administration that she should. When she was at the hospital she had to have a double operation and was administered to before and after the operation. She has improved most splendidly and the doctors and nurses say they have the best chart for such an operation that has ever been in the hospital.

The organization of a Sunday school was effected on April 13. There were fifteen present, and the collection amounted to \$1.48. Officers elected were: George Clark, superintendent; Lucy Mair, assistant; Laura Clark, secretary; D. W. Mair, treasurer; and Mildred Mair, chorister.

Baby Jelett was blessed at a meeting of the Department of Women.

So God's good work moves on at Tomahawk.

## Few Members Now Compose Fairview, Montana, Branch

FAIRVIEW, MONTANA, April 9.—This branch still remains intact, although there are only twelve adults remaining within a radius of twelve miles. Many Saints have moved to other places.

Brother W. P. Bootman speaks of this branch in the last issue of the *Autumn Leaves*, as the place where he was directed to come by the Lord. None of the present branch members remember that time. The little flock now composing the branch is the fruit of the early labors of the Montana missionaries. The branch was first organized in the country in 1912, but now meets in town.

Announcements of meetings appear regularly in the weekly town paper. The paper has also at times published such articles as have been furnished it for publication.

## Sunday School Pupils Do Their Bit for Christmas Offering and Church Debt

CARSON, IOWA, April 13.—There was just a handful at Sunday school and church, April 13, but a good spirit was enjoyed. Brother Morgan preached.

The Sunday school here has pledged itself to raise \$200 this year for Christmas offering. This is how it came about. Sister Fena Tanner told the school if they would raise \$100, she would give another \$100. She is so confident that the school will respond that she has already had her share set aside for that purpose.

Last week two of the sisters prepared some horse radish which Hope Graybill, one of the Sunday school pupils, sold with little effort for \$1.60. Being encouraged, the same thing will be tried the coming week.

Another sister popped some corn which Hartzel Fenn, another of the Sunday school pupils, sold for eighty cents. Hartzel saved a part of this for Christmas offering and the remainder he asked to be applied on the church debt, which is now a little less than \$35.

Now that the children are finding out they can help, things will progress faster.

## Rally Day Held at Wellsburg, West Virginia

WELLSBURG, WEST VIRGINIA, April 14.—The work of the church here is continuing to grow. A good interest is manifested in all departments, which consist of Sunday school, Department of Women, and an organized class taking normal training work on Friday evenings.

Patriarch Gomer T. Griffiths visited the Saints here the week ending April 5. Brother Griffiths had with him slides taken during his travels, which he used in his lectures. The result was a full house every night.

A social was just recently held here under the auspices of the Department of Women, which netted over \$50. This was given to help pay for the cafeteria building at Kirtland.

Sunday was rally day at the Wheeling Branch, so some of the Saints from this place attended and enjoyed the services very much.

This branch now has one elder, two priests, two teachers, and a deacon.

A number of the Saints here attended a surprise party at the home of Brother and Sister Givens on the evening of April 5. A very good time was had by all.

The Sunday school is going to have an Easter program on the evening of April 20.

## Crowds Attend Week's Meetings at Minneapolis

MINNEAPOLIS, MINNESOTA, April 14.—Apostle F. Henry Edwards held a series of meetings in the Minneapolis church, beginning on April 6 and continuing through the week. The message that he brought was well received by the Saints and the many friends who attended the services. The church building was filled to capacity several times, and the average attendance during the week-night meetings was almost a hundred. On Friday night Apostle Edwards gave a special sermon to the young people on how they might gain the more abundant life that is promised through the gospel. After the service, a social time was had together, in which Brother Edwards demonstrated his ability as a recreational leader and helped everyone have a genuinely enjoyable evening through the games they played. Refreshments, of course, followed.

On Sunday morning Brother Edwards gave a very inspiring address on the subject of "Stewardship," presenting the philosophy of this phase of the gospel in a very concrete way. In his evening sermon on "Ten reasons why I am glad I am a Latter Day Saint," he summarized and unified the main points of his previous discussions in a vital manner.

### To Enlarge Building

The need for larger quarters for the Minneapolis Saints was evidenced in the past week, so they met together in business session on Monday night, and adopted a plan for enlarging the building which purposes to get at the task as soon as possible. The spirit of the Saints shows that they intend to carry out the work with dispatch and raise the amount needed to finance the improvements in short order. All have confidence in the building committee that things will be handled in the best way.

The reunion committee has announced some definite plans, and preparations are being made to receive and handle the visiting Saints from all parts of Minnesota and elsewhere in the proper manner. The grounds for the tents will be somewhere near Glenwood Park and not far from the church. Meals are to be served in the basement of the church, thus avoiding considerable extra expense and the nuisance of flies and mosquitoes. The speakers who have already been arranged for are President Floyd M. McDowell, Apostle John F. Garver, and Patriarch H. O. Smith. The dates for the reunion are July 3 to 13, and everything will be ready to start off on time.

## Echoes From El Reno, Oklahoma

EL RENO, OKLAHOMA, April 15.—The sickness which has held sway for some time has greatly abated, yet some are still sorely afflicted.

The ninety-fourth anniversary was a banner day for this branch; the church was filled with earnest worshipers. The emblems were well received, and a spirit of solemnity and worship prevailed. The Lord gave a very encouraging message to all the Saints, especially to the young and to certain individuals. The result and effect of the good Spirit has caused a general awakening with many, and as a result the services have been heartily supported since. Some of the older ones said it was the best day ever experienced here.

The young people, wishing to do something for the cause, have organized into a band of workers under the leadership of Brother Eugene Connell, with Brother R. W. Mann vice president. Their purpose is to furnish music for the services

and programs for the Religio, also wholesome amusements and social pleasures.

The Religio is doing splendid work. The reprint quarterlies are used with great satisfaction. Brother W. A. Connell is in charge.

Brother G. C. Lewis is doing well as superintendent of the Sunday school. Though new in the work, he is an apt and humble student and succeeds.

There were seven children blessed, and Brother Lewis was ordained to the office of teacher on April 6. Since then Brother Lewis has been elected presiding teacher of the branch.

The branch is not quite well organized, lacking only a deacon. There is splendid material here coming on and will be ready when the Lord may direct.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, April 19.—Elder W. D. Bullard, of Independence, was the speaker at the Holden Home on Sunday, April 13. He delivered the evening sermon at the church also. The Holden Home Sunday school generally has some special number after the lesson service each Sunday. On last Sunday they had one of unusual interest to them, which was the blessing of William Maxwell, son of Brother and Sister Robert Dillon, and Elca Lou, daughter of Brother and Sister G. F. Baker. Brethren Dillon and Baker have been faithful in caring for services at the Home and have endeared themselves to the Saints there.

A letter from J. W. A. Bailey, formerly a missionary in the stake, advises that he has recently closed a series of meetings at Hartsburg in the Northeastern Missouri District, and baptized a number of people, three of whom were residents of Jefferson City. Brother Bailey has many friends in this stake who are pleased to have the result of his labors transferred to this stake even if he cannot be here.

Brethren Robert Dillon and Albert Ament were recently chosen councilmen to serve for the next two years.

The Department of Recreation and Expression will give "Easter dawn" on the evening of April 20.

Holden stake reunion will meet at Holden, July 18 to 27, in the Walnut Grove of Doctor Emery Thompson.

### Marshall

Elder I. M. Ross preached morning and evening on April 13 and gave a splendid talk to the Sunday school. He is always welcome at Marshall.

Marshall's new \$300,000 high school building was dedicated Monday night. The big auditorium was inadequate to seat the audience which overflowed into the corridors. The building is modern in every respect; which includes the best in a heating and ventilating system. This makes three new public school buildings for Marshall.

### Lexington

A very spiritual meeting, including the sacramental service with unusually good attendance was enjoyed at Lexington, April 6.

Elder J. F. Petre returned to his home in Knobnoster, April 7, after one week of preaching. He baptized Brother Bolley. The Sunday school is doing good work and having better attendance than for some time. Brother William Beard is superintendent and zealously pushing the work.

The cradle roll has added a new member, Grace Maurine, daughter of Mr. and Mrs. Fred Furness. Mrs. Furness is at

the home of her mother, Sister Patried, in Warrensburg, at present.

Elder Alvin Knisley preached his closing sermon on Monday night. It is hoped that some time in the near future he will again be here. The continued opening of the gospel plan was appreciated more than can be expressed.

Many of the Lexington Saints are leaving for a temporary period of time to secure employment elsewhere because of the strike of coal miners.

### Grandview

The attendance at Grandview has been somewhat smaller of late owing to sickness, the pastor and his wife being among the number. Brother Snyder, one of the deacons, had the misfortune to fracture one bone in his lower limb, but is now able to be out again. Sister A. Cline was taken to the Independence Sanitarium, April 9, suffering with infection in her right hand. Her friends are all hoping for a speedy recovery.

Sister Ticy Moler, formerly of Holden, at present employed in the office of the Quorum of Twelve, visited with the Saints here Sunday.

Elder W. S. Macrae, of the stake presidency, preached two splendid and timely sermons on April 13.

### Knobnoster

A splendid feeling of unity seems to prevail in all the departments and progress is being made in Knobnoster.

Sister Frank Good, wife of the pastor, is recovering from an attack of the influenza.

Elder J. F. Petre returned April 7 from Lexington. He reports having baptized a splendid man there. The sacramental service at 11 o'clock, April 6, was well attended and was accompanied by an outpouring of the Holy Spirit. Brother R. E. Burgess was the evening speaker.

Sister Lola A. Johnson, of Lexington, superintendent of the Department of Music for the stake, was at Knobnoster, April 13. She occupied the eleven o'clock hour in the interest of the music department. Her address was very highly appreciated and of good to the work here.

## Pleasant Valley Saints Welcome Missionary to Their Midst

LUCASVILLE, OHIO, April 11.—The Saints at Pleasant Valley Branch are pleased to have Elder J. D. Shower in their midst again. After his departure a few months ago, many of the Saints became somewhat negligent in their professional duties which looked somewhat discouraging, but now with the arrival of Brother Shower and the cooperation of the Saints, the branch will again be awakened from its lethargy and the work will be manifested with more zeal.

Brother Shower began a series of meetings on April 7. Much interest is shown among the Saints and all seem to be very much encouraged. It is hoped that before his departure many will see fit to embrace the truth and will be enrolled on the records of the Pleasant Valley Branch.

W. L. Sivits, superintendent of the Sunday school at Grand Island, Nebraska, writes: "We are still in the work. We have our little Sunday school with an average attendance of about twelve, and have had as high as eighteen. There are a number of nonmembers attending. We expect Brother E. E. Long here the first of next week to hold a series of meetings. The Utah people are making a great effort to get a hold on the people in Grand Island. We hope however to make the difference as distinct as possible."

## District Sunday School Officers Pay Visit to Brooklyn Sunday School

BROOKLYN, NEW YORK CITY, April 16.—Brethren Louis Ostertag and Sam Worrell, of Philadelphia, district Sunday school officers, were in attendance at the session, March 23. Brother Ostertag also delivered the address at the morning church service.

Brother J. F. Rudd is a diligent servant, for in addition to his frequent filling of the local pulpit, he has been invited to address various clubs and societies in Manhattan. Brother Rudd is locating his family here and his influence will in due time bear good fruit.

An exceptionally spiritual service followed the serving of the Lord's supper on the morning of April 5. A special feature of the occasion was the tender pleadings on behalf of those invalidated members of the branch.

Ephraim Squire, branch president, was absent from his post on April 13, while attending to district work in Scranton.

### Recent Visitors

The Sunday school interest continues strong while the auto contest goes on. The women's car leads, as might be expected, yet the men are not downhearted. On the second Sunday of the month, Superintendent Millard Friday was honored by the assistance of Bishop M. C. Fisher, of Boston.

Another guest of the day was Brother Charles F. Clark, of Ringling Brothers' Circus, which as usual opens the season's tour at Madison Square Garden. Brother Clark presided over the morning service.

### President F. M. Smith Speaks

President F. M. Smith, an unannounced but most welcome visitor, was the speaker in the morning, April 13. His subject, "Our heritages," was presented most interestingly. He took the train during the afternoon for return to Independence.

The church auditorium has taken on added dignity by the installation of new, up-to-date lighting fixtures, thanks to the generous cooperation of some modest Saints. Other improvements are scheduled to follow soon. Special lighting equipment has been arranged for the production of the "Easter dawn" pageant on April 20. Rehearsals, under the direction of Sister K. M. Nichols, have been progressing nicely and a large attendance is expected.

## Invitation Extended Saints to Visit Conference at Vinal Haven, Maine

VINAL HAVEN, MAINE, April 6.—Sacramental Sunday was a day well spent in the service of the heavenly Father, many Saints giving inspiring testimonies and expressing a desire to move forward. Elder Harvey Minton was the evening speaker.

The Department of Women continue to hold a baked bean supper every other Tuesday night in the church vestry. The sisters are all faithful workers, desirous of helping to pay for the church building.

Archie Beggs, pastor, attends faithfully to his work. He preached March 16 and 23 during the absence of Brother Minton, and also visits Brother Eugene Barton often because he has been critically ill. Brother Barton holds the office of deacon.

Brother Watson V. Barton passed away on April 1. Funeral services were held from the Saints' church with Brother Minton officiating.

The Sunday school at present is working on plans for the Easter concert under the direction of Sister Agnes Minton. The Department of Recreation and Expression are having lively services each Friday night.

Many of the sick are finding relief as outlined in the channel which God set apart for the benefit of the afflicted.

The members of Vinal Haven Branch extend a cordial invitation to all Saints, especially those near at hand, to attend conference here on May 17 and 18.

## Former Bishop of Northern California Dies in San Francisco

SAN FRANCISCO, CALIFORNIA, April 10.—Several of the Saints have been on the sick list of late, but nearly all are well again. George S. Lincoln has been confined to the house for five weeks, much of the time helpless, but he is now recovering.

The branch suffered a loss in the death of Bishop Charles A. Parkin, which occurred March 2. He had been gradually declining for some months and passed peacefully away without suffering. The funeral services were under the care of John A. Saxe, branch president, sermon by George S. Lincoln. Brother Parkin had served for years as president of this branch, also for years as bishop of the Northern California District. He was well known and had a countless number of friends, both in and out of the church. He was always diligent and active in the cause he loved. He died as he had lived, strong in the faith.

Apostle Roy S. Budd has preached here several times lately; so has the district president, J. D. White. The young people are very active in the work, making special efforts in visiting the sick. The three group meetings on Wednesday evening are doing well and are interesting. Church services on Sundays are well attended. Sunday school and Religio are flourishing.

## Aged Saint Given Birthday Surprise Party

FALL RIVER, MASSACHUSETTS, April 8.—The Department of Women met at the home of Sister Elizabeth Gilbert March 27 and gave her a pleasant surprise on her seventy-fifth birthday. A salad supper was served. The ladies presented her with a Spanish scarf. Many gifts and flowers were received. Congratulations were sent by her six grandsons. A daughter, Sister Susie Sinclair, of Boston, was present. Sister Gilbert is a woman of beautiful character and loved by all.

The Temple Builders met at the home of Bessie Burdette March 7 and gave her a linen shower in honor of her coming marriage to Brother Joseph Cliff. Miss Burdette is a teacher in the Sunday school but not a member of the church.

James R. Houghton, district chorister, met with the choir Saturday night, April 5, remaining in town for the sacramental service on Sunday.

The singers were admonished by the Spirit to take up the work of singing with more zeal than in the past.

Words of encouragement were spoken to our pastor, Elder James W. Heap.

Elder Earl Bradshaw, of Attleboro, will be the speaker at both services April 13.

Elder Orval L. Thompson held special services at New Bradford the latter part of March when the Fall River services were concluded. Groups of the Saints motored to New Bedford to hear him there.

The Rogerson family motored to Onset Sunday, April 6. Some of the Saints live on the camp grounds the year round.

## Kansas City Stake Items

KANSAS CITY, MISSOURI, April 21.—The young people of Kansas City Stake do not do things by halves. This was evidenced by the whole-hearted way in which they entered into the meetings at Central Church which were commenced Sunday, the 6th, and closed on the 13th. A happy combination was the earnest and devoted young people, a God-fearing and consecrated speaker, and an efficient song leader. This triangle proved to be irresistible in filling the house each night and promoting good fellowship and soul-cheering, heartfelt spirituality.

Brother Walter W. Smith as the speaker was at his best, and held his audiences enrapt by his forceful and logical discourses. The subjects selected were appropriate and well received: "The meaning of discipleship," "Let God be true," "Shall he find faith when he comes?" "Obedience is better than sacrifice," "The other comforter," "Thy kingdom come," and "What must I do?" were the seven themes presented.

### *Congregational Singing*

Brother Harold C. Burgess, in his aggressive but pleasing way, secured splendid cooperation in the congregational singing, using a leaflet with eighteen songs, such as "Father in heaven who lovest all," "I would be true," and "Consecration." The young people used their former slogan, "Awake, put on thy strength," which has endured for this the third series and will serve for many more meetings and between times no doubt. "The best young people's meeting yet," is the verdict.

The two prayer meetings showed a spirit of understanding and devotion to the great cause of Christ. The young people of Kansas City Stake do things. They invite you to keep tab on them.

At the end of the closing service, mementos were presented Brethren Smith and Burgess, tokens of esteem in which they were held, which consisted of a bill fold. To keep the partitions apart a lining of green paper was inserted. This lining no doubt will be used by the brethren for other purposes, as it is legal tender at the gasoline stations and stores. Presentations and acceptance speeches were feelingly made. Sisters Smith and Burgess were given a beautiful bouquet of roses, carnations, etc., as compliments of the young people of the stake, all of which was a fitting end of a perfect week.

## Independence

INDEPENDENCE, MISSOURI, April 22.—Perfect Easter weather greeted the throngs that attended services on Sunday, April 20. The Independence churches were well filled, thousands being attracted by the special programs offered that day.

### *Stone Church*

At the Stone Church the choir presented a lengthy sacred musical program consisting of solos and choruses. This was followed by a stirring address by Apostle D. T. Williams. The evening hour was occupied by Bishop C. E. Irwin, formerly of Lamoni, Iowa, and now of Philadelphia. Both services were broadcast.

### *Liberty Street*

Patriarch H. O. Smith preached Sunday morning, April 20, at Liberty Street Church, using for his text, "Have faith in God." In the evening Elder Joseph Luff finished his Sunday night series of sermons, speaking on "The living church."

### *First Independence Sunday School*

Easter Sunday was a special day for the First Independence Sunday School. There were present 1,539, with 19 perfect classes reported. The Sunday school orchestra played in the lower auditorium which is occupied by primary and junior departments. Easter flowers were used to decorate the main assembly rooms.

The annual egg shower in behalf of the Independence Sanitarium resulted in a gift of 87 dozen eggs and \$1.10 in money, for the church's institution for the care of the sick. This is the equivalent of three full cases of eggs, representing a value of about \$20. Last year the shower brought sixty dozen. A few brought a dozen eggs, but in the main this excellent manifestation of good will and loyalty came in quantities of one, two, and three. Some of the tiny tots had encountered a little difficulty but nevertheless arrived with some of the evidence of their desires to be helpful.

The junior service conducted by the Sunday school at 11 o'clock hour in the lower auditorium was attended by about 350 boys and girls, with a scattering of the parents. Brother Harold C. Burgess has recently taken charge of this service and is laying a special emphasis upon the formation of conduct through God's word set to music.

As a special attraction Sister Ella Jones told the story of the life of Christ from the manger to Mount Olivet with lantern slide illustrations.

The primary and senior departments held their teacher conference following the Sunday school, which was exceptionally well attended considering the counter attractions. Sister Christiana Salyards, editor of the quarterly, presented some side lights on the senior lessons for the coming month. Four of the primary teachers who were specially prepared, presented the primary lessons with suggestions as to handwork to accompany this presentation.

### *Tourist Camp*

Upon invitation of Campus authorities, the city park committee recommended to the Chamber of Commerce that the southeast corner of the Campus be used as a tourist auto camp. The ground which would be set aside for this purpose if the city accepts the offer is about 200 by 500 feet. Shower baths and other facilities would be supplied. The use of the Campus for recreational purposes is included in the offer. Definite action has not yet been taken.

### *Song Recital*

James R. Houghton, of Boston, gave a song recital at the Stone Church Friday night, April 18, to a large and attentive audience. Brother Houghton was guest chorister in Independence last summer, leading the conference choir. During the past year he has been a soloist with the Harvard University Glee Club. The recital showed finish and artistry. The music lovers of the city were greatly pleased at the privilege of hearing Brother Houghton's splendid voice.

### *Dramatic Club*

The White Masque Dramatic Club will present three one-act plays in the Junior High School auditorium, Tuesday evening, April 29. They are: "Maker of dreams," "Neighbors," and "Tickless time." The club includes the best available talent in Independence, and the plays promise to be well presented.

(Continued on page 408.)



MISCELLANEOUS

Conference Notices

Detroit, at Detroit, Michigan, May 10 to 11. Conference will convene at 9 a. m., Saturday, at the Central Church, Fourth and Holden Streets. Special entertainment Friday evening. Kenneth H. Green, president.

Young People's Convention of Chatham District

At Bothwell, Ontario, May 17 and 18. This will be a convention of the young people and some of the leading men of the church are expected to be present. A good program is being prepared. The first meeting will be held at 2 p. m. on Saturday. Special attention will be given to music and to the several departments. Visitors from other districts will be welcomed and the attendance of the young people of this district is specially desired. Bothwell is arranging for accommodation, and meals will be provided. Breakfast, 20 cents; and dinner, 25 cents. Beds free. Anthony R. Hewitt, secretary.

Requests for Prayers

Sister Pearl Eaton, of Vandalia, Illinois, desires the prayers of the Saints for her husband that he may be healed. He is in the hospital at Alton, Illinois, and would be glad to have any Saints near visit him.

Notice to Workers in Departments

Bernard B. Holland, South Point, Ohio, is the correct address for the district superintendent of Department of Recreation and Expression in Southern Ohio. This corrects the address given in the HERALD of last week.

Our Departed Ones

HOPKINS.—Leslie Charles Hopkins died at his home in Enid, Oklahoma, April 2, 1924, at the age of forty-nine years, ten months, and twenty-three days. Leaves wife, Dora Short Hopkins; two sons, George and Clyde; one daughter, Edna; three brothers; and four sisters. Ordained an elder four years ago at Redrock reunion. He was with the telephone company for eighteen years. Funeral from the Baptist church, in charge of L. D. Dyke. Sermon by J. M. Terry.

HEAD.—Sarah Catherine Brown was born in Ohio, April 25, 1858. At the age of eighteen she married John T. Head. Baptized in November, 1902. Died at Hunnewell, Kansas, March 29, 1924. Leaves husband; one daughter, Ellen; an adopted son, Gilford; five sisters; and three grandchildren. Her father, mother, and two sisters precede her. Funeral from the Christian Church at Hunnewell. Sermon by J. N. Madden.

THOMPSON.—Alonzo, son of Harrison and Eliza Thompson, was born April 14, 1847. Married Mary A. Greer, November 7, 1866. Died April 5, 1924. Leaves wife, six sons, three daughters, twenty-eight grandchildren; and fifteen great-grandchildren. One son preceded him. Funeral sermon by J. W. Metcalf. Interment in Marengo Cemetery.

QUINLEY.—J. W. Quinley was born near Warrensburg, Missouri, May 9, 1848. Baptized September 27, 1899. Presided over the branch at Springfield, Missouri, as a priest for eighteen months. Ordained elder October 26, 1902. Was pastor of the Springfield Branch for fourteen and one half years. Joined the First Quorum of Elders, April 11, 1913. Died at his home in Kansas City, Missouri, March 17, 1924. Funeral services at Central Church. Interment in Mound Grove Cemetery.

BROTT.—William A. Brott, son of Brother and Sister W. Brott, was born February 9, 1901. Died of tuberculosis, March 31, 1924. Leaves wife, one child, father, mother, and one sister. Funeral from the Saints' church. Sermon by Ward L. Christy.

ROGERS.—Eliza Shepherd Rogers, wife of Samuel N. Rogers, of Madison, Wisconsin, was born August 27, 1846, at Newark, Connecticut. Baptized July 18, 1897. Died April 2, 1924. Funeral from the Saints' church. Sermon by Ward L. Christy.

STEWART.—George S. Stewart was born at Forest Ridge, Ohio, November 14, 1864. Married Nellie Haggerty, April 18, 1891. Baptized about twenty-eight years ago. Died April 2, 1924. Leaves wife and seven children. Three children have preceded him. Funeral from the Presbyterian church. Sermon by G. W. Thorburn.

DOWNEY.—Emery Downey was born in Vermont, November 10, 1830. Has lived also in New York, Illinois, Nebraska, and Missouri. Married Sarah Cole, August 18, 1854. Was first connected with the Strangite movement. Baptized into the Reorganization, June 27, 1863. Ordained priest, July 19, 1863, and elder, September 11, 1899. Died at the home of his daughter in Independence, Missouri, April 5, 1924. Funeral from the residence, in charge of Frederick A. Smith. Sermon by Hyrum O. Smith. Interment in Mound Grove Cemetery. Leaves two sons and one daughter. His wife, one son, and one daughter have preceded him.

TREMAINE.—Louisa Belle Sappington Tremaine was born near Hartsburg, July 16, 1861. Married Ezra Tremaine, April 28, 1878. Baptized

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more than thirty years ago. She and her husband were pioneers of the work in Northeastern Missouri District. Died not far from the place of her birth, March 24, 1924. Leaves husband, three sons, five daughters, mother, four sisters, and three brothers. Funeral from the Methodist church. Sermon by E. F. Robertson.

RUMEL.—William M. Rumel was born in Philadelphia, Pennsylvania, January 10, 1851. At the age of ten made the trip to Salt Lake City with his parents. Eight years later moved to Omaha, Nebraska. Was well known as a missionary in Nebraska for about fourteen years, holding the offices of priest, elder, and seventy. Retired in 1892 to engage in farming. Died at Edgmont, South Dakota, March 28, 1924. Funeral at Clearwater, Nebraska. Sermon by Levi Gamet. Leaves wife and four children.

BAILEY.—Jacob Bailey was born at Cleveland, Ohio, July 10, 1853. Died at Fort Madison, Iowa, March 10, 1924. Leaves wife, two sons, four daughters, twenty-four grandchildren, and four great-grandchildren. Funeral from the Saints' church at Fort Madison. Services conducted by W. H. Gunn.

MCINTIRE.—Maxine Marie McIntire, daughter of Brother and Sister James McIntire, was born at Aledo, Illinois, April 27, 1911. Baptized June 15, 1919. Died at Fort Madison, Iowa, March 31, 1924. Leaves her father, mother, sister, and grandparents. Funeral from the Saints' church, with W. H. Gunn in charge. Sermon by Amos Berve.

ROGERS.—Mary S. Rogers was born at Rapids City, Illinois, December 8, 1861. Baptized June 24, 1883. Married Victor F. Rogers. Sister Rogers lived fifty-two years in Clay County, Kansas, and moved to Independence, Missouri, about two years ago. Died April 14, 1924. Funeral at the home of Herbert Stevens, Clay Center, Kansas. Sermon by W. J. Brewer. Interment in Idylwild Cemetery. Leaves husband, three foster children, and one sister. An adopted daughter, Mrs. Mae Roberts, preceded her. The children she mothered are: Mrs. Herbert Stevens, Mrs. John Killen, and Harry Owen; her sister is Mrs. Carrie Holt.

Conference Minutes

SOUTHERN MISSOURI.—At the Thayer Branch, February 8 to 10. J. C. Chrestensen, district president, presided with Benjamin Pearson as secretary. Five branches reported a total membership of 508, as against 581 in August, 1923. This decrease was because of transfer of absent members to their respective places of residence. One branch reported a gain of eleven members, bringing their membership to 80, which added to the former and the nonresident group of 70, gives a total of 658 members. Weather and other conditions were not conducive to a fair representation of the membership at the conference, therefore no decision was reached as to where and when the next conference will be. This is left with the district officers, as also was the reunion proposition. All district officers, including the Departments of Sunday school and of Women were sustained. Preaching during the conference was by J. C. Chrestensen, J. F. Cunningham, G. A. Davis, and Benjamin Pearson. J. C. Chrestensen, president. Lulu Rawley, superintendent of departments. Benjamin Pearson, secretary.

SOUTHERN NEW ENGLAND.—At Fall River, Massachusetts, March 15 and 16. The business session opened Saturday afternoon with W. A. Sinclair, district president, presiding, assisted by E. L. Traver, the first vice president, and O. L. Thompson, the district missionary. All business was transacted in an orderly manner with Sister Susie Sinclair acting as secretary. Reports from the various branches showed that the membership is growing and the branches going forward in the gospel. A detailed historical report was read by Brother W. A. Sinclair, reviewing the work accomplished at the reunion and at the conference at Fall River and Brockton, respectively. Officers elected were: W. A. Sinclair, president; E. L. Traver, first vice president; T. J. Elliott, second vice president; Susan Sinclair, secretary; M. C. Fisher, treasurer; J. R. Houghton, chorister; W. A. Sinclair, historian and health supervisor; Lucie Sears, superintendent of Department of Women. The question was raised as to the expediency of holding conventions as of former times. After due consideration it was voted to hold a departmental conference annually, the officers to be elected at conference, the work of the department to be done at the conference, and that each department have a separate treasury of its own. It was decided that the fall conference be the departmental conference. Time and place of the next conference was left to the district presidency. John Jackson was ordained to the office of deacon. Florence Leland.

## Radio Flashes

San Antonio, Texas.—Sunday radio programs from Graceland College, Lamoni, Iowa, K F F V, also services from Stone Church, Independence, Missouri, K F I X, are appreciated. We inclose \$5 as our freewill offering to Radio Missionary. Our best wishes for advancement.—Mr. and Mrs. W. H. Ferguson.

Alamosa, Colorado.—Agreeable to your request of last night, March 4, that all your listeners communicate with you as to the merits of your station, program, etc., wish to say that I have been able to get your station clearly with two stages of amplification, using tuned radio frequency with Cunningham C-12 tubes and dry batteries. Have enjoyed your services and programs broadcast from K F I X and each evening you broadcast finds me waiting to receive it. You will better understand the reason when I tell you that I was born and grew up within the boundary of the "Show Me State." It may be of interest to you to know that I am located on the west side of the San De Cristo range of Rocky Mountains which are from 9,500 to 14,000 feet above sea level which shows that a range of mountains is no barrier to a low power station once logged on a receiving set.—A. Tucker.

Chatham, Ontario.—Please extend our appreciation to the L. D. S. Radio Orchestra and the Music Club for their splendid program, April 3. Four listeners from our home enjoyed it. May we venture to request the "Capricious wood nymphs" whenever you see fit? The programs encourage us. We seem to be in touch with headquarters. Having had personal acquaintance with many of the participants makes it still more impressive. If A. B. C. is Brother Arthur Church, the writer has had several conversations with him at Graceland. K F F V is not picked up here on account of so much q. r. m. on that wave length. K F I X on 240 meters has no q. r. m. whatever. We hope for the good work to continue.—Ezra Mifflin.

McGrath, Minnesota.—Have just been listening in on K F I X. It is coming in wonderfully clear and strong. In fact, it is as though we were sitting in the Stone Church listening to the talk and the music. During the time I have

## INDEPENDENCE

(Continued from page 406.)

### Speaks to High School Students

President Floyd M. McDowell addressed the high school students at the high school, Tuesday morning, April 22. He spoke on "Shaking up and rattling down," explaining how the little fellows go to the bottom while the large ones come to the top. He was well received by students and faculty.

### Religio Changes Meeting Time

The Stone Church Religio will change their meeting time from Sunday evening to Friday evening at 8 o'clock, beginning May 16. The reason for the change is because of the close of the public schools at that time, making school night attendance possible.

### Joint Council Meetings

The Joint Council is holding meetings daily in the Institute Building. Recently the members made an automobile trip to Atherton, Missouri, to inspect church property at that place.

been here holding meetings, I have constructed a two-tube set for Brother Arthur Bundy, and to-night tuned in for the first time. You can perhaps imagine our joy and satisfaction in being able to tune in so soon on K F I X. The music was surely good and the talk by Brother Hartshorn. Also wish to say that the three solos by Sister Lentell were fine as also the accompaniment by Sister Craig. It was indeed a treat to listen to the good things of Zion so far away up here in the wild woods. Brother Bundy is surely pleased to think he can hear a real program and sermon once in awhile. He said last night, "That makes me proud of my church." Success to you. Come again.—W. E. Shakespeare.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, APRIL 27, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "Praise the Lord, O my soul!" Royle.

With soprano solo by Miss Helen White.

Sermon by Apostle E. J. Gleazer.

Hymn.

SUNDAY, APRIL 27, 1924

7.30 P. M., From the First Independence L. D. S. Church

"Minuet in G," Beethoven.

Played by the Radio Orchestra.

Contralto Solo: "One fleeting hour," Dorothy Lee.

Sung by Mrs. Alice Burgess, with orchestra accompaniment.

"Nocturne," Chopin.

By the orchestra.

"Song to evening star," Wagner.

By the orchestra.

Contralto Solo: "To-day if ye will hear his voice," Rogers.

Sung by Mrs. Burgess.

Sermon by Apostle J. A. Gillen.

Hymn.

TUESDAY, APRIL 29, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical Program.

Talk: "Bible Stories," Mrs. Eunice Winn Smith.

THURSDAY, MAY 1, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the L. D. S. Radio Orchestra

(a) "Springtime," Atherton.

(b) "I gathered a rose."

(c) "Solvejgs Song," Grieg.

(d) "Iris," Reynard.

(For the remainder of the program the orchestra will repeat numbers previously played in response to the requests to repeat.)

Educational Talk.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamont, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, APRIL 27, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program furnished by mixed quartet, consisting of:

Miss Lena Wells, soprano.

Miss Josephine Smith, contralto.

Mr. Evan Fry, tenor.

Mr. Fields Jones, bass.

Mrs. Katherine Robinson Wolfe, accompanist.

Sermon by Elder James A. Thomas.

TUESDAY, APRIL 29, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical Program.

THURSDAY, MAY 1, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational Program.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, April 30, 1924

Number 18

## EDITORIAL

### Joint Council Sessions

The Council of Presidency, Twelve, and Bishops, which held daily sessions from April 15 to 25, has proved to be one of the most important in recent years. Some weeks ago the Presiding Bishopric suggested that a council be called to consider the financial situation. On receiving this suggestion the Presidency called the Standing High Council, and that body, after duly considering the situation, recommended that the Presidency call the bishops, except those in foreign fields, and the members of the Twelve in America to Independence for consultation. Acting on this recommendation the call was made by the Presidency.

As a preliminary to the meetings, on the morning of the 15th a prayer meeting was held at the Institute Building (where all sessions were held) and in the evening of the same day a dinner was served to the members of the council by the Laurel Club.

On the 16th regular sessions began, from two to three sessions being held each day. Of the results of the council we shall have more to say in subsequent issues; but here we want to express our appreciation of the work of the brethren. And while we do not in any degree want to depreciate the work of the older men of the council, we cannot but rejoice to see the activity of the younger men. In ages the council ranged from the stalwart veterans like E. L. Kelley, John Zimmermann, sr., and Ellis Short, sr., to the younger men such as Charles E. Irwin and F. H. Edwards, the youngest of the bishops and apostles respectively.

It is firmly believed by all who took part in the discussions and deliberations of the council that a better understanding has been reached, and that a long step has been taken towards a restoration of the complete unity and confidence so essential to the success of the work of the church. Harmony of endeavor among all workers in the church is the objective of all as they go out from this council, and it is hoped and believed that from all workers there will be had a hearty response in this direction.

Those who participated in the council were:  
Of the Presidency, Frederick M. Smith, Elbert A. Smith, and Floyd M. McDowell.

Of the Twelve, James A. Gillen, John F. Garver, Thomas W. Williams, John W. Rushton, Daniel T. Williams, Edmund J. Gleazer, Roy S. Budd, and F. Henry Edwards.

Of the bishops, Benjamin R. McGuire, Israel A. Smith, James F. Keir, Edmund L. Kelley, John Zimmermann, sr., Myron C. Fisher, Ellis Short, sr., Albert Carmichael, Roderick May, Robert T. Cooper, Charles J. Hunt, Charles Fry, John A. Becker, Fred B. Blair, A. F. McLean, A. B. Phillips, A. V. Karlstrom, J. August Koehler, Mark H. Siegfried, B. J. Scott, and Charles E. Irwin.

In subsequent issues we shall tell more specifically of what was done.  
**FREDERICK M. SMITH.**

### Industries of Zion

It will easily be recalled that each one of the three chief executives of the church who have occupied the position since the church was organized in 1830 has presented and emphasized the wisdom of purchasing land in the regions round about the center place. Not only has this been presented in sermons, councils, and even personal interviews, but the voice of inspiration has spoken on the subject, so that we are placed under the obligation to buy land in these regions if we would obey divine instruction.

There are many reasons why this should be done. The gathering place, at least the center of it, has been clearly specified, and any economic or industrial or social survey of the problems of the gathering will emphasize the importance of agricultural development and security. For us this means agricultural stewardships.

Our record of accomplishment in carrying out the command to buy land is not one to create pride but rather chagrin to those alert to the needs and movements of the present.

By way of reminder it may be pointed out that in the Doctrine and Covenants, section 58, paragraph 1, instructions are recorded to appoint an agent to receive moneys to purchase lands in Zion, and paragraph eleven indicates the will of God to be that this

whole region shall be purchased as soon as time will permit.

This was given in 1831. What have we to present as demonstration of our obedience to this instruction?

In paragraph twelve important instruction is issued to the effect that as land is obtained workers should be sent forth of *all kinds* unto this land, to *labor for the Saints of God*.

How clearly is presented here our obligation to establish the industries of Zion on the stewardship basis! And what is our record? F. M. S.

### Special Features of the Young People's Convention

#### *The Junior Church*

Holding a separate church service at the time of the Sunday morning preaching service for the children of the congregation or branch is being done more and more. The Junior Church or its equivalent in some part of the church school is to be found in the better organized and conducted systems of religious education. Like so many of the newer projects, it is capable of great educational and inspirational possibilities or of drifting into a mere "filler-in" to occupy the youth. Mere attendance is not sufficient. If it devolves into this, the movement may be actually harmful in the teaching of irreverence and the like. It may be wise, therefore, to move slowly and carefully in the working out of the junior church program and putting it into effect.

The junior church is not formed by mere separation from adults. Of course, there is some social advantage in this, in that it affords a meeting where the child feels at home. But the needs and interests of childhood are not synonymous with those of adulthood, and performing adult service in the presence of children does not provide a junior service.

The junior church is not for the purpose of segregating ages. Whatever distinction we have between ages must be broken down. There is a place for meetings attended by all ages in which there is felt the unity of the church working for one large goal. But there is also a place for the worship of those of similar level of experience.

In worship one feels the divine comradeship more sensibly, realizes one's part in the world enterprise; and senses the fellowship of Saints as colaborers in this. All this implies a spiritual communion that calls for a likeness of mental, sociological, and religious development. This the junior service affords.

One of the projects of this year's Young People's Convention is a demonstration of the junior church. This will include lectures upon the theory, organization, and administration of the junior work and a

daily service conducted by Lamoni workers in religious education, with children of the Lamoni church school working out a regular order of service and organization with junior choirs, sermonets, dramatizations, etc. Workers with juniors will find in this phase a profitable combination of theory and practice, lecture, and laboratory. The junior church is a regular part of the Lamoni church school.

### Convention Prayer Services

We are advised that the first thought of those upon whom the responsibility of organizing a program for the Young People's Convention rests, was for the prayer service. This is altogether fitting and proper, for as is the prayer meeting, so will be the convention. Just as we go to the table to eat that we may have physical strength to carry on our labors, so we go to the prayer service to receive that spiritual food which furnishes the soil in which all the other good things engaged in at our convention may grow.

The purpose of the convention is to develop the whole man, mentally, spiritually, and physically. In order to do this there must be the proper balance of each in our program. But if we do not emerge at its close with a higher and nobler conception of God, and our spirits cleansed and purified, we have not imbibed the true spirit of the convention. To this end all our organizations: prayer, song, play, work, preaching, and lectures must tend. It is what the convention may make us feel, in our inner soul, in our attitude toward the gospel that counts. Has it softened our hearts? Has it made us willing to forgive our brother? Has it given us a sense of that cleansing, purifying joy that comes with a knowledge of spiritual refreshing? It is in this atmosphere alone that the other good things in our convention program may be developed. This is true of our work and play as well as our educational efforts.

The purpose then of the prayer service is to prepare the hearts and spirits of the young people for this purpose. It is the backbone of the convention, the pivot about which all other things revolve. It is the field in which all good seeds at the convention must be planted. If you can envisage a well-prepared, well-fertilized field with soil all conditioned to receive the seed, its very appearance causing faith to be generated in its fertilizing power, so well ordered that it seems that the seed would almost spring into life, you have caught the meaning of the function of the prayer meeting at the convention.

This idea we think we went far toward attaining last year, and we hope to reach even nearer the goal this year.

## The Situation in the Transjordan

The experiments of Great Britain in her control of the Transjordan have called forth an article in the *Palestine Weekly*, in which the situation is summed up and editorial recommendation made. The state of affairs existing are given in the account as follows:

Only two years have passed since Great Britain separated Transjordan from Palestine and created there an independent Arab Government under the Emir Abdullah. It was a dangerous move, and had nothing in its favor save the fact that it was to be an experiment only. The history of Palestine gave many warnings against this step, which exposed the more civilized and populated parts of Cis-jordan to raids and sorties by every tide of nomadic tribes minded to cross the river to loot and plunder.

Taking in consideration also the fact that the Wahabis at the time were becoming a power in Arabia, striving to expand east and west, the creation of a new state with one of the sons of Hussein, the Wahabis' bitter enemy, at its head, was a risk, and yet Great Britain took it. One must have a very poor opinion of Great Britain to suppose that in doing so the British Government counted upon the support of the Emir Abdullah. It was well-known that Abdullah was a stranger in little-known Transjordan, and that all the prestige of Great Britain in the East, together with the respect its airplanes commanded among the Arabs, would be needed to keep Emir Abdullah in power. But, on the other hand, it was to be both an experiment and a fulfillment of promises made. The Emir Abdullah was to be given a chance to establish his authority in Transjordan. He was to be supported in his attempts to win the Bedouin to his side, and by this means maintain law and order in the territory, and check the raids into Palestine. As to the Wahabis, England was to use its influence to keep them within bounds until some agreement should be reached between Hussein and Ibn Saud. Great Britain fulfilled all its obligations. Transjordan was treated as an ally and not as a protectorate. A generous subsidy, in the form of a grant-in-aid, was advanced to the Emir Abdullah to maintain his royal state. On numerous occasions the British Government turned a deaf ear to complaints against the ruler. He received armed support against his enemies and was treated with unparalleled generosity. Thus for two years the Emir Abdullah managed to be tolerated in Transjordan, always promising, always undertaking to establish a constitutional Government and to carry out reforms in taxation and in the administration of justice.

### *Unbearable Situation*

But he never kept his promises. The situation in Transjordan has never been so unbearable as it is now. The administration of justice leaves much to be desired. Public funds are appropriated for the ruler and his bodyguard, all of whom are strangers from the Hejaz, disliked by and disliking the inhabitants of Transjordan. Then there are the powerful Bedouin tribes which are exempt from all taxation. They are given a free hand in dealing with their enemies. Justice makes no demands from them so long as they remain allies of the Emir Abdullah and refrain from joining the threatening Wahabis.

The form of Government is very primitive, the officials are either exiled Syrians or Hejazis. Flogging and corporal punishment are in extensive vogue, and in the event of a visit from some prominent member of the Royal Family, who must

be royally entertained, the taxpayer is called upon to provide the funds. In vain did the British Government press for a constitutional Government. The Emir's advisers always found an excuse; now the moment was not favorable, at another time the people were not inclined. It is surprising that during these two years the population has made no serious attempt to send away the undesirable strangers. The only thing that seems to have restrained them is the prestige of Great Britain.

The editor in comment upon the matter says that the only policy commending itself to any political student is that the Transjordan be restored under direct jurisdiction of the Palestine Government, of which it will form an integral part.

## Former Herald Business Manager Now With Saint Louis Southwestern Railway

A circular letter received by President Frederick M. Smith from the Saint Louis Southwestern Railway Company, "the Cotton Belt Route," announces the appointment of Granville S. Trowbridge as assistant to general traffic manager with headquarters at Saint Louis, Missouri. This will be of interest to HERALD readers because of Brother Trowbridge having been manager of the Herald Office for some time, he having resigned the first of April. He is also known in other circles of the church because of his excellent work as manager of the Transportation Bureau of the church.

Until further notice, all matters concerning railway transportation should be sent to him at address recently published, 714 North Union Street, Independence, Missouri.

## Faith

The present is the link which joins the past to the future. In cases of individuals in the determination of the quality of the link, religion is a factor of large coefficient. Perhaps with groups this is equally true. Fortunate, then, are the persons and groups of persons who can look into the past without feelings of shame or chagrin, face the present without fear, and look into the future with hope. Such is the fruit of faith. "When the Son of man cometh again, shall he find faith on the earth?"

F. M. S.

## Calendars at Half Price

With eight full months left of the year, we are now offering the 1924 Scripture Text Calendars we have on hand at just half price. These calendars are beautiful reproductions of masterpiece paintings, in full color, and are an inspirational and educational delight. If you have seen the calendars, you will appreciate this opportunity to own one at less than cost; if you have not, this will be a chance to order one for yourself or friends. *Only 15 Cents Each*

HERALD PUBLISHING HOUSE

Independence, Missouri

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## "Back to the Old Paths"

Occasionally we hear some one say in connection with the church work, "Back to the old paths." At the last General Conference, according to the printed reports, some one on the conference floor urged that we do so. It is not an argument. It is purely an assumption that we are not traveling on the old path, and as such it is equivalent to saying that the church is in a state of apostasy, and on that false assumption we are called back.

When a boy, the writer frequently followed old paths through the woods and underbrush. It was always a very delightful experience. Every little hill and vale, every log and pile of brush, every stream of water and every little clearing, the beaver meadow and the dam of logs which the industrious little animals had built, had its thrill of delight as it came in view.

To have stopped at any point along the pathway would have been uninteresting, and the scenery would have become monotonous. The constant progress and change as the pathway unwound itself was the real reason for following it.

And so in the church there are people who having entered upon the old path want to stay right at the entrance, overlooking the fact that the very word *path* suggests that it leads somewhere. The church should move along on the old path. It should not stand still. As new scenes unfold themselves before us we should not presume we have gone on another path, but that it is the natural result of progress. It is illogical to presume that because the church has moved along and you have not, it has moved off the path. You should catch up with it. You have no right to presume that you are the only one in the straight and narrow way. You have no right to ask the church to go back one hundred years in order to be with you. It should press on to fairer and happier scenes.

All good things have had to fight for their place in the church. The writer remembers when there was considerable opposition to the Sunday school. There was opposition to instrumental music in the church, until a revelation told us to use "instruments of reed, and of string, and of brass." To-day there is opposition to making proper provision for the youth and children of the church. There is opposition to education. They do not see that education is simply the systematic delivery of the accumulated knowledge of past generations to the rising generation so that the coming generation may be properly informed as to the real place they occupy in the world's history and progress that they might occupy wisely and well.

Once we sat beside a little boy on a small steamer

## DEPARTMENTAL

### Special Railroad Rates for Visitors to the Young People's Convention at Lamoni

A reduction to one and one half fare for the round trip on the "Certificate Plan" will apply for visitors (also dependent members of their families) attending the Young People's Convention to be held at Lamoni, Iowa, beginning June 5, 1924. The arrangement will apply from the following territory:

All points in the United States *except points south of the Ohio River and East of the Mississippi River*; also from points in Canada east of and including Armstrong, Fort William, and Sault Sainte Marie, Ontario; points in Manitoba *on the Northern Pacific and Great Northern Railways only*, and all points in British Columbia.

The following directions are submitted:

#### *Restricted Date of Sale*

1. Tickets at the normal one-way tariff fare for the going journey may be brought on any of the following dates BUT ON NO OTHER DATES:

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, May 30, 1924, to June 4, 1924, inclusive; summer excursion fares on a lower basis than the certificate plan fares will also be in effect from most of this territory; tickets on sale from May 22, 1924, to September 15, 1924, inclusive, with return limit of October 31, 1924.

From Colorado (except Julesburg), Montana, Utah, and Wyoming, May 31, 1924, to June 5, 1924, inclusive.

From all other points from which rates are authorized as above, June 2, 1924, to June 7, 1924, inclusive.

#### *Don't Overlook the Above Dates of Sale*

2. Be sure when purchasing your going ticket to ask the ticket agent for a *certificate*. Do not make the mistake of asking for a *receipt*. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory and should

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lying alongside of the dock. Unexpectedly the boy saw the dock move away from the steamer. It was very amusing to see the look of astonishment on his face. But he silently looked very intently at the moving dock till he discovered that the dock was stationary and that he himself was moving away from it. If people who think the church is drifting would look as carefully as that boy did they would discover that it is they who are drifting.—*Glad Tidings*.

be secured when ticket is purchased. See that the ticket reads to Lamoni, Iowa. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before the departure of the train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought and get receipt for fare paid to such point as well as certificate from there to Lamoni, Iowa.

5. *Immediately* upon your arrival at the meeting present your certificate to Mr. H. H. Gold, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. *No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificate validated.*

7. It must be understood that the reduction for the return journey is not guaranteed, but is contingent on our receiving not less than 250 regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 250 regularly issued certificates are presented to the joint agent, and your certificate is validated, you will be entitled to a return ticket via the *same route* as the *going journey* at one half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including June 18, 1924.

9. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

#### *Special Notice to Pacific Coast Visitors*

Visitors from Pacific Coast points should inquire from agents regarding tourist ticket rates as the summer tourist rates are much less than the special rates outlined above and these tickets are on sale from May 22, 1924, to and including September 15, 1924, and are good to return till October 31, 1924. These permit unlimited stopovers at intermediate points and are good on all fast trains.

If you cannot get the information you wish about rates or routes, write me.

G. S. TROWBRIDGE, *Transportation Manager.*

INDEPENDENCE, MISSOURI, April 29, 1924.

714 North Union Street.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Relation of the Church to Society

*Sermon by Frederick M. Smith, at the Stone Church, Independence, Missouri, February 10, 1924.*

#### PART I

It is with some degree of timidity that I stand this morning before my audience, seen and unseen, in attempting to speak to them on so important a subject as the relationship of the church to society. I would not presume to undertake this task if I did not feel with a deep-seated consciousness that it is my duty as leader of this organization to present the ideas of this church on this subject. And while I have not had the opportunity because of the pressure of routine matters to organize my presentation as carefully as I should like, yet I trust that there will be sufficient backbone to what I present this morning to enable you to carry away an organized idea of my thoughts on this subject; for I feel that they are of prime importance to us as a church and just as important to all people who stand for progress and advancement.

If we were to consider the church from the purely philosophical viewpoint, we would say that it is society religiously organized, and this viewpoint would cause us to say that the church as at present constituted is the result of man's effort to feel after God and try to express that feeling ceremonially. So envisaged, the church is man-made and it is the church of the people. From another viewpoint and one which we approach with a much greater feeling and degree of familiarity than the one which we have just mentioned is this: the church is the organization of man by divine instruction or command for carrying out the purposes of God's will and promoting progress towards eternal life or salvation. This envisagement of the church makes it God's church. In either case the church has primarily to do with religion, man's conscious attitude towards God.

#### *God's Church*

The Christian religion, and I shall not speak this morning of the other many religions that exist in the world, falls under the second division of the two classifications which we have made, God's church. In the words of the scripture, "For God so loved the world that he sent his only begotten Son, that whosoever believed on him might not perish but have everlasting life," is set out clearly the one great central fact which should dominate always in the heart

and consciousness of Christians, that God sent his Son; and this scripture also contains the cardinal idea of Christian life that the purpose that God had in sending his Son is that man might enjoy everlasting life. That means salvation.

How does God expect to accomplish his purposes? How does he expect that he shall reach his goal? How shall there come to man that saving power that will bring eternal life? And the answer comes, "By the gospel of Jesus Christ." "For I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation," said one of the great advocates of the Christian religion.

#### *The Power of the Gospel*

This morning I wish to emphasize not so much the principles of the gospel as I do the word "power" in this passage of scripture. It is the "power" of God unto salvation, and being the power it operates only when actualized. The gospel of desire is kinetic and can save no man. It can save only when through the activation of the principles which God has established it shall be made dynamic in the life and lives of individuals who espouse the gospel. And only as it thus becomes dynamic is it permitted to be that which will save. And it seems to me that a question with which we should be vitally concerned this morning is, "Has the gospel become in my life the power that will save me, that will bring me everlasting life?" I have put that wrongly. The question, if we are truly Christian, that every man should be concerned with, and I believe particularly Latter Day Saints, is, "Has the power of God, the gospel of Jesus Christ, so entered my life that I am concerned about saving others and bringing others eternal salvation?"

If my conception of the import of the passage of scripture which we have quoted is correct, then the church must be essentially and continuously concerned with the gospel of Jesus Christ. Its first duty, then, is to promote belief in God, and in Christ as the means of applying the power of God. "For God so loved the world that he sent his only begotten Son, that whosoever believeth on him might have everlasting life." And only thus through the magic and dynamic power of belief can the gospel become the power of God unto salvation to individuals.

But belief alone will not do it. Work is the magic key which loosens this power in our lives. Application of the principles of the gospel to our lives individually and collectively, and primarily collectively, will bring salvation or eternal life.

It is not my purpose this morning to discuss the principles of the gospel. They have been discussed and rediscussed in your hearing and are being dis-

cussed in a masterly way in the evening services now, but I desire to touch more upon the purposes of the gospel which is bringing that everlasting life.

#### *Meaning of Everlasting Life*

Everlasting life! What does it mean to say everlasting life? Can we envisage the gospel thus? Does life everlasting begin only when we have shuffled off this mortal coil? I cannot for one moment conceive it to be such, for then it would be interrupted life or life delayed in its beginning. But everlasting life and for us to find it, have been the purposes of God for all time.

In my discussion, therefore, of the church in its relationship to society, I have in mind that organization of society through which is sought the largest expression of the Christian religion or of the Christian philosophy. The particular train of thought which I have entered upon this morning was stimulated not long ago by hearing a man, an eloquent man, say, "Christ came not to save nations or races or states or groups, but the individual." And I must confess that while those words sounded good and, I was surprised to see, found a very ready response in the hearts and minds of many who listened to them, I could not help but say, I wonder if the gospel of Jesus the Christ has found full expression in the soul of the man who uttered those words?

The purposes of God and Christ are life, the larger life, as is indicated by the words of the Savior, "I come that ye might have life and have it more abundantly." That is the everlasting life that we referred to in the first passage of scripture that I quoted—life now as well as the life beyond, for the more abundant life cannot be enjoyed unless there be a realization of that life now and the beginning of it here. "I am come that ye might have life," said Jesus, and nowhere in all the presentation of his philosophy to us has the message of Jesus come that life everlasting is for the individual alone. And even if we are disposed to think that the application of the principles of the gospel may in some instances be applied only to the individual, it seems to me that all that idea of this exclusive individual characteristic of the application of the gospel is forever and perhaps fortunately swept aside by those other words of the Savior that "No man liveth to himself alone." How true that is! I do not care along what line you shall attempt to analyze life it becomes apparent even with the most superficial observation that in no sense and in no field is the life of man alone.

#### *Relationship of Individuals*

You came into existence as a biological unit only from the relations between individuals. Your very

infancy was spent in helplessness that would have eliminated you as an individual in a few short moments if there had not been other individuals interested in the preservation of your life; and just as truly as we exist to-day because other individuals were, the generations of to-morrow will exist because *we* live to-day.

Equally true is it that the more abundant life is a life of inter-relation of individuals, for it seems to me that it ought to be one of the joys of the contemplation of the purposes of God of the grandeur and significance of the gospel of Jesus Christ to realize that with a comprehending of those refined intellectual and spiritual (which means the cultural) faculties of life, there comes more and more to the fore the thought that man does not live to himself alone, but he exists for the benefit and the comfort and salvation of others as well. We live among others; we live for others, not by ourselves or for ourselves alone.

Even to believe that we can live alone is unchristian and should not be tolerated by Christian peoples. Christ came to save not the individual, but mankind, which is the individual in relation to others. Let us not forget the social significance of the gospel of Jesus Christ as indicated in those words, "No man liveth to himself alone." The social function of the gospel has been too long overlooked. And when I say this I do not by any means exclude our own church. Not only have we too long overlooked the social function of the gospel of Jesus Christ, but let me repeat what I have said before, there is danger that we will delay in recognizing in a practical way what this means to us.

#### *Reason for Existence of the Church*

Every organization should and must have some reasons for existing. It will go out of existence if it has not. What, then, are our reasons for existing? Why do we as a church attempt to function to-day? Let me put it a little more plainly, What is the reason for the existence of the Reorganized Church of Jesus Christ of Latter Day Saints? Was there need for another faction of the Christian church? Does it mean that people cannot live together, therefore they split off because of ambition? We claim that we came into existence as a church because of a need for a restoration of the gospel of Jesus Christ as reflected primarily in the authority to represent God. We claim the restoration of an authoritative religion, the right to represent God. And there is danger of, not alone of the people of the world to-day, the Christian churches at large, forgetting this fact, but there is danger as well that Latter Day Saints may forget that our very reason for existence

claims a restoration of the right to represent God.

This church, therefore, then, by its claim is not man's church, but God's church. Is it functioning as God's church? A question which should be of prime importance to us. The restoration of the gospel of Jesus Christ means an attempt to bring into dynamic activity the gospel of Jesus Christ as a saving power, that which will bring salvation and eternal life, life here as well as life beyond, and this is of importance to us as well as to all people.

To save man is the work of redeeming man in relation to others, not as an individual. This church then as a reason for its existence comes laying special significance upon man's relation to man. We try to impress the sublime truth, "No man liveth to himself alone." The work, then, of this church is one of continuous warfare against self-serving interests and selfishness. And this will lead it into fields of activity that have been excluded by some, that of finance. It will carry it into the realms of industry, into realms of economics, and into the realms of government as well. To Christianize society is another way of objectifying our goal, the very crux of the purposes of the church.

#### *Objectifying Our Goal*

How shall we accomplish this task? There is only one solution to the problem and that is to teach men to live among men. There has been altogether too strong a tendency to hold that the church only is engaged or should be engaged only in teaching men how they may become angels, I suppose teaching them how to fly, along with other things. But I am not concerned about the church functioning to teach us how to act when we are angelified, for I presume if we have learned to live here we will have learned how to die.

But in another way it means that for us to reach our objective as a church we shall be engaged in teaching people that our very existence, our acts and thoughts, our interactions all have relation to the influence upon others. And a concomitant of this is that each individual would have a concern as to whether or not that influence is working for good or working for evil. It must be our object to impress the idea that welfare should be common and not individual, and the idea that Christ came to save the individual and the individual alone, not as a unit of the group, has sprung into existence from those who would hold that every man has a right to gather unto himself the blessing of all that which he can hold and control.

We must be concerned in teaching that every person has the bounden duty to contribute to the welfare of others and of his fellow man. If this view

of the functioning of the church is correct, then it is the duty of the church to make its influence felt in all the activities of life, and the exerting of its influence is not by any means confined to the experiences within the four walls of the cathedral or the church, nor is it confined to the religious life in the narrow sense of the individual himself, but it must reach out and have an influence in the life of the individual in all its activities as a citizen of the government as well as a citizen of the kingdom of God. One of our present social and material dangers and one which exists in our own church potentially if not in fact is the attempt to exclude the church from participation in public affairs and confine it to purely theological or ecclesiastical circles. The church which permits itself to be thus pushed aside into a small corner from which its influence will become less and less and reach a constantly lessening circle of people is destined to die of dry rot, and that soon. Our progress as a church depends upon the grasp of this fundamental idea that, "No man liveth to himself alone."

#### *Social Import of the Gospel*

Far too common is the idea that religion is an individual affair. We might build the most resplendent buildings, we might erect and dedicate the most exquisite temple within the capacity of man, we might dedicate it to the service of God, but if we failed to demonstrate in a practical way the social import of the gospel of Jesus Christ we shall fall far short of our goal and our purpose as an organization.

We might develop to the highest possible degree of individual righteousness, yet if we do not so organize that this individual refinement shall issue in better relations of man to man, group to group, we shall fail. Salvation of the individual is impossible without the more abundant life which flows only from the purest, richest, highest, and noblest social life.

The riches of God with which he would bless mankind can be had only when the gospel of Jesus Christ, the power of God unto salvation, finds place in our hearts and issues in making available to everyone full opportunity for development and expression of talents and when all shall be willing, nay, desirous and determined that the accumulation of fruits of right endeavor shall be the common heritage of all, when the power and the will to contribute comfort and happiness to others shall be the measure of man's achievement.

Such is the goal of this church in its attempt to dispose, in an affirmative answer, of the question, "What is the relation of the church to society?"

## Peace

By Bruce E. Brown

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26: 3.

Never before in the history of the world has there been so much lack of peace and of that which makes for peace. You may think that there is not much call at this hour for a talk on peace; but I am confident that never before has there been a time when the world was as upset as it is to-day. If you will take a survey of your immediate vicinity, you will see that I have given a correct estimate. Is it not true that almost everybody you know is upset?—not necessarily at war with some one else, but restless and dissatisfied? Almost every man lacks that one thing without which life cannot be happy. He lacks peace. Some people thought when the war was over that there would be such a sentiment on the part of mankind against it and all things pertaining to it that the world would be glad to rest. It makes no difference how many things we take out of the way, the lack of peace still continues. Some people say, "If I were busy, I would be at peace"; "If I had money, I would be at peace"; "If I had health, I would be at peace." But I have found that it does not make any difference if every hindrance is removed; peace does not come. Peace comes, not from any tangible cause, but from an intangible, unnamed factor in creation. We wish to know how to have, with our relatives, with our neighbors, our business competitors and partners, and so on down the line, the relationship which makes life rich and beautiful.

#### *Relationship of Friendship and Peace*

Friendship and peace are relationships, man with man. In order to know how to obtain and retain peace we must find the cause of the opposite condition. It needs explanation. In the first place, we have been educated by books, a process of limited value at best. The education that comes from the doings of our teachers, our parents, and our neighbors is infinitely more powerful in the lives of children. When children learn anything from hidden sources, it is almost impossible to eradicate it. From the mother the child is receiving knowledge that every man must look out for himself. It is being taught that there is a competition fierce and acute, between every individual. Do you think you can build charity or the Christ spirit with such training? It is utterly impossible, and, yet, that is what the world is trying to do. It tries to do that thing because it does not know better. Is it any wonder that we have perturbing quarrels? We do not want to be quarrelsome, but we take it for granted that



we must keep up our interests; we must build a fence around ourselves and protect our lives against all intrusion. The result is either armed neutrality, or open war.

### *Healing of Consciousness*

There is only one possible healing for a state of lack of peace between man and man, and that is the healing of the consciousness. To change the state of mind, we must change the belief on the part of mankind that there must be antagonism between individual and individual and so between nation and nation. War cannot be stopped by destroying battleships or limiting armaments. Taking away the gun does not change the state of mind. Whenever the consciousness is changed war will cease.

The only hope of the world for peace is the knowledge of the truth, and when that knowledge is in the mind of man, all the things he has built on false beliefs will disappear. It is not a matter of philosophy; it is a revelation. Man will never have stable equilibrium until he finds it in the truth: the gospel of the Christ. For a million years he may quarrel with that fact, but it is the truth.

### *Meaning of Repentance and Salvation*

I know all the sentimentality that has been poured out upon mankind about the prodigal son's return to God. There are two words in the New Testament which have been so terribly abused by Christians that any self-respecting man almost refuses to use them. They are "repentance" and "salvation." The meaning of the word *repent* is simply to turn back; face the other way. Salvation means a safe return. The prodigal son turns about and faces the other way, and makes his safe return to his father. The world has wandered far from its God, and cannot have peace until it finds it in the "old paths" of salvation. You may put on the salve of good health, wealth, pleasure, romance, or whatever you want of good, but you never can expect to have peace until you learn to obey the gospel of the Christ. He said, "My peace I give unto you."

## The Law of Divorce

By S. A. Burgess

It is one of the unfortunate factors of the law governing in the United States that each State acts independently in the matter of marriage and divorce, while as a matter of interstate comity the acts of the other States are recognized as a rule. This is not, however, invariably the case, since no State is bound to accept the act which it does not permit if attempted by its own courts.

### *Diversity of Divorce Laws*

There is a great diversity on the subject of divorce, all the way from South Carolina, which permits of no divorce, but does provide for the amount which a man may leave to any paramour, to the easy divorce of some Western States. New York also allows no divorce except on the grounds of marital incontinence. Great Britain until recently did not permit a divorce to a man except on the grounds of adultery, and to a woman, divorce could not be secured even for adultery but only when added thereto there was cruelty.

New York and Massachusetts and certain other States will not acknowledge a divorce between citizens of the State if such divorce is secured in any other State. It is in fact the purpose of the law even of the Western States where those desiring an easy divorce take up residence that divorce shall only be granted to permanent residents. But since the statute must be specific, this is usually a matter of six months or one or two years.

New York has steadfastly refused to acknowledge a divorce where the marital domicile, the home in which the parties live, is in that State, if the divorce be secured elsewhere, and in this decision it has been upheld by the Supreme Court of the United States. It is therefore readily seen, the risk that is run by any person whose marital domicile has been in that State if, leaving the State, a divorce is secured elsewhere. If such a person ever returns to New York, having remarried, he or she can be taken up for bigamy and can also be made the defendant in a suit of divorce on the grounds of adultery. It is safe, and would seem to be fundamentally sound personal procedure on behalf of the church that divorce be secured only in the State where the persons made their home during the marriage, regardless of the cause for divorce.

But where such a divorce is secured, a number of cases have arisen where the persons have gone to an adjoining State to be remarried, or rather, married to some other person. In Massachusetts and Illinois and many other States, when the divorce is granted, neither party is at liberty to remarry until the end

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of a certain period. In New York neither party can be married, until the court has signified a sufficient period has elapsed. Again, the right of remarriage is limited to the innocent party.

Evidently the church cannot countenance, no matter what may be the grounds of divorce, a remarriage where the parties go to another State to avoid the law of the State governing the former marriage and divorce. Such a new marriage will not be recognized in the State where the divorce was secured. If ever the question is brought before the court, a ruling will be made to that effect. The children are illegitimate and the parties are guilty of unlawful cohabitation.

#### *Attitude of the Church*

The church has taken the very strong attitude that there is but one cause justifying a marital separation and divorce. We may remember that the common law once permitted divorce from "bed and board," which is a legal separation which prohibits the parties from living together as husband and wife, determines their property rights, but leaves neither party free to remarry. This is still the case in certain Western States and in certain parts of the British Empire. This right of separation, when conduct is intolerable, is not the same thing as divorce which permits the remarriage of the innocent party.

The query naturally arises, May not the church countenance in some cases at least, a separation, where the parties cannot reside together in peace and happiness yet not recognize the right of either of the parties to remarry? It may be that many are like the good brother whom we recall who at once said, "What's the use of getting a divorce, then?" If divorce is only for the purpose of remarrying, which follows closely after the divorce is secured, such divorce would seem to be a strong grounds for suspicion, if not more than a suspicion, of putting away for the sake of adultery. (See Doctrine and Covenants 42:20.)

At the same time, the church cannot justly take the position that if either of the parties is guilty of a marital offense, then a divorce may be secured, leaving both parties free to marry again. In every case, all of the facts must be considered and no right can possibly arise out of the moral wrong.

All things should be done in order. When a marriage is forbidden within the boundary of the domicile, a grave risk is run by any person who goes beyond the limits of the domicile to do that which is not permitted at home. The standard of the church must be set high, but in addition thereto, the law of the church will never come short of the law of the land, or approve that as right, which by the law of the land is forbidden.

## We Need a Church Laboratory

By Leonard S. Rhodes

Is it wise to heed the Word of Wisdom? Is it wise to attempt to understand it along with its whys and wherefores? To many Saints it is meaningless. Others regard it as foolishness. A few believe it. Fewer still practice it, or try to. And even a less number understand its full import.

The Word of Wisdom has no authoritative interpretation. Oh, yes; we have priestly authority for its interpretation—plenty of it, and diversified; but the authority that comes from scientific research and experimentation, we do not have. The Word of Wisdom needs authoritative interpretation; and we as a church need the benefits that would undoubtedly come from its strict and general observance. Doctor Frank Crane says that "About nine tenths of sin is some sort of sickness." When we are reminded by authorities that seventy-five per cent of the American people are physically below par, including the Saints, we begin to realize the opportunity the Word of Wisdom has for improving us spiritually, not to mention physical benefits.

The ultimate aim of the Word of Wisdom is toward spiritual improvement. It is not a temporal law. Some say it is not a command. It is not in the sense of being a test of fellowship. But just as sure as it is the word of God it was given to be obeyed.

#### *Purpose of Laboratory*

We need a laboratory to test the teachings of the Word of Wisdom and aid in their interpretation. It should be conducted by experts who believe in the Word of Wisdom sufficiently to put its teachings to the test intelligently and impartially. By experimenting upon animals such as rats, rabbits, guinea pigs, doves, etc., they could discover the true meaning and purpose of Doctrine and Covenants 86. This would help to make the laws of God clear and profound to us, just as Milo Hastings is doing for readers of *Physical Culture*.

The Word of Wisdom is one of the most important revelations in the Doctrine and Covenants. But as a class we almost, if not altogether, ignore it. There is a fast growing class in the world who know more about its teachings than we do. Why must we wait for the world to teach us the laws found in section 86, as we are doing with the problem of stewardships?

If we do not choose to obey it as a duty and a privilege, we shall be forced to obey it at the hand of the destroying angel. This has been shown by inspiration to members of the church.

We need a food research laboratory to conduct

various and numerous experiments. Their object should be to arrive at the truth and answer such questions as:

Why should fruits and vegetables be eaten only in season? What, if any, harm do they do if eaten out of season, or canned, dried, or preserved? Are fruits and vegetables out of season if not grown in the climate in which we reside? If so, in what way are they harmful?

We need the authority of scientific research to help us gain a uniform interpretation of the injunction to eat flesh sparingly. What is sparingly? Why may we eat it preferably in times of winter, cold, or excess of hunger? What is cold? What is famine? What is excess of hunger? Should we become strict vegetarians in summer? Why? If so, are there exceptions? Do we gain or lose, and what, by becoming strict vegetarians or by eating meat sparingly? Are fish, clams, oysters, etc., to be considered flesh, in the meaning of the revelation? The church ought to know.

A food research laboratory run by the church would teach us the rightful place of forbidden things. Tobacco is said to be for bruises and all sick cattle, to be used with prudence and skill. What is the prudent and skillful way of using it? What are hot drinks? Tea and coffee only? Or does it include hot water? What harm do they do? What, if any, good purpose has whisky, wine, or beer? When is an alcohol bath beneficial? Should we forbid the use of raisin juice or canned grape juice in the sacrament? How can we make healthful and appetizing drinks from grains? May they be served hot? If not, why not?

#### *Use of Herbs in Sickness*

In Doctrine and Covenants 42:12 we are taught to nourish the sick with herbs and mild foods. What herbs shall we prescribe for this or that sickness? Must they be prescribed by a doctor? Must he be a church doctor? Or may the elders instruct the sick or their caretakers in what herbs to use, after the elders have first been instructed in the use of the herbs? Why should we arise early? Why will not a proper number of hours' rest any time of the day do?

We need a food research laboratory to find out, and then tell us just what is comprehended by the "staff of life." Is the pale white loaf the staff of life? Is the baker's so-called whole wheat bread really made of the whole wheat? Is it the staff of life? Should the entire whole wheat go into our staff of life? If not, why? If so, why? Why are oats best for horses, corn for cattle, barley for fowls, etc.? Does this prove true by actual test?

Shall we taboo white sugar, white flour, and such preservatives as vinegar, pepper, salt brine, sulphur, benzoate of soda, etc.? Would it not be well to work out appetizing and tasty menus and recipes in harmony with the knowledge we shall have gained?

The answer to all these questions furnishes a vast field for experimental and research work. We need a scientifically conducted laboratory to help answer them. Shall we lazily wait for the world to answer them while we debate mooted questions? Or shall we lead the world and bring our light to them? How long shall we delay finding the length of days promised in section 86?

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It sometimes takes courage to insist that you are right, but a lot more to admit that you are wrong.

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Chief Rabbi Kook left Palestine recently for America on a mission to save the old orthodox charitable institutions from ruin. In the past year several of the subsidies to religious occupations have been cut down or abolished and the situation has become critical. In order to alleviate the distress, Chief Rabbi Kook has gone to America upon request of local Palestine institutions and a group of American philanthropists, to reorganize the system of remittances from America to Palestine. Thousands of Jews in Jerusalem, bred in a spirit of pauperism, have until very recently scorned work and study of everything but religion. Institutions which have fostered that attitude are now beginning to introduce other things in their curriculum and unless the Jews are suddenly thrown into destitution by immediate failure of the charitable system, they will continue to move steadily forward toward independence.

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It is remarkable to remember that it is but a few years ago, less than a decade, that Northcliffe offered \$50,000 to any man who would cross the English Channel in an airplane, yet that distance is not as far as from Chicago to Milwaukee. The ocean has since been crossed, and now the continent of America has been crossed without stopping, the engine being repaired while in transit and an average speed of at least a hundred miles an hour maintained for the whole distance. It is not therefore surprising that an editorial writer suggests that young people of to-day will yet fly around the earth and think no more of it than we think of riding in an automobile, but as he adds, "in mechanical ways we move rapidly, in intellectual ways less rapidly. Perhaps a spiritual age will follow this mechanical age. Let us pray for that."

## Our Minstrels

*An address given before the London Branch, England, by William T. Goullee (district chorister for southern district), on February 10, 1924. Reported by Flossie A. Tatman.*

And it came to pass, when the minstrel played, that the hand of the Lord came upon him.—2 Kings 3:15.

The majority of my hearers this evening are familiar with the history of this prophet and his former associate. It does not need much imagination to picture the condition prevailing in the days of Elisha. As his predecessor, Elijah, often in close communion with God, so Elisha felt the need of the hand of the Lord as our text tells us. We only read of this occasion and yet there may have been other times when the voice from above spoke through that same agency. Perhaps this may seem a very ordinary means of grace.

Again it may seem strange that God should speak to any man through such a channel. But the truth is that we, too, are indebted oftener than we perhaps realize to agencies and instruments, as material or unlikely as Elisha's minstrel, for help and inspiration as truly divine. The majority of my hearers could undoubtedly give some illustration in their own lives of the minstrel they may have needed in an hour when all around looked cloudy.

One or two illustrations I have in mind at the moment. They may not come in the usual way of song, but perhaps as Ruskin sensed while in Venice when the scenes of life's sorrows and wrongs swept over his heart with the might of a destroying storm. We are told the pen dropped from his hand, and hope departed from his heart.

One day crossing the square of Saint Mark's at Venice he saw the cathedral rising like a vision out of the ground. Its front one vast forest of clustered columns, upon which rested domes glorious enough to have been let down from heaven. As he lingered there, and by and by stepped inside, slowly the fever passed from his heart and the fret from his mind. In the silence and peace of that vast architecture he found healing for life's hurt. It said something to him that it might not have said to you and me. It was his minstrel, that thing of stone and lime.

Perhaps an incident I heard of quite recently in connection with our district conference would be interesting. A week after, at our midweek prayer meeting, a sister told us in her testimony how much a solo sung during the evening service by a young brother had been a help and solace to her during days of trouble. I feel sure that she was not the only one that came to the conference feeling maybe weary of heart and mind. Through the efforts of

some at least in their musical activities of the district helped to cheer us in the days that are to come. Are there not many such happenings in our lives that echo to some similar experience?

### *Feeling the Hand of the Lord*

Have you not felt the hand of the Lord upon you, when you listened to the wind sighing among the heather or watched the sea break on a lone shore, or even ponder at the mighty, rolling, seething ocean, or the brilliant-colored flame of fire as the majestic sun sinks in the west and the varied reflections that are left in the sky; or the birds calling to each other in the woods and forest or even listening to the birds warbling in the early morning? There are books we read, and poems we love, and music that our souls delight in, that have the strange power of saying to us far more than the mere words or melody can express. There is comfort in them for the hour of sorrow; a new hope for us when we are weak, far beyond what the author ever put there. We turn to them again and again, not for what they are in themselves but for the thoughts and the spirit they have the power to call up in us. They are our minstrels, and the hand of the Lord is upon us as they play.

Naturally we are not all affected the same. There is a divine variety in the channels through which you and I come to the thoughts of God and his goodness. Maybe the flower that Wordsworth tells us of had little meaning to his friend Arnold. I refer to the poet Wordsworth's lines:

To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears.

We at times make the mistake, I feel sure, when we are tempted to deny that our brother's minstrel can speak to him of God because his music sounds only earthly in our ears. From some village pump, one draws water in a pitcher, another in a cup, and a third fills a vase for flowers, and maybe a fourth person drinks water collected in the hands, but the water is the same. It is the vessels that are different. The water, symbolic of the spirit, calls and abides in us, helping us towards God and his truth.

### *Adoration in Public Worship*

As I have just said there may be a variety in the channels that help to bring our minds to the fullness of God and his truth; but we must realize that in our public worship the first and last thought should be adoration. Our whole-hearted service when we come to the Lord's house is little compared with the mercies and loving-kindnesses we daily receive at his hands. Our adoration that calls forth our best and noblest thoughts, the emotional qualities of our mind

and our whole self governed by the will to do better every day, is the service that will lift and inspire not only ourselves but our brothers and sisters and those we meet in our everyday association. We shall become as the minstrel that Elisha listened to.

There may be a number of ways which will help us in our public worship, but one I specially wish to emphasize this evening and that is the musical part of our services and of our own lives. In the sphere of public worship and religion I would say music has played a greater part than all the creeds and dogmas of belief. Dryden tells us as an aid to religion:

As from the power of sacred lays  
The spheres began to move,  
And sung the great Creator's praise  
To all the blessed above,  
So when the last and dreadful hour  
This crumbling pageant shall devour,  
The trumpet shall be heard on high,  
The dead shall live, the living die,  
And music shall untune the sky.

Again, Martin Luther speaks in words which I feel reecho the divine command we as a church have received. Luther says, "Music is a fair and glorious gift from God. I would not for all the world renounce my humble share in music." To refer you to the section in the Doctrine and Covenants, 119: 6, is I feel only to refresh your minds to a divine command much overlooked. You will notice: "Let the young men and the maidens cultivate the gifts of music and of song." Notice it says, "Gifts." "Let not the middleaged and the old forget the gladness of their youth," and so on. Here I would like to say after very careful observation of the musical part of our services throughout the whole organization, there is much need for improvement, and that improvement will undoubtedly come in our own individual efforts to cultivate those gifts of which we have just read.

### *History of Music*

It is interesting to note from the commencement of history, peoples and races used some mode of rhythmic measure to invoke the pleasure of their particular gods or goddesses.

We find in Bible and Jewish history that vocal music occupied an important place both in religious worship in public rejoicings and social festivities. It is mentioned amongst the earliest expressions of joy and was accompanied by dancing. From the dedication of some psalms there would seem to have been a written musical notation, but no certain record of it is extant.

It is interesting to find also that musical instru-

ments are amongst the earliest recorded of human inventions. (Genesis 4: 21.) In Scripture their use seems to be confined to religious worship and social festivities, except that the sound of the trumpet served as a battle call. To take a look back into the past annals of musical activities in our own country, we very often overlook the wonderful treasures that have been left to us. As a little boy I well remember being told that the English people were an unmusical nation. If I had the opportunity to meet that gentleman these days I would certainly try to alter his opinion.

In 1300 we read that the highest and noblest in music was given for the edification of the religious ceremonies. What ceremonial music we read of was composed by the monks, and it is also the beginning of the folk song. It is interesting to note here that one of the most charming songs ever written, "*Somer is I cumen in*," appears to have emanated from the monastery at Reading some time during the century we are speaking of, and there is no doubt that many other compositions of this kind, now lost, or possibly incorporated into some well-known folk song found their way into the hands of the laity by way of the monastery gate. Piers Plowman, it may be remembered, describes his Frier as "much better acquainted with the rhymes of Robin Hood than with his paternoster." In any case, music will out, and as it has ever been caught rather than taught, it went into the highways and byways of England in the shape of folk song.

### *Development of Artistic Style*

Through the next century we find that music was written in more of an artistic style. We may claim that Dunstable (died in 1453) could be called the inventor of polyphonic writing, one of the most important figures, therefore, in the whole range of musical history. During the course of the fourteenth century, too, rhythms became more varied and interesting, and harmonies such as they were, less crude, so that with Dunstable we enter upon a system in music and a coordination of all previous musical experiments. Of incalculable importance in the history of music and literature was the year 1476 when Caxton set up his first printing press in this country; up to that time manuscript copies were the only form of circulation, and the small reading public was drawn chiefly from the wealthier classes. But now the press was not only to give these arts a wider publicity but also to stabilize the national language and to give it a priority over the various dialects spoken in different parts of the country.

### *Modes for Religious Expression*

In 1550 we find again church music was well rep-



resented by such names as Tye, Tallis, Marbecke, and Byrd. Naturally the religious struggles of these times engrossed men's thoughts, and consequently composers' energies. Secular vocal music during the greater part of this period occupied a subordinate position. Of course at this period literature has a marked unity in spirit resulting from the patriotism of all classes; it was an age so replete with great thoughts and actions, appealing to the senses quite as much as to the mind, they could only find adequate literary expression in the drama; hence the plays of Shakespeare with their remarkably wide outlook and the characters drawn from almost every station of life.

In the realm of poetry we find the names of Spenser and Marlow. Also we find a development of the miracle and mystery plays. In the later period we have the name of Ben Jonson. Perhaps in the realm of music the madrigalian era such names as Byrd, Morley, Gibbons, Wilbye, Dolland, Bull, and Weelkes are familiar at least to some of us. As I have said, instrumental music began to take on increased activity, also it was the beginning of stage music, etc.

#### *Age of Secular Music*

Perhaps in 1620 we might say it was a time of transition in music. Church services were suppressed, and naturally secular music in consequence flourished all the more. It is interesting to note at this period that literature was somewhat divided in spirit; it is somber and critical, and with the splendid exceptions of Milton and John Bunyan, devoid of distinction. John Milton's "Paradise lost," of course has long ago attained universal fame, and his areopagitica in prose is the most eloquent plea in the English language for the freedom of the press. Of John Bunyan his contemporary, it is here only necessary to say that his Pilgrim's Progress has been read more than any book in the English language, the Bible only excepted, a remarkable achievement when it is remembered that he was the son of a tinker and received the barest education in his early life. To stand and look upon the monument of John Bunyan at Bedford gives one an inspiring message: What can we do if we only try!

#### *Elaboration of Church Music*

During the restoration period of 1660 to 1700 we read of Purcell and his contemporaries. We may say that Purcell touched the music of the age at every point, the zenith of musical composition in England. It was also the development period of stage music and the progress of opera. It must be remembered that Purcell had certain advantages in writing for the services of the church which had

been denied his predecessors. In 1674, for example, violins were introduced into the services of the church by the influence of Charles II and thus the composer had the opportunity of writing church music on a more elaborate scale than heretofore, with all the advantages of contrast and the effect which the alternation or combination of choir, soloists, orchestra, could offer. In his purely instrumental works, too, he is always master of the situation, and though restricted to the use of strings, trumpets and drums, hautboys, flutes, and bassoons, he employed them as a means not only of making a mass of sound but also of making clear contrasts of tone between the various instruments employed.

#### *Influence of Foreign Composers*

From 1700 onwards we find foreign musicians taking a preeminence in both religious and secular music in England, the one name needing no introduction being that of Handel. I would like to say here, though, that an analysis of Purcell's music and that of Handel, undoubtedly shows that Handel was considerably influenced by Purcell. Some of my hearers may not agree with me on this point, but I can assure them there is a considerable degree of truth in what I state.

My mention of opera brings to mind the amusing and satirical "Beggar's opera" which in our own day has taken a new lease of life. Of course the establishment of Italian opera in the days I am speaking of was not in response to a popular demand. It was fraught with the utmost difficulty on either hand and almost every obstacle under the sun was placed in its path. A rival opera house had been established by some of the enemies, who produced among other popular attractions the "Beggar's opera." Of course like other good things in life they are generally refused at first, but eventually when they are received they often come into success all of their own. The "Beggar's opera" was written by John Gay and eventually accepted by John Rich and achieved instantaneous success. As I have said, the "Beggar's opera" was satire on the Italian opera, which was then the fashionable entertainment of the day, but it also bristles with keen satire on the corrupt politicians and courtiers of the day, also exposing the vices of highwaymen, pickpockets, sailors, and the like. It has been wittily said that it made Gay rich and Rich gay.

#### *Publication of Hymns*

From 1800 to 1900 we begin to remember the names of some that perhaps are more familiar both in literature and in music. One of the most obvious fruits was the publication of Hymns Ancient and Modern, in 1861, which from that time forward has

been much cherished wherever the church of England has unfurled her banner, and indeed wherever the English speaking race is to be found. I am not going to say all the tunes found in this book are perfect.

The name of Sterndale Bennett, from 1816 till 1875, gained at this period no small reputation as a pianist and composer. I refer to this man especially because it seems the tide for English music undoubtedly was definitely turning for the good and betterment of the people. Just prior to this period, English musicians had very little encouragement either at home or abroad and it is certainly good to know that Bennett rose superior to this discouragement and won the approval both of Mendelssohn and Schumann. We have to thank Bennett also for the foundation of one of the very old but still existing societies, namely: "Bach's Society," which gave the first performance of the great "Saint Matthew Passion" in England. There are a number of lesser lights in the realm of church music that deserve at least honorable mention, such as Crotch, Attwood, Goss, S. S. Wesley, Henry Smart, and Ouseley. For song writers we have the name of Bishop, together with Hatten who, in addition to many tuneful songs, write a number of pleasure of pleasing art songs; and Balfe, whose opera, "The Bohemian girl," is still frequently performed by opera companies.

#### *An English Contribution*

In the year 1875, we as a nation can claim that England gave something original to the world of music, for in that year the first Gilbert and Sullivan opera was produced at the Royalty Theater and was accorded an unprecedented reception. Some of my hearers are acquainted with the interest and the research work I have taken in these operas and these men's lives. All I need say here is that most of their works have been translated into all of the European languages, and their names are now famous the world over in spite of the fact that the satire libretto is so essentially English.

But Sullivan's work was by no means confined to music of this kind, though his church music was in many ways suggestive of that style. Contemporary and possessing some of his characteristics were Edward German, Frederick Cowen, and John Stainer. The first named wrote a quantity of tuneful music for the theater, the second concentrated on both vocal and instrumental for the concert hall, while John Stainer turned his attention exclusively to writing for the services of the church.

It would be unfair of me to overlook the name of John Curwen (1861) who introduced the "Tonic Solfa" system into this country. This system helped

music to become a popular form of recreation with the masses besides being systematically taught in the schools. All this was but the preparation for the great renaissance of British music under Parry MacKenzie, Stanford, and Elgar at the close of the Victorian era. Stanford could claim as his pupil nearly every prominent British composer of the present day.

There are those who assert that as soon as a nation begins to extend itself by the expansion of its trade and commerce it ceases to develop its musical faculties but it does not seem so in this case at any rate. The assertion is answerable. We all know there never was a time in the history of England when trade and commerce were developing so rapidly as in the closing years of the Victorian era, and it was precisely this period which marked the great rebirth of British music.

There is no need for me to tell you the story of the literature of the nineteenth century, because I feel sure the majority of my hearers are somewhat acquainted with it. In this brief resume that I have endeavored to give you of some of our own countrymen in the world of music with some indication of literature as well, I feel I should not pass without mentioning the names of some of our famous artists whose pictures we find in the galleries the world over and are recognized by critics and connoisseurs of art, but time will not permit.

I do not wish my hearers this evening to think that I disparage or do not appreciate the works we find in the fine arts of other countries, but I must emphatically say here that we as a people often lose sight of, and forget the resources we have crowded in this tight little island of ours, and may I come still nearer home and ask you to think for a few moments of the wonderful opportunities we have of hearing the very best of music in all its forms in our own town of London. It may astound you if I were to give you the number of musical aspirants in the various competitions held in London, and especially in the part where the majority of my hearers live.

#### *Duty of Membership*

This brings me back once again to the vital point at issue and that is, "What are we doing as individuals to help on the progress of our church musically?" Do we feel satisfied as individuals that we have made the most of the opportunities of letting the beauties of music enter into our lives? Do we feel as a branch, as a people, as a church, we are giving our best services to further the coming of our Savior, Jesus Christ? Maybe as individuals we cannot change human nature, but I venture to say we can get more out of it. Cowper very beautifully expresses it as an element to happiness:

There is in souls a sympathy with sounds;  
 And as the mind is pitched, the ear is pleased  
 With melting airs or martial, brisk or grave;  
 Some chord in unison with what we hear  
 Is touched within us, and the heart replies  
 How soft the music of those village bells,  
 Falling at intervals upon the ear  
 In cadence sweet, now dying all away,  
 Now pealing loud again and louder still  
 Clear and sonorous, as the gale comes on.

or again as Shelley tells us on touching the human heart:

The soul of music slumbers in the shell,  
 Till waked and kindled by the master's spell;  
 And feeling hearts—touch them but rightly—pour  
 A thousand melodies unheard before.

or again as portrayed in education:

I have sent books and music there, and all  
 Those instruments with which high spirits call  
 The future from its cradle, and the past  
 Out of its grave, and make the present last  
 In thoughts and joys which sleep, but cannot die,  
 Folded within their own eternity.

The call comes to-day to come up higher, from the youngest member to the oldest. The call comes to you and me. Let us each ask ourselves the question, What service am I going to give in the coming days? I sincerely hope it is going to be a whole-hearted and consecrated service to our heavenly Father. If our life becomes more pure, and our devotion more real, our life will be full of those minstrels of God and we should find richer treasure even in the vessels of earth. And so if we would become those that have been chosen of God, we need to use every day the gifts that God has given us. The life of service is what the world is calling for to-day. The life of service is what your church needs of you. Perhaps the little poem by a well-known American poet would be appropriate in conclusion:

You never hear the robins brag about the sweetness of their song,  
 Nor do they stop their music gay when'er a poor man comes along.  
 God taught them how to sing an' when they'd learned the art he sent them here  
 To use their talents day by day the dreary lives o' men to cheer.  
 An' rich or poor an' sad or gay, the ugly an' the fair to see,  
 Can stop most any time in June an' hear the robins melody.

I stand an' watch them in the sun, usin' their gifts from day to day,  
 Swellin' their little throats with song, regardless of man's praise or pay:  
 Jes' bein' robins, nothing else, nor claiming greatness for their deeds,

But jes' content to gratify one of the big world's many needs,  
 Singin' a lesson to us all to be ourselves and scatter cheer  
 By usin' every day the gifts God gave us when he sent us here.

Why should we keep our talents hid, or think we favor men because  
 We use the gifts that God has given? The robins never ask applause,  
 Nor count themselves remarkable, nor strut in a superior way,  
 Because their music sweeter is than that God gave unto the jay.  
 Only a man conceited grows as he makes use of talents fine,  
 Forgetting that he merely does the working of the will divine.

Lord, as the robins, let us serve! Teach me to do the best I can  
 To make this world a better place, an' happier for my fellow man.  
 If gift o' mine can cheer his soul an' hearten him along his way  
 Let me not keep that talent hid; I would make use of it to-day.  
 An' since the robins ask no praise, or pay for all their songs o' cheer,  
 Let me in humbleness rejoice to do my bit o' service here.

In our efforts to use our talents that our heavenly Father has given to us, we shall not only be a blessing to ourselves but all those we come in contact with in our daily lives. Inasmuch as we strive to do his will we are sure to be blessed. However we as peoples or nations may disagree, we have sensed and realized in the past that "music is an art that God has given us in which the voices of all nations may unite their prayers in one harmonious rhythm."

No man is thoroughly accomplished unless he has the ability to mind his own business.

Few things come to those who wait for others to do it for them.

## Do You Believe

1. In the Children of the Nation.
2. In the Mission of the Church.
3. In the Ideals of Jesus.

THEN COME TO  
**THE YOUNG PEOPLE'S  
 CONVENTION**

Lamoni

June 5-15

Iowa

## CHURCH NEWS

### Spokane Saints Encouraged Over Activities of Young People

SPOKANE, WASHINGTON, April 16.—During the past six weeks there has been a marked increase in attendance at church services as well as in interest, especially on the part of the young people. This is very gratifying to those who have looked forward to the time when their posterity would shoulder the responsibilities that have been theirs for so long. The branch is so glad to see this that they want to tell it to others, feeling that it will serve to encourage many who may be discouraged in regard to their young people. The generation which is now mobilizing will make great progress toward the redemption of Zion. Remember there is the statement that if we do not redeem Zion, God will raise up a people who will. The responsibility rests upon each one.

Brother Dana McDole, of Seattle, Washington, who was a resident here some years ago, was at Seattle a few weeks recently and made two very interesting and instructive talks. It was good to have him here once more for he is remembered as a very energetic worker in the Master's cause. The indications are that he has not slackened in the quality called "stick-to-it-iveness."

Elder Carl Crum made a visit and left some good things to think upon. Also Elder Eli Bronson drops in and leaves a message of encouragement.

The Department of Recreation and Expression are making preparations for an active season. At the present time they are organizing a baseball team and have joined the association which is composed of teams from the various churches of the city. Brother Dave Coleman is taking an active part in this department.

### Close Four Weeks' Meetings at Burlington, Iowa

BURLINGTON, IOWA, April 16.—A four weeks' series of meetings conducted by Elder C. M. Clifford came to a close the night of April 13. The attendance and attention were remarkable. The interest has been the best that Burlington had known for years. Many that have never understood the gospel in its true sense have had it told to them with such clearness that there can be no room for doubt or misconception.

During this series of meetings Brother Clifford labored under a very difficult strain owing to his physical condition, yet his discourses were delivered with power, and relief was granted to him for the hour of his service, so that not for one night did he fail in delivering the message to those that hungered after righteousness.

The seed is thought to have been sown on good ground and the Saints look forward to the time of harvest when many will be brought into the kingdom because of the good that was done through these meetings.

The second annual banquet for the officers and teachers of the Sunday school was held at the Hotel Burlington, March 14, with thirty-one present. C. M. Clifford, of Hamilton, Ontario, and the Reverend G. A. Schmidt, president of the Des Moines County Sunday School Association, were invited guests.

G. S. Daniel, the pastor, has been confined to his bed for a

few days because of sickness. All were glad to see him out to the sacramental services, although he was in a very weak condition.

Sister Senna Schweers has returned from the Sanitarium at Independence, Missouri, where she underwent a serious operation.

### San Bernardino Saints to Remodel Historic Church Building

SAN BERNARDINO, CALIFORNIA, April 16.—The choir, under the direction of Miss Evalina Yates, is planning an Easter entertainment, consisting of readings, part songs, and choruses, to be given April 20, at 7.30 p. m.

San Bernardino Saints will remodel their church and enlarge the building. The remodeling begins at once. This is a work which has long been needed here. It will be of interest to the general reader to note the fact that the San Bernardino Branch is one of the oldest in the West. It was organized more than forty years ago. Many of the leading representatives of the church of former years have occupied in this historic building, the late Joseph Smith being one of them. Many have gone, but their words and their work live on; and the walls of this old building speak in sacred memory of them. May the plans for the new building succeed and may it serve for a still larger work.

Owing to the illness of Sister Yates, Elder James E. Yates has been laboring here for awhile.

Pastor F. J. Lacey preached an interesting and helpful sermon to the young people, April 13. His good work is greatly appreciated by the Saints here.

### Boys of Stockton Branch Build Club House

STOCKTON, CALIFORNIA, April 17.—Stockton Branch is glad to report a feeling of determination to go forward this year as never before.

There are here the Department of Women, Temple Builders, Oriole Girls, Boys Department, and normal class, besides the regular meetings.

The Department of Women have a cafeteria supper once a month. On the second meeting day of every month they hold a twenty-minute prayer and song service. They have also purchased a book of parliamentary rules to study.

The boys meet once a week and are also building a club house in which to hold their meetings and to store their equipment for recreation. Thus all the departments are doing their best to help make the branch rise to the standard it should be.

The Temple Builders are taking mothercraft as their study and are giving dinners in order properly to learn table etiquette. They also learn to do fancy work. The Orioles have a good leader.

Brethren George H. Wixom and E. B. Hull were here and held meetings for two weeks, commencing March 23. Some outside interest was accomplished and it is felt that a greater field of work has opened.

Brethren R. S. Budd and D. T. Williams were here for a week commencing January 6, and these meetings have given all a great feeling of rejoicing, just to be Latter Day Saints. The idea of "study" has become most prevalent and those with an interest desire to become more efficient workers. Pray for Stockton, dear Saints, as they pray for all of you. The branches need each other's prayers in this great work.

## Missionary From Switzerland and Germany Tells of Conditions Among Foreign Peasants

BRADNER, OHIO, April 22.—On Easter morning a fine series of meetings was concluded. These had been conducted by Jacob G. Halb, missionary of the Northwestern Ohio District. On the evening of Easter day an excellent program was rendered.

Besides refreshing the memories of the Saints of their duties toward the heavenly Father, the missionary, since he has been abroad ministering to the people of Switzerland and Germany, told of the conditions existing among some of the peasant people there. It caused thankfulness to God that here so much is enjoyed, a moderate plenty of food and raiment, while those poor peasants have so little.

Brother Halb has a very good command of the English language, having a large vocabulary of small words which makes very plain all that he preaches. Friends as well as members of the church say that his delivery is to their liking, and that they hope he will visit Bradner again next fall.

It has been noted that the preaching services although advertised drew a smaller attendance than the entertainment which received but little advertising. It is hoped that the program contained lessons which will sink deep into the hearts of the people who witnessed it, that from henceforth the services here will have a greater number taking part in them.

## Spring Revives Activities of Boomer Saints

BOOMER, IOWA.—The farmers all around have started spring work and so have the Saints belonging to the Boomer Branch.

The ladies of the church have given the building a good cleaning up, which was very much appreciated by the deacon.

Owing to almost impassable roads the Saints have been somewhat slow about attending church and have had to depend on the local priesthood, as no one from a distance was able to come and fill appointments. Sometimes it is a blessing in disguise when the ones who are expected to preach do not arrive, for then others who are backward and otherwise would not occupy, come forward and give their assistance.

## Trick to Find Saints Asleep Fails

WELLAND, ONTARIO, April 14.—The Saint Patrick's Day social was a great success and at the close of the evening all expressed themselves as having enjoyed a very pleasant evening. The program was one which was called at the last minute to see if the Saints could be found asleep. The committee were defeated in their purpose, for the program was good. Singing, recreation, and sleight-of-hand tricks were enjoyed. The games which followed were full of fun and pep. Anyone will go a long way before he can find anything which will surpass the part of the entertainment which the sisters of the church usually prepare. It is called lunch.

The Welland Saints are going ahead fine now. They hold their meetings in a hall on Main Street and have meetings every Sunday. Some branches think no meetings are held here, but that is not right. The hall rented is from the lodge named The Royal Order of the Moose, and any Saint visiting Welland cannot miss the hall because it is right across the street from the jail which is plenty large enough to see.

Elder F. C. Baldwin received a letter from Elder Gregory

saying that he would like to come to Welland to hold a series of meetings to see if the people of this place could be interested in the gospel. The Saints look forward to a good spiritual feast and great blessings in their attempt to push the gospel message.

Next Sunday is Easter and there will be an Easter program. All look forward to a very interesting time.

## News From the Black River Falls Branch

MERRILLAN, WISCONSIN, April 14.—Black River Falls Branch is still striving to carry on the work at this place. At the present time an Easter program is being prepared by the Sunday school. Though attendance at Sunday school and church has not been the best during the past few months, it is hoped more interest will be taken during the summer.

The brethren here still continue to preach, and the last sacramental service was quite well attended.

The Department of Women hold their meetings every two weeks. At present they are taking no line of study. The attendance is good and encouragement is felt by the interest shown by some of the friends of the church who attend.

## Departments Contribute to Building Fund

INDIANAPOLIS, INDIANA, April 17.—The building fund is increasing by the help of the departments. The Department of Recreation and Expression gave a box supper. The ladies' aid gave a play, "Sewing for the heathen." The proceeds of these are to go to the building fund.

Everything here is taking on new life. The attendance at services is increasing and prayer meetings are becoming very interesting. The branch has been blessed with prophecy and interpretation of tongues. Five young people were baptized April 13.

The Department of Recreation and Expression held a debate as to who did the greater wrong, Peter or Judas. It was an interesting discussion and caused a lengthy deliberation of the judges.

The Saints are pleased to welcome Brother O. J. Hawn, missionary, and his family who have located here.

## Visiting Missionaries Strengthen San Jose Saints

SAN JOSE, CALIFORNIA, April 9.—The San Jose Branch, while not being able to boast of any very great success in increase of numbers, is still on the map, and the few Saints who assemble at the place of worship from time to time are working faithfully and harmoniously together, trying to keep hold of the "rod of iron" which leads to the tree of life.

Especially is this true with the Department of Women, but all the departments seem to be taking on new life of late. They seem to be getting a better vision of the work lying before the Saints. The younger men of the priesthood are waking up to the fact that there is responsibility resting upon them and are expressing their willingness to work.

The visiting of the missionaries recently has been very helpful to them. The pastor has laid out a program giving the priesthood every opportunity possible to occupy and qualify and gives them all the encouragement he can. The pastor realizes that sooner or later the responsibility of presiding will have to be shifted to younger shoulders.

There have been better attendance and better interest at meetings of late, and consequently better meetings. This is encouraging.



G. H. Wixom, missionary, was here the latter part of January, holding meetings for about a week. He has also been at San Jose three nights this week. The Saints have enjoyed his visits here very much, and it is hoped the visits will be of lasting benefit.

E. B. Hull, another of the district missionaries, is advertised to be here Easter Sunday and expects to be present two or three days, so another season of uplift and social enjoyment is looked forward to.

The Department of Recreation and Expression is going to put on a pageant Easter night portraying the resurrection of Christ. They promise a good entertainment. This department gives a banquet once a month in the basement of the church. These are free and are for the purpose of promoting sociability.

## Deselm Saints Saddened by Death of Devoted Member

MANTENO, ILLINOIS, April 14.—The Deselm Saints were made sad by the death of one of their members, Sister Barbara Kahler, at her home in Wilmington, March 31. Sister Kahler has been a consecrated member of the church for many years, and the Kahler home was the stopping place of missionaries and Saints. All received the glad smile and hearty handclasp of both Brother and Sister Kahler. Sister Kahler was the recipient of numerous spiritual gifts and praised God for his wonderful love and mercy. The funeral was held at the home, with Earl D. Roger assisting. J. L. Cooper preached the sermon.

The regular Sunday school and sacramental services were held Sunday morning, April 6, and a special anniversary service was held in the afternoon. Those attending from a distance were Brother and Sister J. H. McGuire of Hammond, Indiana, and Brother Arthur Strauss and family of Claytonville, Illinois.

Sister Bernice Pement is chairman of the Easter program, and the young people are busy preparing the cantata, "Easter dawn," while the children are learning dialogues and songs.

## Profitable District Conference Held at Lincoln, Nebraska

LINCOLN, NEBRASKA, April 9.—A splendid district conference was had, and all who attended went their way home feeling that they had spent the time to their profit in every way. Brethren Garver and Long were with us, an inspiration to all, and they surely gave some very fine talks, as well as did Brother Gomer Wells.

Brother Chapin, of Fairfield, was ordained to the office of elder. The Spirit was present and caused all to rejoice.

The Department of Women provided splendid meals for those in attendance. This department is now busy. On the seventeenth of this month it is planning an all-day service of work and business, and in the evening a lunch and program for the public.

Sister Chapple has again gone to Denver to resume her work. After the school year the family will be with her there. The Saints regret to have them go, as they are a big help in the music, both vocal and instrumental, and the orchestra will miss them.

The Saints here wish to remain true to the faith and diligent in service that when the end shall come they may be ready for the better world with their Lord and Savior.

## Graceland Chats

President G. N. Briggs returned from a trip through Iowa on college business, touching the cities of Des Moines, Iowa City and Ames where he found Graceland people to welcome him. At Ames there was a group of twelve or sixteen taking special work. At Iowa City where there are about forty-five of our people, he attended a pleasant little gathering of the Lambda Delta Sigmas. After a banquet and speeches Brother Briggs related news from Graceland. He came back from rain and cloud, seeking sunshine and blue skies and he's sure to find them.

### Concert at Brick Church

Monday, April 21, James R. Houghton gave a concert at the Brick Church, and indeed it was a treat. Brother Houghton gave this as a benefit number and the gymnasium fund was benefited. That sounds easy and it looked easy but better than all it was easy for him because of his love for Graceland. It is joy to work for what we love and we come to love more and more that for which we work, pray, and hope. Brother Houghton's splendid voice improves to the satisfaction of his interested friends. In his concert he was truly accompanied by Miss Virginia Carley, head of the piano department. Miss Carley is gracious and sympathetic and looks charming as she gives efficiently of her attainments.

### Athletic Carnival

One of the annual jollifications of Graceland is the athletic carnival. Administration and the class hall were both turned over to the use of the revelers and a few hours of real carnival fun prevailed. All the proceeds go to the purchase of football and track sweaters.

### Garden Week

Garden week brings to the attention some features of Graceland, not widely known, that is, her agricultural division. This is in charge of Mr. O. M. Hartchen who specialized in agricultural and rural problems at the Iowa State College. Brother Hartchen is trying to lay a broad, deep, sure foundation for future work in this course.

## Kirtland District Conference Held at New Philadelphia, Ohio

NEW PHILADELPHIA, OHIO, April 19.—The Kirtland district conference was held at New Philadelphia Branch and proved a great success. Many of the members remarked upon the good spirit that prevailed during the meetings, and all left with the determination to accomplish more in the future.

The Saturday evening sermon was delivered by Brother James Bishop, of Youngstown. The Sunday morning sermon was by Elder Patterson, of Australia. Social service was held in the afternoon with Brother G. T. Griffiths in charge. The Sunday evening sermon was delivered by Brother F. Ebeling, of Kirtland, Ohio.

The Saints were pleased with the efforts made by the speakers, and all friends present were influenced. On Saturday the committee served about 180 meals; on Sunday about 225 for dinner and about 200 for supper.

Brother George Neville, the present president of the Kirtland District, was reelected; Sister Rhodes was elected secretary; Brother Biggs, district superintendent; and Brother L. Gintz is to take charge of the Department of Recreation and Expression.

The branch took in about \$60. There were no charges for the meals and only as the members felt they donated towards the expense. A prosperous year is anticipated, and everybody seems to be in good spirits.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, April 28.—“Easter dawn,” a pageant for Easter, was given Sunday evening, April 20, to an audience of about 400. Those participating acted well their parts. It was a very impressive and reverential service. Many were moved to tears, sorrowing with the women at the tomb. By request it was repeated at the Home on Friday night. It was given by the Department of Recreation and Expression. Brother Freelin Hampton had general charge, Sister Blanche Christensen was director, and Sister I. M. Ross had charge of the costuming.

The sermon Easter morning was by Elder H. E. Moler. Two children were blessed at the service, Robert Raymond, son of Raymond F. and Maud Moler Simes, and George C., son of George F. and Harriet Weeks Short.

On Sunday, 27th, Brother Roscoe F. Moorman, of Sedalia, Missouri, assistant stake music director, occupied the eleven o'clock hour, giving a fine discourse on “Preparedness.” He met with the musicians in the afternoon in conference. It was a profitable meeting and meant much for the music department in Holden. He also visited the Home and entertained the Saints there for thirty minutes with his violin. Brother Robert Dillon was the speaker at the Home at 11 o'clock. The pastor occupied at the church in the evening.

### Lees Summit

The eleven o'clock hour Easter Sunday at Lees Summit was occupied by the children. They gave a very interesting Easter program. Sunday evening Apostle T. W. Williams was the speaker. A number of Independence people were down and rendered some very beautiful music, which was enjoyed by all.

### Atherton

The work at Atherton is still progressing with an onward march toward a greater spirituality. Easter morning a very beautiful program was rendered by the Sunday school, followed by a sermon by Elder James Bunt, of Independence. He preached again in the evening and both sermons were very much appreciated.

The Atherton choir, together with others who chose to go, went over to Sibley to help out with the music Thursday evening. Brother R. D. Weaver, who recently closed a very successful meeting at Atherton is now holding a series of meetings at Sibley, and it was indeed a pleasure to render assistance to neighbor Saints.

Roy Williams and D. R. Carmichael occupied Sunday morning, April 13. Brother Williams spoke on “Why do we have priests in the church?” Brother Carmichael's subject was, “The relationship of the priest to the members.” Bishop James F. Keir delivered the evening sermon which was appreciated very much.

### Blue Springs

A Sunday school was organized at Blue Springs on Sunday, 27th, at 2.30 p. m. by Elder C. F. Scarcliff, stake superintendent of Sunday school. Brother Amos E. Allen was chosen superintendent and Brother A. E. Campbell, assistant. Services will be held in the hall over the bank. Sunday school is at 9.45 and preaching at 11. Brother D. R. Carmichael, of Atherton, stake superintendent of the Department of Recreation and Expression was present and gave a talk along his line. Brother J. W. A. Bailey is announced as the speaker next Sunday morning. Brother Amos E. Allen has charge of the work there under appointment of the stake presidency.

### Sedalia

The first service in the new church was held Sunday. Elder C. L. House, of Houstonia, was the speaker in the morning. An Easter program was rendered in the evening. There was an increased attendance of about 100 per cent.

### Marshall

The Marshall Saints enjoyed a spiritual Easter day. Elder Harold G. Thayer was the speaker at the morning hour. A beautiful lesson was given. After the service three young women were baptized by Elder Phelps. Carrie A. Padgett, wife of Brother Zelmar H. Padgett, and Zella L. James, and Sarah Frances Cumpton. They were confirmed at the afternoon social service. The Holy Spirit was there to bless. Thus the work moves forward. At night, Elder Phelps gave a good sermon on the resurrection and ascension.

## Lamoni Stake Items

LAMONI, IOWA, April 26.—Easter services were observed at both Sunday school and church meetings. The juniors, intermediates, and primaries joined in a program. The leading feature of this was a pageant which told the story of the resurrection. The soldiers guarding the tomb, their surprise when they found the seal broken, the visit of Mary and her friends, the remorse of Peter who was consoled by John were all very vividly portrayed. The characters were well costumed, and the lesson very impressive. Songs and exercises by the children, a Bible reading by Sister Blanche Edwards, and a talk by C. E. Wight completed the program.

The seniors were favored by special numbers preceding the lesson study, a scripture reading by Helen Anthony and a bass solo, “The palms,” by Fields Jones.

At the eleven o'clock hour, the Lamoni Graceland Oratorio Society sang the hallelujah chorus from the “Messiah,” and a duet was sung by Lena Wells and Josephine Smith.

### Union Service

At eight o'clock a union service was held in commemoration of Garden Week. There were four short speeches as follows: Mayor G. W. Blair on “Improvements from a commercial standpoint,” in which he proved that the keeping up and beautifying of property paid in dollars and cents; the Reverend J. V. Gray of the Methodist Church talked on “Transforming the waste places.” In his talk he argued that lawns and back yards are an index to character, and flowers are an attribute to the beauty of the soul. Sister Blanche Edwards in telling of the gardens of her native land, England, painted a word picture beautiful beyond description. England has long been famous for her gardens and lawns, some of which have been nurtured for centuries, and no one is more able to describe them than Sister Edwards for as she said in real American slang, “I'm plumb crazy about a garden.”

C. E. Wight, stake president, concluded the talks by use of the subject “The effect of gardening on society.” A desire to beautify the home and make it pleasant as well as comfortable is a product of civilization, he said. A garden is an inspiration. To work with God and nature is soul-inspiring. When God made paradise he called it a garden. Alvin Woods sang a very fine bass solo, which added to the program.

### Community Club Meeting

The Community Club held a social meeting Thursday night in connection with garden week at which time they were addressed by Francis A. Robinson, landscape architect of Des Moines. A beautifying campaign has been launched by the

club, prizes being offered for the most beautiful lawns, and also the ones showing the greatest improvement during the summer in each of the four sections into which the town is divided, and a banner to the best section as a whole. The slogan for the summer is "Beautiful Lamoni."

Mrs. A. E. Bullard and her band of Blue Birds gathered at the home of Kenneth Graham and went in a body to serenade Merial Harpe, another Blue Bird who is ill. They sang songs and each took a gift of fruit or flowers, making both the recipient and the givers very happy.

The Lamoni Graceland Oratorio Society is putting in a lot of faithful practice on "The Elijah," to be given the opening night of the Young People's Convention. The director, Miss Mabel Carlile, and six members of the chorus recently heard a rendition of this oratorio in Des Moines by the community chorus of that city, in which Arthur Middleton sang the role of "Elijah." They made the trip in the interest of their work.

#### *Chariton*

The young women's bureau of Chariton Branch will soon be thoroughly organized and in shape to render much efficient work.

On March 17, at the home of the supervisor, an Oriole circle was organized with six members. Two more have joined the circle and there are prospects of several more in the near future.

These girls are very enthusiastic over the work, and immediately began to qualify for the rank of songster. This work has not been very well understood here in the past, so the girls are planning to put on a demonstration meeting at Religio soon. Sister Olive McLean, the supervisor, is acting as monitor. However, she has chosen Sister Johanna Wilson, as her assistant who when she feels qualified will probably assume full charge of the circle.

One chapter of Temple Builders was organized the same evening as the Orioles. The girls chose the name of "Pan Adelphes," "Sisters all," for their chapter. Before organizing, the work was thoroughly explained to the girls—the threefold aim: Self-discovery, self-development, and service, being especially emphasized. Sister Myrtle Watts was chosen as their leader. Eight girls took the initiatory rites and became full-fledged Temple Builders. One more has joined since. The girls have decided to take up the subject of etiquette for study. They will meet every Monday night.

#### *Lay Out Public Park*

A public park is being laid out across from the church, and different clubs and organizations in the city are being asked to plant and care for one or more flower beds this summer. The Pan Adelphes have voted to have space for one bed reserved for them. They hope to have their Temple Builder suits by Mothers' Day.

The forming of another chapter of somewhat older young ladies is under contemplation. These wish to study some phase of home building, either interior decoration or mothercraft, interspersed with occasional lessons on some handcraft work, probably basketry. In this case a general meeting of the girls will be called occasionally for a report of the work accomplished and also for joint social activities.

### **Easter Program at Fulton, Iowa, Well Received**

FULTON, IOWA, April 21.—This branch had a full house at Sunday school and preaching services yesterday.

An Easter program was given at night which was very good and there was a large attendance. Fulton has a fine lot of young people, both in and out of the church, who took part in the program.

## **Independence**

INDEPENDENCE, MISSOURI, April 29.—The Joint Council adjourned Friday, April 25, and many of the visiting members have departed for their homes. The bishops have nearly all returned to their respective fields, while the Quorum of Twelve remains in Independence for further quorum work.

#### *The Twelve*

The speakers at the Stone Church, Sunday, April 27, were Apostles E. J. Gleazer in the morning and T. W. Williams at night. Apostle Williams also spoke at Walnut Park at 11 a. m. At Liberty Street, Apostle Roy S. Budd occupied the morning hour.

Following the adjournment of the council, Apostles J. F. Garver and D. T. Williams went to Lamoni, Iowa, for the week end but returned the first of the week to attend quorum meetings. Apostle F. Henry Edwards attended the district conference at Decatur, Nebraska, during the week end.

Apostles J. A. Gillen and John W. Rushton remained in the vicinity of Independence and are now present for the meetings to take place in the Quorum of Twelve this week.

In the foreign field, Apostles J. F. Curtis and Paul M. Hanson who have been in Palestine are expected to arrive in Germany shortly. Apostles M. A. McConley and Clyde F. Ellis attended the Australian Mission conference in Australia at Easter time.

#### *East Independence*

East Independence community was saddened on March 24 by the death of Brother Thomas Mauzey. Brother Mauzey had been in ill health for over a year. He will be greatly missed from all services.

The sacramental and prayer service on April 1, was indeed a spiritual feast. It was greatly enjoyed by all present.

Brother A. H. Parsons, pastor, was able to be present again Sunday morning, April 13. This was his first appearance since March 2. His health is greatly improved and it is hoped he will soon be able to resume active duties again.

The speaker for the morning hour, April 13, was Brother J. M. Baker, pastor of Liberty Street Church. A fine sermon was delivered and enjoyed.

With spring now here, the Saints are desirous of getting busy to raise money for the new church building. Socials, cooked food exchanges and various other ways of raising money are being planned by the Saints.

Saturday night, April 12, the Boy Scouts attended the "Boy Scout Round Up" at Convention Hall in Kansas City. All returned home tired but well repaid for the effort put forth in going.

#### *Liberty Street*

At the eleven o'clock hour, April 27, Apostle Roy S. Budd preached on "Called to be Saints."

Bishop A. B. Phillips occupied in the evening, speaking on "Law and development."

#### *Enoch Hill*

Seven from Enoch Hill District were baptized Easter Sunday at Walnut Park, five children and two adults.

Wedding bells rang at Enoch Hill, Sunday, April 27, when Brother George O. Day and Sister Alice E. Henderson were united in marriage at the close of the afternoon prayer meeting. Brother A. B. Phillips officiated. Brother and Sister Day will make their home on Enoch Hill. The Saints there wish them a long and happy married life.

#### *Baseball League*

A meeting of the L. D. S. Baseball League was held Tuesday night, April 22, at the Campus to organize for the com-

ing season. Seven teams applied for admission and one more is expected to be entered. Efforts will be made to organize a Junior League for boys under sixteen years of age. Volley ball teams for both men and women will also be organized.

A new back stop has been erected on the Campus and the diamond put into first class shape. This now makes a field second to none in the county for amateur baseball playing.

### Give Stereopticon Lectures at Vancleave, Mississippi

VANCLEAVE, MISSISSIPPI, April 17.—Alma Booker, district president, conducted a series of meetings from February 10 to 24, with fair interest, using stereopticon views each evening preceding the sermon.

The Sunday school this year is trying to broaden its scope of usefulness. The sessions hold for two hours during which, besides the regular quarterly lesson, classes in church history and the Bible are conducted. A mothers' class will be organized soon. Plans are being made to increase the attendance, as there are many of the Saints who do not at present attend.

A supper was held in February, for the purpose of raising funds for purchasing kindergarten chairs and other equipment for the primary and beginner classes. Twenty-one dollars was cleared.

Brother William C. Yocum, a promising young man, was ordained to the office of elder at the district conference in Mobile, Alabama, in March. He will be a great help to this branch.

### Seven Baptized at Battle Creek

BATTLE CREEK, MICHIGAN, April 7.—Patriarch James Davis and his companion, Sister Davis, made the Battle Creek Saints an extended visit the first of the year. During their stay with us, Brother Davis labored diligently among the Saints. As a result of his labors, the spirituality of the meetings was greatly increased, seven were baptized, many who were becoming discouraged have taken a new hold, and the work is progressing in a very satisfactory manner.

It was with regret that the Saints saw Brother and Sister Davis take their departure, and they can be assured of a hearty welcome when they again return.

The intermediate Sunday school class of girls, called the "Shining Lights," entertained the young people's class on the evening of April 1 at the home of Brother and Sister S. P. Lybarger. Many reported this the best social event that has taken place for some time.

### Sanitarium Benefit Given at Joplin, Missouri

JOPLIN, MISSOURI, April 21.—A comedy drama, "A southern Cinderella," by Walter Ben Hare, was given at the Saints' church here on March 25, by the Department of Women for the benefit of the Sanitarium. The offerings were as follows: Eighty-two towels, fifty-six wash rags, one pair of pillow cases, and eight dollars in cash.

Each part on the program was well rendered. The stage was beautifully arranged, which contributed much to the success of the play. The numbers given between acts were also well rendered so that there was no waiting. The success of this proves that God favors those who try to develop their talents for a good cause.

The reports and congratulations which came from near by towns and friends of the city were numerous.

## LETTERS

### Accident Suffered by Missionary Delays Work in District

*From a Letter to the First Presidency*

TIGRIS, MISSOURI, April 3.—Your sympathetic favor of March 31 before me and contents noted. I thank you for same. I am getting along as well as can be expected, but unable to write or do anything with my right hand. Kindly notify through the church papers that I am unable to visit different parts of the district, by reason of Sister Christensen's condition and the accident that has befallen me, but will gladly move out when conditions change for the better. I have no complaint to make. Friends and neighbors have manifested their love and sympathy by their deeds of love and kindness in and out of the church. May the good Lord reward them openly.

J. C. CHRESTENSEN,

### Six Baptized Following Meetings at Saint Claire, Michigan

*From a Letter to the First Presidency*

CROSWELL, MICHIGAN, April 9.—Just a few lines to inform you of the good time enjoyed during our series of meetings just closed in Saint Clair. I baptized six and blessed two babies on Wednesday night, April 2. I also had a birthday while there, March 26, and after the sermon that night a number of the Saints gathered at John R.'s and gave me a real old-time birthday party. At the close a light lunch was served and all appeared very happy. I have passed my fifty-fourth milestone on the road of life and hope to pass many more in the service of God and man.

From Saint Clair I was called to Forester to see my mother. She has been very sick but is slowly recovering. Yesterday I preached a funeral sermon at the home of Elder William Davis at Uby. His son's little baby passed away. This is the third child to die, so they are very sad parents, but God knows best. His will be done.

WILLIAM M. GRICE.

### Effort to Spread Gospel Turns to Blessing

AMERICAN COLONY, JERUSALEM, PALESTINE, March 27.—How often, when thinking to do some small thing to interest nonmembers in our church work, the effort turns into a blessing for ourselves. I am reminded of a little trip to Wisconsin with a neighbor of ours in Montana.

Knowing Mrs. Bergeson did not belong to the church, I tucked in some HERALDS to hand to her and perhaps others, as I had often done before. The first day after leaving Glasgow, Montana, we had about talked ourselves out when I opened my bag and took out a couple papers, tossing one to her. While I was reading mine, Mrs. Bergeson said, "Have you seen this? 'A reunion in Minnesota.' Wonder if it is on our route." Upon arriving at Grand Forks, our first stopping place, my friend made some inquiries and found that by going on another line we would pass through Frazee, Minnesota, where the reunion was being held. After a few days at Grand Forks we took the train for Frazee. Not knowing anyone there, we found the tent and a place to board. Such a good time as we had I will never forget! It was my first

(Continued on page 432.)

# MISCELLANEOUS

## Two-Day Meetings

At Porcupine, Wisconsin, May 24 and 25. Brother W. A. McDowell is expected at this service. E. J. Lenox, president.

## Reunion Notices

Northern Wisconsin, June 27 to July 6. E. J. Lenox.

## Requests for Prayers

Prayers are requested for Sister Nellie Kapnick of Traverse City, Michigan. Her daughter, Sister R. D. Weaver, writes that if those who can will fast on May 4 on behalf of Sister Kapnick, it will be greatly appreciated.

## Conference Notices

Alabama, at Lone Star, June 6 to 8. The secretary would be glad to have a report from each branch in the district. G. W. Miniard, secretary, McKenzie, Alabama.

## Notice of Transfer

Notice is hereby given of the transfer of Elder Birch Whiting from Northern Saskatchewan District to Minnesota District, local.

THE QUORUM OF TWELVE.  
THE FIRST PRESIDENCY.

## Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—At Seattle, Washington, February 23. The semiannual conference convened at 10 a. m. with the district president and secretary presiding. President, vice president, and secretary reported. The treasurer's report showed receipts of \$73.98; expenditures, \$36.38; and a balance of \$37.60. Bishop's agent reported tithes and offerings, \$1,217.16, and for the Sanitarium, \$6, with even disbursements. Branch statistical reports showed a total membership of 975. Of these, 99 are enrolled with the nonresident group. There was a net loss of 14. Eight of the ministry reported. Reunion treasurer reported total receipts of \$1,658.71, with a disbursement of \$1,641.63, and a balance of \$17.08. Permanent purchases to the amount of \$187.31 were made. The present field worker of the Department of Recreation and Expression was empowered to appoint a secretary, so that the department might have a district head and be in a position to receive and make reports and conduct district conventions, etc. The budget system was adopted to raise required funds for the operation of the next reunion, and the district officers are to serve as a budget committee to draft the amount necessary and assess the branches their respective portions. The district officers also constitute a committee to make selections of grounds to purchase for reunion purposes, instead of consisting of one member elected by each of the branches as was provided for at the August conference. This by reason of the fact of the difficulty encountered in the effort to get them all together, which in no way releases or deprives the said branch representatives from serving as members of the reunion committee. Apostle D. T. Williams was in attendance and took active part in the young people's prayer services on Sunday morning and preached at 11 a. m., also at 3 and 8 p. m. to a large number. Valuable instruction was received and Zionie principles were ably stressed. F. W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

IDAHO.—At Boise, March 1 and 2. Conference convened in the G. A. R. Hall, 714 State Street, at 10 a. m., Saturday. R. C. Chambers was chosen to preside with Earl F. Hoisington assisting. The following branches reported: Boise, Filer, Hagerman, and Rupert. The Bishop's agent reported receipts of tithing and oblations amounting to \$657.01. The district president reported a total of \$262 subscribed to the district auto fund with which to purchase a car for the use of the district officers. An additional \$140.50 was subscribed to this fund during this conference, making a total of \$402.50. The Weiser Branch, having been left without any members of the priesthood, was disorganized by the conference. The First Presidency and Quorum of Twelve were petitioned to reappoint Elder R. C. Chambers as a missionary to labor in the Idaho District. The reunion was announced by the district presidency to be held at Hagerman, Idaho, August 15 to 24. Elders R. L. Fulk and G. P. Levitt were the speakers during the conference, which was undoubtedly the most successful conference held in the district for several years. Next conference to be held at the close of the reunion at Hagerman, August 23 and 24. Doris Jennings, secretary.

SOUTHERN NEBRASKA.—At Lincoln, April 4 to 6. Business meeting at 2 p. m., April 5. G. R. Wells, district president, assisted by J. F. Garver and E. E. Long, was in charge. C. H. Porter was elected secretary pro tem. Ministerial reports were had from G. R. Wells, E. E. Long, H. F. Chapin, T. E. Fitzwater, C. H. Porter, J. R. Jones, and Charles K. Spear. Margaret Orr, superintendent of Department of Women, reported little or nothing being done because most of the branches have church debts and the sisters were working mostly on the aid society basis, with no time for study courses. Statistical reports showed: Lincoln, 93; and Fairfield, 53. Mrs. Blanche I. Andrews as secretary-treasurer reported \$3.65 on hand. Sister Andrews as Bishop's agent made no detailed report, but promised one next conference. However, the deficit per member for this district in supporting its share of general church expenses, was reported as \$2.38 per member. The resolution creating a social committee was rescinded and the committee discharged. The nonresident record was

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placed in the hands of the president of the district. Brother Wells said he would report to branches directly in the matter of receipts and disbursements of expenses of holding conference, as all items were not known at the time. Election of officers resulted: G. R. Wells, president; C. H. Porter and H. F. Chapin, counselors; Mrs. B. I. Andrews, secretary-treasurer; Mrs. B. I. Andrews, Bishop's agent, and district historian; Mrs. Margaret Orr, superintendent of Department of Women. Because of the advancing years of the incumbent, G. R. Wells was recommended to the general director for appointment as district chorister, it being considered that he could travel among branches and advance the interests of music to better advantage. All services and sermons were anniversary in character. Everything suggested by the mention of April 6, 1830, was in order and brought out by C. H. Porter, John F. Garver, E. E. Long, and G. R. Wells. There was Sunday school at 9.30 a. m.; and sacrament at 2 p. m. All meals during the conference, except breakfasts, were served by the Lincoln ladies' aid, in the basement of the church, the whole district sharing in expense, according to previous resolution. Conference adjourned subject to the call of the district presidency as to time and place. Attendance from the outside branches was the smallest noticed for years.

KIRTLAND.—At New Philadelphia, Ohio, March 29 and 30. Conference met in the Saints' chapel at 11 a. m. with the district president, T. G. Neville, in charge. G. T. Griffiths and F. J. Ebeling assisted. William Patterson, district supervisor, was present. Officers chosen: T. G. Neville, district president; Edna M. Rhodes, secretary; Charles Romig, chorister; Joseph Biggs, Sunday school superintendent; William Sherman, assistant; Beulah Williams, secretary; Louis Gintz, leader of the Department of Recreation and Expression; R. Flack, assistant; and Ruby Kahlor, superintendent of Department of Women. J. H. Talbot was ordained to the office of elder. All enjoyed the selections by the Barberton orchestra; also the anthems by the choir, and solos and duets by others. Edna Rhodes, secretary.

## Our Departed Ones

CURTIS.—Betty Jean, daughter of Joseph, jr., and Dorothy Curtis, was born at Kansas City, Missouri, October 9, 1923. Died March 26, 1924. Funeral from the Stone Church, Independence, Missouri. Interment in Mound Grove Cemetery.

JONES.—Lyman Lewis, jr., son of Lyman and Violet Jones, and grandson of Patriarch William Lewis, was born May 26, 1923, at Kansas City, Missouri. Died April 3, 1924. Funeral from the Stone Church, Independence, Missouri. Interment in Mound Grove Cemetery.

SHOCKLEY.—David Arthur, son of Clyde A. and Nora L. Shockley, was born at Kansas City, Missouri, February 23, 1922. Died April 11, 1924. Leaves parents and grandparents. Funeral from Newcomer's Parlor. Interment in Mound Grove Cemetery.

BURTCH.—David A. Burtch was born at Brantford, Ontario, December 18, 1857. Baptized at the age of nine years. Ordained teacher, October 20, 1894. Ordained priest, May 12, 1912. Married Emma Goheen, July 3, 1879. Died February 3, 1924, at Indianapolis, Indiana. Leaves his wife, Emma Burtch; and his son, Cecil. Two children have preceded him. Funeral sermon by O. J. Hawn. Interment at Crown Hill Cemetery.

BETTS.—Elizabeth Betts, wife of the late P. M. Betts, of Santa Ana, California, was born in England, July 18, 1827. Married in 1850. Baptized in 1872. Her home was always a home for the missionaries. Died at the age of ninety-six years, eight months, and six days, maintaining her mental powers to the very close. Leaves four children, ten grandchildren, twelve great-grandchildren, and two great-great-grandchildren. Funeral sermon by N. T. Chapman. Interment beside her husband in Santa Ana Cemetery.



## Radio Flashes

K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MAY 4, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program will be furnished by a mixed quartet consisting of:  
Miss Aliene Brackenbury, soprano.  
Mrs. C. E. Wight, alto.  
Walter Walden, tenor.  
Reese Wells, bass.  
Miss Florence Thompson, accompanist.  
Sermon by Elder J. A. Gunsolley.

TUESDAY, MAY 6, 1924

7.00 P. M., From the Graceland College Radio Studio

Program directed by Miss Mabel Carlile of Graceland College Faculty.

Vocal Solo: (a) "The years at the spring," Beach.  
(b) "Deep water song," Brown.  
Sung by Walter Walden.  
Violin Solo: (a) "Souvenir," Dudla.  
(b) "Serenade," Dirgo.  
Played by Thad Howland.  
Vocal Solo: (a) "Lullaby," Lieurance.  
(b) "Dawn light and bird song," Speaks.  
Sung by Pearl Darrington.  
Flute Solos: Selected.  
Played by Malcolm Barrows.

THURSDAY, MAY 8, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational program.

K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MAY 4, 1924

11.00 A. M., From the L. D. S. Radio Studio

Song No. 12 (Hymnal).  
Sung by the quartet.  
Prayer.  
Song No. 145 (Hymnal).  
Sung by the quartet.  
Soprano Solo: "He shall feed His flock like a Shepherd," from "Messiah" by Handel.  
Sung by Miss Thelma Vincent.  
Piano Solo: "Berceuse," from "Jocelyn," by Godard.  
Played by Bertha Gunsolley.  
Mixed Quartet: "The Lord is my Shepherd," arranged from "Kofchat" by Hipsher.  
Sung by quartet composed of:  
Muriel Etzenhouser, soprano.  
Nida Vincent, alto.  
Lynn Smith, tenor.  
Elvert Himes, bass. (Ages 12 to 15.)  
Sermon by Apostle T. W. Williams.  
Hymn No. 172.  
Sung by the quartet.  
Miss Bertha Gunsolley, age 15, accompanist.

SUNDAY, MAY 4, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Pipe Organ Solo: Selected.  
By Mr. Robert Miller.  
Anthem: "The heavens are declaring," by Beethoven.  
Baritone Solo: "I do not ask, O Lord!"  
Sung by Job Negeim.  
Violin Obligato by Miss Emma Snead.  
Anthem: "The King of love my Shepherd is," Shelley.  
Sermon: "Human uplift."  
By Apostle D. T. Williams.  
Hymn.

TUESDAY, MAY 6, 1924

9.00 P. M., From the L. D. S. Radio Studio

Vocal Solo: (a) "Star eyes," Oley Speaks.  
(b) "Rose of Picardy," Wood.  
Sung by Miss Mary Joan Parks.  
Violin Solo: "5th Air and Variation," Dancla.  
Played by Miss Jean Conderman.

Vocal Solo: "Spring's awakening," Sanderman.  
Sung by Miss Parks.  
Talk: "Social relations."  
By Apostle E. J. Gleazer.  
Violin Solo: "Concerto in A Minor," Accolay.  
Played by Miss Conderman.  
Vocal Solo: "How beautiful upon the mountains," Harker.  
Sung by Miss Parks.  
Violin Solo: "3d Air and Variation," Dancla.  
Played by Miss Conderman.  
Vocal Solo: (a) "Spirit flower," Tipton.  
(b) "By the waters of Minnetonka," Lieurance.  
(c) "Wayfarer's night song," Martin.  
Sung by Miss Parks.

THURSDAY, MAY 8, 1924

9.00 P. M., From the L. D. S. Radio Studio

"Cupid's frolic," Miles.  
By the L. D. S. Radio Orchestra.  
Tenor Solo: "The crying of water," Campbell-Tipton.  
Sung by Mr. George Anway.  
"Legend of a rose," Reynard.  
Played by the Orchestra.  
Tenor Solo: "Amarilli, mia bella," Giulio Caccini.  
Sung by Mr. Anway.  
Address:  
"Ave Maria," Gounod.  
Played by the Orchestra.  
Tenor Solo: "Love is the wind," MacFadyen.  
Sung by Mr. Anway.  
"Out of the dusk to you," Dorothy Lee.  
Played by the Orchestra.  
"Shadow dance," Englemann.  
Played by the Orchestra.

## EFFORT TO SPREAD GOSPEL TURNS TO BLESSING

(Continued from page 430.)

reunion, and had I not taken the papers I never would have known the joy I experienced on that trip.

From there we went to Saint Paul where we visited Mrs. George, a friend I had met on the steamer on my way back from Palestine in 1914. She showed us around the Twin Cities and drove us to the lovely lakes. Our trip carried us on from here, but on our return to Minneapolis, I called up some Saints whose addresses we obtained while at the reunion. We were met by Sister Green and made most welcome, spending a never-to-be-forgotten day at the Lakes. Mrs. Bergeson left me here, but before going she said, "How grand your church is! Just like a big family. They make you feel so welcome and at home with them."

I visited two other reunions before finally arriving home, and at both of them the Saints treated me wonderfully. May God bless them!

For my little attempt to spread the true gospel I received a great blessing which I have lived over and over again in memory since my return to Palestine.

MARY J. FLOYD.

## Would You Keep

1. Informed on Church School Movements.
2. Instructed in Church School Methods.
3. Inspired for Church School Service.

THEN COME TO

THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa

# THE SAINTS' LATTER DAY

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

OFFICIAL  
REORGANIZED CHURCH  
OF LATTER

Independence Mo.  
1400 W. Maple  
C. C. Hudson  
Jan 25

man among you have save  
concubines he shall have  
—Mormon, Jacob 2:36.

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

Volume 71

Independence, Missouri, May 7, 1924

Number 19

## EDITORIAL

### Insurance

In public I have at times discussed briefly the question of life insurance, and have stated that in our social philosophy life insurance *by companies* has no place. Recently from several quarters this question has come to us, usually from persons contemplating the purchase of insurance. There are brethren who are profiting by the sale of life insurance, and these urge the Saints to take policies. So we are frequently asked what the attitude of the church is on the matter of life insurance. Some church officers to whom this question has been put have answered that the church has not gone on record for or against life insurance, and that therefore each person must decide the question for himself. This answer probably takes into consideration only the resolutions of conference and loses sight of some other facts; for in adopting as it has the revelations contained in the Doctrine and Covenants the church has very positively gone on record on the question of life insurance, and fire insurance, health insurance, employment insurance and other members of the insurance family also. For in our social philosophy insurance *by companies* has no place. It is a matter of group concern.

I have pronounced life insurance as practiced by companies for gain or profit unchristian because it penalizes the unfit and denies its benefits to those most needing it.

Insurance of life or houses or business by companies for profit, is palliative for present social maladjustments, and commercializes a social failure; and a proper envisagement of the success of life insurance companies and other insurance companies ought among Saints to stimulate a greater interest in and a greater activity towards the establishment of stewardships.

But this does not specifically answer the question, Shall I buy life insurance? We are moving very slowly towards the achievement of our social ideals, and in the time between here and then the question of insurance must be decided by each person from

the standpoint of "business" and "business risks." To protect family and creditors against loss by death or accident some may at times be compelled to buy this protection by insuring. But well might I wish that each Saint would remember and say when he is compelled to resort to this expediency, "If the church were organized as it should be, this would not be necessary."  
F. M. S.

### Importance of the Kindergarten

While a great deal has been said concerning the education of our youth in the institutions of higher learning, in order to prepare him for efficient service, not so much attention has been given the little child and its education at the other end of the school ladder.

The child of to-day will be the youth of to-morrow, and what we make of the opportunities of childhood will determine what can be done with this future young man or young woman. If he be well grounded in the ways of right and truth, his possibilities for service will be great. But if we make of him a selfish individual who ignores the interest of others, he will become a social liability rather than a social asset, and all the institutions of higher learning cannot change him.

Miss Mary McDowell, commissioner of Public Welfare, Chicago, says:

Children are natural-born democrats and not aristocrats. We grown-ups make them aristocrats—God never did. The kindergarten tries to save them for really ideal democracy. We must in some way bring into education what Froebel (the founder of the kindergarten) gave us—the social ideals that bring us close to our fellow men. Very much also depends on the attitude of the little children—how do they look on the black people? On the foreign people?

Miss McDowell recognizes the tremendous influence on the early life of the child. The same idea has been expressed by Doctor John B. Watson, noted psychologist, who believes that a life can be made or broken within the first four years of a child's existence.

It is important to the future welfare of the world that children be taught the principles of justice, love, and brotherhood. Where many children of all na-

tions come from homes unfitted to give these ideals to their children, the kindergarten must fill the demand. In the kindergarten the children are trained to be kind to their playmates and to share their toys and experiences. If all children had this training, it would help greatly to bring about universal brotherhood.

This work is being undertaken in Independence, Missouri, in connection with the Independence Institute of Arts and Sciences. A regular kindergarten is being conducted at the Institute, and others have been established in the various churches of Zion to care for the children of each neighborhood. A kindergarten teacher training course is one of the features of the Institute, and teachers of children are being graduated each year. These trained instructors are becoming a part of our force by which the educational system of Zion will eventually be formed.

The church must be interested in all these problems of life, for the child is in its custody from birth until death or until such time as all relationship is severed. Especially must it be interested in giving each child a proper start in life and an equal chance with others to succeed. The kindergarten is as important a part of the education of a child as is the university of the youth.

### Thrift

Thrift is one of the greatest motivating forces of active, industrious life. By it we give full expression to our ambitions, determinations, aspirations, and ideals. Because of thrift man has climbed to higher and higher planes or standards of living. Because of it man does not live just from day to day but looks into the future, branches out and uses or involves all his faculties in formulating new systems, achieving new purposes, developing new governments and lands, and accomplishing many other things of worth to the civilized world.

Thrift is best exemplified in the progressive man, the good citizen who values his country, citizenship, and home.

The thrifty man is not necessarily the town "hustler," who tries to impress others with the importance and volume of his business by rushing madly about. Thrift gives man a strong will power and makes him determined and independent, but it likewise teaches him to be level-headed, prudent, and wise.

Thrift is a force that teaches us not to float, not to drift, not to ride in our neighbor's canoe, but to paddle one of our own.

### Choosing the Ten Best Books

The *Literary Digest* International Book Review has completed a nation-wide poll of its readers to determine the ten best books published since 1900. The group of books shows an interesting selection by way of variety. There follows the list:

1. H. G. Wells: The Outline of History.
2. Blasco Ibanez: Four Horsemen of the Apocalypse.
3. Arthur Stewart-Manteth Hutchinson: If Winter Comes.
4. Edward Boc: Americanization of Edward Boc.
5. Giovanni Papini: The Life of Christ.
6. Winston Churchill: The Crisis.
7. O. Henry: Short Stories.
8. Owen Wister: The Virginian.
9. Burton Jesse Hendrick: Life and Letters of Walter H. Page.
10. James Harvey Robinson: The Mind in the Making.

It is surprising that five of the ten chosen are non-fiction books. The others in the fiction class represent a higher degree of literary value than one might expect. The fact that only 1,800 persons took part in the poll may reveal a somewhat selected lot of readers, whereas a larger number might be more nearly representative of the public. It should also be noted that with the exception of three books, all were published in the latter part of the ten years. This may indicate that the public attaches undue importance to the more recent publications.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—William E. Channing.

## Would You Understand

1. The Book of Mormon.
2. The Church History.
3. The Stewardship Program.

THEN COME TO  
THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa

## Death of Bishop W. A. Blair

With deepest sorrow and regret we announce the death of Bishop W. A. Blair, of Detroit, Michigan, May 2, 1924.

Bishop Blair was the son of W. W. Blair, former counselor to the First Presidency and a prominent church leader of the past generation. He is survived by his wife, Mrs. Viola Blair, daughter of former Bishop G. A. Blakeslee; a married son, Mr. Vere Blair, of Detroit; four brothers, G. W. Blair, mayor of Lamoni, Iowa; Charles E. Blair, of Independence, Missouri; Bishop F. B. Blair, of Kansas City Stake; D. H. Blair, of Kansas City; and a sister, Mrs. Minnie B. Nicholson, of Lamoni, Iowa. His wife, son, sister, and three brothers, D. H. Blair, F. B. Blair, and G. W. Blair, were present at his bedside last week.

Brother Blair suffered from a stroke of paralysis several years ago, which was followed by a second attack suddenly last week. The third attack followed quickly causing his death. The body was taken for burial to Galien, Michigan, the old family home and present residence of the Blakeslees. Bishop Benjamin R. McGuire left May 4 to attend the funeral.

Bishop Blair was born November 1, 1862, at Little Sioux, Iowa. He was baptized at Lamoni, Iowa, October 9, 1887, by his father, W. W. Blair, and confirmed by G. A. Blakeslee and W. W. Blair. In 1903 he was ordained an elder by G. H. Hulmes and G. H. Hidy at Kansas City, Missouri. He was ordained a high priest, April 14, 1918, at Independence, Missouri, by Frederick M. Smith and John W. Rushton, and ordained a bishop December 12, 1920, by Elbert A. Smith at Independence. Following his ordination as bishop he was appointed to the Detroit District where he has labored since. He was entirely self supporting and in addition to his work as bishop held a very responsible position with the largest real estate firm in Detroit.

The church loses a capable leader, a devoted and earnest worker.

## Sympathy

Sympathy is a principle of human feeling. To fully express this principle we must possess many other virtues: We must be kind, thoughtful, and have a mutual understanding alike of the life elated by success and happiness and the one depressed by failure and misfortune. It gives us a desire to subordinate ourselves to the welfare of the human race, not to attempt to evade our responsibilities; to follow the golden rule which Jesus made positive, not

the negative of that rule, survival of the fittest, which man has formulated.

Sympathy, then, is an indispensable requisite to the full expression of life and is, therefore, a basic principle essential for the development of true Christian character.

In early ages of Christianity a profound change in the life of Europe was effected by an amount of propaganda quite small in comparison with that which pours from our press and pulpit. How is it that the idealism of our time, propagated under heavy pressure through highly organized channels, leaves us morally about where we were? How is it that this propaganda, instead of leading to action, leads only to more propaganda, books breeding books, one panacea giving birth to another, while the world goes on unattended? Are we less in earnest than before? Are our energies used up in talking, with none left for action? Have our ideals become cheapened in the process of "discussion," and worn so thin in argument that they have lost their motive power? Do we accept the discussion of ideals as a substitute for the effort to act up to them? Or is it, finally, that ideals have been so much talked about that the world is thoroughly bored with ideals and idealists? Whoever answers these questions will throw light on one of the most perplexing phenomena of our time.—L. P. Jacks, English religious thinker and editor.

## After-a-While

By Mary E. Gillin

After the winter's snows are gone;  
After the storms of March are done;  
June with her skies, her roses bloom,  
After-a-while! After-a-while!  
Days may be dark, and sad, and drear,  
But clouds will pass, the sun appear;  
Day follows night throughout the year,  
After-a-while! After-a-while!

The darkest hour precedes the light;  
The deepest wrong must be made right;  
God reigns above, and will reward,  
After-a-while! After-a-while!  
Walk then by faith and trust Him more  
While here we learn life's lessons o'er;  
After-a-while, the heavenly shore,  
Peace and joy, forevermore!

It keeps the nose of many a man to the grindstone paying interest on his borrowed troubles.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Relation of the Church to Society

*Sermon by Frederick M. Smith at the Stone Church, Independence, Missouri, February 17, 1924.*

#### PART II

In continuing or attempting to continue the subject of last Sunday morning it may be necessary for me to refresh your minds on one or two points which I shall attempt to present as a point of departure for what we shall say this morning. We have tried to present to you not only on last Sunday morning but in previous lessons the idea that the Christian religion is a force working for salvation, but it always sees the individual as working for society. It is of prime importance not only to us as a people but to the entire Christian world. Let me therefore repeat it. In the eyes of the Christian religion the individual never exists alone. He is always in interrelation with others.

The very fundamental idea of the Christian religion as presented by Jesus the Christ is love of God and neighbor. And in those words he even went so far as to give us the impressive lesson that we could not love God without loving our neighbor. He spiritualized the Mosaic economy by saying, "Whatever ye would that men should do unto you, do ye even so unto them." Under the Mosaic economy the so-called law of justice prevailed, an eye for an eye, a tooth for a tooth, but under the spiritualization of the law as given to us by Christ, vengeance was taken away from mankind or the power to revenge. "Vengeance is mine, saith the Lord, I will repay." Christ spiritualized the Mosaic economy by saying, If you would have justice done to you see that justice is done by you. "In all things whatsoever ye would that men should do to you, do ye even so to them."

#### *Mosaic Economics*

I wish to drop a thought here for your further cogitation when you are alone. Those of course who are familiar with the development of the law of economics will readily recognize the trend of my thoughts as applied to the spiritual law when I say that the old laissez-faire doctrine of economics has given way to one which has a larger social content, and to-day it is generally understood that the old idea of every man for himself and the Devil take the hindmost is wrong in economics. The old Mosaic economy was just that in the spiritual realm, every

man for himself, "An eye for an eye and a tooth for a tooth."

It seems to me that too long has the Mosaic economy been prevalent in the religious world. I will not except our own organization. Too long among Latter Day Saints has the laissez-faire doctrine been made applicable in spiritual affairs. When, oh when shall we awake to the fact that the fundamental of the Christian religion is that we cannot do as we please only as we shall please to do as Christ would have us do? Life, we try to present, is the very objective of the gospel—more abundant life, life here and life now; and life in interaction one with the other. It cannot be by ourselves, and inasmuch as the church has to do with the gospel whose chief objective is life, the church has to do with life. And here we run counter to that old idea of the laissez-faire doctrine of spirituality as applied to the function of the church; and let me say, fellow Latter Day Saints, do not be smug in your content that this exists in other churches and not in our own.

#### *Avenues of the Church*

If, then, the church has to do with life, can you tell me of a single avenue of the activities of man into which the church must not go in its influence? The very objective of the church, at least for the purposes of the morning, may be summed up in this saying, That it must promote the more abundant life and work for it and promote that more abundant life in all its aspects. If we would find happiness we must learn to see ourselves in relation to the happiness of others; and for us to see ourselves as factors in the happiness of others is to glimpse God. To sense happiness, to sense welfare, to sense peace, to sense comfort in others because of our efforts to promote the welfare of humanity is to experience a bit of heaven, and I have no patience with those religionists who would exclude heaven from this earth and make it entirely another-side-of-the-grave affair. The church must be interested in promoting the interests of all individuals. It must make them conscious that their best interests and happiness are inextricably mixed up in the happiness and welfare of others, and if we would see God that must be our objective. Let me repeat, for it is a central thought in my effort this morning, that for us as a church or individuals to promote the happiness and comfort which is pervasive and which is general and which becomes a part of the common weal, there is no avenue in life into which the church must not go in its efforts to complete this work. The men of the church must have experiences in all walks of life, whether that experience is actual or vicarious. The men of the church in other words must be men of ability.



I know that I run counter here to the ideas of some who will say that the work of the church is chiefly spiritual. There are those in our midst who will hold that spirituality has to do with ceremonies, with Sunday school, with prayer meeting, with sacrament service, and the ordinances, and is separate from our business life. God pity those who are so blinded. There are none so blind as those who will not see, and the blinders of self-serving interests keep many of our people from seeing this fundamental Christian truth. Let me give you a problem in mathematics. Man equals spirit plus body. That is another way of saying that soul equals spirit and body. Separate the spirit and body and you bring physical death. Our social life is made up of all our interrelations and interaction, of our response to all stimuli. Hence if we separate spiritual stimuli from life we have social death; and anyone who does not carry his religion, the affairs of the spirit if you wish to differentiate that closely, into his everyday life is but a walking corpse.

#### *Prime Work of the Church*

The work of the church is spiritual I will admit, but the prime work and the chief work of the church in my conception of it is to spiritualize all society and to carry the factor of spirituality which brings life to humanity into all the activities of men. It is to bring the soul of Christ to man in all the various walks and vocations of life.

As a word of warning here to those who are of my own religious persuasion, let me say that to-day as an organization we confront once more, because we have confronted it in the past, the danger of attempting to divide the activities of the church along those two lines, spiritual and temporal. In the work of the church in the broad conception of the church they cannot be divided. They are inseparable and we must recognize that fact. The work of the church then will not be done, we cannot lay down our weapons of warfare with satisfaction until we realize that everywhere the church has put its imprint upon society so that there is the wholesome effect of spirituality manifested in all the activities of mankind. We are disposed (and it seems to be a somewhat universal human trait) to be satisfied with our own achievements, and the fault which seems to be characteristic of the Scribes and Pharisees to pride themselves on their religious attainments is not by any means confined to the period in which the Scribes and Pharisees lived. And we have but to recall the words of warning or rebuke administered to those Scribes and Pharisees to draw an important lesson which applies to us to-day, "Unless your righteousness exceeds the righteousness of the

Scribes and Pharisees you cannot enter the kingdom of God."

#### *If Christ Should Come To-day*

I wonder if that is applicable to our church to-day. I wonder if it is applicable to church people at large, to Christian sects or those who call themselves Christian churches. I believe if Christ were to come to-day and he were to repeat those words, in common parlance he would say something like this, "Unless the voices of the men who represent your organization are raised against the abuses and evils which are common to-day; unless your people exercise a high degree of spirituality in the affairs of life outside your ritualism and your ceremonies, you are in danger of not finding a place in the kingdom of heaven."

In other words he would say, "Unless you vitalize the gospel that I have given to you; unless you make it a dynamic part of your life, there is danger that the gates will have closed against you when you seek entrance or admission." I wonder if Christ if he would speak to-day would say to the churches and to men of the church, "Let business alone; keep your hands off industry; keep out of politics; stay in your pulpit and preach my gospel and my crucifixion"? Would he say that? He might say this, but at the same time he would present an aspect of his gospel which is not pervasive to-day and thus far but little appreciated. He would go on and explain what the gospel means and when he got through you would find him saying, "Yes, go out into business with the fundamentals of your religion; go everywhere where men are found engaging in the works of life and preach my gospel, that it might spiritualize man's entire activity."

#### *Citizenship in Kingdom of Heaven*

Let me call your attention to another part of this quotation which we have used and that is that the idea of citizenship in the kingdom of heaven is prominent. Can you conceive of citizenship existing in itself or in the individual, or does the very term connote relations between people? You cannot escape it.

I have spoken in the past of the work of the church being an effort to Christianize society. How shall it be done? I have answered, By Christianizing all activities of man, not one alone, not confining the work of the church, in the spirit of the gospel of Jesus Christ to those activities that are confined to Sunday or perhaps Religio night or Sunday school or something of that kind, but to all the activities of mankind. Too long have we been disposed to think that the work of the church had very largely to do with conduct or participation in religious ceremonies

nies, prayer meeting, and heaven, and things of that nature. But that is not enough. The individual conduct must be carried into all activities of life, through all the days of the week. I know I am repeating considerable, but it is necessary.

### *Christianizing Industry*

If society to-day is to be Christianized we have the tremendous task before us of attempting to Christianize industry, for society to-day is largely built on industry. This nation was largely founded on the investment of private interests because of the promise held out for large returns thereto.

What is industry? Industry can be said to consist of three things: Capital, labor, and consumption. We can put the third term in a little less frightening term by saying distribution. Is capital, is labor, is distribution Christianized to-day? Who will dare say yes? Has the main principle still to permeate capital, labor, or distribution of goods? I know some will arise and say, Look at the means that have been collected by certain individuals and see how they have passed it back to society, and then you think of Carnegie and Rockefeller, and others. You could at the same time say there have been others whose fortunes have eventually gone back to society but against their will. That is usually the case. Capital so far has had rather more than its share it seems to me and yet it still wants more. If capital were entirely interested in producing that which men needed, perhaps we could say more for it than we do, but how many of you have been made aware of the fact that men attempting to reap to themselves profit especially in the way of large profits will invest capital in that which they know they must create a demand for in order to sell it? and in many instances this demand has been created only by those who have invested capital in the enterprise. Think of the things in our stores to-day that are not necessary but are in demand. I will venture a guess that many of you can point out these things. There are enormous profits made on such.

### *Socializing the Surplus*

How can we Christianize capital then? That is the task of the church and that is something that holds interest for us this morning. This can be done by making it serve man, to make capital aware of the fact that it has its neighbor as well as man, and this can be done in one way only and that is the socializing of the surplus. Men invest capital because of the production of surplus. After they have charged their wages and overhead there will be an accumulation of profit left to them. That gives them power; it gives them standing in the commu-

nity; it gives them a bank account, and it drives away fear of old age; so he invests his capital.

It is the bounden duty of those who represent Christ to teach that no man has the right to accumulate unto himself a large surplus, more than he needs. That surplus belongs to the group, to God through the group, and that is the task of the church to-day to promulgate that form of religion that will teach this disposition of surplus.

How will it be done? Right here I want also to issue another word of warning to Latter Day Saints. The application of it as just said is apparent to every really true Latter Day Saint and they know just what I want to say, although I am not going to say it this morning. There is a danger that our people shall, like the Scribes and Pharisees, fail to be as righteous as they should. They will say, "My surplus belongs to God and me, and God has trusted me with it. I will keep it." I do not believe I will go farther with that warning.

### *Christianizing Labor*

Labor is the second term in industry. That means work. And I thank God that the Christian religion never has encouraged idleness, "In the sweat of thy face shalt thou eat thy bread." "The idler shall have no place in Zion," is a modern or latter-day interpretation of the same thing. Is labor Christianized? Who shall say that it is? What did Jesus mean when he said, "Come unto me, all ye that labor and are heavy laden, [or weary] and I will give you rest." We quote that, and there is something within us that responds with a tenderness that causes our very souls to expand. "Come unto me." We do need rest. I do not care what our occupation is, I do not care what is the situation in which we find ourselves, men become weary—weary of doing over and over again the things that they are compelled to do. They desire a change. That is the plea made to those who labor and are weary because of the heavy burdens they bear.

What did Christ mean? If Christ should come to-day, what would he say as an interpretation of that expression? We work for wages to-day. Work and wages have become inseparably linked together with us. You think of work and you immediately think of what you are paid for it, and most of us work simply for the wage we are paid for our work, and it is drudgery. We work only because the want of bread drives us or only because the fear of old age keeps us at a work which has become distasteful. Would Christ now say if he should come to-day, "My gospel is to all mankind to bring them the more abundant life; and my gospel, if it will become of social value, if it will lift society of which it

is a part by reason of having seasoned the whole community, will make labor easy, and those who work will find it pleasurable, because no longer will their returns simply be wages, but they will be encouraged and cheered by the fact that the results of their labors are their contribution to society." It is the happiness coming to others because of the increase in wealth our labor has brought about that causes us to go to work, much more than because of pressure and want. Is there not tremendous social value in the words, "Come unto me all ye that labor and are heavy laden and I will give you rest"?

#### *Distribution of Goods*

Consumption or distribution of goods. Capital plus labor makes goods or wealth or welfare. Distribution! I want to put just a few plain questions to you and let you work them out. What percentage of the people who live to-day, even in this boasted land of great equality of opportunity, greatness of government, and wealth—what percentage live below the poverty line? If you care to get the figures, you can get them from our Government. You will be astounded to find how many are living below the standard of living which guarantees maximum efficiency. Is it right? Is it Christian? What percentage of the people are merely existing, that is to say, holding their own? And that figure will astound you. What percentage of the people are in easy circumstances, as we say it to-day? The smallness of that number will astound you when you look it up. What percentage of the people are living in affluence and opulence? I will put it a little more bluntly. What percentage of the people of these United States are controlling and enjoying more than ninety-five per cent of the wealth? Look it up. It is interesting.

#### *Responsibility of Society*

Has society any responsibility in this affair? Has the church any responsibility in meeting conditions such as this? Must the church and its men be forever silent on this situation? Capital and labor consume wealth in order to produce goods. The accumulation of surplus represents the general increase of wealth. If we can make that common, then we improve these very conditions, and that is one of the tasks of the church. God is blessing our lives. God is lavish and even extravagant in his desires to bless mankind, and only man's avarice brings poverty. Make the surplus serve all, devoting it to the common weal and we will have Christianized industry. Latter Day Saints, how can we do it? What's the answer? By engendering a sense of neighborliness, by giving an affirmative answer to the question that is age old, "Am I my brother's keeper?"

By engendering religious feeling so deep that every man will feel that his chief task is to increase the common weal. Thus and thus only can we place ourselves at one with Christ. We must preach the gospel as the power of salvation, but that salvation begins here and now. We must preach Christ and him crucified, but also preach Jesus as a living power in all activities. We must engage in ceremonies and ritualisms, but in both for the inculcation of principles to govern ourselves. Ceremonies must be indulged in, but that there shall be developed a religion dynamic and pervasive as a social function. We must have ceremonies and the church must promote them, but in a way calculated to awaken a social consciousness and a conscience that shall be void of offense towards God. Ceremonies? Yes, but with a view to seeing God by seeing our brother first. Ceremonies? Yes, conducted for the purpose of enriching love for God which shall issue in service to man.

#### Some Educational Problems Involved in the Establishment of Zion

By A. Max Carmichael

We can all start with the presupposition, can we not, that Zion will constitute a different society than we now have, especially in our economic relationships? We can all agree that the spirit of brotherly love will find larger expression in our Zion to be, particularly our economic relationships, for instance, in the holding of property by individuals, the expenditure of property, and its transfer, than it does at present.

A new term has been increasingly applied to Zion in our sermons and written word. It is that Zion is a reconstructed society. This term has its significance. It reflects a trend of thought. It is that Zion is a society that has been reconstructed, but reconstructed out of what? Necessarily out of some other sort of society, and in this case, Zion is a society that is to be reconstructed, or evolved out of our present society. It further implies that the new society will not evolve out of present society cataclysmically, but gradually, through a process of growth.

#### *Zion, a Reconstructed Society*

The definition of Zion as a "reconstructed society" has been a bit disturbing to some. On the surface there are two reasons for this. The first is that the terminology, or "thought-form" is new. A great many people fear new things, and especially in the neighborhood of things thought to have religious worth, and more especially in the terminology of re-

ligion and theology. They fear the use of new terminology. If fear is too strong a word, they just rather it wouldn't be used. For instance, to call God the first Great Cause is quite orthodox since the middle of the eighteenth century, but to call God the Great Purpose brings an inquiry, at least mentally registered if not audibly, what is behind that new designation. To say "maladjustment" instead of "sin" brings a more forceful inquiry. So to speak of Zion as a "reconstructed society" brings a skeptical inquiry if not a fear.

The second reason is a corollary of the first, or perhaps more accurately, a rationalization of the first, and one by no means far from the truth. A change of expression does imply a change of emphasis among the connotations of the expression. To call God a Purpose continually, and failing to call him a Cause does imply a shift in the meaning of God to us. It by no means implies that the old meaning is not still pertinent and true. In nine hundred and ninety-nine cases of a thousand, it does not imply that. But generally it does imply a change in the focus of our attention upon the characteristics of the thing, the name of which is spoken differently.

Thus to call Zion a reconstructed society does imply a shift in the emphasis in the significances of its characteristics, either of it as established, or as being established. That is, that Zion is to be reconstructed out of the present order, through growth, not cataclysmically. This implies in turn that we do not now possess an appreciation of all the social values necessary for the realization of such society, or to state the same thing in the older terminology of our fathers, we do not now possess all the means of attaining salvation here on earth. This has been partly if not wholly acceded to by those who believe in progression after death; but progression in what? Progression in the living up to social values already conceived, as that "honesty is the best policy," or progression in the conception of more refined and loving values or both? If you admit the latter alternative in progression after death, logically although not conclusively, you admit of the possibility of improvement of our conception of social relationships here. To speak of Zion as a "reconstructed society" does imply this latter. It does imply an evolution from present society. I believe our president goes further than this, he says it implies a "break from the present order," but how revolutionary I do not know.

This implication of the new term, which we are glad to defend and set forth, does disturb some who feel that we have about discovered all of the laws in man's ethical sphere necessary for his eschatological

salvation. Having taken refuge in adherence to ritual (perfectly) and having done good works (not perfectly but to the best of their conception and ability), they feel that they are entitled to salvation and do not want to be disturbed from their serenity.

### *Two Schools of Thought in the Church*

There are indeed two schools or tendencies of thought within the church. There are two emphases of thought about Zion. There are those who put the main emphasis upon the fact that Zion is coming down out of heaven, or that the Lamanite brethren are going to do it for us, or that the lost tribes are to have the main part. They evidently have become weary of our slow pace in giving birth to Zion, and are expecting a physician to deliver us of our travail. On the other hand, there are those who put the main emphasis upon the fact that Zion is to be evolved by us out of our present society.

Let us consider the general effects of these two emphases upon our educational problems.

#### *First School of Thought*

The first view tends to carry the implication with it that all means necessary for salvation have already been revealed, that now all we have to do is to live up to our best light and ability and we will be saved; that if we are not saved, it is because we do not live up to what we have rather than because we do not see clearly what we ought to do. But as to what we do not see clearly as means to salvation God will take care of that. If there is anything we should have done that we do not now see, God should as a loving Father have revealed it long ago. This attitude tends not to take notice of the fact that God cannot reveal any ethical value, any new moral principle of property relationships to us, until we collectively to a degree at least, to the extent of a majority of the delegates, are sufficiently advanced in ethical conceptions of property relationships to be able to appreciate and receive and vote this newly revealed value into respectability and orthodoxy.

#### *Second School of Thought*

The second view carries with it the implication that society does not now express the kingdom of heaven on earth and that it is our specific obligation to transform it and evolve it into the kingdom, or better still, democracy of God on earth. Besides, God is dependent upon the human race for its accomplishment. We are necessary cooperators and participators in its accomplishment. God cannot by a divine fiat accomplish it, or else "why didn't he kill the devil a long time ago." Still more, it carries with it the implication that no one of us is saved individually; we must work out our salvation to-

gether as a single project. But an even still further implication is that we do not now possess the ethical conceptions, especially in the field of property relationships, which we must possess before we can practice them. Our failure to bring about a Zion is not only due to the fact that we refuse to live up to the applications of the Messianic universal love that we now conceive; but also to the fact that we do not sense in all particulars the application of that love. We have yet the task of discovering those or they have yet to be revealed, which two statements are one and the same thing from the standpoint of practical religion. We trust that God will struggle with us, to help us to attain those conceptions, and will bring them to our consciousness and to our consciences as soon as we are ready.

#### *Uncommon Factors Overemphasized*

These two schools have a slight tendency to pick out the uncommon factors of their two philosophies. Each has a slight tendency to stress these uncommon factors as the chief characteristics of the other's philosophy, and to stretch these factors out of all proportion until they really become an untruth.

Thus the first school feels that the second school is leaving God out and relying too much upon human abilities. This complaint or feeling is partly due to a difference in the conception of God. As this difference of conception is only partially recognized, it might be well to bring it out. We must add, however, that the adherents of these two schools do not mutually exclusively hold to these two conceptions of God which we are about to explain. It may or may not be because they haven't thought out the relationships of their conception of God toward this redemption of Zion or this reconstruction of society.

By those who think of God as participating in or perpetrating those phenomena, which we humans cannot explain in terms of law, or at least control; or, stating it conversely, by those who think of God as not participating in those phenomena which we humans can explain or control, the second school can be charged with depending upon frail humanity too much.

#### *Charged With Leaving Out God*

Those who think thus of God find their field in which God is working, narrowing every day. Thus when Galileo set forth the heliocentric principle, that the earth moves around the sun, instead of the sun around the earth, a good bishop preached a sermon on the text, "Ye men of Galilee, why stand ye gazing into the heavens," making a crude pun on the similarity of the names Galileo, and Galilee, and belittling Galileo's gazing through the telescope, but drawing the conclusion that this discovery denied

the ascension, and displaced the great white throne from its spatial existence in the sky. Somehow God's field of operation was narrowed for the bishop, if he should accept Galileo's theory, and he could not reconcile the idea of having God's field of activity narrowed.

Again in Newton's day, when he set forth the theory of gravitation, some ecclesiastic complained that this was an effrontery to God, in that it denied that He was regulating the earth, and that gravitation was doing it instead. God's field was being narrowed for him, according to his conception of God. Likewise to-day, the discovery of ways and means of curing diseases is to many, limiting more and more God's part in the cure. If we keep on discovering many more laws, if we keep on learning to control phenomena as human beings, God is going to be run out pretty soon. To these folk God is some indeterminate, shall I say, irresponsible, factor above all law. As we discover increasingly that things work by law rather than by chance, or supernaturally, we feel God is being left out.

#### *God Discovered in Every Law*

But those who feel that God finds his expression through law, feel that each new discovery of law by humans, is an increasing discovery of him, and thus permits us the more effectively to cooperate with him. They find the most joyful and effective cooperation with God in working in accordance with his laws. God is no less in the operation of a law of cure controlled by man, than in a cure due to prayer uncontrolled by man. In fact, in times of community epidemics, are not we now going to health officers with more immediate relief than when as a hundred years ago we fasted and prayed as a community instead? The former is a more perfect cooperation with God. He prefers that we kill the germs. To this school God is finding his greatest expression when human beings are controlling their own destiny by law. God is in the process of bringing about Zion, and is becoming increasingly a participator in it as we discover his laws and work accordingly.

#### *Charged With Present Satisfaction*

The second school in turn feels that the first school has a tendency to be satisfied with the status quo, especially with reference to the discovery of human social values. Still more they feel that the first school is administering anaesthetic to Zion's progress with increasing vehemence. The adherents of the first school can honestly from their own point of view deny this. On this point the convictions of the two schools are in open conflict.

Let us hasten to say that the extremes of the two schools have been delineated here in order to bring



out their full significance by way of contrast. Their contrasting delineations served at a rhetorical and expository purpose. The fact probably is that nobody belongs to the extremes of either school. The most of us, if not all, work somewhere between the two extremes, the great majority huddling around a central tendency, with a slight deviation toward either extreme, and a few, striking off courageously, perhaps, or prophetically, perhaps, toward either extreme.

#### *Educational Problems*

But have you noticed the educational problems ahead of us brought out by this discussion? They consist of the attitude toward and the interpretation of new terminology, decisions with reference to how Zion is to be brought about, and how we are going to get our growing youth to discover the needed human values especially of property relationships more rapidly and more effectively; and last, but not least, how the two schools are to be brought into closer cooperative effort and fellowship. We may attempt later to amplify and discuss the solutions of these problems.

### The Conception of Progress

It seems incredible that there was a time in history when men had little or no conception of progress, yet there was such a time. Among the earliest people and in some primitive tribes now living, life was thought of as a chaos. Death and misfortune were attributed to witchcraft and the evil designs of enemies. Life was good luck or bad luck. It was merely existence. Here was no idea of progress.

#### *Ideas of Early Peoples*

It is also said that certain oriental peoples at one time believed only in deterioration. They thought the world was on its way from perfection to utter degeneration and ruin, and that nothing could stop it. Opposed to this view is what is now sometimes thought of as directed evolution, that is, the world going toward perfection through gradual changes, having started at the bottom, wherever that may be.

Another stage was found among the early Greeks, who believed that life was ruled by Fate. No one knew from whence he came or where he was going, but all were equally certain that Fate was taking them somewhere.

With the dawn of Christianity came the idea of a divine Providence, which idea reached its height during the Middle Ages. This conception was that man was created free, but that because of the fall, he had to be redeemed through Christ. All life had meaning. The evil in the world was God's way to

accomplish his purpose. There was no doubt but that Providence would bring everything out all right. Man had little responsibility to worry about. Truly a happy idea! Here was the optimistic view as opposed to the early pessimistic view.

The conception of directed progress then rose upon the ruins of divine Providence. With this came the realization that all did not depend upon Providence for the successful outcome of the world. Man has a part to play, and a very big part. His efforts are, however, directed toward the betterment of the world, and will ultimately result in man reaching perfection.

We are still in the midst of this conception, although to define the term *progress* will lead us into many byways which are yet unexplored. There is no general agreement as to what progress means, but it is possible to trace the current conception.

#### *Possible Future Idea of Progress*

There is a growing tendency, however, to formulate another conception of progress which may in time supersede the present one. This idea will probably be that of Control. Reverting to the early idea that life is a chaos, the new idea would replace the "good and bad luck" idea with that of Control. Since there is no assurance that progress will take place, all responsibility would be placed upon man. He must control the situation in which he lives, in order that progress may take place. In this we exclude the idea of a directing force, which the present conception of progress admits. The idea of Control is not yet firmly established but there is a growing tendency for it to spread. We do not yet know where it will lead.

In viewing the present conception of progress, we have found there is no general agreement as to what it is. This is because we cannot determine what is desirable and what is not desirable. We can have no general idea of progress, because progress turns out to be a number of special tasks. We look at these tasks and must determine which ones are progressive, and which are not progressive; which are good and which are bad.

#### *Current Conception of Progress*

The current conception of progress is indefinite and unstable. There is no determined idea acceptable to all people. Sometimes progress is thought of as growth, as in the population of a certain area. At another time it may be thought of as quantity of material products, or it may have reference to the higher quality of anything, as the progress of machinery which has been rapidly improving in design and construction. In referring to the state of moral

or intellectual progress among people, we think of the civilization in which they live.

Have you noticed that in all these various conceptions of progress, the idea has been of the thing produced? Now in fact this is not the progress. This is but the result, the evidence that progress has taken place. Even after witnessing these things, we cannot be sure whether the product is the result of progress or its opposite.

For instance, the number of conveniences invented to make man more comfortable may not be evidence of progress. Great civilizations have fallen as a result of lavish luxury in which they were living. The marvelous machines of war, engines of destruction, invented since the Great War, may not be evidence of progress. During the next war, if there be one, these very inventions may wipe out the entire human race. Would this then be progress? We would not think so, yet perhaps if the present human family were destroyed, there might be room for a race of people less stupid.

#### *Locating Progress*

It is not so much the reality of progress as its accompaniments which are the real progress. It is not the thing produced, so much as the thing which causes the production. In the field of organic matter we find man as the highest product of progress. The significance is not so much in the product, as in the change which has taken place in the germ plasm. The product, man, may die and disappear, but the germ plasm is capable of reproduction, hence it lives. The real progress is in the germ plasm, not in the man as a biological product.

Whether we believe that man arrived at his present state as a result of evolution or whether we believe only in progress within the species, we nevertheless admit the possibility and desirability of becoming something better than we are. The science of eugenics would replace natural selection by intelligent selection. In this way biological progress could be assured, provided of course we knew what we wanted to progress to.

Burbank has demonstrated successfully the possibility of progress in plant life. He has also demonstrated the possibility of degeneration in plant life. This shows the importance of knowing what we want, where we are going, before we start.

#### *Controlling Social Progress*

What heredity means to biological progress, tradition means to social progress. If we can change tradition, which means social habits, we may be able to get different social results. The social habits of man have largely produced the present state of civilization.

We cannot directly change man's social habits by improving his biological composition. But a better body should contribute favorably to a better social being. Hence the application of eugenics is one way of aiding human progress.

Granted we know what we wish to produce socially, we can change the social organization so these results may be obtained. The promiscuous production of social conveniences may never bring about progress. As the science of eugenics would direct selection, so the science of sociology should direct social organization and social habits toward the goal we desire.

We see from this that an idea of what progress is, is necessary if we are to assist Providence in getting us there. If on the other hand all progress rests on the control man applies to the situation, the idea of a goal is even more important.

#### *Definition of Progress*

What, then, is progress? To use a recognized sociological definition, Human progress is that which secures the increase of human happiness. Unless it do this, no matter how great a civilization may be, there is no progress. No matter what stage of advancement a people may have reached in art, literature, philosophy, science, or religion, unless that people is thereby made happy, there is no progress.

Happiness is a feeling which is the result of a condition of adjustment between experiences of the past and what is desired in the future. Happiness can be increased only by increasing one's capacity for feeling and doing away with the things which make life disagreeable.

#### *Means to Happiness*

It is a well-known biological fact that an organism is perfect in proportion as its organs are numerous and varied. The greater number of organs, the greater capacity for feelings. But these organs must be functioning normally, enjoying perfect freedom. The same is true, in this case, of society. Progress is in proportion to the number of opportunities given for a people to work to capacity, thereby satisfying desire. The people who would progress must have happiness as their goal. And human happiness is to be reached by erecting a social organization sufficiently intricate to allow for full expression in all the fields of human endeavor, but with the undesirable features of the present organization removed. The parts of this new organization must function perfectly. This will produce happiness.

Sociology has not yet produced such an organization. It has not yet even formulated a plan which is worthy a trial. The only one in existence of such

(Continued on page 445.)

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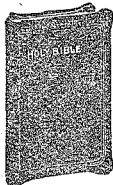
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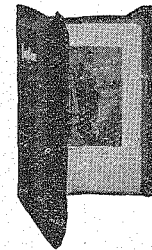
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## CHURCH NEWS

### Two Weeks' Meetings Held at Fargo, North Dakota

FARGO, NORTH DAKOTA, April 24.—The Saints here have been enjoying some very excellent and inspiring sermons during the two weeks series conducted by Elder W. E. Shakespeare. Although not many nonmembers attended, yet a few seemed real interested and the Saints felt strengthened and encouraged by listening to the dear old story told in such a plain and interesting way. It made them feel like being doers of the word and not hearers only.

The local newspapers were very generous about printing the items sent in, and gave considerable free advertising. Some paid display advertising was also had, and it is hoped some good will come therefrom. At least the people of the city will know where the Saints are and that they are trying to let their light shine.

Brother Shakespeare seemed especially blessed and always patient and cheerful, not forgetting that he had a severe case of "radio fever" and spent some interesting moments listening in at the home of Brother Rotzien, especially when K F I X came through the air.

Brother J. E. Wildermuth, of Illinois, greeted Fargo with his old-time smile and was with the Saints during the last week of the meetings, favoring with two fine sermons. Elder Thomas Leitch also was present some of the time, and the Saints feel a regret when the brethren leave for other places.

#### *Defends Reorganization*

The other Sunday, the Saint Mark's Luther League, consisting of young people, announced a discussion on the "Mormon Menace." Two of the brethren attended and heard the unfair statements made against Joseph Smith and the Saints. After the discussion, one of the brethren asked to give a short talk, and while explaining briefly the difference in the two organizations and telling them they had been misinformed concerning Joseph Smith, they became very interested and said they wanted to hear more about it. So the two speakers made an appointment with the brother to meet at his home the following Sunday.

On the following Saturday the brother received a letter from one of the speakers, stating they would meet him as planned and asked permission to bring several of the young

#### THE CONCEPTION OF PROGRESS

(Continued from page 443.)

dignity, and still untried, is the social organization of Christianity. Change the social structure to meet the requirements of a Christian society, and we may have achieved the progress we are looking for.

Progress is to be determined by the goal to be reached and the human goal is happiness. This is measured in terms of feeling and not in material production. Look for progress within yourself and thereby determine your state of worth. Are you happy? If not, look about you and see what you have produced. These have not given you happiness. Change your mode of living. A. E. W.

people along who wished to hear the discussion. Of course this request was granted and an invitation extended to all to come who would. The appointed hour arrived, the brother with Elder Shakespeare waited anxiously for the opportunity, but it never came. This only makes one feel the more satisfied that he has the truth and the people are afraid to meet it.

#### *Death of W. F. Dehn*

The Saints were very much grieved over the sad incident of last week, when Brother W. F. Dehn became suddenly ill with a strange malady which puzzled the physicians. They finally decided he must have become infected from a poisonous dust from a building on which he was working. He became unconscious on Friday, was taken to the local hospital and died on Easter evening. He leaves wife and two children. He will be greatly missed among the Saints, but a faithful brother has gone to rest. It emphasizes the thought more forcibly that we must be prepared to meet our God. Elder Shakespeare preached the funeral sermon. The remains were taken to Alice, North Dakota, for interment.

A short program was rendered by the Sunday school children on Easter morning. The Department of Recreation and Expression now meets on Friday evenings.

### Purchase Songbooks With Money Made From Social

PEORIA, ILLINOIS, April 17.—A social was given recently by the Department of Recreation and Expression and was reported to be quite a success. Those attending spent a pleasant evening, had a nice supper, and made some money with which to buy new songbooks. They expect to try this again very soon.

The few Saints here continue to put forth an effort to carry on the work. They have been cheered by a brief visit of Elder E. R. Davis, district president. Elder C. E. Willey, Lamoni, Iowa, was a visitor and preached for the Saints. He was here because of the sickness and death of Brother Charles M. Gillen. Elder Frank A. Russell, of Independence, Missouri, preached the funeral sermon. James Norris, of Kewanee, Illinois, and Brother and Sister Heavener, of Piper City, Illinois, were here to attend the funeral.

Sickness, lack of employment, and some other things have handicapped the work in this place, but with the coming of spring it is hoped that better conditions will prevail and greater progress be made.

An effort will be made to place the HERALD in every family of Saints in Peoria.

### Girls Are Winners in Good Program Contest

NORTH TORONTO, CANADA, April 28.—The Department of Recreation and Expression had a contest between the girls and the boys for the best program, and the losing side was to prepare a supper for the winners. The girls won. It is surprising to know what the boys can do when they are put to the test in the way of preparing meals.

The Department of Women had a sale of work on March 29, which was a great success.

The branch is to have a party at the home of Brother and Sister Williams at Hillsdale Avenue, and all look forward to a big time, since it is for the building fund. The branch has about \$1,000 to meet on the new lot and when that is paid for it is going to build a new church.

Special services were held here April 20. A good spirit was present all day.

## Ottumwa Saints Pleased With Visit of Blanche Edwards

OTTUMWA, IOWA, April 20.—By special request Ottumwa was favored with a visit from Sister Blanche Edwards, April 11 to 13, at which time she gave a wonderful talk to the Department of Women, on Friday afternoon. It was well attended, and well received.

Sunday morning, at 11 a. m., she spoke at the junior service. This also was greatly enjoyed as was the address to the officers and teachers of the Sunday school at 6.30.

Her personality and firm convictions made her talks very interesting. All who heard her felt well repaid for her visit.

## New Branch at Historic Nauvoo Is Thriving

NAUVOO, ILLINOIS, April 21.—Six years ago J. W. Layton and wife, of Independence, were sent to Nauvoo to care for the church property. Soon after this Clyde Fusselman and family located here; then August Lee and wife, of Burlington, came. Sister Lee, having no children of her own, adopted three children from the Children's Home, with the end in view of training them to be workers for the church. This was the nucleus of a little branch which continued to grow until now there is an enrollment of thirty-one. This may seem an insignificant number to some of the large branches, but Nauvoo challenges any of them to produce as large a percentage at all their services. Thirty-one live, active Saints can make things hum.

### *Inspirational Prayer Meetings*

The prayer meetings are a spiritual feast. "The Spirit of God like a fire is burning" to such an extent that even the children declare they are forced to arise to their feet. During the winter months the Wednesday night prayer meetings were held at the home of Brother and Sister Marshall. In their spacious room a large circle was formed with room in the circle for every member of the branch and all were present from the oldest to the youngest with one or two exceptions, when sickness or a small baby detained.

It was an inspiration to look at the faces gathered there night after night, all waiting to receive a blessing, and never going away empty-handed. Bishop Lambert, hearing of the prayer meetings, determined to meet with the Saints, so as soon as the roads were fit he and Brother Sherman drove in from Rock Creek, a distance of nine miles. They felt well repaid for their journey.

All are happy to have Emma Burton and her daughter Addie associated with them. Sister Burton's testimonies are always an inspiration to all.

Nauvoo is especially fortunate in having as pastor, Amos Berve. Brother Berve's many years of pastoral and missionary work give him resources from which to draw, qualifying him to assist in every department of branch work.

### *Landscape Gardening*

Brother Traxler, of Lamoni, who is a landscape gardener, was here last week and set out five hundred shrubs around the Mansion House, Nauvoo House, Old Homestead, and the church building.

The men of the branch gave their services to the undertaking while the women cared for the watering of the plants as they were set out. All were happy to see these historic places beautified, for tourists from all parts of the country visit these places every year.

### *Work of the Departments*

There is a splendid Sunday school here, well organized, under the leadership of Titus Henderson.

There is also a live Religio with Arthur Berve, superintendent. The boys and girls from twelve to fifteen years of age have been giving some splendid debates for the programs, which have surprised the older ones with their logic and forcefulness.

Sister Berve has charge of the Department of Women. Their efforts are being directed toward the fitting up of the church building. They are also taking up the study of Home Building as outlined in the HERALD and find it very interesting.

### *Feeling Toward the Saints*

Mrs. Collins, Nauvoo's oldest citizen, passed away last week. Her parents came here from England in 1841. Her father was a stone cutter and was intrusted with the carving on the temple. Mrs. Collins was born at a time when persecution was most bitter against the Saints, and many of them feared to own their affiliation with their Saints. She grew up knowing nothing about the work and joined the Presbyterian Church. She often attended the meetings of the Saints, however, with others of the townspeople, who seem to enjoy meeting with us.

The feeling toward Latter Day Saints seems to have undergone a complete change in Nauvoo, and many have expressed the wish that the Saints would again return. All who have come so far have purchased homes and are doing all in their power to help build up the waste places.

Brother Traxler calls Nauvoo the Jerusalem of the church, for here as in Jerusalem, the temple was destroyed, prophets killed, and Saints driven out. Many have had the assurance, however, that Nauvoo, like Jerusalem, would again be restored and become the corner stone of Zion.

## First Chicago Branch Has Full Program

FIRST CHICAGO BRANCH, CHICAGO, ILLINOIS, April 21.—First Chicago Branch has only one complaint to make, and that is that there doesn't seem to be enough days in the week. That the branch is busy is just putting it mildly.

All were cheered and built up by a visit of Apostle J. A. Gillen. The Saints here are always pleased to hear from the men at headquarters.

Brother O. A. McDowell, vice president of the district, together with his wife, visited here March 30. Brother McDowell always gives an incentive to seek higher things.

April 13 looked like home-coming day at this branch. Brother J. G. Fairbanks, of Independence, Brother and Sister McMasters, of Michigan, were in attendance. This, plus the full house, was that which made it appear like home-coming.

On Wednesday, the 16th, all hearts were made sad in attending the funeral service of the infant son of Brother and Sister Odin.

Easter morning, the choir, under the direction of Sister Ruby Newman, gave its annual cantata, "Jesus lives," by Charles Gabriel. The Saints are thankful for the gift of song among the young people.

A number of the primary pupils received diplomas of promotion which were presented by the pastor, F. E. Bone, who is a friend to the children.

Local men are occupying when opportunity permits, giving much food for thought.



## Deacon for Eighteen Years in Los Angeles Branch Dies

LOS ANGELES, CALIFORNIA, April 21.—No event of recent date has so saddened the hearts of the Los Angeles Saints as the death of Brother Nels Paulson, for eighteen years a deacon of the branch.

Brother Paulson passed away at the Murphy Memorial Hospital, Whittier, California, on April 11. Funeral services were held from the chapel of the White Funeral Parlors. Interment was in Whittier Heights, Memorial Park.

Although Brother Paulson had recently resigned his position as presiding deacon of the Los Angeles Branch because of ill health and inability to properly care for the work, no one had suspected that his case might be serious. He had been a successful builder and his memory will be prolonged among the Saints by the many structures he left, especially on the Southern California district reunion grounds, known as Convention Park.

The branch work is progressing nicely under the direction of the pastor, Doctor Teal. The building committee have just about completed plans for the new church which is expected to be under construction in the near future. The old church at Eleventh and Wall was successfully sold for \$20,000, and the branch now holds meetings at 1333 South Georgia Street in a rented hall.

All committees are active, carrying out assigned work along missionary and business lines. Wednesday night, April 16, the choir sponsored an entertainment at which Sisters May Lewis and Margaret Wickes starred in a wonderful exhibition of talent. Sister Lewis read the play, "Within the law," and Sister Wickes gave several piano numbers between acts.

Brother and Sister Arthur W. Smith, of Saint Louis, Missouri, are visiting friends here and making many friends among the Saints.

Word comes of the death of A. J. Webber, of Davenport, Iowa, March 24. Brother Webber was 56 years of age. He has been a member of the church since 1897, and held the office of priest at his death. For some years he has been employed in the Saint Luke's Hospital where he died as the result of an operation. It is said by those who knew him that he led a consistent Christian life, being a devoted father and husband. Brother Webber is survived by his wife, Grace, two sons, Lloyd and Leland, and three daughters, Marcene, Lucile, and Marian.

## Easter Sunday School Quota Reached by Churches in Bevier, Missouri

BEVIER, MISSOURI, April 28.—"A thousand in Sunday school Easter," the slogan for the combined Sunday schools of Bevier, reached the goal after an extensive drive. Had it not been for the measles epidemic they would have far exceeded the goal. The attendance at the different Sunday schools was as follows: Baptist, 266; Congregational, 234; Christians, 208; Saints, 129; Catholic, 182; colored, 47; total, 1,066.

Owing to the epidemic of measles that is prevailing, the Easter exercises at the Saints' church had to be abandoned.

In the absence of the branch president, April 29, two of the young priests occupied in the pulpit. In the morning hour, Carl Weeks gave a fine talk on the necessity for a thorough knowledge of the Bible and the need of a Bible normal training, especially for teachers of Sunday school classes.

In the evening Fred L. McKane continued along the same line and stressed the necessity for humility and love. Both these young brethren are expected to advance in the work. Brother Carl is the Bishop's agent for Northeastern Missouri District.

### *Sickness Among Saints*

Brother W. B. Richards, the pastor, and his wife left for Kansas City the early part of the month, where Sister Richards is undergoing a treatment for throat trouble. Sister Kate Rogers is also being treated by a specialist in Kansas City.

Sister Ivor Surridge was taken very ill April 27 with acute appendicitis. She was taken to the local hospital where she underwent an operation that evening and at this writing is doing as well as may be expected.

Sister Archie F. Smith and two children, Crawford and Annalee, of Oakland, California, are visiting Bevier relatives. On April 25, Sister Smith gave birth to a daughter at the home of her sister, Sister L. O. Mason, in Bevier.

### *Recent Marriages*

Two of the young sisters were recently married. On April 6, Sister Neola Thomas, daughter of Brother and Sister J. B. Thomas, was united in marriage to Mr. Marvin L. Landers, of Baker, Oregon, and left that evening for Baker, where the groom holds a responsible position with one of the large mercantile companies there. The bride is a good musician and possesses a sweet voice. The Saints of Bevier can commend her to the Saints at Baker, Oregon. Elder W. B. Richards performed the ceremony. A large crowd of Saints and friends were at the depot to see the bridal couple off.

On April 19, Sister Alice Lilly and Mr. Herman Loske were married. Judge B. R. Williams performed the ceremony in the office of probate judge at Macon. The young people left for Kansas City for a short visit. They have the best wishes of Saints and friends.

Owing to the coal strike now in progress many of the local members are out of work.

W. H. Dawson writes from Sacramento, California: "Interest is increasing here. Brother George H. Wixom is holding forth in a series of meetings each evening. Attendance has nearly doubled since the first weekday evening. Nonmembers are interested, some inquiring the way. We expect some to enter the kingdom before long. Several have been baptized here of late, there being ten new members in the branch baptized by the writer."

## Would You Keep

1. Informed on Church School Movements.
2. Instructed in Church School Methods.
3. Inspired for Church School Service.

THEN COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

## San Antonio Religio Devises Stunt for Increasing Attendance

SAN ANTONIO, TEXAS, April 28.—The Religio seems to be taking on new life and the attendance is increasing to a marked degree. The president, Theodore Darrow, has struck on a unique plan which is getting good results.

Some weeks ago the members were divided into two sides, each side having an engineer at the head. They decided to take an imaginary trip to California, one side representing the Southern Pacific Railroad, and the other side, the Katy. Every member who comes on time is counted five miles on the trip, and every visitor brought to Religio is counted five miles on the side of the person who brought him or her. When the program is rendered each number on the program is counted five miles to which ever side they belong. The side which reaches its destination first will be entitled to a treat given by the losing side.

This plan has caused a lively interest to be taken. Each side is vying with the other trying to bring the largest number of visitors, consequently a number of strangers are seen out each evening. After the visitors come they are entertained in a way which causes them to come again. There is a Book of Mormon class, a normal training class, and a current events class. Most of the visitors attend the latter. So far it is difficult to tell which will be the winning side.

### *Easter Entertainment*

On Easter Sunday, after the class work was finished in the morning, a short, interesting program was rendered by a class of primaries, in charge of Sister Emma Jackson. After the program was ended, the school repaired to Roosevelt Park where a nice lunch was partaken of, after which the children indulged in an Easter hunt, which they seemed to enjoy.

The morning hour of April 27 was occupied by the pastor, T. J. Jett, jr., on the text, "If thou faint in the day of adversity, thy strength is small." The evening hour was occupied by W. H. Mannering on "The gathering of the Jews."

Brother Mannering and his faithful allies, Sisters Emma Jackson and Mary Barber, continue to broadcast their program every two weeks on Monday evening at 8.30.

## English Saints Encouraged by Visit of Patriarch

LONDON, ENGLAND, April 11.—An enjoyable time was spent here on Sunday, April 6, by all the Saints in attendance at the services. The Saints had much pleasure in having with them Patriarch Richard Baldwin and his wife.

The services commenced in the afternoon with the class for the study of the Church History, Brother Baldwin being the teacher. He commended the class on this study and said it could do nothing better than get well acquainted with the history of the church.

Then followed the Sunday school from 3.30 to 4.30, the study being taken from the gospel quarterly, intermediate grade. Brother Baldwin again was the teacher.

The preaching service commenced at 6.30 in the evening and as an appropriate subject for the day, Brother Baldwin spoke upon "The reorganization of the church." He inspired and encouraged all to go forward with the work of the Master.

The prayer and testimony meeting followed when the Saints testified to the divinity of the Book of Mormon. The

meeting was really an inspiring one, ending a most pleasant day.

The Saints will be sorry when Brother Baldwin and his wife leave, but they pray that God will go with this brother and sister, helping them in their labors in the missionary field.

## Gospel Preached at Spearfish, South Dakota

SPEARFISH, SOUTH DAKOTA, April 25.—That grand old man of the gospel, Elder C. W. Prettyman, is here reviving the Saints and trying again to get the gospel before the people of this town, in a series of meetings which began Wednesday night, April 23.

Sister Dopp, who underwent an operation several weeks ago, has sufficiently recovered to be out to the Easter service, but she is still sorely afflicted and would be grateful for the remembrance of the Saints in their prayers.

## Elder Is Elected Mayor of Council Bluffs

COUNCIL BLUFFS, IOWA, April 1.—Heading the Republican ticket as candidate for the office of mayor of Council Bluffs, Jack Harding, an elder of the church, was swept into office by a landslide majority, March 31.

Brother Harding received about 1,500 votes more than his opponent, Lou Zurmuehlen. The vote was one of the heaviest in the history of the city's elections.

Council Bluffs has a live branch of Saints who are actively interested in the church work. Brother Harding is an elder in the branch.

## Organize Department of Women at Davidson, Oklahoma

DAVIDSON, OKLAHOMA, April 29.—On the evening of April 20, the Sunday school gave an Easter program. The church was filled to its capacity. The program was well rendered.

Sister Lester E. Dyke, of Eagle City, the district organizer, came down the 24th and organized a Department of Women. The various officers are as follows: Mrs. Roy Skinner, superintendent; Mrs. Grady Hood, secretary-treasurer; Mrs. Tom Skinner, cradle roll and home department; Mrs. Edgar Muse, friendly visitor; Mrs. Zenos Renfroe, young women and girls.

The Saints are all moving along nicely.

## Ottumwa Sunday School Gives Pageant

OTTUMWA, IOWA, April 29.—On the evening of April 20, the Sunday school had their Easter program, including the pageant, "Easter dawn," which was under the direction of Brother John Baker, superintendent, and Sister L. Scott. Brother Tom Richards had charge of the lighting which made some very effective scenes.

All who participated in this did remarkably well. The church was full, with many standing and many visitors present. Such a pageant will have its effect on the public and it made a very good advertisement for the church here as the local paper gave a good write-up about it, publishing the name of each one who played a part.

## Increase in Interest and Attendance Found Among Oakland Saints

OAKLAND, CALIFORNIA, April 27.—Oakland Saints are showing an unusual interest in spiritual affairs. There is an exceptional attendance at all the services, and one thing of note is the interest of the young in the Religio class, studying the stewardship plan outlined in the quarterlies.

A. C. Hawley, bishop's counselor, in his sermon Sunday, said in part: "I am passing through one of the most pleasant experiences of my life in the young people's class in Religio."

Brother Victor Etzenhouser has been appointed missionary to the cities around the bay. There is much to be done. Is it not a blessing to find eager hands to help?

## Snow in Maine Greet Easter Crowds

WEST KENNEBEC, MAINE, April 26.—Elder H. A. Chelline has been holding a series of meetings at the Little Kennebec Branch during the past week.

The Saints in this branch had a supper for the benefit of the church. It was served at six o'clock, and consisted of baked beans, brown and white bread, pickles, pies, cake, and coffee. Later in the evening, ice cream, cake, and candy were for sale. The proceeds amounted to \$17.50. A very nice time was reported by the large gathering that attended.

Although Easter morning in this community dawned with about five or six inches of snow, which made walking conditions rather bad, the Saints of this branch spent the day in worship and made it a busy one. At nine o'clock in the morning there was a prayer meeting for the young people conducted by Elder H. A. Chelline, who was here for the week. He preached at 11 o'clock, following Sunday school at ten, and spoke also at 2.30 and at 7 p. m.

In the evening the choir of young people sang Easter hymns. Much credit is given Elder Chelline for the way in which he conducted these services. They proved a great help to the little band of Saints here. The services were largely attended despite the weather conditions.

## Indian Tells Habits and Customs of Forefathers

DES MOINES, IOWA, May 1.—The Department of Recreation and Expression was especially fortunate Sunday evening in the program that was presented. Mr. Philo Jackson, an Indian, gave a very interesting talk on "Habits and costumes of my forefathers." He told many new and startling facts about the religions and pastimes of the early Indian tribes. In addition to this talk, Miss Lois Wentworth, an instructor in the Department of Music of Drake University, played a piano solo, and Sister Evelyn Finch gave a vocal solo.

Brother F. T. Mussell preached the evening sermon, while Brother Dowker occupied at Van Dalia.

The Girls' Glee Club, which is composed of young women of the branch, meets every Tuesday evening at the home of one of its members for a two hour practice. Under the capable leadership of Brother Vern Deskin and with the splendid cooperation of the entire branch, the body of young women is doing a great deal to raise the standard of music in the Des Moines Branch.

The Easter services at Des Moines, April 20, were both beautiful and inspiring. Brother David Dowker preached the morning sermon on "Our risen Lord." The Girls' Glee Club

sang "The angels rolled the rock away," and Vern Deskin played a violin solo, "Palm branches."

At the evening service the cantata, "King triumphant," by Mrs. E. L. Ashford, was presented by a large choir under the competent direction of Sister Evelyn Finch. The cantata was beautifully sung and greatly appreciated by all who heard it.

Brother C. E. McDonald, of Runnells, the vice president of this district, delivered the Sunday morning sermon, April 27, on the subject, "Work."

## Interesting Stereopticon Lectures Given at Sault Sainte Marie, Michigan

SAULT SAINTE MARIE, MICHIGAN, May 2.—Meetings have been well attended and the Saints are enjoying their efforts in church work. The winter was quite steady. Spring has come in nicely thus far. There has been some snow here today.

The branch is sad because of the fact that they are losing three valiant members, Brother and Sister Emery Pinder, and Brother Emery's father, Jason Pinder. Brother Jason Pinder has been a very faithful deacon here. These shall be missed, though the loss of this branch will be the gain of another. They are moving to Flint.

Elder Harvey Van Dusen has a stereopticon lantern and has given some very interesting lectures. Elder Van Dusen plans an extensive work with the lantern and slides this coming summer in the two Soos and surrounding country.

Love and unity prevail in all the gatherings and the Saints are making friends with the people. The Sunday school is growing in numbers as in every other way.

## Graceland Chats

LAMONI, IOWA, May 3.—The new athletic track has been tried out and proved all that was claimed for it. The various track meets brought out enthusiastic groups from near-by schools and track fans from college and high school in Lamoni. Unfortunately the weather man was unfriendly on several occasions, but spring rains and Iowa prairie winds never disheartened the participants or onlookers at any time.

### *President McDowell Back to School Duties*

President McDowell is getting the thrill of college life again. Office, classroom, and volley ball field are welcome after long hours for days in a council chamber. This spring weather certainly invites one to picnic and frolicing pool.

### *Professor R. L. Mortimore's Absence*

Professor R. L. Mortimore is absent, attending a special meeting of the Iowa Academy of Science at Ames, Iowa. Brother Mortimore is a great favorite with his classes and the college students. His radio service makes him of added importance to the college life. In the latter capacity he is associated with Kenneth Krahl, son of Elder and Sister David Krahl, of Independence, Missouri.

### *Presented in Recital*

The Graceland College Department of Drama presented Mrs. Verna Brackenbury in recital, Friday evening, May 2. "Peg o' my heart," by Sister Brackenbury met a most appreciative audience. Miss Aliene Brackenbury assisted with her sweet soprano, in Irish love songs, with Mrs. C. N. Clifford playing her accompaniments.

On Friday evening in Mount Ayr, Iowa, Miss Margaret Armstrong directed a May Festival in song. This was given by the Musical Guild Club, which has been trained by Miss Armstrong, who rendered the solos.

Brethren Marshall Jamison and McKenzie favored Graceland with calls. The former is an old Graceland student, and the latter is making his first call on Graceland.

Brother Cole, who has been attending college during the year with his wife, returned on Saturday to his home in Virginia, expecting to take up his work here again in September.

#### *Gymnasium Progressing*

The walls of Gymnasium and Convention Hall are steadily rising. Early and late the work goes on. The view from these walls is one to please the lover of nature. Green and flower-flecked, the hills roll away to the horizon's rim on the west or east and dip to the woodland on the south. Fresh and invigorating the winds sweep across this sea of green to Graceland.

### Lamoni Stake Items

LAMONI, IOWA, May 3.—One of the leading entertainment features of the week here was a concert given by the Graceland-Lamoni Orchestra, under the direction of Brother J. H. Anthony. The orchestra from town and college is composed of musicians who are doing splendid work. The program consisted of five orchestral numbers and two solo numbers, one a cornet solo by E. Dewey White, and a violin number by Thad Howland, of Graceland. The program was superior in many ways to anything in this line ever given here by home talent. The orchestra was assisted by Joseph Anway, reader.

#### *Talk by Blanche Edwards*

The second of the Sunday afternoon meetings held by the women's groups convened at the church last Sunday afternoon, at which time Sister Blanche Edwards talked on the subject, "Our home." Sister Edwards is a splendid talker. She always has a message worth while and has the ability to clothe her thoughts in language pleasing to the listener. She has given much pleasure to Lamoni audiences the past year. A piano duet by Misses Dorothy Prall and Arlene Barr gave a musical touch to the meeting.

#### *Beautify Lamoni*

The beautifying spirit has taken a firm grip on the people of Lamoni since the recent campaign was started. A committee is at work in each section under the direction of Brother G. N. Briggs, chairman of the improvement committee of the Community Club.

#### *Aid Gymnasium Fund*

At a recent meeting of the Patroness Society of Graceland they voted a donation of \$500 to the gymnasium fund. This society is making good progress under the presidency of Mrs. J. A. Gunsolley. The ladies are at present busy on articles for a bazaar to be held during young people's convention.

Elder W. E. Prall preached the Easter sermon at 11 o'clock, April 20. This was inadvertently omitted from the last news letter.

#### *Chariton*

"Easter dawn" was very beautifully rendered at Chariton Sunday evening, April 20, to a well-filled house. The choir rendered two anthems for the opening numbers, followed by the "Easter Processional March" by Howell Jones. This gave those who sang in the choir and also took part in the play

time to don their costumes. The platform was beautifully decorated in green and white festooning, interspersed with flowers, blooming plants, and budding trees, making it represent a garden, at the rear of which a most realistic tomb had been constructed.

The introductory reading portraying the crucifixion and burial of Christ was beautifully rendered by Sister Ethel Thomas, with musical accompaniment.

Then followed the story of the resurrection in dialogue, song, and tableau, which, with Biblical costumes and colored lights, was most impressive and realistic. The cast was as follows: Mary, the mother of Jesus, Eva Blackstock; Mary Magdalene, Gladys Hirst; the other Mary, Leona Cackler; Joanna, Anna May Jones; Salome, Johanna Wilson; Peter, Griff Thomas; John, Will Evans; Pilate, Lehi Thomas; two body guards, Gerald Giles and Donald Cackler; three tomb guards, Tom Thomas, John Blackstock, and Ed Giles; angel chorus and pantomime, Nellie McNulty, Emma Jones, Muriel McLean, Frances Lewis, Maxine Dooms, Leona Cackler, Johanna Wilson, and Anna May Jones.

The music was impressively rendered by a hidden quartet consisting of Mrs. Catherine Cackler, E. J. Giles, Mrs. Edna Skinner, and E. E. Watts. The accompanists were Johanna Wilson, Howell Jones, and Nellie McNulty. Mrs. Myrtle Watts was the costume designer, and Mrs. Olive McLean, director.

#### *Attendance Contest*

The Religio has a contest on between the Reds and Blues for the highest score in increasing attendance for six weeks. The attendance the first night was 37. The third night of the contest there were 60 present with the score standing as follows: Reds, 65; Blues, 96. The contest is only half over, so there is still plenty of chance for the Reds to surprise. The losers are to entertain the winners.

#### *Orioles*

The Oriole circle, recently organized, has chosen the name of To-ko-Lon, meaning "The beautiful." "Look for the beautiful," is the circle song. They held a food sale recently and though only a few contributed they were well pleased with the results, having cleared \$10.25, with which they will purchase supplies and uniforms.

### Holden Stake News

#### *Holden*

HOLDEN, MISSOURI, May 5.—A goodly number of young people enjoyed the 8.30 prayer service Sunday morning. At 11 o'clock the communion was observed, Brethren Gleazer, Scarcliff, McWethy, Moler, and Krahl having supervision. Apostle Gleazer occupied for some time portraying feelingly the great sacrifice made by Jesus Christ to redeem the world. A splendid spirit was manifest. The testimonies were uplifting, and many expressions of a greater desire to render service for the Master were heard.

The regular monthly meeting of the ministry was held at 2.45 p. m. An address on the "Duties of the ministry" was given by Apostle E. J. Gleazer. He also was the speaker in the evening.

Brethren Henry Thompson and G. F. Baker conducted the communion service at the Holden Home.

Special meetings will begin May 18, continuing two or three weeks. Elder R. D. Weaver will be the speaker.

The infant child of Brother and Sister T. J. Bradbury, jr., Marian Frances, was blessed on Sunday, April 27.

*Grandview*

Saturday evening, April 19, the wedding anniversary of the pastor and his wife, Brother and Sister C. V. Hopkins, also that of Brother and Sister I. M. Ross, was celebrated at Grandview. The plans had been so carefully made and executed that the result was a complete surprise for Brother and Sister Hopkins. A most pleasant evening was enjoyed. A short program was given, a pleasing feature of which was original poems written by Brother D. J. Krahl and Sister Goddard. At the close of the program delicious refreshments were served. Brother and Sister Ross, their son Chilton, and Sister Opal Hill, drove from Holden Saturday evening for the occasion. Sister Ticy Moler, of Independence, was also in attendance from out of town.

On Easter Sunday, April 20, F. A. Smith, presiding patriarch, was here. He occupied the pulpit both morning and evening. His theme for the morning hour was "The mission of Jesus Christ"; for the evening, "Worship in spirit and in truth."

A short Easter program was given during the hour of Recreation and Expression, taking the place of the regular program given each Sunday evening at this time.

Brother J. W. A. Bailey was here April 27, occupying both morning and evening in his enthusiastic way.

*Atherton*

On April 27 Elder J. J. Boswell occupied at Atherton in the morning and President E. A. Smith in the evening.

Brother R. D. Weaver was called to Atherton on Friday to preach the funeral of a little babe. In the evening a truck load of Saints went over to Sibley to attend the services which are still being held there by Brother Weaver.

May 18 will be "Home-coming Day." An invitation is extended to all who have lived in Atherton, or held services here, also to friends. Services in the morning will be followed by a basket dinner. In the afternoon there will be special music by an orchestra from Independence. Brother J. A. Becker is scheduled for the morning service and President E. A. Smith for the evening.

*Marshall*

Your attention is called to two wonderful studies in the last *Ensign*, the radio sermon by Apostle J. F. Garver, "The Fatherhood of God," and "The living witness," by Elder S. S. Smith. Many are missing these benefits because they do not take the *HERALD* and *Ensign*. Publicity agents should get used to asking, "Do you take the *Ensign*? Do you take the *HERALD*?"

Ralph M. Ridge was the speaker at Marshall Sunday morning, April 27, and Harold G. Thayer at night.

The social activity last week was a party in honor of the birthdays of Sisters Narron and Norma Ryan.

**Duluth Saints Welcome Visiting Guests**

DULUTH, MINNESOTA, May 2.—Elder Samuel Sloan, of Two Harbors, preached to the Saints April 13, his subject being the principles of the gospel. The sermon was inspiring to the Saints.

The evening of Easter was devoted to a program given by the Sunday school. It was a fine program rendered with good attendance. Children from the age of three and upward took part.

After the program George W. Day, district president, brought to the Saints an Easter message which was much appreciated by all. Out of town members in attendance were

Brother and Sister Jay E. Walters, of Carlton, and Samuel Sloan and Grant Byce, of Two Harbors. May we see more of the neighboring Saints in attendance at the different meetings.

On April 27 three more were conducted into the kingdom of God, Charles Louks, wife, and a little girl of a Saints' family. Brother Samuel Sloan came down to perform the ordinance. May it occur many times in the future.

The local publicity department takes this means to thank those who have sent *Ensigns* and *HERALDS*, but still more can be used. Send to W. C. Stanty, 403 Seventy-seventh Avenue West, Duluth, Minnesota. They will be put to good use furthering the gospel.

**Kansas City Stake Items***Central*

KANSAS CITY, MISSOURI, May 5.—Easter Sunday was observed at 11 o'clock by the Sunday school, several of the younger ones presenting the resurrection theme with appropriate declamations, songs, etc. At 7.45 the choir continued the subject with vocal selections most pleasingly rendered.

On April 27, the speaker at 11 a. m. was Apostle J. A. Gillen, his subject being "Responsibility," a subject heard much about, but this time it was presented in a little different dress and in the usual vigorous style of this speaker. It left no doubt as to obligations to God and the church.

The evening speaker was Apostle John W. Rushton who was well received by a good-sized audience. Two were baptized on this day.

*Armourdale*

W. I. Fligg, stake missionary, held a week's meeting at Armourdale, closing April 20. There was good attendance.

*Grandview*

Brother Fligg held a short series at Grandview, closing April 27. He baptized an adult couple. The husband had been a minister in another church. This shows good follow-up work. A series was held there some time ago.

The pastor, Brother C. D. Jellings, as teacher, has built up his Bible class in Sunday school until it now numbers seventy. It formerly numbered about a dozen.

*Malvern Hill*

Joseph A. Tanner, stake president, was the speaker at 11 a. m. on April 27. He reports conditions there as favorable.

*Mount Washington*

Brother Fligg will begin a series of special meetings Sunday, May 4, at 7.45, to continue at least three weeks.

**Debate Superiority of Nephite Civilization**

GLASGOW, MONTANA, April 29.—A challenge has come from the young people of the Andes Branch to debate. This has been accepted and Sisters Clara Jordan and Juanita Richardson have been chosen as Glasgow's representatives. The subject is, "Resolved, That the civilization of the Nephites was greater than that of Egypt." Glasgow has the affirmative; Andes, the negative. The date is set for May 30, when the young people from Glasgow will motor the one hundred thirty miles to Andes for the fray.

The Religio has big things planned for the coming month: a temperance program, a mock trial, a debate, and a supper.



The sacramental service held April 6 was one of the largest and best ever held in the Glasgow Branch. There were over forty in attendance.

#### *Celebrate Church Anniversary*

The anniversary of the organization of the church was observed through the day by the singing of a number of the songs expressive of the restoration, and in the evening Elder James C. Page preached a sermon on "Restoration."

The pageant, entitled "Easter dawn," was rendered on the evening of April 20, by the members of the junior and young senior classes of the Sunday school, under the direction of James C. Page. A large crowd was in attendance and many favorable comments were heard.

At the close of the Sunday school on Easter the baby of Brother and Sister Theodore Bresher was blessed under the hands of Elders Elmer D. Chase and James C. Page, and given the name of Katherine Genevieve.

The funeral of Mrs. A. Dammon was conducted by Elder Page, April 7, at the undertaking parlors.

#### *Change Sunday School Meeting Time*

The Sunday school was organized in Glasgow in September, 1917, and has always met at 2 o'clock in the afternoon. On the last Sunday in March the matter of changing the hour was brought up and by quite a large majority a motion prevailed to change it to 10.30 in the forenoon. The change has proved helpful as a slight increase in attendance has been shown.

### "Easter Dawn" Presented by Topeka Saints

TOPEKA, KANSAS, April 27.—Year after year since the creation of the earth and the lights in the firmament of heaven, there has been an awakening, a resurrection in nature. So with the coming of fairer skies, soft breezes, and gentle showers, Easter morn dawned fair and beautiful in Topeka.

"Upon the wings of the shimmering sunlight,  
Day flies to the heart of the world.  
In the light of this day that is given  
God's banner of time is unfurled."

Who dares to say that this does not betoken the crowning event of the Savior's life, the rising from the tomb? Nature still proclaims this message with each recurring season.

The Easter sermon was delivered by A. P. Crooker at the morning preaching hour, his theme being, "The risen Christ." In the evening the pageant, "Easter dawn," was given by the young people's class and the primary department of the Sunday school.

#### *Junior Choir*

Sister B. F. Deller, the superintendent of the music department, has organized a junior choir and is endeavoring to get them more familiar with the songs in Zion's Praises. She considers this one of the first essentials in this part of the devotional service of the Sunday school. An effort also is being made to organize an orchestra.

#### *Playground*

A playground has been prepared on the church property for basket ball, croquet, lawn tennis, and other recreations for the young people and their friends. The members of the basket ball team of the Sunday school were entertained at at the A. P. Crooker home on the evening of April 21. Games and a fine luncheon were features of the entertainment.

#### *Mortgage to Be Paid*

The special effort to lift the mortgage on the church building was a success, and the Saints are looking forward to the time when they will have a new building to worship in.

#### *Prayer Services*

The Saints here have been admonished several times by the pastor to make the object of their special requests known when they make the statement, "Pray for me." How can others consistently pray for their brothers and sisters as touching one point unless they make known the object of the request? They do not know what to pray for. Joseph Smith so admonished when the Saints met in prayer service and each confessed their faults and weaknesses, that they might receive the help and strength needed. In this way the Saints help to build each other up and eliminate contention, strife, and jealousy, which is not becoming to Saints. This being true can anyone afford to miss the prayer service?

#### *Visit of District President*

On April 27, Samuel Twombly, the district president, preached two very practical and encouraging sermons—morning and evening. The house was full, several friends of the faith being present. He will spend some time this week visiting Saints in their homes.

On March 15, he was called here to preach the funeral sermon of Rebecca J. Elder, an aged sister. He also preached the funeral sermon of Brother Snider at Carbondale, Kansas.

### Beautiful Spirit Felt at Easter Services by Fall River Saints

FALL RIVER, MASSACHUSETTS, April 23.—A beautiful spirit prevailed at the services on Easter Sunday. An outpouring of the Spirit of God was felt before a word had been spoken. The opening prayer by our pastor was beautiful because of this same Spirit.

Brother George Sinclair, of Boston, was the speaker in the morning. All were glad to welcome him, for he was formerly a Fall River member. He recalled the Saints of years ago, whom we used to see present at the meetings. Some have gone to their reward, others are in the different branches or across the water. Fall River is the mother branch of this district, and her influence for good has been felt in most of the branches.

In the morning before the sermon there was a solo by Alma Coombs, at the close a duet by Alma Coombs and Margaret Henderson, "He did not die in vain." By request, Brother Coombs sang, "The Palms."

The infant son of Brother and Sister George Millward was blessed in the morning by Elder James W. Heap and Elder John Rogerson. All enjoyed seeing so many lovely babies at the morning service.

#### *Children's Concert*

The church was prettily decorated by the Sunday school for the occasion. The flowers were given to the sick in the evening. At seven o'clock the children had their concert. It was a stormy night, but there was a good attendance.

Brother Alma Coombs was the speaker in the morning, April 13, and Brother Moses Sheehy in the evening. Brother Raymond Bradshaw, of Attleboro, was scheduled to speak here but there were special services by Elder O. L. Thompson, so he did not come.

Several Fall River families and their friends went to the special service in the afternoon, and reported a fine meeting.

*Boys' Club Meeting*

Friday evening, April 18, the Boys' Club had their first anniversary meeting, celebrating with a frankfurter roast. They promise to invite the girls sometime.

While Elder Thompson was here, the boys invited him to join them in a polo game. At first he would not remove his collar and tie, but after a few moments of play he would have been glad to have been in a gym suit. The boys play strenuously.

*Department Work*

The Women's Department meets regularly twice a month in the homes. They are always planning new things for the church. All the more credit is due these women, because a number of them work hard in the mills every day. At present they are preparing articles for the big Christmas sale.

The Sunday school pupils were pleased to read in the *Blue Stepping Stones* that Fall River led the Southern New England District in the amount of Christmas offering.

On April 27, a Bible is to be given to the child who brings the largest Sunday school offering.

**District Missionary Visits Port Elgin Branch**

PORT ELGIN, ONTARIO, CANADA, April 28.—Elder Grant St. John, missionary of Owen Sound District, has been visiting in the branch and the Saints have enjoyed some real interesting sermons.

Sunday, April 27, Elder Percy Farrow, a young missionary, was here, and the speaker at the afternoon service.

Brother Will Elliott and Brother and Sister Clifford Elliott, of Owen Sound, spent Sunday with the Port Elgin Saints.

The young people put on an Easter concert Monday evening, April 21, including the pageant, "Easter dawn." The night was stormy, preventing some from attending, but all present reported the entertainment good.

The Sunday school report for Sunday, April 27, was exceptionally good, all officers and teachers being present, with 61 pupils, only one being absent.

**Independence**

INDEPENDENCE, MISSOURI, May 6.—A new attendance record at the First Independence Sunday School was set last Sunday with a total attendance of 1,566. Twenty-two classes are reported perfect, the primary department carrying the banner with seven perfect classes.

An announcement was made that the junior department would occupy the Institute building starting with next Sunday, May 11, where the entire school equipment has been placed at the disposal of the officers for school purposes on Sunday. This move involves about 225, including pupils and officers.

The average attendance for last year was 1,122, while that of the past two months has been practically 1,500.

This move is not only an attempt to solve the question of seating capacity for the extra 350, but will provide ideal school facilities for carrying on religious education work. The session will begin at 9.45 and continue through until about 11.30. The department is under the direct supervision of Samuel A. Thiel. E. D. Moore, assistant general superintendent, will be associated with Brother Thiel in perfecting the movement.

*Sunday Services in Zion*

The Independence churches observed sacrament, Sunday, May 4. At 11 a. m. the radio service was broadcast as usual.

The speaker, as announced, was Apostle T. W. Williams.

At the Stone Church at 7.30 p. m. the regular Sunday evening musical program was rendered, followed by a sermon by Apostle D. T. Williams on "Human uplift." This is the first of a series of sermons on character building which will be delivered by Brother Williams during the week.

Other services were: Second Independence, 7.30 p. m., preaching by Elder T. C. Kelley; Walnut Park, 7.30 p. m., preaching by Pastor J. A. Dowker; Liberty Street, 7.30 p. m., preaching by Apostle T. W. Williams; Enoch Hill, 7.00 p. m., preaching by Elder W. H. Kelley; Englewood, 7.30 p. m., preaching by Bishop A. B. Phillips.

*First Presidency*

President Frederick M. Smith is in the East where he addressed the Lion's Club of New York City on May 6.

President Elbert A. Smith will be in Saint Louis Sunday, May 11.

*The Twelve*

Apostle J. A. Gillen was in Mapleton, Kansas, over the week end.

Apostles John W. Rushton and T. W. Williams were in the vicinity of Independence over Sunday, preaching as scheduled.

Apostle E. J. Gleazer was the speaker Sunday at Holden, Missouri.

Apostle R. S. Budd has remained in Independence since adjournment of the council, owing to the illness of his wife, who is at present in the Sanitarium.

Apostle F. Henry Edwards will attend the Spring River district conference at Pittsburg, Kansas, Sunday, May 11.

The foreign missionaries have not been heard from since the last report. Apostles M. A. McConley and Clyde F. Ellis are still in Australia, and J. F. Curtis and Paul M. Hanson are due in Germany shortly from Palestine.

*The Bishopric*

Bishop Benjamin R. McGuire left Sunday, May 4, to attend the funeral of Bishop W. A. Blair at Galien, Michigan. He will attend to church matters while in that vicinity.

*Dramatic Club Plays*

The White Masque Dramatic Club presented three one-act plays at the Junior High School, Tuesday evening, April 29. The first was a comedy, "Neighbors"; the second, a phantasy, "Maker of dreams"; the third, a farce-comedy, "Tickless time." Those taking part were: Myrtle Trowbridge, Louise Newton, Raymond Berg, Morris Filson, Dorothy Cargyle, Agnes Adams, Vera Adams, Louise Hagler, Francis Holm, Louise Tournour, Kenneth Fligg, Beatrice McNamara, Ethel Burnham, Wallace Smith, Fern Gould, Gladys Newton.

The music was furnished by the K F I X Radio Orchestra. The plays were presented under the direction of Miss Gladys Newton and A. E. White, with J. A. Gardner as business manager, and Miss Ina Cockerton in charge of properties and scenery.

*Tourist Camp on Campus*

The Chamber of Commerce accepted the offer of the use of the Campus for a tourists' camp. The city will furnish electric lights for the grounds free. The business men feel the camp will not only be a convenience for the tourists but good advertising for the town.

*Tag Day for Independence Sanitarium*

Monday, May 12, is National Hospital Day and an open house will be held at the Sanitarium all day to which every  
(Continued on page 456.)

## LETTERS

### Witness Sunrise Easter Service in the Garden of the Gods

COLORADO SPRINGS, COLORADO, April 26.—While staying in the Pike's Peak region I had the pleasure of witnessing an unusual sunrise Easter service. About six o'clock in the morning we started by automobile from Colorado Springs to the famous Garden of the Gods, over the Mesa Road. A continuous line of cars, like an immense funeral procession, headed for the Garden, and after about thirty minutes driving we arrived on the scene.

In a grassy opening among the rocks a large crowd had already assembled. In front of us, forming a background for the musicians and singers, the rocks abruptly rose, terminating in the giant "gateway rocks" towering over us several hundred feet, while from a granite cliff on their right three crosses showed bare against the sky.

A sea of faces was raised toward the morning sun while hundreds of voices joined in singing "The morning light is breaking." The story of that first Easter morning was read and at the same time students from the local high school, in appropriate costumes, enacted that joyous scene. Down the rocky trail to a natural sepulcher came the two women who loved much. They were met by an angel, who looked as our childish imaginations always pictured an angel, and then departed quickly. Then came the disciples who also must see for themselves.

A short address, beautiful music, the time and place all combined to prepare our hearts to receive in its fullness, the message of the day with its whisper of hope, as well as the following beautiful services all over the city.

SALLIE J. A. CONWAY.

### Attends Meeting of Indian Branch at Kingfisher, Oklahoma

OKLAHOMA CITY, OKLAHOMA, April 20.—Upon invitation from Brother Reuben Taylor, pastor of the Kingfisher Branch, we started out on the sixty-mile drive early on the morning of April 13. A threatening sky caused me to return home after a fifteen-mile drive, but soon the sun shone forth, and we again started out. The road led through prairie country, interspersed with streams of living water, hills and valleys covered with green grass, wild flowers, and growing wheat. The deep-blue horizon seemed to move back to give room for the joy of spring.

Brother Cane Rowland's place on the hill soon came into view, and upon arriving, we were joined by Brother Rowland and his wife. We then continued our journey to the Indian Branch at Kingfisher. Six miles beyond the little town of Kingfisher we came upon the Indian roundhouse or church, built more by the direct influence of Brother Hubert Case than any other one person. As we drew near we beheld many kinds of conveyances, ancient and modern, and also discovered the dogs had not been left at home.

#### *Building Octagon Shape*

The building, which is octagon in shape, stands on a high knoll, entirely surrounded by low, spreading elms, making a lovely spot, and commanding a view of the surrounding hills as well as the clear and noisy little stream flowing at its base.

Services had already commenced, and our ears were greeted with the low hum of Indian music. We found Brother Charley Wicks, ordained last August at the Redrock reunion to the Melchisedec priesthood, in charge. Arrangements had been made for a short talk on the Book of Mormon by Brother Philip Cook in the Cheyenne language, followed by a talk by myself.

There were present eighteen women and twelve men. The seats consisted of a row of benches made fast to the wall around the room. The center of the floor was bare and clean. The women sat with uncovered heads bowed, eyes downcast, their moccasined feet swinging in the air.

Three of the men were honored with the Melchisedec priesthood.

After services, tablecloths were spread and all sat down Indian fashion to a very palatable meal.

#### *Election of Officers*

Following the meal was a short recess, then a meeting of the Department of Women in charge of Sister Ed. Dillon, district organizer. Then came an election of officers. After considerable peaceful powwowing, the old officers were sustained: Reuben Taylor, president; John Bull, priest; Albert Foot, teacher; Ralph Wicks and Philip Cook, counselors. The matter of ordination of Albert White Eyes to office of deacon was referred to Earl D. Bailey, district president.

The meeting was adjourned with hearty handshakes and expressions of glad-you-came. It was with reluctance that we left the place because we yearned for more of that spirit of oneness that was so easily detected among that people. We arrived safely at home in time to attend our own church on the brow of the hill, then home to bed, feeling that the day had not been wasted.

F. ED. DILLON.

### Getting the Dust Off Your Own Door

My sister came in this morning and related a little story to me. "It happened like this," she said:

"I went over to Mr. H.'s to telephone. While I waited for the number I stood where I looked up at the top of her kitchen door. I was surprised to see how the door frame was covered with dust and lint. I thought it very strange Mrs. H. did not wash it, for I considered her a very tidy housekeeper. I got my number, finished my business, and went home with that dust still in my eye. It puzzled me that a good housekeeper did not attend to her door frames a little better.

"Closing my kitchen door I stood off and looked up at it. Horrors! Mine was worse than hers! I at once took soap and water and cleaned my door. Then I thought, How much easier it is to see other people's faults than it is to see our own. And I've been wondering ever since if it wouldn't be a good plan to look at home first, before we judge too harshly the faults we see in other people. A verse I learned at school came to me:

"Some may have faults, but who has not,  
The old as well as young;  
Perhaps we may for aught we know  
Have fifty to their one!"

"I really felt that if I were a preacher," said my sister, "I could preach a pretty good sermon about getting the dust off your own door before looking too long at the dust on your neighbor's door."

MARY E. GILLIN.

# MISCELLANEOUS

## Conference Notices

Holden Stake, at Knobnoster, Missouri, June 21 and 22. Conference convenes Saturday at 10 a. m. Reports of all officers, committees, and quorums should be in by June 15. D. J. Krahl, president.

Gallands Grove, at Deloit, Iowa, May 30 to June 1. Conference opens on Friday at 2.30 p. m. The president of the district urges a large attendance as matters of importance are to be considered. Mrs. Bessie Pearsall, secretary.

Southern Saskatchewan, at Viceroy, July 3 to 5. All the Saints are invited with their friends. Otis L. D'Arcy, president, Suite C, Rose Lodge, care of C. R. Bowerman, Regina, Saskatchewan. O. B. Bergersen, secretary.

New York, at Niagara Falls, June 7 and 8. The first session will be held at 10 o'clock Saturday morning for the priesthood of the district. Business meeting at 2 p. m. P. L. Weegar, president. Anna M. Lloyd, secretary.

Clinton, with the Coal Hill Branch, five miles east of Eldorado Springs, Missouri, May 31 to June 2. Opening service at 9 a. m. Those coming by rail, come to Eldorado Springs, notifying Elder P. R. Davis, Eldorado Springs, Missouri, R. F. D. Election of officers will be had at this conference. H. E. Moler, president.

Fremont, at Glenwood, Iowa, May 17 and 18. Branches from other portions of this district are urged to have a representative attendance. It is hoped all of the local priesthood will be present. There may be some things of unusual interest to be considered, especially in reference to the coming reunion. Local officers please send reports to Charles Forney, Thurman, Iowa. A. M. Chase, president.

Kansas City Stake, at Central Church, Ninth and Lydia, May 18 and 19. Conference will convene Sunday at 11 a. m. Prayer service at 2.30, also young people's prayer service at the same hour; meeting of Department of Women at 4.15; priesthood meeting at the same hour; song service, 7.15, and preaching at 7.45. Monday, 7.45 p. m., business session. Matters of importance will come before the conference. J. A. Tanner, president.

## Reunion Notices

Southeastern Illinois, at Brush Creek, August 8 to 17. These are the dates granted by the general reunion committee and the speakers will be assigned later. This notice will give all the Saints in the district time to make ample preparation to get ready to come. Let us make this a banner year. A splendid time was had last year and there is no reason why we cannot have a larger and better one this year. We shall have some good speakers. Those who take the HERALD and see this notice, please have it announced at each church. Henry Sparling.

Nauvoo, at Nauvoo, Illinois, August 8 to 17. Every indication is that a large number will be in attendance. Many have made inquiry, and are coming from long distances. Preparation is being made to entertain a large number. For information write the undersigned. Amos Berve, Nauvoo, Illinois.

Eastern Colorado, at Colorado Springs, August 22 to 31. The district conference will be held sometime during reunion. W. E. Wolfe, secretary.

## Young People's Convention at Chatham, Ontario

Owing to the sickness in Bothwell the young people's convention to be held there will be changed to Chatham, Ontario, May 17 and 18. Plans are being made to accommodate large attendance. Programs and information can be had from the undersigned. Come along. Anthony R. Hewitt, secretary, Chatham, Ontario.

# THE SAINTS' HERALD

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## One-Day Meeting

Kewanee, at Moline, Illinois, May 11. There will be an all-day meeting at the church in Moline, Illinois, located at the corner of Forty-sixth Street and Fourth Avenue. The day will begin with a Mothers' Day program at the Sunday school hour, followed by a sermon appropriate for the occasion. There will be a prayer service at 2.30, and a musical program at 6 p. m., followed by a missionary sermon at 7.45. Bring basket lunch and come prepared to spend the day. E. R. Davis, president.

## Requests for Prayers

Sister Effie Dahl, of Dunn Center, North Dakota, who is partly paralyzed, asks that those who wish will fast and pray with her on Sunday, May 11, that God may restore health to her arms and hands.

Sister Mary E. Bell requests the prayers of the Saints for her afflicted child, Bessie Alleane, who is eleven years of age and has suffered from paralysis since infancy.

Mrs. H. P. Kinnicutt, of North Bend, Oregon, requests the prayers of the Saints that she may recover from her illness.

## Our Departed Ones

SKINNER.—Aletha May White was born at Rhodes, Iowa, June 27, 1884. Baptized at the age of eight. Married Clarence E. Skinner on December 25, 1905. Died at Council Bluffs, Iowa, February 3, 1924. Leaves husband and two daughters, Delphine and Katherine. Four children preceded her in their infancy. Funeral service at Council Bluffs, Iowa, sermon by J. F. Garver. Services also at Lamoni, Iowa, sermon by C. E. Wight. Interment in Rose Hill Cemetery.

CLARK.—Flora May Clark was born at Harrison, Wisconsin, November 13, 1876. Baptized March 6, 1921. Died at her home in Ellenboro, Wisconsin, April 8, 1924. Leaves her husband, H. C. Clark, and four young daughters. Funeral from the home. Interment in Buckwheat Ridge Cemetery. Sermon by B. C. Flint.

MURRAY.—Florence Jeanette Murray was born at Saint Louis, Missouri, August 7, 1902. Baptized November 16, 1913. Jeanette was taken from the Children's Home, Lamoni, Iowa, into the home of Brother and Sister Alvin Pierson, of West Point, Nebraska, as a foster daughter in 1916. Sister Pierson nursed Jeanette through a long illness of one year and four months prior to her death on April 30, 1923. Funeral service at the home with sermon by F. S. Gatenby. Another service in Independence, Missouri, sermon by E. D. Moore. Interment in Mound Grove Cemetery. Leaves foster parents, two brothers, and one sister.

YATES.—Nancy A. Palmer was born in Quebec, Canada, February 10, 1843. Married Franklin Yates in October, 1882. Baptized September 13, 1863. Died at San Francisco, California, February 26, 1923. Funeral at San Francisco. Sermon by John Saxe. Leaves four sons, three daughters, and three sisters.

PILKINGTON.—Mary Ann Cokeshott was born in Manchester, England, December 5, 1844. Came to America when nineteen years of age. Married in 1863 to Isaac Shephard who died many years ago. Later she married Joseph Pilkington who also has preceded her. Baptized in 1875. Died April 9, 1924. Leaves one daughter, Mrs. Anna Cliff, of Lafayette, Colorado, also three sisters. Funeral from the Saints' church at Higbee, Missouri. Sermon by E. F. Robertson.

## Radio Flashes

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MAY 11, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Jerusalem," from "Gallia," by Gounod.  
Sermon: "The way of escape."  
By Apostle D. T. Williams.  
Hymn.

SUNDAY, MAY 11, 1924

7.30 P. M., From the First Independence L. D. S. Church

Program given by Auditorium Orchestra,  
Mr. R. T. Cooper, Director

Hymn.  
Prayer.  
Selection, "Gloria," from "Farmers Mass" in B. Flat.  
Moderato, adagio, allegretta.  
Serenade, "Love in idleness," Macbeth.  
"Beaute Enchantresse," Laurendeau.  
Sacred Overture, "Abide with me," Barnard.  
Sermon: "The lost opportunity."  
By Apostle D. T. Williams.  
Hymn.

TUESDAY, MAY 13, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano solo: "Danse," Debussy.  
Played by Miss Pearl Roemer.  
Violin solo: (a) "Serenade," Drdla.  
(b) "Minuet in G," Beethoven.  
(c) "Souvenir," Drdla.  
Played by Miss Mildred Woolman.

## INDEPENDENCE

(Continued from page 453.)

one is invited. Saturday, May 17, will be tag day for the benefit of the free bed fund. Last year on tag day, \$739.45 were collected for this fund. It has been used by 9 physicians, treating 22 patients; 17 of these being admitted into the hospital and receiving 227 bed days of treatment, and 5 were given the benefit of laboratory and X-ray. It is hoped that the proceeds of this tag day will be larger so that more free beds can be given to those who need this coming year.

## Death of William J. McKim

Brother William J. McKim, age 71, died at his home in Independence, April 30. He had suffered from an attack of heart disease a week before and did not recover. The funeral services were held at the home at 2 p. m., May 3. Preceding the services the body lay in state from 12.30 to 1.45 o'clock. The sermon was preached by Elder J. M. Baker, Elder W. D. Bullard being in charge. Burial was in Mound Grove Cemetery.

Surviving Brother McKim are his wife, Mrs. Carrie McKim, and five children: Mrs. S. C. Hagen, Mrs. Bernice Younie, Burton L. McKim, Arthur E. McKim, all of Independence; and Mrs. F. H. Monk, Fountain, Colorado. The oldest son in the family, William LeRoy McKim, was killed in France in 1916 while serving in the Canadian Army in the World War.

Brother McKim was born at Lancaster, Pennsylvania, April 9, 1853. The greater part of his life was spent at De-loit, Iowa, coming from there to Independence in 1906. He had retired from business at the time of his death.

Vocal solo: (a) "Dusk in June," Foster.  
(b) "Pale moon," Logan.  
Sung by Miss Beulah Stevenson.

Talk:  
Piano solo: "Meditation," Tchaikowsky.  
Played by Miss Pearl Roemer.  
Violin solo: (a) "Gypsy dance," Ernst.  
(b) "Hindu chant," Rimsky-Korsakov-Kreisler.  
Played by Miss Mildred Woolman.  
Vocal Solo: (a) "Sapphic Ode," Brahms.  
(b) "Laddie," Thayer.  
Sung by Miss Beulah Stevenson.

THURSDAY, MAY 15, 1924

8.30 P. M., From the First Independence L. D. S. Church

(Violin Recital by Miss Emma Snead.)

"Sonata in A," Handel.  
"Adagio Cantabile."  
"Allegro Deciso."  
"Largo Assai."  
"Allegro Giga."  
"Concerto, Number 22," Viotti.  
"Moderato."  
"Maggiore."  
"Cadenza."  
Tenor solos by George Anway.  
(a) "Amarilli, mia bella," Giulio Caccini.  
(b) "The crying of water," Campbell-Tipton.  
(c) "Love is the wind," MacFadyen.  
By Miss Snead:  
(a) "Concerto, Number 2, Andante," DeBeriot.  
(b) "Waltz in A," Brahms.  
(c) "Thoughts of youth," Storm.  
Concluding group:  
(a) "Spanish dance," Granoda Kreisler.  
(b) "To a wild rose," McDowell.  
(c) "Waltz," Hummel.  
(Piano accompaniments by Miss Florence Koehler.)

## K F F V

SUNDAY, MAY 11, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred songs by mixed quartet consisting of:  
Miss Mabel Carlile, soprano.  
Mrs. J. H. Anthony, alto.  
Mr. Evan Fry, tenor.  
Mr. W. D. Tordoff, bass.  
Mrs. Ralph Travis, accompanist.  
Instrumental duet: "The nightingale scene," Handel.  
Mr. Malcolm Barrows, flute.  
Mr. Charles Church, clarinet.  
Anthem by quartet.  
Solo: "His song in the night," Harry B. Cockrell.  
Sung by Mr. James Dempsey.  
Sermon by Bishop A. Carmichael.

TUESDAY, MAY 13, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical program furnished by Graceland Conservatory of Music.

THURSDAY, MAY 15, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational lecture.

## Planning For

1. Recreation Projects.
2. Church School Posters.
3. Biblical Pageants.

THEN COME TO

THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa



# THE SAINTS'

# TRIAL

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

you have save  
he shall have  
: 36.

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

Volume 71

Independence, Missouri, May 14, 1924

Number 20

## EDITORIAL

### Death of Doctor G. Stanley Hall

One of the greatest American psychologists of the past generation, Doctor G. Stanley Hall, died on April 24. He was perhaps the foremost leader in the development of modern psychology, and one of the greatest contributors to the wealth of information in this field, which still lives to testify of his great work.

Doctor Hall was a graduate of Williams College, and also studied in the Universities of Heidelberg, Bonn, and Berlin. His association with Wilhelm Wundt, famous German psychologist, led him to establish an experimental laboratory at Johns Hopkins University. At this time he also established the *American Journal of Experimental Psychology*, the first of its kind to be published in English. In 1888, Doctor Hall became head of Clark University and also professor of psychology at that institution.

Since that time he has published many books invaluable to the field of psychology, among them being his peerless "Adolescence." As late as 1922, he completed and published his last noteworthy contribution, "Senescence." The present-day schools of psychology are largely founded on the revelations of this great man, pioneer of modern psychology in America.

Doctor Hall will be remembered by many members of the church as the personal friend of President Frederick M. Smith. It was Doctor Hall who wrote the introduction to the dissertation of President Smith for his doctorate, known to numerous readers as "The higher powers of man."

### Practical Theology

As the editor of the *Christian Century* suggests, there may have been preachers who have been tempted to say hard things about the weather man, but one Syracuse preacher has shown "that he can be cultivated to the glory of God."

The Reverend Bernard C. Clausen, of a great Baptist church in Syracuse, New York, discovered that

on bright and sunshiny days his church was overcrowded but that on dark and cloudy ones, the congregation was sparse. He called upon the weather man, then decided upon his plan of procedure.

"Every Saturday morning at 10 o'clock, the weather bureau is interviewed and the Sunday forecast obtained. If the weather conditions promise to be favorable the usual Sunday newspaper announcements are deemed sufficient. On the other hand if the outlook is gloomy," says Reverend Clausen, "we dispatch at once to our newspaper offices all the propaganda which our ingenuity has devised or can on short notice arrange. We do not buy more space for paid adds, you understand. We send in carefully prepared news stories, cuts, and musical announcements. We do it shamelessly. We are determined to use every means known to modern life to fill our church consistently and exactly. And the newspapers do not resent it, so long as we play the game fairly."

This is not sensationalism, explains the preacher. It is merely making use of the national weather bureau the same as does the farmer and merchant. In the case of the church, however, it is "practical theology."

### Conference on Social Problems

The long-looked-for Conference on Christian Politics, Economics, and Citizenship (Copec) met at Birmingham, England, April 5-12, and attempted to solve some of the perplexing questions before it.

For a period of four years, twelve commissions consisting of men and women of internationally known scholarship have been engaged in study of certain problems, preparatory to the conference just held.

Over one thousand delegates from various churches in England and half a hundred from overseas met in this attempt to reach a common understanding on a few leading subjects. While no solutions were probably found, the series of resolutions on education, the home, industrial relations, the use of leisure time, and other modern social problems will go far toward creating a public opinion on these subjects.

Copec enthusiasts believe this conference was the first serious attempt on the part of Christians of varying political and religious schools of thought to work together in a common search for the way of Christ in social action. A similar conference is on foot in America to be known as the American Conference on the Christian Way of Life. When this comes, it will be interesting to see whether Americans have profited any from the experience of their British cousins.

Reverend John M. Moore, in the *Christian Work*, says:

There was frankness and plainness of speech but with it very great courtesy and sensitiveness to the common aim not to win an argument but to achieve a unity. There was a constant recognition of the seriousness of the position to which the conference felt itself committed by the inexorable demands of the teachings of Christ.

Action in several cases was taken by the conference in opposition to the report of the commission presenting the question.

On the report of war, the commission failed to agree on the issue of pacifism, but the conference declared that the Christian church "should unreservedly condemn, and refuse to support in any way, a war waged before the matter in dispute has been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal." The conference also declared "that all war is contrary to the spirit and teaching of Jesus Christ."

The resolution on crime presented by the commission was reworded to read:

The purpose of the state is to bind men together in a justly ordered social life and its authority ought to be generally accepted by Christians. The duties of citizenship are a sacred obligation for Christian people. The authority of the state is limited by its function and ought only to be challenged by the Christian conscience in the name of God. Christians should be willing while their strength lasts to spend and be spent in its service.

On questions concerning the home, including that of birth control, the commission could find no agreement. The conference voted "to investigate thoroughly and to consider with the intention of offering definite guidance to perplexed consciences this and other relevant questions regarding marriage and parenthood."

When it came to the question of prohibition, the conference's attitude seemed to weaken. They could go no further than to adopt a resolution leaving the question to local option. The British conscience, however, is being aroused over the drink question and many are looking forward to more definite action in the future.

A marked advancement in the effort to agree upon social questions by various religious denominations

appears to be under way. The world is preparing itself for the intelligent acceptance of the Christian plan of stewardships when such time comes.

We as a church cannot long retain leadership in social reconstruction unless action takes the place of acclamation. Our plan is not to be considered better than the plans of these other people who are studying the question, unless we can demonstrate our own convictions. Without the heart to try what we preach, the world will not accept our talk. If they arrive at such a truth, it will be by their own experience or by our demonstration.

While Copec arrived at but a few definite agreements, great headway in unity of thought was attained. The time for action has arrived and threatens to pass us up unless we awake to the problems before us. Instead of being in the vanguard of a new Christian society, we may yet struggle to occupy a place at the rear among the exponents of the new social organization.

It is the little things in life that count. A word, a look, a smile, a sigh give rise to emotions that swell up within us.

Too often do we scorn the tiny things that make for happiness, feeling that our fort lies in a cold exterior. We hide our emotions lest others find therein a weakness. We deprive ourselves of happiness when we repress noble feelings of affection; we rob our friends of a bit of sunshine that might come from a tightened handclasp or the softening of a stern brow.

Give me a word to cheer in a moment of despair, give me the golden silence of a pal in perfect understanding, give me the consciousness of the love of a friend, and I will own the world.

He who opens his mouth too much may have to close it for repairs.

## Would You Like

1. To Consult With Teachers.
2. To Fellowship With Leaders.
3. To Look Ahead With Prophets.

THEN COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

## A Parent's Responsibility

The majority of parents are agreed that parenthood, though admittedly it satisfies a profound instinct and may give intense joy, is a terrible responsibility, cause of friction and worry, and source of disappointment. The black side of parenthood could naturally never be abolished, but assuredly its blackness would be mitigated if parents knew a little better what they were about.

As a fact, they too often start out on the tremendously difficult enterprise of bringing up children without the slightest idea of what they are about. They blunder; they suffer; the unfortunate children suffer; and the hope of complete living vanishes.

A man may indeed live completely until he becomes a parent, and then finds himself faced with complications for which he had utterly forgotten to prepare himself, and from a success he deteriorates into a failure. He has not looked ahead far enough. At twenty it did not occur to him to think of what is involved in the vast affair of producing the next generation; and quite possibly, if anybody had suggested to him that he should arm himself for fatherhood, he would have laughed as the young laugh at mere priggishness. And he would have been wrong.

When you are a parent it is already rather late in the day to begin training yourself to be a parent.—Arnold Bennett, in *How to Make the Best of Life*.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and the tomb. The Persian in the Far East delights in their perfume, and writes his love in nosegays; while the Indian child of the Far West claps his hands with glee as he gathers the abundant blossoms—the illuminated scriptures of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers, and orange flowers are a bridal crown with us, a nation of yesterday.

Flowers garlanded the Grecian altar, and hung in votive wreaths before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High.—L. M. Child.

## True and False Fear

*Arrangement by Richard G. Moulton*

Ye that fear the Lord,  
Wait for his mercy;  
And turn not aside, lest ye fall.

Ye that fear the Lord,  
Put your trust in him;  
And your reward shall not fail.

Ye that fear the Lord,  
Hope for good things,  
And for eternal gladness and mercy.

Look at the generations of old, and see,  
Who did ever put his trust in the Lord, and was  
ashamed?

Or who did abide in his fear, and was forsaken?  
Or who did call upon him, and he despised him?

For the Lord is full of compassion,  
And mercy;  
And he forgiveth sins,  
And saveth in time of affliction.

Woe unto fearful hearts,  
And to faint hands,  
And to the sinner that goeth two ways!

Woe unto the faint heart!  
For it believeth not,  
Therefore shall it not be defended.

Woe unto you  
That have lost your patience!  
And what will ye do when the Lord shall visit you?

They that fear the Lord  
Will not disobey his words;  
And they that love him will keep his ways.

They that fear the Lord  
Will seek his good pleasure;  
And they that love him shall be filled with the law.

They that fear the Lord  
Will prepare their hearts,  
And will humble their souls in his sight:

“We will fall into the hands of the Lord,  
And not into the hands of men;  
For as his majesty is,  
So also is his mercy.”—Ecclesiasticus 2: 7-18.

## Lectures on Mothercraft

Compiled by the Department of Women, with  
an introduction by Dora Pankey Glines,  
Superintendent of the Department.

AVAILABLE JUNE 1, 1924

This is a publication containing lectures supplementing the textbook, *Mothercraft Manual*, by Mary L. Read, also the question outline, *Mothercraft*, by Etta Hunt. Lectures and questions are offered in one pamphlet all for

*Forty Cents, Postpaid*

HERALD PUBLISHING HOUSE

Time wasted is existence—used is life.—Young.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Broadcasting the Gospel

*Sermon by Bishop Benjamin R. McGuire at the Stone Church, Independence, Missouri, March 16, 1924.*

The theme of our discourse this morning is, "Broadcasting the gospel." In selecting this subject it was not my purpose to speak of the use of the radio as a modern device to disseminate the word of truth or to undertake to evaluate the advantages and disadvantages of the radio to the country church, nor as an agency to stimulate the interest of the nonchurchgoer in religious services. Whatever may be said for or against the use of the radio, the Reorganized Church of Jesus Christ of Latter Day Saints, at least for the present, is committed in favor of its use. On that subject actions speak louder than words, as my distant auditors will attest.

It is my thought in selecting this topic to clothe in modern terminology the commission of our Savior to his disciples when he said:

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.

That is, broadcast the gospel.

This subject suggests two principle concepts, one a process, the other the content of that process. The method of teaching, as approved by our Master, the greatest of teachers, should be observed. What is meant by the Gospel should be explained.

The Apostle Paul furnishes us the text which I have chosen to assist us in outlining our theme. It is found in the second and third verses of the third chapter of his second letter to the Corinthians: "You are manifestly declared to be the epistle of Christ known and read of all men." To all who would be followers of Christ your life is an epistle, a statement, a communication of the gospel which is known and read of all men. Our Savior said, "By this shall all men know that ye are my disciples, if you have love one for another." On another occasion he said, "By their fruits ye shall know them."

#### *The Gospel a Revelation*

The gospel is a revelation of the grace of God to fallen man through Jesus Christ the mediator. The gospel is the glad tidings of great joy which our heavenly Father commissioned Jesus Christ to give

all men. Our text asserts that if we live the Christ life, the Christ life will be known to all men, or that men will be induced to live or experience the joy of the Christ life.

Life is complete. Life is not partial. When we refer to the life of a person, we refer to all his activities from the cradle to the grave. If the gospel is to bring joy into life, it is intended to bring joy and must bring joy into all of man's activities, no matter how he classifies them, whether political, social, economic, or religious. I think my audience will admit, however, that in all these phases or aspects of life we to-day discover that men complain there is lack of joy. If so, then the Christ is not our guide, the gospel is not the rule of conduct.

#### *Economic Aspect of Life*

There is only one of these aspects of life of which I wish to speak this morning. It is the economic aspect. I believe that it offers the broadest field for expressing the Christ life. More of our conscious moments are spent in economic affairs in the gaining of a livelihood than in any other demand made upon life. Therefore, it offers the greatest opportunity for broadcasting the gospel. In the early thirties of the last century when the gospel was presented by the Latter Day Saint elders attention was by them directed to its application to temporal affairs, that is to the engagements of time, the occupations of this earth life. Such terms as *tithing* and *stewardship*, though clearly taught and practiced by those of the Apostolic church, were inveighed against by the professing Christian ministers. Today, however, all of the so-called evangelical churches are putting special emphasis upon the law of tithing and stewardships. Some of our members have thought it is a sad commentary upon the work of this church that others are applying these principles in their lives and are having more or less success. To your speaker these feelings should give place to praise and thanksgiving. As I have noted the many publications by other Christian congregations and read some of their books, I have considered that they were in a measure a testimony of the sacrifice and devotion to principle as advocated by the elders of those early days, who, against great opposition, contended for the faith once delivered to the Saints, particularly this aspect of the faith or the gospel, which at that time was so unpopular. And I feel that the teaching of tithing and the presentation of a program on stewardships by other professing Christians attests the power that was resident with these elders of the early church and it attests the power that was resident with them to broadcast the gospel of Jesus Christ.

### *Conference Resolution on Stewardships*

At the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints held in October of the past year in Independence, Missouri, there was adopted by unanimous vote a resolution which expresses the thought and feeling of this church upon one feature of stewardship, or the gospel as expressed in terms of economic life. And the power of the Spirit of God that attended the adoption of that resolution will be remembered by those who were present on that occasion and were privileged to participate in the meeting. It is not contended that this resolution is all the word or the last word on the subject. But, my friends, it does furnish a common ground, a starting point that can be understood by all, from which we may proceed to our ultimate goal, the redemption of Zion, or in the language of the prayer our Savior taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Let us then start on our journey across the plain, pass through the foothills, and ascend the mountains. There will be misunderstanding along the way. We will have to stop occasionally to make sure that we are on the trail, but eventually, my brethren, we will have reached the summit. I think we may well consider that we have at least reached the frontiers, the outposts from which we may start.

Here in this resolution that we have all subscribed to, or may subscribe to, we have a declaration of intention which will eventuate in stewardships by complying with its requirements. The science of mathematics is based on certain elementary or rudimentary principles such as addition, subtraction, multiplication, division. The test of our knowledge of the application of this science is the ability to apply these principles to the problems of mathematics. Even so the test of our knowledge of the principles of stewardships is our ability to apply the principles thereof to the problems of life. And to the degree that we are skillful in so doing, we in this respect broadcast the gospel.

### *Joy From Observing Gospel*

We are told that those who are so fortunate as to possess a radio receiving set experience a new joy or thrill if they are able to tune in the program of some distant station that they have not theretofore been able to get. We also note what disappointment comes to the manipulator of a receiving set when he unwittingly tunes out a distant station before the program is completed. The value to an individual of that aspect of the gospel, or the principle of life to which I have referred in the resolution adopted by the church at the late General Conference, will be his

ability to conform to those requirements wherever he is and in whatever work, service, or labor he may be engaged, and continues so to do. His joy will be in ratio to his ability to tune in and hold in mind and heart these principles, and in turn broadcast them in harmony with this common desire to establish the gospel of Jesus Christ as the rule of conduct, and broadcast them, my friends, in such conduct that his auditors will not need head receivers or loud speakers.

You will recall the fact that it is stated of Jesus Christ in the Scriptures that virtue went out from him. I trust it may be so in all our activities, particularly in our effort to manifest in the conduct of our temporal affairs our understanding and appreciation of our stewardship.

### *Filing Inventory*

As already mentioned, this church in General Conference on October 13, 1923, by unanimous vote declared:

Whereas the law of God teaches that the earth is the Lord's and the fullness thereof, therefore all men are stewards; that the law of stewardship applies individually in each and every member of the church, therefore, we believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures. First, by filing his inventory.

In the language of the business world this means taking stock. While in the language of James it is, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Filing an inventory may seem to some a strange procedure. I care not whether you call it an inventory, a statement of your assets and liabilities, or what you may term it; if we accurately arrive at the amount of tithing which we owe, we must of necessity take stock.

### *Paying Tithing*

Secondly, "He must pay his tithe." There has been of recent years so much said by professing Christians upon the subject of tithing that it ought to be almost a common language. However, the Reorganized Church of Jesus Christ of Latter Day Saints teaches the principle of tithing slightly different than do other professing Christians. We assert that tithing is one tenth of the increase, not one tenth of the income; that all legitimate living expenses first be deducted from our income, that tithing, or one tenth, should be paid upon the increase, and I think, my friends, that this is so equitable, so just, so fair, that everyone who has named the name of Jesus Christ in the waters of baptism, and has received the endowment of the Spirit, and has made his soul rejoice in praise and thanksgiving to God



should be ready, willing, and anxious to pay his tithes.

#### *Paying Surplus*

Third, paying the surplus, which is that amount of this world's goods of which we have no immediate need, determining our need by our circumstances, our sphere in life, is that which is expected of us. Is there anyone here this morning, is there anyone within the sound of my voice, who believes that one may have a surplus and hold fast to that surplus, if it is truly a surplus, without it cankering his soul?

#### *Making Offering*

Fourth, he should make his offering. Before I conclude my remarks this morning I wish to direct your attention to one offering that was made, to which attention has been directed by our Savior, that has resounded around the world, and so I will make no particular reference to this feature of this resolution at this time.

"And thereafter giving an account of his stewardship annually as required by the law of God." Man will be judged or rewarded according to the degree of good or evil which he has done. If our Nation says it is good business to require us to file an inventory once a year, can we deny that it is to those who desire to give expression through their everyday affairs of the fact that they are stewards of God? Is there any reason why we should not be willing to file our inventory, at least annually, to ascertain where we are along the way of life?

#### *Establishing Stewardship Organizations*

"In accordance with the foregoing, the members of the church, 'who are willing and desirous,' under the general supervision of the officers ordained of God for this purpose may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure." On this paragraph of this resolution I shall make this comment: We have in recent years read in the press and heard from the public platform a great deal about collective bargaining and cooperation, and different plans on this subject have been written in the laws of a number of states. "God said to Moses, before Abraham, I am." May I paraphrase that statement by saying, "Before communism, socialism, collective bargaining—stewardship." And this church is committed to the proposition that all men are stewards, and all I have to say about cooperation, collective bargaining, etc., is in the language of the Apostle Paul as contained in the Philippian letter, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good repute, if there be any virtue, if there be any praise," adapt them to stewardship, but tune in on stewardship; it is fundamental; it is basic; it is of God.

#### *Laborers Together With God*

We are laborers together with God. We are God's husbandry. God is the party of the first part. No one should think this resolution means that one may in the conduct of his temporal affairs abandon any principle that centuries of experience have proved as true and essential to business success. Let no one think that subscribing to this course of action shall mean greater freedom from engagement in life's activities. Let no man assume that this means retirement from work, labor, and service, because our Savior said, Take my yoke upon you for it is easy. No, yokes are not put on animals for decoration or distinction, but for use to pull a load.

Subscribing to the beliefs as set forth in this resolution is not for popularity, vanity, etc., but to develop stewardship. Stewardship is a relation to God as well as to our fellow men, which relation to God approximates and leads to divine sonship. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we walk in the light we catch the vision of the Son of God.

We travel the gospel road to save man. To make the world better becomes the dominating passion of our lives. When we think of what God accomplished because of our blessed Savior and think how that may be expanded in geometrical ratio, we may begin to understand the meaning of his statement, "The works that I do shall ye do and greater works than these shall ye do."

#### *Brotherhood of Man*

We sing, and it is a modern song, "Let us all be brothers." We may be if by our actions as well as by our works we acknowledge we are stewards—all. The earth is the Lord's and the fullness thereof. When we go to the north or the south or the east or the west we cannot escape being the subject of God's bounties, the object of his love. Every function of this life involves a dependence upon God which should be reciprocated by an awakening as plain to be seen as the glory of the rising sun. Can we do less than count our earthly blessings, than acknowledge our indebtedness to God by a payment of tithes? Can we show less faith in God's enterprise than in an earthly business proposition? Why not make the offering investment? Why not consecrate of our surplus? If this is good for one, why not for all? "He that is least is capable of doing the most."

While as a church organization the need is acute for the larger amount of money, it is more acute for the quality of the widow's mite. I suppose that the poor widow who in a humble, unostentatious manner dropped her offering into the treasury was unconscious of the tremendous significance of her act, that it would be known and read of all men, that it would be literally broadcast from the housetops. Such examples of actual loving sacrifice are more potent in broadcasting the gospel than tons of printed or millions of spoken sermons.

My brethren, the program of the church of Jesus Christ, and when I speak of the church I mean not only the membership in their organized corporate activities, but in their individual private undertakings, in order to secure and retain the confidence and support of men and benediction of heaven, must give place and unobstructed course to the operation of the principle of sacrifice, faith, and love, so heroically manifested by the act of the widow in contributing her mite. Even so may we, my friends, broadcast the living gospel, the living truth, the gospel of our Lord Jesus Christ.

## How Do You Use Your Time?

By J. E. Vanderwood

In the course of events we are brought face to face with some real problems, and we often wonder why we have not made greater progress. It is well, too, that we think of these things, for if we would advance in life as we should we must learn to think, and think logically and seriously. We must come to realize that a man becomes a part of that to which he relates himself, so that in its finality he is the composite of all that he has thought and seen and heard. While of course many sounds salute our ears that we do not hear, many things pass before our eyes that we do not see, and many things are talked about by us that we do not grasp or comprehend, nevertheless it is self-evident that every man must become the complete counterpart of that which he most earnestly and persistently contemplates. He must surely grow into the likeness of his most sacred and cherished ideal.

### *Theory of Involution*

This opens for us a very fertile field of thought, and we may canvass it from various angles. I hope we will come, if we have not already come, to that place in life where we may fully see that nothing can be evolved that has not first been involved. That is to say, we can take nothing out of a chest that has not first been placed in that chest; and if we would get valuable material out of that chest we must first

put valuable material into it. So it is with our lives. We can only get out of them that which we have put into them. We should always remember the law of compensation demands that it shall be so. He who would reap bountifully must sow liberally. He who would possess the things of greatest value must be willing to make the greatest sacrifice; he must pay the greatest price. That is to say, we get what we pay for, and we must pay the price for what we get. We cannot get something for nothing. The reason why many of us have so little of value in our lives is that we have been unwilling to pay the price of better things. It is also very lamentable that many of us have not yet learned that the best things can only be attained by paying the supreme price.

### *Killing Time*

That we may see clearly this matter, I wish to draw your attention to a circumstance that came under my observation some years ago. A certain man who possessed a goodly degree of natural ability was placed in a position to make something of himself and to become useful in life; but he failed to put anything of value into his life, hence he failed.

This man of whom we speak once said to the writer, "What do you do to kill time? I don't know what to do to kill time."

The answer was that time is too valuable, too precious, to be killed; that already time is too short to permit us to do all we must do if we would reach the highest and the best. This man did not get the message, for he replied, "I wish I had some place to go to kill time, because it drags very heavily on me."

When told of the things he might do to improve his time, not to kill it, he said, "I don't like to do those things. I don't like to read, and I can't content myself at the kind of things you mention." So he went on in quest of some way or means to kill time. The poor man did not realize that he was already doing, and had been doing for years, the thing he was in quest of. It is almost needless for me to say that he made a miserable failure of life and is completely down and out. This is the inevitable result, for he had invited defeat all along the pathway of his life.

### *Conserving Time*

Then I knew another man who began with very meager attainments, and with very few privileges, but he had a desire to conserve time and to become useful in life. He began searching ways and means to employ his time, for he realized in part its value. He sometimes erred in his projects, it is true, but he was anxious to conserve and profitably utilize his time. It was not long until he was pursuing, against great odds, a study course that has made him a mas-

ter. This man did not have any time to kill, for he arose at four o'clock in the morning and in an untiring way often burned the midnight oil that he might acquire the knowledge that would fit him for a place of honor and usefulness in life. He read volume after volume, and pursued study course after study course until he was able to fill a better place in life and render a proper service to his fellow men. This man sees more fully and more clearly than ever before the value of time, and he is still trying to utilize it in the best possible way. It goes without saying that he will succeed, for the law of compensation demands that it must be so.

### *Pearl of Great Price*

What a boon it would be to us if we could fully grasp the meaning of the words of the Master when he said: "When a man finds one pearl of great price he goes straightway and sells all that he has and buys the field." Nothing can be reserved by us if we are to obtain the best. In Shakespeare's Merchant of Venice the motto on the leaden cask that contained the coveted trophy read: "He that chooses me must hazard all he's got." So it is that in order to get the best we must give all.

If, therefore, we would fill our lives with the richest and best we must empty the inferior, all that is impure and unclean, and purify the temple of our body that it might be a fit abode for the Spirit of Love and Truth and Justice. We will readily see that our lives cannot be filled with the best while they are two thirds or three fourths filled with impurity and corruption. It therefore goes without saying that the only way in the world for us to get the best is to arise in the strength of our manhood or womanhood and say, I am going to subordinate all to the end that truth and purity may be established and maintained. "He that chooses me must hazard all he's got." In order to purchase one pearl of great price one must sell all that he has; that is to say, he cannot obtain nor possess the highest and the best while he clings to the inferior, the mediocre, and the commonplace.

Herein we are able to understand the words of Christ when he said: "No man can serve two masters, for either he will love the one and hate the other, or he will hold to the one and forsake the other, ye cannot serve God and mammon." It is not difficult for us to see that one cannot possess truth and at the same time cling to error. One cannot be pure and impure at the same time. It is quite impossible for one to be just and unjust at the same time, and wisdom and foolishness cannot be successfully united. If we would become pure in life we must forsake impurity and lay hold upon purity. If

we would be just we must cease being unjust. If we would be wise we must part company with folly and pursue the paths of wisdom. If one would become a Saint he must cease being bestial, for these two conditions cannot be combined in one person.

### *Source of Wealth*

The source of all wealth is labor. Not only is this true in the material world, but it holds good in the intellectual and spiritual realms as well. One can only purchase as he acquires the means with which to purchase. So it is that he who works untiringly and faithfully will one day become the fond possessor of that which he is pursuing. He who kills time must perish, because he is defeating himself at every turn; he is defrauding himself of his God-given rights. We ought to be wise enough to see that nothing must come of nothing and that if we are to obtain the best we must contribute the best. The word of inspiration to the church is, "The earth is full and there is plenty and to spare."

The big question is, What uses are we making of our time? What are we doing with our golden opportunities? May we not well reflect, make choice of the better way, and pursue the course that will bring life, joy, and peace to us? We will get out of life just what we put into it, so if we are lacking in the day of accounting there shall be no one to blame for it but ourselves.

He who squanders time and talent  
Must remain a pauper here;  
Being destitute of knowledge,  
Fills man with a cowardly fear.

A workers' university for Poland has been planned by university men and political leaders. It will be located at Warsaw, and will not only offer regular instruction in academic subjects, but will act as a center for health study, and will issue appropriate publications.

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2. Inward for Growth and Determination.
3. Outward for Opportunity and Service.

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## Unlocking the Door to Freedom

What men have fought for in the name of freedom is varied and complex. To follow the struggle for freedom leads one into many situations where problems are different in every respect. It would seem that freedom is not well defined, not clearly understood. The element of freedom in these various situations is indeterminate. It would cause one to question, at times, the actual existence of freedom. Is it entirely a child of fancy?

Men's problems of freedom have arisen from situations in life, not from academic discussions of problematical propositions. Because these problems have been located, not so much in the realm of philosophy as in that of actuality, we must look to life, there to find the elusive key which unlocks the door to freedom.

### *The Fight for Political Freedom*

Turning back the pages of history and viewing man in his struggle for freedom, we find him waging war against organization. He has found himself a part of a large machine, an organization. He has become dissatisfied with his part in the function of this machine, so he rises up, and in the name of freedom, overthrows the organization. He wishes to be free from its influence upon his actions.

We need go back into history no further than the American Revolution to find there the same struggle which has been going on ever since the world began. The same freedom was sought. This time it was the struggle for political independence. The colonies were oppressed by England, so when they no longer cared to belong to that organization and obey its laws, the storm of the Revolution broke. A war cry was raised, "No taxation without representation." They succeeded in throwing off the yoke of the mother country. But what then did they do? They established another organization similar to the one from which they had just freed themselves. The new organization, however, was founded upon the principle of democracy for which the colonies fought. Inspired leaders framed the Constitution and a new nation was born.

Yet only a degree of political freedom was obtained, for it took another war to free a people who were still in servitude. The Civil War did more than that, however. It definitely determined the durability of the new organization which was founded upon a principle of political freedom. Politics is the science of government, and government includes both those governing and those governed. Individual freedom under government therefore implies that actions of the individual are free only so long as they comply with government regulations.

Democracy itself is government of all, through all, under leadership of the wisest and the best, according to the judgment of the many. Absolute individual freedom, in other words license, is therefore unknown. Even in this country of ours political freedom is enjoyed only in part.

### *A Dream of the Future*

The World War found us fighting again for freedom, this time "to make the world safe for democracy." Is the world now safe for democracy? Scarcely anybody will declare it is. Was the War then fought in vain? We will say it was not, for a broader concept of freedom was gained by it. We now can think in terms of freedom of people, instead of only freedom of the individual. The autocrats of the Teuton alliance were overthrown and their governments or organizations, which were thought to be menacing the freedom of the world, were destroyed. The result was an attempt to establish a world organization which would do away with future wars and guarantee democracy to the world. Such an organization has not been established, but its exponents are still actively at work. Political freedom is still a dream of the future. Where will it end?

History shows us that men have sought to locate political freedom in organization, but what have the struggles brought us? One organization after another has fallen, yet freedom is still unattained. We have, however, obtained a degree of freedom following each conflict. Our knowledge is greater and each new organization is better than the last one. We are learning by experience, but the cost of that knowledge is dear.

### *The Secret of Freedom*

The key to freedom lies in knowledge, not in organization. Had men been students of the Bible and real Christians, they would have been spared many of the bloody struggles which have brought to them the knowledge they possess to-day. We are told, "Ye shall know the truth and the truth shall make you free." After centuries of blind ignorance, we have arrived at the same conclusion. Truth or knowledge is the instrument for successful action, not war against organization. Through knowledge we attain our goal. As soon as we locate freedom in knowledge instead of organization we see that its nature is broader than mere organization. It is not limited to political struggles. It includes all phases of life. The nature of freedom is as broad as life itself, and as long.

### *Physical Freedom*

Freedom of life on the physical plane means a perfect body, one which is capable of doing what is

required of it. Only the athlete enjoys the freedom which comes from supreme bodily endurance. He has acquired health through observance of the laws of physiology and hygiene. He is free because he possesses the power of accomplishment. He knows how to live physically.

#### *Mental Freedom*

Life on the mental plane should enjoy the same degree of freedom of function. The engineer builds a great bridge. He has learned to think clearly and correctly in the engineering field. This knowledge is the instrument by which he accomplishes his purpose. To be free on the mental plane means that the laws of psychology have been observed.

#### *Moral Freedom*

To lead a moral life, is to be free from the throes of immorality. The person who best gets along in society is the one who observes the standards of the group. The moral person is free to go and come as he wishes. He is protected by the law he observes. The immoral person is the enemy of society and is therefore not free in his actions. He may be apprehended at any time.

#### *Spiritual Freedom*

On the spiritual plane of life we find the same observance of law necessary to freedom. The person who would be conversant with God is the one who keeps his laws. He alone is free to enter the sacred portals of the divine. He is entitled to the blessings of God in abundance.

#### *Observance of Law*

Freedom is to be found in the observance of law, but not blind observance. The harnessed horse draws the cart in blind obedience to the forces which make him captive. But the horse has no purpose as does man. Man observes law only so long as law is the means for accomplishing purposes. The laws of nature cannot be changed so man observes them in order that he may be free in his actions. He makes these laws a power in doing his will by intelligent observance of them.

But the laws of nature were not made for the individual. They were made for everybody. The law of reproduction proves that society is its object, not the individual. So it is in the laws of the land, in the organizations of society. They were made, not for the individual, but for everybody. The individual is allowed to be free only when such freedom contributes to the freedom of the many.

One person could not have brought about the American Revolution, nor would he have been justified if he could have done so. It would have been wrong for him to seek political freedom by disobey-

ing the laws of the organization of which he was a part. Had he done so, he would be a criminal. But when a great mass of people rose up to establish freedom for the many, as our forefathers did, they were justified in breaking the laws of the organization of which they no longer wished to be a part. However, these people in turn had to set up another organization which would guarantee the right of political freedom of the many as against the freedom of the individual.

#### *Summary*

Freedom of the many is greater than freedom of the individual. The individual should be free only when such freedom contributes to that of the many. Freedom is to be attained only by the intelligent observance of law. Knowledge of these laws and their application to life, that they may be made a power in the accomplishment of purposes, is the instrument for unlocking the door to freedom.

One is freest in that environment where things are most familiar. The chemist is freest in his laboratory, the lawyer in the court room, the physician at the bedside, the shoemaker in the shoe shop, and the preacher in the pulpit. Freedom is as broad as life and as long. It is greatest where there is most knowledge. "Ye shall know the truth and the truth shall make you free."

A. E. W.

#### *Science and Common Sense*

Reprinted from the *Palestine Weekly*, March 7, 1924:

Nothing is perfect in this world. Common sense is the parent of science; practical sagacity guided its first steps and still continues to play a predominant part in the gradual growth and development of its hypotheses, theories, laws, and formulæ. But the offspring has grown up and naturally claims independence. Many a time it simply takes it. That is why we so often see them separated one from the other, meandering in opposite directions—lonely, miserable, powerless.

Strangely enough, this state of theirs does not induce our pity; on the contrary, it affords us reason to smile ironically, sometimes even sardonically. Very often it gives rise to a movement of scepticism extending to the science which has no more common sense as its servant and guide, and to the common sense which has no more science as its master and object.

We find a striking example of such a discordance in the latest issue of a purely scientific review. In the French *Annales de Géographie* of January 15th, 1924 (Colume XXXIII, No. 181) there is a note by Augustin Bernard on "La population de la Syrie et



de la Palestine d'après les derniers recensements." The portion of the note dealing with Syria does not interest us, and we shall confine ourselves to the analysis of the other part, which comments on Palestinian ethnographical data.

#### *Census Report of 1922*

After having given in the official figures, in accordance with Mr. J. B. Barron's report and general abstract of the census of 1922, a table of the population of Palestine and of its division by religions, M. Bernard indulges in a short comment which brings him very rapidly to the problem of the nationalities of the country, and, naturally, to that of Zionism. Here his science loses all relevancy not only with pure logic, without which any science is but a wretched cripple, but also with the slightest particle of common sense, the utility of which in this case would have been fairly great, for it would have helped M. Bernard to verify his opinion. "It is the Zionist problem," he says, "which complicates the situation in Palestine. Neither the Moslems, nor the Christians, nor even the Palestinian Jews are happy to see the Zionist emigrants arrive." Observe the term "emigrants" applied to the immigrants arriving in Palestine. The mistake acquires a peculiar significance from the pen of a Frenchman, i. e., a member of the nation which possesses to its perfection the art of using the right word.

#### *Jews Not Emigrants*

It nevertheless is a mistake. The Jews arriving in Palestine are not "emigrants" in the accepted meaning of the word. They are not merely people fleeing from their country in search of refuge and livelihood. The Jews of other countries know the political and economic condition of Palestine, they know it is not a golden land. Those whose only object is to find a haven and a means of existence do not go to Palestine, but to countries where a living is more easily obtainable. Those who land in Palestine are of a quite different order. They are in large majority not refugees. A roof and a loaf do not satisfy them. They come here to plant new ideals in an old soil, to revive an old and devastated country, which ought to have been sacred to almost everybody in the so-called civilized world, but to which nevertheless nobody else had paid the slightest attention during the last six to seven hundred years. These people whom history will respectfully term "pioneers" should actually be named at least "immigrants." To call them "emigrants" without forethought is a mistake; willfully it is an unjustifiable wrong.

As to the assertion that the Palestinian Jews are opposed to the immigration of their brethren, we

can only wonder how such an utter untruth could have found its way into such a serious scientific review as the *Annales de Géographie*, which has aught to do with purely political polemics. We know that some journalists have allowed this peculiar allegation to be published in certain newspapers. But M. Augustin Bernard had before his eyes the very moment he put it on paper an absolute proof of its ineptitude.

#### *Hebrew Is Language of People*

A little further on in his note we find the following statement: "According to one of the tables of the census, 80,396 persons in Palestine use Hebrew as their language, and only 1,946 speak Yiddish. Though the resurrection of Hebrew as a 'vulgar' language is quite a fact, the first number is manifestly exaggerated." (Note again the expression, "langue vulgaire." We are certain that M. Bernard would not have called French a "vulgar language"; rather he would have employed the expression, "une langue parlée.")

The last phrase of the statement is perfectly true. Not every Jew in Palestine already employs Hebrew in his daily life. But the fact that almost all of them proclaimed this language to be their mother tongue is an absolute proof against the assertion that Palestine Jewry is opposed to Zionism. For the revival of Hebrew is the most important goal of Zionism. Hebrew as a spoken language is the symbol, the embodiment of the Zionist ideal of nationalism. Zionism without Hebrew is empty phraseology, the revival of Hebrew without Zionism is an utter impossibility. Those who admit one, forcibly admit the other. Those who on the day of the census proclaimed Hebrew as their language, proclaimed Zionism as their ideal. The fact that ninety-seven and a half per cent of the Jewish population of Palestine declared Hebrew as their national language, means that ninety-seven and a half per cent of Palestinian Jews are deeply attracted to the Zionist ideal. M. Bernard would surely not have missed this argument had his science gone hand in hand with some common sense. There is yet another argument which M. Bernard ought to have put to himself: where—in which document authentically expressing the opinion of the Palestinian Jews, or, at least, in which organ of the press—had such opposition to the immigration of their brethren been expressed?

#### *Immigration Greater Than Emigration*

M. Augustin Bernard further asserts that "the number of Jews leaving the country is not much smaller than that of those arriving." The statement is not only amazing but even amusing: *et tu,*

(Continued on page 469.)

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**ST. MATTHEW, 5.**

*Christ's sermon on the mount.*

15 <sup>a</sup> The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

16 <sup>b</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow

A. D. 31.

2 Is. 9. 1, 2.

3 Is. 42. 7.

4 Luke 2. 32.

5 Mark 1. 14,

15.

6 ch. 3. 2;

7 10. 7.

8 Mark 1. 16,

17, 18.

2 And he opened his mouth, and taught them, saying,

3 <sup>b</sup> Blessed are the poor in spirit: for their's is the kingdom of heaven.

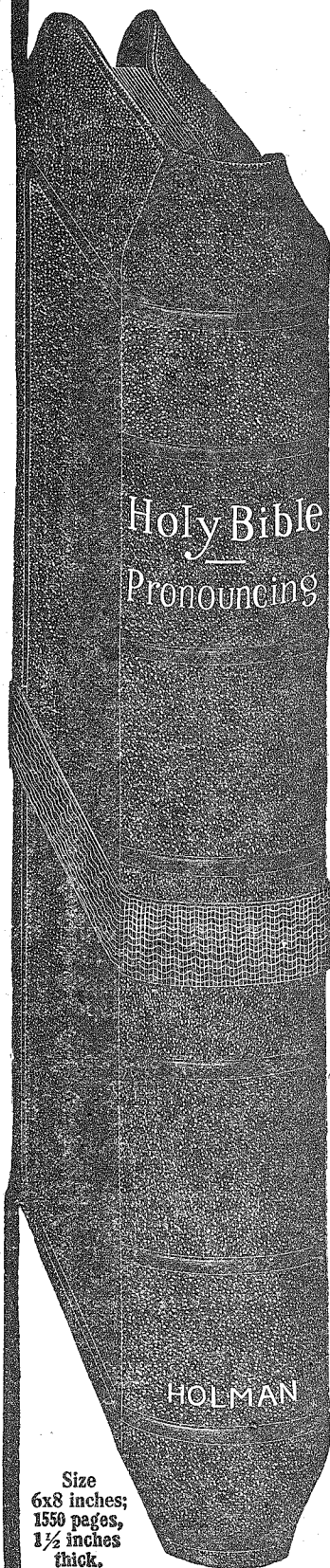
4 <sup>c</sup> Blessed are they that mourn: for they shall be comforted.

5 <sup>c</sup> Blessed are the meek: for <sup>e</sup> they

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## CHURCH NEWS

### Three Branches Hold Union Service to Hear Apostle J. A. Gillen

FLINT, MICHIGAN, May 1.—The Flint Branch has felt repaid for the effort put forth on April 8, when the three churches met in union service to hear Apostle J. A. Gillen. His wonderful discourse on life is still fresh in the memory of his audience, and there seems to be a greater determination on the part of the local membership to partake of the more abundant life. Come again, Brother Gillen. You will always be welcome. A good audience is promised you if you will give only a short notice.

One of the most inspiring meetings for some time was held at the Second Church on the last Friday evening of March. The children of Religio met in a prayer service of their own, the oldest being thirteen years. The report from Brother Harry Surbrook, in charge of this meeting, states that several prayers and testimonies by the children were of an encouraging nature. It will be provided again soon.

Elder B. F. Anspaugh has resigned as pastor of the Third Church, and Elder A. H. DuRose is acting temporarily. Elder Anspaugh will devote his time to preaching in the "regions round about" Flint.

The dramatic class of the First Church presented, before

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### SCIENCE AND COMMON SENSE

(Continued from page 467.)

*scientia?* or, as the Frenchmen say, *Tiens, tien!* We need no more facts, figures, statistics; a supposition is quite sufficient! The supposition is built on a very simple comparison: before the War the number of Jews in Palestine was estimated at 85,000; the census found only 83,000, *ergo* . . . that is quite clear, is it not? But M. Bernard, while writing the second part of his note, forgot what he wrote in its first part. Speaking of Syria, he states that forty per cent of the population in some districts of that country died of hunger and disease during the War. Why did he not make the natural reflection that Palestine too suffered from the consequences of the War? Why did he not make an inquiry into the number of surviving orphans whom the relief committees found in this country after the Occupation? Why did he not take into account the ten thousand Jewish refugees who were driven out of Palestine during the first six months of the War? And last, but not least, why did he not consult the official figures of the Immigration Department which give for a period covering the last four years a number approaching 40,000 in immigration and only about 10,000 in emigration?

That is why we made the remark in the first lines of this review: science without common sense is blind, deaf, dumb—in a word, a miserable thing.

—Z. Eliahu Cohen.

an appreciative audience, the play, "Welcome home, Jimmie."

Elder Arthur Koehler, of London, Ontario, was a recent visitor and delivered his wonderful lecture on Palestine to a union meeting of the three churches. Carlisle Whitehead, district director of young people's work, also visited here, to keep in touch with the developments of the Flint young people's organization.

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### Interest and Attendance Increasing at Cherokee, Iowa

CHEROKEE, IOWA, April 24.—All the departments in this branch are working steadily and in harmony for the good of the Master's cause. Interest seems to be increasing as well as attendance at all services.

The sacrament service, April 6, was a spiritual feast for the large number present. The spirit of prophecy was enjoyed. Brother E. L. Edwards was called to the office of elder. Brother Edwards is a priest and Bishop's agent. The new calling will be of great assistance to him in his work among the Saints.

The speakers during the past month have been, A. R. Crippen, J. T. Spence, and William Shore.

Although the weather was cold and windy, services Easter Sunday were well attended. The Sunday school gave a short program at the morning service, followed by an Easter sermon by Elder A. R. Crippen.

The priesthood of this branch will assist in every way possible in the special tent meeting to be held at Storm Lake, a new opening twenty-five miles east of here made by Elder Pendleton last year. This year's efforts will be conducted by Elder W. A. Smith. A Sunday school will soon be organized by E. L. Edwards, of Pomeroy, Iowa.

One of the girls' classes from Sunday school, in charge of Albert Haynes, teacher, will plant and raise a garden to be sold for benefit of the Christmas offering.

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### Saints at Hutchinson, Kansas, Purchase Church Lot

HUTCHINSON, KANSAS, May 1.—A lot for the building of a new church in the near future, has been purchased by this branch. At present the church services are held at 624 B, West Street.

Many visitors have called here recently, encouraging the work. Among them was J. N. Madden, district superintendent of the Department of Recreation and Expression, who was here March 22 and 23.

The Saints at this place are awake and working for the upbuilding of Zion.

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### Department of Women at Modesto, California, Hold Bazaar and Food Sale

MODESTO, CALIFORNIA, April 28.—A bazaar and food sale, by the Department of Women before Easter, brought in \$31.30. A number of the stores in town are open to any church that wishes to hold food sales, allowing floor space for same. The department here took advantage of this opportunity.

Easter was an enjoyable day. An all-day service was held, Sunday school and preaching in the morning, basket dinner in the basement at 12.30 o'clock, a Sunday school program in the afternoon and the regular preaching service at night.

The Sunday school was visited by the district Sunday school secretary recently. On March 30 a perfect attendance was had, every officer, teacher, and pupil being on time. There were 43 present.

The junior choir is improving and doing very good work under the leadership of Sister Anna Howe.

One new family of six has been added to the branch membership, which encourages the Saints here.

### Pastor Called Upon to Speak at Reorganization of Union Sunday School

BATTLE LAKE, MINNESOTA, May 1.—The branch president was called upon Easter Sunday to attend the reorganization of a union Sunday school several miles from here, and had the privilege of speaking afterward. His talk was well received and he was urged to come often. It is hoped good may result.

Regular weekly services in the Union Branch at Clitherall were commenced April 6, with small attendance, but good interest. On account of spring rains and snows, which have usually occurred on Saturdays, and some automobile trouble, a few from a distance have been hindered from attending.

The church is being cleaned this week.

### Child Healed Through Administration at Alliance, Ohio

ALLIANCE, OHIO, May 5.—On Wednesday evening, April 16, the Alliance Saints met with Canton Saints in prayer meeting. That evening the little daughter of Brother and Sister Harry Green, of Canton, was administered to and healed. She was very sick with whooping cough and double pneumonia, the doctor having told the parents that day he had done all he could. The Saints felt strengthened and well repaid for the effort made in meeting together.

On Easter Sunday the Saints enjoyed a short program in charge of Sister Vida C. Smith, a young high school student. She is also pianist and always to be found at her post of duty.

### Lunch Hour Sermons Delivered at Everett, Washington

EVERETT, WASHINGTON, May 2.—One of the elders preaches a short sermon every other noon to a large crowd of men in the lumber and veneer plant. He has created a great interest. The Saints feel they have a wonderful opportunity. The other noons are occupied by different organizations, most of the time by a Baptist minister.

After considerable sickness among the Saints, all are well again and back to church. Some members have four miles to walk but are very faithful in attendance.

### Class Organization at Coleman, Michigan, Proving Successful

COLEMAN, MICHIGAN, May 5.—The Saints at Coleman are getting along very nicely, especially the Sunday school. The young people of Class 2 have organized and hold class meetings every two weeks. These have proved to be a very great success, not only in holding the interest of the members, but in drawing others into the Sunday school.

The class meetings are opened with song and prayer, then a program which includes short talks, discussions on certain subjects, and a question box, is had. After an hour of this work, games are played and the meeting ends with a lunch.

### Sunday School Concert Given at Dennisport, Maine

DENNISPORT, MAINE, May 6.—The Easter concert by the Sunday school was enjoyed by an audience which filled the chapel in spite of the rainy evening. The decorations were of plants and flowers, and a pure, stately lily gleamed its message from the pulpit.

To help in the success of the concert, the school was divided into two sides, the Reds and Blues, contesting for superiority in the preparation and final execution of the respective parts. The contest of itself was a success, the Reds winning. They are to be given a party by the Blues on Thursday evening, May 1.

Brother Sinclair, of Boston, was the speaker April 27. All enjoyed listening once again to the doctor's clear reasoning. Brother Lewis, the pastor of this place, will speak to the Saints in Plymouth May 11. The Saints are glad to share with Plymouth a teacher of the plain and precious truths of Jesus Christ.

### Junior Choir Organized at Milwaukee, Wisconsin

MILWAUKEE, WISCONSIN, May 3.—J. O. Dutton, district president, spent about ten days here preaching and otherwise assisting the local ministry.

The branch was very delightfully entertained with a musical and literary program on Easter morning. The program was arranged and executed under the direction of Sister B. C. Johnson, formerly of Independence, Missouri, and was given by the young people of the Milwaukee Sunday school. All were very glad to see the success and definite organization of the junior choir under Sister Johnson's direction, which rendered several very good numbers on the program. The junior choir has been permanently organized and that long felt want has been supplied. The branch is interested in this new venture and looks forward to the success of this end of its new development.

#### *Attendance Contest*

The Red and Blue contest, which opened the first Sunday in March, sponsored by Brother William Murray for the members of the Sunday school, came to a close to-day. This was one of the most interesting events ever undertaken by the Milwaukee Sunday school. From the very beginning the Blues hopped off with a big lead, and continued to keep well ahead of the Reds, until about three Sundays ago when suddenly the Reds seemed to wake up, and since then the story has been different. Last Sunday the Reds were within two points of winning with the Blues seventeen points in the rear. To-day the Reds, mustering all of their forces together, succeeded in outpointing the Blues by about thirty points.

This means the Blues will give the Reds a supper in the near future, at which time the cash prizes will be given to individual members for the most visitors secured. The captains for each side were: Reds, Ruth Kirshner; Blues, Wilbur Drever.

The contest was entitled, "A trip from Milwaukee to Independence," and covered 500 points. A large scale was pro-

vided, conspicuously marked, and the progress was indicated by red and blue trains being moved forward as the contest progressed. Each person was provided with a button to be worn showing the side to which he belonged. A visitor was considered five points for the first attendance, and thereafter three points the same as the regular scholars.

The largest single attendance for any Sunday was 49, which was the record for this school since its organization. The average attendance during the contest was 35, which was an increase of 66% per cent over the average of eight weeks before the contest.

As stated in a previous report the school is obliged to look for larger quarters and this is foremost in the minds of the Saints. They are greatly encouraged over the success of the past few months, and feel that this is but the starting of a real effort in this part of the Lord's vineyard.

### Many Good Sermons Heard by Oklahoma City Saints

OKLAHOMA CITY, OKLAHOMA, May 6.—The Saints of this place have much to be thankful for because of the manifestations of the power of God both in the preaching and prayer meetings. There is need for a greater consecration but the heaven is working.

Brother J. M. Terry, president of the El Reno Branch and a man quite extensively known in the church, gave a good discourse here April 27, which was followed by another from Brother Samuel Simmons.

F. E. Dillon, president of the branch, is doing much good. Brother R. M. Maloney recently returned from a four months' stay in Texas. He gave a good sermon last Sunday evening.

### New Westminster Branch Renders "Lead, Kindly Light"

NEW WESTMINSTER, BRITISH COLUMBIA, April 30.—Saints interested in the welfare of the New Westminster Branch will no doubt be pleased to hear of the great success of the Easter concert.

The Department of Women has for several weeks been engaged in instructing and drilling the Saints and children who took part in the drills, recitations, part songs, and pantomime entitled, "Lead, kindly light," which proved a credit to all taking part and a great credit to instructors.

One interesting feature was a bird song by six little girls and two little boys, ranging from three to six years of age. All were dressed to represent birds and they acted it to perfection.

The amount realized at the concert, which took place April 21, was \$32 clear. This goes toward buying a lot which the Department of Women has undertaken to purchase. They are certainly a group of live wires and are doing all in their power to push the work forward both financially and spiritually.

The work here in general proves to be progressing slowly but surely. The Saints are held in high esteem by their neighbors and friends who gladly attended the Easter concert, filling the hall from door to door. Two ladies of other churches favored with solos and duets, while a third gave two organ solos, being pleased to render their assistance which certainly was appreciated.

All hands in the branch are put to the plow, and everybody is working diligently for the furtherance of the work here. Those in charge are kept busy, especially on Sundays. Morn-

ing service is held at the home of one of the Saints who lives a distance out of town. Several nonmembers attend and are somewhat interested. A good spirit prevails at these meetings.

Sunday school session is held in the church hall at 1.30, followed by prayer meeting at 2.30. At 6.45 the Saints meet for Book of Mormon study and have preaching service at 7.30. On Thursday evening they meet for prayer meeting at 8 o'clock which is followed by Religio at 8.30.

An interest is asked in the prayers of the Saints for the progress of the work here.

### Boys Have Charge of Sunday Services During Boys' Week

SAN FRANCISCO, CALIFORNIA, May 3.—Boys' Week, commencing April 27, was observed generally throughout this city. The Saints gladly followed the example. Five of "our boys" were given charge of the services Sunday morning. Their ages ran from 15 to 24 years. Arthur Reese presided; Lewis Giffin offered the opening prayer; and they were assisted by Lawrence Ganz, Herbert and Ernest Chalmers, all of whom made remarks concerning Sunday school, Religio, church, and boys' work in general. The service was interesting and profitable in showing what can be done by the boys when necessity demands.

On Easter Sunday there was a Sunday school entertainment in the morning; at 11 a. m., a sermon by Elder L. B. Shippy. At 6.10 an entertainment was given by the Religio, then preaching at 8 o'clock by Elder Cecil Etzenhouser. There was a full attendance at all the services, each of which was spiritual and instructive.

Apostle Roy S. Budd recently preached for the Saints, giving a very fine and much appreciated discourse.

The general health of the Saints is good at present.

### Cantata, "King Triumphant," Rendered at Portland, Oregon

PORTLAND, OREGON, May 5.—The Easter cantata, "King Triumphant," was rendered by the choir Sunday evening, April 20, with Mrs. Fay Buchanan directing. The solo parts were sung by Fay Buchanan, Bertha Rader, Lila Smith, Eunice Smith, Blanche Brady, and Lillian Livingston. The church was packed to the doors, the attendance being the largest in the history of the branch. All seemed to be well pleased with the program and many said it was the best they had ever heard.

#### Assembly Hall

The Saints are considering erecting an auditorium or assembly hall on the north half of the church lot, at East Seventy-sixth and Irving Streets, where they propose to hold special programs, Religio classes, athletics, socials, and all department activities. There is much to be done in the departmental work that could be done more effectively in such a building. There is some opposition to plans along this line, however, on the grounds that the benefits will not justify the expense, because the time is too short to put money and efforts into a building which will soon be left behind when the Saints move Zionward.

Then again comes the answer, "If by erecting this building and making it a social center some of the young people and older ones, too, can be reclaimed from the pleasures of the world, is not the reward worth the sacrifice?" Quite a prob-



lem, isn't it? Yet the Saints trust God will direct and all be done for the best.

#### Two Baptisms

Two little girls, just past eight years, were baptized in the font at the church at East Seventy-sixth and Irving Streets the evening of April 27. One is Ada, daughter of Brother and Sister Mark Yeoman, of Portland, the other, June, daughter of Sister Grace Bryson, also of Portland. Both the little girls are members of the Sunday school.

There are many potential Latter Day Saints in the primary department if the parents and the school continue to do their respective parts in instilling in the children the love of God's work.

### Missionary Meetings Held at Groton, Connecticut

GROTON, CONNECTICUT, May 6.—New London Branch recently enjoyed a visit from Elder Orval L. Thompson who held a series of missionary services at Groton. The meetings were conducted in the town hall, the use of which was granted free of charge from April 14 to 20. There was a good attendance of Saints and nonmembers. At the service Easter morning twenty nonmembers were present. The sermons were instructive and inspiring and were received with interest.

An Easter concert followed the preaching service in the morning. The program consisted of vocal selections, recitations, etc., by children, a solo by Brother Thompson, and a talk by the pastor. The hall was decorated with laurel, maple blossoms, pussy willows, daffodils, tulips, and roses, pleasingly arranged. At the close of the program each child was given a potted tulip. The Saints would like to have had Brother Thompson stay longer, and will be glad to welcome him again soon.

Brother William Hill and wife, of Wallingford, Connecticut, with two of their children, came to New London and Groton inquiring for Latter Day Saints and were received by Brother Thomas G. Whipple, of Groton. Brother and Sister Hill were recently members of Niagara Falls Branch, New York. Their unexpected visit was greatly enjoyed.

### Meetings Commenced at Moorhead, Iowa

MOORHEAD, IOWA, May 6.—U. W. Greene, evangelist, commenced a series of meetings here on May 5. This is a very busy time for the farmers, but it is hoped the meetings will be successful. Brother Greene is a very spiritually minded man and seems to bring his counsel and advice close to the hearts of the Saints. His experience in the foreign missionary fields, when referring to the same, makes the Bible history much more real. The hand of God is seen marvelously preparing all things for the day in which we are living, and thus God will fulfill all his work.

By request of nonmembers a Sunday school has been organized at the Jordan church about six miles north of Moorhead, with Brother Chester Davis superintendent, and Sister Clara Jones secretary. This will be quite a help to the scattered members in that vicinity. Preaching is had at the close of Sunday school.

The Moorhead Saints were pleased to once more meet Brother Joseph Lane, the district president, who made visits among the Saints last Thursday. It is hoped he will be able to preach here again soon.

Brother Charles Hield and wife, both of the school faculty, recently made over-Sunday visits at Sioux City and Mondamin.

Since the weather and roads are improved it is hoped an increase of attendance will be had at all of the services. The general health of the Saints is good with the exception of Brother Perry Mann who is a patient in the Jenny Edmundson Hospital at Council Bluffs. According to the latest reports he is slowly improving.

Moorhead Saints were grieved to learn of the death of Brother Sidney Pitt, sr., one of the former district presidents. Brother Pitt had endeared himself to the hearts of the Saints by his faithful service in the Lord's work.

Brother Charles Putnam, who has been holding meetings at Decatur, Nebraska, en route to his home at Woodbine, Iowa, made a call on some of the Saints May 6.

### Department of Women Presents Toronto Branch With Individual Communion Service

TORONTO, CANADA, May 7.—The Toronto Branch gladly accepted the beautiful gift, presented by the Department of Women, of an individual communion service consisting of four silver trays, twelve dozen glasses, filler, etc., which cost \$51.25.

During the past year this department held several lectures, sessions for addresses, and discussions along educational lines, and some sessions were devoted to sewing, quilting, and sociability. From sales of work and special efforts \$646.40 were raised in the year of 1923. The largest amount taken in by the department at any one time was \$275 at a bazaar in December.

With the proceeds from a pie social and a Thanksgiving supper \$133 were paid for the branch on the district budget. The Thanksgiving supper was a success socially. It was an old-time gathering such as had not been seen at Soho Street church for some time.

#### Check From Laundry Company

A laundry company has a novel way of advertising. When women of different churches in Toronto were asking for donations for their annual bazaars last fall the Wet Wash Laundry Company offered a check of \$25 to any church if one hundred women members would visit their laundry within one week. The Saints were the third on the list, one hundred of them registering their names and going through the laundry. Besides the check and souvenirs of toilet soap they were shown courtesy, met women of other churches, and felt well represented by having that number of women meeting in a business place of the city in the busiest week of the year, just before Christmas.

It seemed, though, like an election day getting the women there and counting up to see how near we were to the one hundred mark. The Laundry Company says they are booked up for visitors from the churches until the end of June.

Other uses for money in the treasury have been \$42.50 to assist two other branches, \$67 for decorating the kindergarten room for Sunday school, and assisting in social service work.

#### Educational Features

The lecturers and speakers favoring the department have been Pastor C. Ed. Miller; Bishop A. F. McLean; J. L. Prentice; Doctor H. B. Miner; Doctor C. A. McLean; Mrs. E. G. Law; Mrs. D. Macgregor, general field worker; Mrs. A. F.

McLean, district organizer; Mrs. G. Campton; Mrs. J. A. Wilson, city social service worker; and Mrs. J. A. McElhiney. The last named speaker is in government employ along with her husband who is Staff-Captain McElhiney prison reform work, both for the Salvation Army and the Dominion Government.

In a very interesting and refined manner, Mrs. McElhiney depicted some of the "seamy side" of life, and told of their methods of reclaiming the prisoners, some of them unfortunate and more sinned against than sinning, she claimed; also she explained the work of the Parole Board. The women appreciated hearing from this excellent worker, a woman of education and an experience of thirty-two years in efficient service of "Dealing gently with the erring," of which we love to sing.

#### *Grandma Honored*

The superintendent, Mrs. McLean, is carrying off the honors of grandma gracefully, and is receiving congratulations over her brand-new grandson. The department served refreshments in honor of the event, asked questions about little Murray Gould McLean, and were quite envious of the youngest looking grandmother ever known.

#### *Strawberry Festival in June*

The Department will hold a strawberry festival and sale of work about the middle of June. Wherever and whenever practical the Department of Women and Religio work together, holding special "Goes" on the one night.

### All-Day Meeting Held at Nevada, Iowa

NEVADA, IOWA, April 29.—An all-day meeting was held at Nevada Branch April 27, three district officers being present.

Sunday school convened at 10 o'clock and after the lesson study Brother Fred Wilkinson gave a talk on Sunday school work, appealing to all to study and become better informed on the gospel. Brother Wilkinson made a comparison of the time spent by children in the public schools and in the Sunday school, emphasizing the need for more religious study.

At 11 o'clock Brother Wilkinson preached on "Service." Also at this hour Brother Stephen Robinson gave a short talk on the Religio work, bringing out the value of play. The Religio, he said, seeks to build up the physical, mental, and spiritual powers of the individual and the group.

#### *Lunch Served*

At 12.15 all present were busy enjoying the many good things the women had provided for the noonday meal. The same jolly group was served again at 5.30.

At 2 p. m. a spiritual prayer service was held. At the close of the prayer service Charley Lehman, the new branch president, made a strong appeal for support of the church program, as did also Brother A. Shimmel, assistant branch president.

#### *Resume Religio Sessions*

Due to bad roads Religio had not been held since April 6, but at this time a meeting was held at 7 o'clock, opened by Brother Shalley. After the opening exercises Stephen Robinson took charge and the topic, "How to make the Religio grow," was used to good advantage. The Religio in the future will hold meetings each Sunday at 6.45 p. m. and a good program will be offered.

Brother Henry Castings preached at the evening hour, using as his text, "Develop your spiritual life." This sermon gave much food for thought and was surely a fine close for a

day of activity. Brother Castings is so interested in the flock at Nevada that he traveled fourteen miles out of his way in order that one of the members of the Nevada Branch might attend the services of the day.

### Choirs Render Cantatas in Branches

WINDSOR, ONTARIO, May 8.—Elder John Shields is here again for a short time. Presided at the sacramental services May 4, and is to baptize one person May 7.

Elder Kuykendall was over from Detroit and delivered the Sunday evening discourse to a very interested audience.

Sister A. L. Grant, 10 McEwen Avenue, has been appointed to succeed Sister Ruth Mifflin as leader of the Oriole girls, Sister Mifflin having moved to Detroit, Michigan.

On Easter Sunday, Elder H. A. Koehler, of London, Ontario, delivered a very appropriate discourse at the morning service. Mrs. Elton M. Plant rendered a soprano solo, "Hosanna," by Granier; and a woman's quartet sang, "Why weepest thou," by Ramler.

In the evening the Easter cantata by Petrie, "Life everlasting," was rendered. The solos were taken by Sisters L. Selden, N. Andrew, B. Gaw, P. Harnden, R. Glaizer, and M. Cousins, and by Brethren Moore, C. Bear, C. Harnden, A. Moffat, E. Beemer, R. Wood, and H. A. Koehler. Sister Edith A. Moore was at the piano.

A banquet was tendered the choir the following Monday night when Elder H. A. Koehler, conductor, was the guest of honor.

On Tuesday evening the Windsor choir rendered their cantata in the First Detroit Church, the Detroit choir reciprocating by rendering their Easter cantata at the Windsor church on Thursday evening, April 24.

A banquet and pleasant time was had by the two choirs at the conclusion of the singing, creating a feeling of good fellowship between them.

### Social of Department of Women at Bisbee, Arizona, a Success

BISBEE, ARIZONA, May 7.—An unusually interesting program and social were given April 18 by the Department of Women; a piano trio, cornet duets, recitations, with appropriate anthems by the Bisbee Male Voice Choir, and other music by outside friends. All were a credit to those taking part.

After the program refreshments of tea, chocolate, and cake were served. The sale of many fine pieces of work made by the sisters, and profits from the candy counter, together with the sale of admission tickets, (adults, 25 cents, and children, 10 cents) resulted in increasing the church building fund by over \$64.

Approximately one hundred fifteen persons enjoyed the social. Much credit is due the members and officers of the department for their earnest endeavors to make this social a success. Another sale of work is planned later.

#### *Easter Program*

A splendid Easter program was given on the evening of April 20, under the auspices of the Sunday school, and was enjoyed by the Saints and a large number of visiting friends. A number of the young people show real talent along these lines. Much credit is due the committee for their faithful efforts.

### Quarterly Branch Business Meeting

The business meeting was held May 2. A building lot committee, Brother D. L. Evans, branch president; Charles F. Rehwald, deacon and treasurer; and Sister Daisy Short, branch clerk and representative of the Department of Women, was elected. A vacancy having occurred, Sister Hazel Dearborn was elected as Sunday school organist:

### Sacrament Service

The sacrament service of May 4 was quite well attended. A large percentage of those present took active part in the service, and the peaceful influence of the Holy Spirit was enjoyed.

## Delivers Junior Baccalaureate Sermon at Runnells, Iowa

RUNNELLS, IOWA, May 9.—District President Henry Castings delivered the junior baccalaureate address at the Congregational church on the evening of May 8. In his characteristic way he instructed the class to be honest and upright in school that they might lay the foundation for good character. There are thirty-two members of the class. Runnells is Brother Castings' old home and he is well liked by everyone in the community.

Sister Faye Heiny is confined to her home with the smallpox. The epidemic was prevalent here all winter, but had subsided until this case recently developed. She is the first of the Saints here to be afflicted.

The last sacrament service was a spiritual one and very much enjoyed by those present. Brother Will Parks and family from Carlisle were in attendance, as they usually are when weather and roads will permit. Aged Sister Nirk is making her home with them at present. Her testimonies are valuable to the Saints because of her many years of faithful service in the church.

## Sickness Among Members at Rhodes, Iowa

RHODES, IOWA, May 4.—The youngest child of Brother and Sister Charles Veach is recovering from the pneumonia following an attack of the measles.

Sister Thelma Lents is home from the hospital and everybody is rejoicing.

At a recent Sunday morning service the seats in the church were nearly filled, about ninety per cent of the Saints of the branch being present.

There was a volley ball game and general good time at the home of Brother Charles Richeson recently.

The pulpit was filled Sunday, April 27, by Brothers E. G. Beye and V. G. Lents. The Religio class of Sister Beye, consisting of young people twelve to thirteen years of age, presented a mixed quartet at the evening service. They did exceptionally well.

## Drive to Be Made in District for Funds

DES MOINES, IOWA, April 27.—Those who attend the mid-week prayer services report each one just a little better than the last. There were forty-two present April 23, and it is hoped that the number will be raised to fifty at the next meeting.

There were over two hundred at Sunday school April 27, and a large crowd greeted Brother C. E. McDonald at the 11 o'clock hour. The theme of the morning sermon was, "All

have a work to do," which was greatly enjoyed by the congregation.

The main feature of the Religio's last meeting was a talk by a well-educated Indian, Mr. Jackson. His talk on the Indian, his condition, hopes, and ambitions, was very interesting.

Brother Fred Mussell, who was at home for a short time from his mission field, was a recent speaker here.

A special drive in May all over the district for tithing and funds for the general church, culminating in a special day May 18, has been announced. All look forward to this day as a banner one for the district in this regard.

## Kansas City Stake Items

KANSAS CITY, MISSOURI, May 12.—The beautiful weather of Sunday, May 4, was an inducement for churchgoing. All the churches in the stake report a good attendance at the 11 o'clock sacramental services.

Joseph A. Tanner broke the bread of life at 7.45 at Central and Alma R. White held forth at the same hour at Grandview.

### Fourth Church

The wide awake congregation at Fourth Church had an attendance of one hundred at the April sacramental service, which breaks all previous records at that place for this service. Also a record attendance in April of 111 was gained for the Sunday school. They declare that they will beat this record soon.

The pageant, "Easter dawn," was given by the young people at the evening hour on Easter Sunday and was enjoyed by a large crowd.

A surprise birthday dinner on April 24, at the church, for the pastor, John Worden, was attended by about eighty of the members of his pastorate. All enjoyed a social good time.

The Saints continue their Wednesday night dinners preceding the prayer meeting. On April 23, the men did the cooking and served the meal, which was put across as only men, who are apt students under the best cooks in the stake, can do.

Brother Bath, of Independence, was the speaker at the evening hour May 4. A series of meetings is planned for the near future.

### Grandview Church

A drive for the increase in attendance of the Sunday school at Grandview church, of which Brother H. L. Oldfather is superintendent, was rewarded by a one hundred per cent gain. The usual number prior to the effort was 100; the count for May 4 was 221.

At the same time a class drive was on in Brother Jellings's Bible class, with the result that the membership is now 72, as against 15 before. This class divided into Indians on one side and Scouts on the other, each competing for the best showing in members brought in. They participated in the school drive, too. Of the new recruits the greater number are nonmembers.

The victors were the Indians who were banqueted at the expense of the Scouts in the church parlors, which were beautifully decorated for the occasion. As the losing side, the Scouts were allowed to participate, and the seventy plates set were taken. A suitable program was also rendered. Judge Arthur J. Melott, of Kansas City, Kansas, spoke on "The trial of Christ from the lawyer's standpoint." The toastmaster was Doctor William A. Warren.

The speaker at 11 o'clock, May 11, was S. S. Sandy, the

associate stake president. At 7.45 Walter W. Gates dispensed the word.

At the stake conference, which will be held May 18, with business meeting Monday evening of the 19th, the 11 a. m. speaker will be Bishop Benjamin R. McGuire, and at 7.45 Apostle T. W. Williams will probably occupy. At 4.15 the women of the stake will be addressed by Bishop Fred B. Blair, and M. A. Etzenhouser will deliver a lecture to the ministry at the same hour.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, May 12.—The choir has resumed its regular meetings on Tuesday evening.

Mothers' Day was observed at the church on Sunday morning. The beginner and primary departments gave a short program at the Sunday school session. At the eleven o'clock hour a program was rendered, Sunday School Superintendent Robert Dillon having charge.

The Home Sunday school gave a Mothers' Day program at the close of the class work. After the school the Saints of the Home went on an automobile trip in the country, which had been arranged by Brother George W. Beebe, the superintendent. Eight cars were used.

There was no meeting at the church Sunday night as all churches assembled in a special service for the high school graduates at the Auditorium. The sermon was delivered by Reverend Lemming of the Methodist church, the ministers of all the churches taking a part in the services.

A special meeting was held in the Stake Office Sunday afternoon preparatory to the meetings which are to be conducted by Elder R. D. Weaver, which begins next Sunday. Committees were appointed to care for the various demands of the work. Friday night a special prayer meeting for the success of the meetings will be held, also on Sunday afternoon.

### Warrensburg

The work in Warrensburg since December 30, 1924, at which time the present pastor, Brother R. W. Farrell, took charge of his duties, has held its own. We believe that understanding touching a certain phase of church progress has been pretty well had. In the last quarter the usual religious services have been held. Several of the members have cooperated with the pastor, trying to do their very best, and their efforts will not be unrewarded. Membership is not very large, there being less than one hundred Saints located here, while many live at a distance from this immediate locality. Audiences, therefore, are small and also somewhat heterogeneous. Over seventy-five nonmembers have attended at least one service since December. This figure includes some interested in the funerals of Brother Reynolds (held at his home) and Sister Sawyer (at the church).

The Sunday school, Religio, choir, and Women's Department are working hard, under the direction of Walter Johnson, Frank Ball, Hazel Ball, and Minnie Haring, respectively. The town itself is quiet but friendly. There are from six to eight thousand residents here including the students at the college. We had a very interesting Easter exercise, brought forth by the hard labor of Sister Blanche Morgan and her helpers. Doubtless the average attendance of those within walking distance of the church is superior to many branches.

### Lexington

The Saints at Lexington are rejoicing because the miners and operators have made a new three year contract. The mines affect our church work very much, because most of

our brethren are miners. The sacrament service, in charge of Elder J. A. Brendel and J. E. Johnson, was very spiritual and was enjoyed by sixty members. Brother J. E. Johnson spoke at the evening hour. The Sunday school, under the supervision of Brother W. T. Beard, is doing much in building up the work here. We are planning to have Children's Day in June.

The Religio always has a good program. Brother Fred Furness, superintendent, has the cooperation of all the membership in his work. Sister Furness and infant daughter, Grace Maurine, have returned from Warrensburg where she was visiting her parents. Sister Lola Johnson added some new members to the orchestra. They are, Allen Orndoff, Leroy Howard, and Mabel Snell.

Sister Gwendolen Johnson and her Temple Builders went for a hike Tuesday afternoon. A good time was reported by all.

Brother R. D. Weaver, stake missionary, was in Lexington for a short time visiting Elder George Shippy and family. We are glad we are a part of the Holden Stake, and hope to be able to help build up this part of it in a manner which will be pleasing to our Heavenly Father.

## Independence

INDEPENDENCE, MISSOURI, May 13.—Mothers' Day was observed in all the Independence churches, Sunday, May 11. At the Stone Church Apostle D. T. Williams made the morning address following a fitting program. At 7.30 p. m. Brother Williams spoke again, this time to the graduating seniors of the high school, who were invited guests.

At Second Independence, a Mothers' Day program was rendered in the morning. At 2.30 p. m. the funeral of Delbert Barnett was held from the church. Many friends attended the funeral services of this young brother who died Friday morning at the Sanitarium following an automobile accident. He was a student at the Central College of Chiropractic, Kansas City. Members of the faculty and student body were present at the services. Richard Lambert preached the sermon.

A program occupied the morning hour at Walnut Park church. At 7.30 p. m. Elder W. O. Hands delivered an illustrated lecture.

Apostle J. W. Rushton was the morning speaker at Liberty Street, his subject being "The call of Jesus Christ." Bishop Benjamin R. McGuire spoke in the evening on "The law of liberty."

At Enoch Hill the Department of Women were in charge of the 11 o'clock service, and Bishop Charles Fry gave an illustrated sermon at 7.30.

W. H. Kelley spoke at Spring Branch at 11 a. m. and B. J. Scott at night.

### East Independence

The Saints at East Independence enjoyed a very befitting sermon by their pastor, A. H. Parsons, Sunday morning, May 11, it being Mothers' Day.

Brother Parsons' health is greatly improved and all are glad he is able to be with the Saints again, as they need the fatherly advice which he so ably gives from time to time.

Brother J. D. Gault, of Independence, was the speaker Sunday evening. The Saints were pleased to have Brother Gault with them and hope he will come again.

Two nurses from the Sanitarium paid East Independence Group a visit Sunday morning, May 11, and made a brief talk in regard to Hospital Day, which was observed May 12. The visit from these sisters was very much appreciated, and

it is hoped that they, as well as others, will find it convenient to visit this place often and help the Saints to become better acquainted with them, their work, and the needs of the Sanitarium.

On Saturday, May 10, the Willing Workers Club, which was recently organized, held a cooked food exchange at Chapman and Gray's grocery store. A neat little sum was realized which is to be used for building a new church at East Independence. One is needed very badly as it is rather difficult to take care of the congregation comfortably in the old building.

Another exchange will be held Saturday, May 24, at B. C. Harder's grocery store. The Saints solicit your patronage.

On the evening of May 20, at 8 o'clock, the young girls of East Independence are to have an ice cream social in the pasture of Brother and Sister Albert Thatcher, jr., across from the church building. The proceeds are to go toward the new church also. Everybody should come that possibly can and help the girls swell their funds.

#### *National Hospital Day at Sanitarium*

National Hospital Day was observed at the Independence Sanitarium May 12, when open house was held from 2 to 4 o'clock. The Patroness Society of the Sanitarium was in charge. Visitors were shown through the institution and refreshments were served. The mayor of Independence, accompanied by other city officials, made a tour of inspection of the Sanitarium.

#### *Debate on Book of Mormon Map*

A friendly debate on the Book of Mormon Map will be held beginning May 19, between F. F. Wipper and L. E. Hills. The sessions will be held four nights a week, Monday, Tuesday, Thursday, and Friday, for two consecutive weeks. Two hours each night will be devoted to the debate, each speaker having two half-hour speeches.

The debate will be held on the Campus if the weather permits and the crowds demand, otherwise it will be held in the Store Church. Charles F. Putnam will act as moderator for Brother Hills and J. W. Peterson for Brother Wipper.

There are two Book of Mormon Maps in question. Each speaker is to defend one map. The debate should prove interesting, especially to church members. Further announcement will be in local papers later.

#### *Minstrel Show*

A minstrel show was given in the dining hall of the Stone Church May 10 and May 12 to appreciative audiences. Many jokes of local color brought forth laughter as the names of well-known members were mentioned. The singing was good and several features made the program very acceptable. Proceeds from the performances will go toward the building of the gymnasium on the Campus.

#### *Women's Department Secretary Ill*

Mrs. Grace Morrison, secretary of the Department of Women, is at the Independence Sanitarium where she underwent a serious operation last week. She is recovering nicely, but it will be some time before she can give any attention to her work.

#### *Sunday School Baseball League Opens Season*

The opening games of the Independence Sunday School Baseball League were played on the Campus diamond Saturday afternoon, May 10. The season opened with two games, the Bar-Gar team defeating the Y. K. T. 17-1 and the Herald team defeating the I. X. L. 13-2. The public is invited to the games which will continue regularly every Saturday until the season closes.

## LETTERS

### Missionary Opportunities Reported Good in England, Holland, and Switzerland

*From a Letter to Apostle Roy S. Budd*

JERUSALEM, PALESTINE. Our trip has been very interesting and we have enjoyed seeing and getting in touch with England, Holland, Belgium, France, Switzerland, Italy, Egypt, and Palestine. England, Holland, and Switzerland hold out the best opportunities for missionary work. Jerusalem is building up rapidly as small colonies are seen all around the main part of the city. The old city has a large stone wall around it which is about two and a half miles. About one half of the population live within the old city, while the other half are building homes and living outside the city wall. David's tower, or fort, within the old city wall is very interesting and shows how they used to do to protect themselves. Things are so different here that it is just as if we are in another world. This country has more rock than any country I have ever seen. The Ozark mountains with their rocks would not make a good beginning here.

#### *Baptize Two in Jordan*

We have been to Jordan and baptized two. We took a swim in the Dead Sea which is five or six times more salty than the ocean. One couldn't sink if he wanted to, but many drown therein as the feet will come up and the head will go down if one does not know how to swim. Brother Dan Sorden and wife are here. Brother and Sister Passman will leave with us about May 15, and will spend a few months in England. The Mansion House or Mission House built by them is a good building and well suited to our needs here.

We have a school here of about thirty pupils but it is different to what a school is in America. Some German, French, Arabic, and Hebrew are spoken as well as English, so you can imagine about how things go here. Brother Passman lectures and then either a Hebrew or Arab translates for him so the pupils can understand. Children in the public schools here read aloud and talk aloud, so you can guess the rest.

#### *False Prophets*

A man professing to be Christ is here; another claiming to be one of the "Two Prophets" of Revelation 11 is also here; another claims to be Abraham reincarnated; these with two live apostles give us a very interesting list.

None of these countries compare with the United States of America. Wars and rumors of wars are heard on every hand and one is not safe outside of a city. The Jews and Arabs are bitter enemies and often kill each other. Policemen and British soldiers are not safe here. Soldiers going outside the city use armored cars.

The early and latter rains supply water which must be collected in cisterns in order for the people to have water the rest of the year. The State of Missouri is so far ahead of this country one would think that Zion was already redeemed. Jews are coming here from different parts of the world and by the time they reach here they are so poor they can't get away, so Zion is increasing in population. Some claim that nine out of every ten children born here die young because of sickness and disease.

I hope that this letter will find you meeting with success in your work. It will take the mighty power of God to ever restore and make a Zion out of conditions here, and that is just what is promised.

J. F. CURTIS.



## Preaches to Saints Who Have Not Heard Gospel for Ten Years

FRANKLIN, TEXAS, April 19.—I have just returned from a short visit to Wilson, Oklahoma, having been called to the bedside of my brother, B. T. Clevenger, of that city, who has been very near death's door. I am thankful he was much better when I left him.

While over there I had the pleasure to meet several Saints, some of whom had not heard a Latter Day Saint preacher in ten years. I preached twice for them while I was there and had a very good attendance each service, with several nonmembers present. They seemed to be very much interested in our message of the restored gospel. All the Saints in and around there could not attend because of measles being in some families.

These Saints are isolated and have never been visited by any missionary or elder before in that community. They are strong in the faith, looking, watching, and praying for some elder to come that way. They will gladly welcome any of our missionaries or elders that will visit them, and I believe much good can be done there. The principal faith of the community is that of the Holiness.

Wilson is an oil town about eighteen miles west of Ardmore, Oklahoma. Four families of Saints live there. Any elder or missionary desiring to visit them may write to C. R. Coldren, Wilson, Oklahoma, care of Center Oil Company, or J. R. Clevenger, Wilson, Oklahoma.

J. M. CLEVINGER.

## Sandyville Branch Continues in Light of the Gospel

ACKWORTH, IOWA, May 5.—The Sandyville Branch is very much scattered and not many in numbers, but they are thankful for a place in which to hold Sunday school and church. Brother Norman Anderson, of Des Moines, is the missionary in charge and has been faithful in coming every two weeks to preach.

The Sunday school is held every Sunday, and social service every first Sunday of the month under the leadership of Brethren Fred Wells, Frank Robertson, and Joseph Knox.

There have been some new members added the last year. The branch is alive to the work and progressing nicely. Though few in number they claim the promise the Master left on record, and when they meet in services the Saints feel indeed that God is with them to bless their humble efforts in seeking to edify themselves and build up the work in this place.

Brother and Sister Frank Robertson have faithfully carried on the work here. Their constant zeal and strong determination to carry on the work at Sandyville has been the means of bringing some to obey the gospel. May they, with others who have labored so faithfully, be further rewarded by seeing the children of this place brought into the true church.

There is a great work to do. Brother Knox told the Saints last Sunday in his testimony, "We have nothing to be ashamed of when contending for this faith." Though the Saints are not in the majority, Christ was not either. What a privilege to know we are workers together with God! Like Moses and Aaron, who were leading the children of Israel out of Egyptian bondage, God fought their battle, so will he fight the battle for the Saints if they are faithful and follow his teachings in establishing Zion in these latter days.

The young people here are in good spiritual condition. Everyone bore testimony last Sunday, which was an inspiration and encouragement to all present. May the young people of the church arise and shine and feel down in their hearts that the Lord is pleased with their consecrated lives.

MRS. MABEL MORGAN.

## Report Membership Gain in British Mission

LONDON, ENGLAND, April 16.—It is encouraging to note the number of baptisms within the past twelve months in this mission. Brother Richard Baldwin is to be credited with the greater part of the gains by baptism which occurred in the Northern, Midland, and Wales Districts.

There have been 57 gains by baptism in the Northern District; 27 in Midland; 4 in the Southern; and 20 in the District of Wales. There were 16 gains by transfers in the Northern District; 5 in the Midland; 1 in the Southern; and 6 in the District of Wales. There were 29 losses by transfers in the Northern District; 3 in Midland; 4 in the Southern; and 8 in the District of Wales. Deaths: 7 in the Northern District; 3 in Midland; 2 in the Southern; and 1 in the District of Wales. On December 31, 1922, the enrollment was: Northern District, 669; Midland, 255; Southern, 222; and District of Wales, 150. On December 31, 1923, there were: Northern District, 706; Midland, 281; Southern, 221; and District of Wales, 167.

All these statistics show that there were 37 gains in the Northern District for the year ending December 31, 1923; 26 gains in the Midland; 1 loss in the Southern; and 17 gains in the District of Wales.

For the whole of the British Isles there were 108 baptisms during the twelve months ending December 31, 1923; 28 gains by transfer; 44 losses by transfer; and 13 deaths. On December 31, 1922, there was a membership enrollment of 1,296, and on December 31, 1923, an enrollment of 1,375.

The total net gain therefore for the whole of the British Isles during the period was 79.

J. W. FOSTER, Deputy Recorder, British Isles.

## In Memory of Bishop Charles A. Parkin

Inasmuch as it has pleased our Father in heaven to take from his home and our association our beloved brother, Bishop Charles A. Parkin, thus breaking pleasant ties of friendship and brotherhood made dear by many years of companionship:

Therefore be it resolved that in the parting of our esteemed brother the San Francisco Branch of the Reorganized Church of Jesus Christ of Latter Day Saints has lost a true and faithful friend, and earnest, devoted worker, one on whom we could call at any time for help, advice, and counsel;

That the general church has lost a tried and efficient minister, the community an honorable citizen, his wife a faithful and devoted husband. All who knew and associated with him have lost a friend;

Be it further resolved that these resolutions be spread upon and made a part of the minutes of the San Francisco Branch and a copy be sent to Sister Parkin as well as to the church papers for publication.

Most respectfully submitted this the twentieth day of March, nineteen hundred and twenty-four.

JOHN A. SAXE.

LOUIS B. SHIPPY.

ELMER E. HARTSOUGH.

## Tells of Establishment of Gospel in Sutton-in-Ashfield, England

SUTTON-IN-ASHFIELD, NOTTS, ENGLAND, April 14.—Just a few lines to let you know how I love to read the pages of the HERALD to get light and knowledge of the work of God. How thankful I am to have heard and obeyed the gospel of our Lord and Savior, Jesus Christ!

Though I have had over twenty-one years now in this glorious work, the gospel is dearer and shines brighter and clearer to me to-day than ever before.

I am thankful the gospel was brought by our brother, W. Ecclestone, to the city of Nottingham, where I then lived. I can remember him trying with all heart and soul to raise a branch again in this city, but all seemed to fail. Several left the church to join the Utah Church, two died, leaving only myself.

Our brother need no longer feel sad nor look with disappointment on his work in this city, for I have never regretted the day when I went down into the waters of baptism with him. I remembered it not long ago and went to my heavenly Father in prayer to thank him for sending the gospel to me and mentioned this brother's name. As I did so the Spirit of the Master came upon me, which I shall never forget. I want that brother to know that I have received from the Master something which will comfort me all the days of my life.

Brother Ecclestone's work in Notts has not been in vain. When first I saw the branch here there were about five members; now there are fifty. We own the land and have put a building upon it, so you see his work is continued by those he brought into the fold.

I received my patriarchal blessing from Brother R. Baldwin while he was here in Sutton.

J. H. SIMPSON.

## District Officers Visit Ridgetown Branch

RIDGETOWN, ONTARIO, May 4.—A fine visit from Elders R. T. Brown and Duncan Clatworthy, president and first vice president of Chatham District, was enjoyed here recently. Their counsel and spiritual advice were appreciated.

These brethren should do much good for the district if they have the support of the Saints. They are earnest and have the spirit of kindness. May God bless their efforts.

C. H. JONES.

## Young People Will Meet at Onset

Have you long desired to attend a convention of young people, especially a convention presided over by President F. M. McDowell?

Have you longed to spend your vacation on beautiful Cape Cod, so appropriately called, "The Nation's Playground," and to enjoy the salt-water bathing, and the cool sea breezes?

If you have, then come to the Young People's Convention at Onset, Massachusetts, from July 26 to August 3.

The mornings will be spent in special classes taking up the problems of the young people of to-day. One of the most important features will be a demonstration of the Junior Church.

The afternoons will be given over to recreation, such as swimming, boating, tennis, volley ball, baseball, etc.

In the evenings there will be preaching, sometimes varied by special musical or dramatic programs.

It is an opportunity no one will want to miss. The con-

vention is to be a feature of the reunion which begins July 1, and lasts until Labor Day, with special services from July 26 to August 10.

Don't forget the date! Everyone is invited to the Onset Young People's Convention beginning July 26.

E. L. TRAYER, *Chairman of Committee.*

## Rock Island and Davenport Branches Join in Mothers' Day Service at Moline, Illinois

*From a Letter to the First Presidency*

MOLINE, ILLINOIS, May 5.—The last week has been spent in special services at Moline Branch. The attendance was fair, but from the interest shown last night it would appear that the attendance will be better this week.

I occupied at Moline last night, and Brother Curtis at Rock Island. Several came to me at the close of the service and said they enjoyed the sermon very much, and one lady said she did not want to miss any more of these special meetings.

There has been quite an increase in attendance and activity in the Moline Branch since they have changed their location. At a business meeting early last evening, the branch voted to borrow \$1,000 to make some necessary improvements on this new property, and there seems to be a determination on the part of most of the membership to see this thing through. They seem to be proud of their new purchase and are anxious to see the water and sewer installed, and the basement completed. This property as it stands now cost them a little less than \$2,100. They could put \$1,500 or \$2,000 improvements on the property and still have a cheap property.

We had a very successful all-day meeting at Rock Island church on Easter Sunday, in which the Moline Branch participated. And next Sunday we are to have an all-day meeting at the Moline church, in commemoration of Mothers' Day, in which both Rock Island and Davenport Branches will participate, all services being dispensed with at those two places in order for them to spend the day at Moline.

E. R. DAVIS.

## Twenty-Five Baptized at Jenks, Oklahoma

JENKS, OKLAHOMA, May 7.—Why not build as we go? This meeting, which has lasted just six weeks in a new place where we never had preached a sermon before, has resulted in twenty-five baptisms to date and a prospect for that many more at least.

We have been assisted nobly by singers of other churches of the town who deem it an honor to come and be asked to sing. Saints from Tulsa and Sperry have also assisted in the music.

This point is only ten miles from Tulsa and can be taken care of by the priesthood from that place. We have organized a Sunday school and put Brother Johnnie Smith in charge. He is a young man who should develop into a very useful man in the church.

I came to this place at the request of Sister F. H. Waller who has been alone in her faith here, so far as she knew, until I began this meeting when we found two more sisters whose husbands did not belong to the church. One of them, however, has been baptized in this meeting.

An affirmative gospel is the thing that builds. If we organize our efforts and stay long enough in a place we are sure to build.

HUBERT CASE.

MISCELLANEOUS

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.  
 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

Two-Day Meetings

London District will hold the following one- and two-day meetings: Stratford, May 24 and 25; Waterford, June 8; Rostock, June 21 and 22; Saint Marys, July 26 and 27; Mitchell, August 10; Delhi, August 24; Simcoe, August 31; Corinth, September 14; Saint Thomas, October 4 and 5. Saturday services will begin at 8 p. m. Sunday services will commence with prayer service at 9 a. m., and continue with preaching at 11 a. m., 2.30 and 7 p. m. Frank Gray, J. L. Burger, H. A. Koehler, committee.

Kirtland Young People's Convention

Kirtland, at Kirtland, Ohio, July 4 to 6. We invite the young people of the surrounding districts to join with us and make this young people's convention a real success. The program for Friday will be provided by the community of Kirtland and we should be glad to join in with them to make Independence Day a great success. On Saturday and Sunday inspirational and educational services will be held. Meals will be provided in the Kirtland auditorium. Tents will be provided for the three nights at \$1. Send orders for the same to Robert Miller, 3355 West Eighty-sixth Street, Cleveland, Ohio. Come and spend this season with Saints and friends, and have an enjoyable and spiritual time. T. G. Neville, president.

Requests for Prayers

Sister Margret Hence, of Dinuba, California, desires the prayers of the Saints. She has been very sick for several months and desires that those who can fast on May 18 for her recovery.

Reunion Notices

Spokane, at Sawyer, Idaho, June 20 to 29. Tents: 10 by 12, \$5.50. Full-sized bed springs, 75 cents. Try to have your order in by June 10. Please let me know when you are coming and how many to expect that a place may be reserved for your tent. There will be hundreds attend this reunion and you cannot afford to miss it. Charles C. Crabb, secretary-treasurer, Box 627, Lewiston, Idaho.

Southwestern Kansas, at Island Park. We are planning a bigger and better reunion this year than last. Meals will be served cafeteria style. Meals and tents at the lowest possible prices. For information write T. S. Williams, 1306 South Market, Wichita, Kansas.

Central Michigan, at Midland, August 15 to 24. The grounds are wonderful, to say the least. Everything is very convenient and sanitary, just an ideal place for a reunion. We desire at this time to extend a cordial invitation to all to attend our young people's reunion. Plan to come the full ten days. We are hoping to make this the best ever held. It surely depends upon us. We need the cooperation of the Saints. Come and worship with us. The meals will be furnished free. Tent prices will be published in the HERALD later. Get your order in early. Mildred Mitchell, secretary.

Northeastern Missouri, at Macon, June 21 and 22. Send all reports to William C. Chapman, Route 3, Higbee, Missouri, by June 15. William C. Chapman.

Conference Notices

Southeastern Illinois, at Marion, June 7 and 8. Sister Sparling, the leader of the Department of Women, will be present and some time will be given to that department. Also we desire as many of the priesthood to be present as possible, that they may become better organized in the work of the district. A priesthood meeting will be one of the features of the conferenc. A. H. Warren, secretary.

Northeastern Kansas, at Atchison, May 24 and 25. Prayer meeting at 9 a. m., business meeting at 10.30 on Saturday.

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The local priesthood are urged to report all their labor for the last quarter to the district clerk, F. G. Hedrick, 714 Parallel Street, Atchison, Kansas, at least ten days prior to the convening of conference. This in addition to reports to district president, that the reports may be tabulated and arranged for conference. Samuel Twombly, president.

Arkansas, at Bald Knob, Saturday, May 17. This will be a special session of conference for this district. Object to arrange to have the next conference at the same place and during the time of reunion, also to hear report of committee on purchasing tent. This is by call of the district president. Lyda Ziegenhorn Weiner, secretary. A. E. Ziegenhorn, president.

Winnipeg, at Saint James, Manitoba, June 28. Conference convenes at the church, 247 Kensington Street, at 3 p. m. Saturday. We trust the Saints in the district will make a special effort to attend this conference. Mrs. Wellington Wilson, secretary.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)  
 Spokane, at Sawyer, Idaho, June 20 to 29.  
 North Dakota, at Sykeston, June 20 to 29 (388).  
 Northern Wisconsin, June 27 to July 6 (481).  
 Northern California, at Irvington, July 17 to 27 (359).  
 Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Alabama, at Pleasant Hill, August 1 (215).  
 Erie Beach, August 1 to 11 (167, 263, 287).  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Kirtland, at Kirtland, Ohio, August 14 to 24 (119, 333).  
 Gallands Grove and Little Sioux, at Dow City, August 15 to 24 (215).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

Our Departed Ones

MAYNARD.—Edward F. Maynard was born August 23, 1871. Baptized October 16, 1904. Ordained priest September 6, 1914. Died February 26, 1924, at Viola, Illinois, following a long illness with cancer. Leaves wife, five sons, and four daughters. Three children preceded him. Funeral sermon by E. R. Davis. Interment in Viola Cemetery.

SALISBURY.—William R. Salisbury was born in Cass County, Michigan, December 24, 1849. Baptized September 5, 1881. Married Lydia L. Skinner February 20, 1882. Died in the city hospital at Des Moines, Iowa, of acute heart disease, April 18, 1924. Funeral from the Saints' church, Auburn, Iowa. Sermon by Charles E. Butterworth. Interment in Cottonwood Cemetery. Leaves seven sons and one daughter. His wife and one son preceded him.

RULEY.—Charles Granville Ruley was born February 12, 1845, in Doddridge County, West Virginia. Married Victoria Young August 30, 1866. Baptized in 1881, and were among the first to obey the gospel in that neighborhood. Ordained elder soon after baptism and placed in charge of the Cabin Run Branch. Moved to Parkersburg, West Virginia, a few years ago. Died March 25, 1924, after a ten months' sickness following paralysis. Funeral from the home of his daughter, Sister D. S. Shotts. Sermon by E. D. Finken. Interment in Mount Olive Cemetery. Leaves wife and ten children.

(Continued on page 480.)

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MAY 18, 1924

6.30 P. M., From the Graceland College Radio Studio

Sacred songs by mixed quartet consisting of:  
Miss Lena Wells, soprano.  
Miss Josephine Smith, alto.  
Mr. Evan Fry, tenor.  
Mr. Fields Jones, bass.  
Mrs. Katherine Robinson Wolfe, accompanist.  
Solo: "Teach me to live," Walter Rolse.  
By Miss Smith.  
Anthem: Sung by mixed quartet.  
Solo: "Evensong," John Prindle Scott.  
By Mr. Fry.  
Sermon by Elder J. A. Gunsolley.

TUESDAY, MAY 20, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical program furnished by the Graceland Conservatory of Music.

THURSDAY, MAY 22, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational program.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MAY 18, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Fear not ye, O Israel!" Roberts.  
Soprano Solo: Selected.  
Sung by Mrs. Corrine Haines French.  
Sermon: "Thy kingdom come."  
By Elder Walter Wayne Smith.  
Hymn.

SUNDAY, MAY 18, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
A hymn concert:  
Conducted by Elder Harold C. Burgess.  
Sermon: "The bond of peace."  
By Apostle John W. Rushton.  
Hymn.

TUESDAY, MAY 20, 1924

9.00 P. M., From the L. D. S. Radio Studio

Vocal Duet: "Calm as the night," Goetze.  
Sung by Mrs. and Mrs. L. A. Woodside.  
Piano and Violin Duet: "A smile will go a long, long way."  
Played by Mr. and Mrs. Harry Jones.  
Baritone Solo: "Give a man a horse he can ride," O'Hara.  
Sung by Mr. Woodside.  
Mezzo-soprano Solo: "You're my sunshine."  
Sung by Mrs. Woodside.  
Talk: "Bible stories."  
By Eunice Winn Smith.  
Vocal Duet: "Nearest and dearest" (A Tuscan folk song), Caracciolo.  
Sung by Mr. and Mrs. Woodside.  
Baritone Solo: "A dream," Bartlett.  
Sung by Mr. Woodside.  
Piano and Violin Duet: "The west, a nest, and you."  
Played by Mr. and Mrs. Jones.  
Duet: "Somewhere a voice is calling," Tate.  
Sung by Mr. and Mrs. Woodside.

THURSDAY, MAY 22, 1924

9.00 P. M., From the L. D. S. Radio Studio

The Annual May Program of the Independence Music Club.  
Piano Duo: "Waltz paraphrase," Chopin-Schuett.  
Mrs. Jeanette Kelley Craig.  
Mrs. Laura Kelley Green.

Contralto Solo: (a) "The isle," Rachmaninoff.  
(b) "Schwer Liedt auf dem Herven," Goering Thomas.  
By Mrs. Alice Mae Burgess.  
Piano Solo: "Rondo capriccioso," Mendelssohn.  
By Miss Florence Koehler.  
Soprano Solo: (a) "The wind's in the south to-day," Scott.  
(b) "Sing me to sleep," Greene.  
(c) "Will o' the wisp," Spross.  
By Mrs. Alfred Hitchcock.  
Piano Solo: "Allegro appassionata," Saint Saens.  
By Mrs. Pauline Becker Etzenhouser.  
Soprano Solo: (a) "Spirit flower," Campbell-Tipton.  
(b) "Down in the forest," Ronald.  
(c) "The kiss" (Il-Bacio), Arditi.  
By Mrs. Minetta Newton Isaacs.  
Vocal Trio: (a) "Thy beaming eyes," MacDowell.  
(b) "Lindy Lou," Strickland.  
(c) "Big brown bear," Mani-Zucca.  
Mrs. Ona Goodrich.  
Miss Helen Bootman.  
Mrs. Alice Burgess.  
Soprano Solo: (a) "La serenata," S. Paolo Tosti.  
(b) "Rook-a-bye train," Akers.  
(c) "Take joy home," Bassett.  
By Mrs. Nina Smith.  
Piano Solo: (a) "Encourant," Godard.  
(b) "Golliwog's cakewalk," Debussy.  
(c) "Chopin waltz, Opus 42."  
By Mrs. Neal Thomason.

## OUR DEPARTED ONES

(Continued from page 479.)

PAULSON.—Nels Paulson was born April 3, 1857. Married Mattie Forrest in 1886, who died seven years ago. Married Jennie Freeman in 1919. Baptized thirty-five years ago, and later ordained deacon, serving in this capacity in the Los Angeles Branch for eighteen years. Died April 11, 1924, at Whittier, California. Funeral from White Undertaking Parlors. Sermon by N. T. Chapman, assisted by H. M. Savage. Leaves wife and three children: Lloyd, of Denver, Colorado; Mamie Starks, of San Francisco; and Nettie Carmichael, of Lamoni, Iowa.

WEBBER.—A. J. Webber was born at Marcellus, Michigan, March 27, 1868. Baptized June 6, 1897. Ordained teacher, and later to the office of priest. Married Grace Lloyd November 12, 1899. Died on his fifty-sixth birthday. Leaves wife; two sons, Lloyd and Leland; and three daughters, Marcene, Lucile, and Marian, all of whom are at home. Funeral sermon by Amos Berve.

MARKS.—Myrta Florence Hance was born at Pecatonica, Illinois, May 5, 1868. Died October 28, 1923. Leaves husband, John M. Marks; a daughter, Sister Rue Wilcox; and an aged and blind mother, Sister Amanda Hance. Funeral from the Congregational church. Sermon by J. L. Cooper, assisted by O. A. McDowell.

KILGORE.—Clara E. Leland was born near Lanark, Illinois, July 29, 1855. Married Robert E. Kilgore, January 12, 1887. Died at her home in Pecatonica, Illinois, April 4, 1924. Leaves one sister, Jennie Johnson, of De Kalb, Illinois. Sermon by J. L. Cooper, assisted by O. A. McDowell and the Congregational pastor of De Kalb, Illinois.

KAHLER.—Barbara L. Bell was born March 7, 1849, at Macomb, New York. Married Lloyd W. Kahler, August 29, 1869. The home of these two sheltered the missionaries for over forty years. Died at Wilmington, Illinois, March 31, 1924. Leaves husband, and one son, Elber L. Funeral sermon by J. L. Cooper, assisted by E. D. Rogers and the Presbyterian minister of Wilmington.

FOSTER.—Robert Allen Foster was born in Pennsylvania February 14, 1860. Baptized February 29, 1920. Died at Phenix, Arizona, at the age of sixty-four years, two months, and two days. Had suffered from cancer for fourteen years. Funeral in charge of F. C. Coberly. Sermon by Jesse R. Johnson. Interment in Forest Lawn Cemetery.

OEHRING.—Chester Charles Oehring, son of Oscar and Fannie Oehring, was born at Meadow Grove, Nebraska, October 23, 1902. Baptized in 1913. Died of pneumonia at his home in Lamar, Missouri, April 9, 1924. Leaves wife, Flossie; father, mother, and one sister, all of Lamar. Funeral from the home in charge of O. C. Karlstrom. Interment in Lamar Cemetery.

CREASY.—Lulu Creasy was born May 26, 1888, at Oakland, California. Died at Tancred, California, April 14, 1924. Leaves a little daughter, Lulu Jane, also father, mother, two brothers, four sisters, and her aged grandmother, Sister Hanna Brown. Funeral sermon by W. H. Dawson. Interment in Odd Fellow's Cemetery at Sacramento, California. She was a member of the Oakland Branch.

ADMIRE.—Jesse Admire was born in Brown County, Indiana, January 6, 1848. Joined the Baptist church while young, but later said that he had no church preference. Married Mary D. Furgason in September, 1872. Died at Trenton, Missouri, April 23, 1924. Leaves wife, three children, one brother, one sister, one half sister, eighteen grandchildren, and six great-grandchildren. His children are: John, of Lavonia, Missouri; Ira, and Mrs. Thomas Archibald, of Trenton, Missouri. An infant child and a daughter, Mrs. Ella Ewing, have preceded him. Sermon by G. W. Jenkins. Interment in Trenton Cemetery.

NEWCOM.—Cashus William Newcom was born in Clark County, Missouri, August 28, 1856. When a small boy he moved to Iowa where he grew to manhood. Married Mary Jane Case March 20, 1879, who died December 29, 1918. Moved to South Dakota in 1900. Baptized August 22, 1909. Died at his home in Winner, South Dakota, April 19, 1924. Funeral in charge of Carol Winsy. Sermon by W. A. Smith. Leaves six children: Harvey C., Cassie Alma, Mary Mae, W. J., Garnett, and Eunice. Clarinda Ellen preceded him.

# THE SAINTS' HERALD

"If ye continue in my word, the principles indeed; and ye shall know the truth shall make you free."

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Number 21

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Independence Mo

## Special Features of the Young People's Convention

*"Elijah" to be given at Convention.*

The Lamoni-Graceland Oratorio Society, the largest regular choir in Iowa, will give the "Elijah" on the evenings of June 5 and 6 for the Convention. Those expecting to attend will be pleased to learn that Mr. Arch Bailey, Kansas City's popular baritone, has been secured for the Elijah role. Mr. Bailey has spent the past winter in the studios of Jean de Reszke and Oscar Seagle in Nice, France, and has coached oratorios with Ben Davis and Von Zur Muehlen in London. Before going to Europe, however, Mr. Bailey had already established himself as a highly artistic singer. Music lovers, and especially vocal students, should welcome this opportunity of hearing an artist of this type.

Mr. Eugene Christy, of the Horner Institute, Kansas City, Missouri, will sing the tenor parts. Mr. Christy needs no introduction to our young people as his beautiful voice and artistic style are well known to them. Miss Margaret Armstrong, head of the voice department at Graceland, and Mrs. C. E. Wight, of Lamoni, have been secured for the soprano and contralto solos.

The oratorio society has a membership of about one hundred and fifteen voices, which will be ably supported by the Lamoni-Graceland orchestra under the direction of Mr. Joseph Anthony. The entire performance is being directed by Miss Mabel Carlile, of the Graceland faculty.

Convention visitors should take notice that they may secure reserved seats for twenty-five cents, the price of admission for others being fifty cents. In order to give out-of-town guests the same advantages that the Lamoni people have, it has been decided to reserve seats for either night by mail. Reservations will be made in the order in which they arrive at Brother McDowell's office at Graceland College. The seat sale will be thrown open to the general public on June 2, so mail your twenty-five cents to Brother McDowell's office before that date and

your ticket will be given you when you enroll. It is urged that all Convention visitors attend the "Elijah" on Thursday evening, June 5, if possible, since a social event is planned for Friday evening.

Be sure to state which evening you expect to attend.

## The Status of Women in the Church

To ask, What is the place of women in the church? is perhaps an indelicate way of inquiring as to their actual status.

Men have stubbornly insisted upon "placing" women for many years, and the place in which women usually found themselves as a result was in the home.

There is no one who will challenge the right of women to function in the capacity of home-maker, but there are those who will strongly object to her right to function in any other capacity, especially if it be outside the home.

For years women never dared to enter industry and compete against man. Partly by circumstances, partly by her own initiative, she then stepped forth from the confines of her home and entered the business world. She has definitely established a place for herself beyond dispute in the field of industry. Her capacity and ability for work has a market value—and man bows to the power of money.

In the field of politics woman fought her way to the top. Her pioneers in this country have even reached the sacred portals of the Senate, not for long to be sure, but long enough to break the bonds of senseless tradition. She has the vote, and the seriousness with which she wields the ballot testifies to the permanency of her acquisition.

Woman has made a home, she has worked in industry, she has participated in politics, and she has done these efficiently, gloriously. What has she done in the church?

The place of woman in the history of the Christian church shows a gradual increase in her responsibility in spiritual affairs, but by far the least progress has been made in this field. Man still remains the almost undisputed custodian of spiritual life.

Focusing our attention upon the activities of the



women within our own church, we find them strong in the support of this gospel, and more faithful perhaps in attendance upon meetings than the men. The men acknowledge the women's organization into a church department—what for? To hold bazaars and give suppers. How long are the women to allow themselves to be confined to these functions, to be limited to such a status in the church?

Again, no one will deny the right of women to occupy in this capacity, but who, likewise, would say that her place in the church is to make money? There are those who will say it. But there are others who will say that the women have a broader field.

The Department of Women as an organization should invade every field of life in which a woman finds herself. It should be concerned with education, government, religion, industry, and the home. The bazaar and the social are but one phase of the responsibility and opportunity of women.

In the church as it was in industry and politics, women will elevate their status by doing so themselves. Man will never be gracious enough to grant the privilege. He will gladly recognize it when forced to do so.

The question of priesthood is not one for us to consider. If women ever hold the priesthood it will be by the act of God who determines such things for us. But men and women are spiritual equals. They are "joint heirs of the grace of God." Woman's status in the church is what she has made it. Her future status is what she will make it. She has the privilege and the opportunity. It is hers to take.

### An International Convention

One of the special features of the Young People's Convention to be held at Lamoni, June 5-15, will be an International Program. The purpose of this program will be to develop international spirit as an aid in the establishment of the brotherhood of man. We want each foreign country represented, preferably by some one born in that country. Here is where you can help us. If any reader of the HERALD knows of some one planning to attend the Convention, who was born in any foreign country, we would appreciate having them send to the undersigned at once the name and address of such party or parties.

Do not lay aside the HERALD and forget about this, but rather attend to it at once. This is where you can help even though it is not possible for you to attend.

F. M. McDOWELL. LAMONI, IOWA.

"Every American citizen is entitled to a liberal education. Without this there is no guarantee for the permanence of free institutions, no hope of perpetuating self-government."—President Coolidge.

### A Study of the American Home

A "chair of divorce," according to some newspapers, has been established in the University of California. In reality it is a course added to the curriculum for the purpose of scientifically studying the modern American home. The full account appears in the *New York Times* in an article, "Science and sociology take up divorce evil."

So alarming have grown the statistics on divorce that it was thought by the university authorities to be of sufficient importance to introduce into the curriculum for investigation the subject of the home and its present-day problems. Ten years ago there was one divorce for every twelve marriages. Today it is seven to one. Of all the cities in the United States, San Francisco probably holds the highest divorce rate, says the article. For the year ending June 30, 1923, one in every two marriages ended in divorce. The exceptional figures at the other end of the scale show the District of Columbia with one divorce to every 35.8 marriages. New York State is next in line with one divorce in every 22.6 marriages. The highest divorce rate is reached by the States of Montana, with one divorce to every 4.3 marriages; Wyoming, with one divorce to every 3.9 marriages; and Oregon, with one divorce to every 2.6 marriages. Nevada is in a class by herself, having had more divorces in the year 1922 than marriages.

The investigation to be carried out by the western university is in the Extension Division, and will be conducted by Miss Mary Burt Messer, a sociological investigator of Washington and New York. Professor L. J. Richardson, director, said regarding the course:

There is scarcely a problem in the State with whose solution the university, through its Extension Division, is not more or less concerned. We go into labor union halls to conduct university classes on such subjects as wages and arbitration. We have put an expert in abnormal psychology at the disposal of a group of physicians, judges, nurses, and others dealing with abnormal types. We are conducting university classes in our prisons at San Quentin and Folsom. The problem of the disintegrating family is as serious a problem as any of the above mentioned, if not more. Should the university shun it simply because the subject of divorce happens to be connected in the public mind with sensationalism? I don't think it is logical.

Factors contributing to the disintegration of the home are many and diverse, according to Miss Messer. The economic conditions have tended to draw women away from the home, also interest in public affairs. These are not necessarily evils, but they present different problems to be solved. Old adjustments are no longer suitable to changed conditions. Miss Messer continues:

## DEPARTMENTAL

## Sacrifice

"Behold this is a day of sacrifice."—Doctrine and Covenants.

The above text was brought vividly to our mind by a letter received to-day from one of the missionaries, which reveals a wonderful desire to sacrifice. He says in part, "I am sticking to my resolution. *No luxuries this year* and no meal over twenty-five cents when I buy it."

Such a spirit and determination of self-denial in the interest of the cause of Christ I am sure will bring a thrill of appreciation to all who truly love the great latter-day work. Can we match this and give God's work the benefit of our sacrifices from now till June 30? If we can I am sure the joy that comes to this missionary will be shared by us.

In gospel bonds,  
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

I am not making these indictments against the home with a view of discrediting it. These are things to which we must no longer be blind. We must come into clearness about the home. We must know what it has ceased to represent, how much of it has ceased to function, and why.

There is a universal call for a restatement of the aims and ideals of the home and for a widening of the horizon in the handling and consideration of the question of marriage. The home, as it now exists, is a feudal institution, in most cases, that has survived right up to date. It is narrow and insufficient to the needs of the modern woman. While sensationalism, hysteria, and lightmindedness generally play no small part in our divorce chaos, it is equally true that, in many instances, divorce is the only means of escape from the feudal hangovers and tyranny of the home as it has been brought down through the centuries.

When asked what she thought would be the basis for the future successful home, Miss Messer said:

There is one immutable basis upon which home has been founded in the past and will be founded in the future—it is love. The modern home must be based upon love. But it is essential that this love be interpreted in modern terms. We cannot have twentieth century ideas in industry and medieval ideas in our home.

One thing stands out clearly in modern marriage. It has lost to a very large extent the religious authority which served to cement it together in the past. That loss calls for a substitute, and the substitute must be idealism. If marriage will no longer be looked upon as a divinely ordained institution, neither must it be reduced to the basis of sheer partnership that can be dissolved with no more thought than a commercial partnership is dissolved. There is nothing so bleak as a home without a spiritual regard for each other on the part of the parties contracting it.

It is not a task for one person, or even one institution—this putting the modern family on new foundations. But a

beginning must be made somewhere. We cannot cure a disease without first diagnosing it. And that is what my course on the family purposes to do. It is to be a reciprocal course. On the one hand, the instructor is to share with his students the history of the family through its various developments right down to the present time. On the other hand, we shall endeavor to get from our association with the people a first-hand impression of what they look for in the home and miss, of what the modern home should be.

In spite of woman's rush into industry, more women are still engaged in home making than there are human beings engaged in any other kind of work. Woman in industry has held the attention of sociologists and economists to an unusual degree. Why should not the woman in the home get the same cooperation from our savants that her sister in the factory gets? It is estimated that fifteen-sixteenths of all women marry. We have built up an immense educational system for women in factories. Is the woman who goes into home making deserving of less help and consideration in her problems and in her struggles?

## The Urge of the Soul

By George W. Andrews

*Reprinted from "The Kansas Teacher"*

The songs that I can never sing,  
The winging thoughts beyond all speech,  
They fill my soul, and longings bring  
For wondrous things beyond my reach.

When birds sing in great forests old  
So sweetly that my eyes grow dim,  
'Tis then a voice doth speak out bold  
Of things beyond the world's far rim.

The red and gold of sunsets rare,  
The velvet beauty of the night,  
But tell of things unearthly fair  
To bless the soul's ennobled sight.

A thousand voices urge me on,  
In bud and bloom, in field and sea;  
Each sunset, each empurpled dawn  
But hints of what I yet shall be.

## Do You Appreciate

1. Inspirational Sermons
2. Educational Round Tables
3. Spiritual Prayer Services

THEN COME TO

THE YOUNG PEOPLE'S  
CONVENTION

Lamoni

June 5-15

Iowa

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Jerusalem to the Plain of Jericho

*A travelogue by Paul M. Hanson, written at Jerusalem, Palestine, April 21, 1924.*

Traveling from Jerusalem to the Plain of Jericho and returning in one day can now be done in comfort by automobile. Not many years ago most travelers went by horses and carriage, and it required at least two days to make the journey, and not much time was permitted for sight seeing.

Early in the morning of April 5, at the unearthly hour of 3.15 a. m., we were awakened, as we frequently had been before, by a Jewish town crier, whose daily duty was to arouse all sleeping Hebrews in a colony not far from our lodgings to go to their respective synagogues for prayer.

#### *Party Leaves for Plain of Jericho*

Our party, consisting of twelve persons, was ready to start at 6 a. m. This early time was planned so the whole day might be at our disposal.

The driver of our autobus was a Hebrew, who wore a sort of white shawl about his head, called by the Arabs *Kafiveh*, and held in place by two coils of dark rope made of camel's hair, a common form of headgear used by the Bedouins. This made a fine disguise. Making the trip on Saturday explains why this Jew was peculiarly attired, and at the same time reveals in part the religious situation in and around Jerusalem; one of Israel known to be thus breaking the Sabbath would be marked and probably boycotted by his orthodox brethren.

Moving about in Palestine in places not frequented by many is accompanied by some danger. We were advised to leave at home such valuables as were in our possession, as a number of tourists on their way to outlying places of interest had been recently robbed. The occasional sight of British armored motor cars round about the country is reassuring, especially to travelers.

In going from Jerusalem the road leads along the north wall of the old city, across the Kedron valley, close by the Garden of Gethsemane, near which is a Jewish cemetery where numberless flat headstones cover the ground, then up and around and over the southern shoulder of the Mount of Olives. From this ridge streams run to the east and to the west. Here Jerusalem is lost to view, and we begin to descend.

Already on the road are camels and donkeys, herds of sheep and goats, and men and women on their way to the city's markets. There are no ve-

hicles. Everything is carried, such as vegetable produce, on the backs of the animals and on the heads of the women. Perhaps it is the carrying of loads in this manner that gives to the feminine sex a noticeable erectness.

#### *Arrive at Bethany*

In a few minutes we arrive at Bethany, on the left side of the road, where Mary and Martha lived, and where Lazarus was raised from the dead. Round about on the hills and in the valleys are olive trees in full and lustrous leaf. The small fields in the valleys and on the hillsides, where such can be cultivated, are covered with growing wheat and barley. Such industry as is required to terrace the hills with stone, thus holding the soil and forming little inclosures and lots where grapes, figs, and olives grow, is beyond the power of many to imagine who have not seen such achievements.

This is the best time of year to visit Palestine; the country's most pleasing apparel being worn in the spring.

The day is clear, not even a fleecy cloud obstructs the sunshine. The rainy season comprising the "latter rains" has about come to a close, and it is doubtful if further showers will fall, though more rain is needed to advance the growing grain and other crops.

Our road leads eastward through the wilderness of Judea, not a wooded district, but a region consisting of a succession of naked hills of mountainous character, through valleys, gorges, and here and there along steep hillsides. The highway, built a few years ago by the British, has long stretches of outside supporting stone walls and many extremely sharp curves, but as a whole it is inviting in character, the best road in Palestine.

Our car rolls along through deep ravines, between grey heights, and among the rocky hills which fall before us for about fifteen miles, like steps, to the Plain of Jericho.

On the hills a greenish tinge is plainly perceptible, but most of the way after leaving Bethany the herbage is so scant sheep or goats are seldom or never seen. There are no houses. Silence reigns. Gladdening the eye are wild flowers of deep and rich color along the roadside, and in certain localities they are seen in amazing profusion. But painful is the desolation of the wild, stony, bare, and gloomy region.

Nearly unbroken is the descent to the plain, and the brakes are almost continuously in use—one is reminded of the Pike's Peak auto highway.

#### *Good Samaritan Inn*

About halfway, to the left and adjoining the road, is an old stone building with a large back yard in-

closed by a stone wall, known as the "Good Samaritan Inn." Here refreshments and shelter are provided for the passer-by. The country round about is similar to what we have passed through. This road in the days of Christ was undoubtedly traveled by many on their way from Jericho to Jerusalem. It is possible that here or near by stood the inn to which our Lord referred when speaking of the good Samaritan. Such a place of retreat could well have existed for the convenience and shelter of weary travelers. Jesus himself may have rested hereabouts in going from Jerusalem to the Jordan valley or in returning. To a traveler in the Holy Land, with many conditions as they were in Bible times confronting him on all sides, it is very evident that Jesus drew from life what was well known to the people, in the impressing of his truth upon their hearts and minds.

A cool wind sprang up during the night, so instead of finding oppressive heat on nearing the plain, the air is balmy and most agreeable.

The glimmering waters of the Dead Sea are not so near as they seem, another illusion due to the transparency of the air. Because of the atmosphere being so rarified, one can see clearly objects at a great distance. All around is the crystal clearness of desert air. Sound carries a remarkably long way; in this land persons can be heard talking with each other a surprising distance from one point to another.

It is pleasant before leaving the hills to see in the desolate and almost barren plain the long strip of green verdure along the banks of the Jordan as it winds its way to the Dead Sea. The river flows in the midst of the valley which is about fourteen miles wide. Farthest to the east are the pinkish mountains of Moab, with their deep ravines and clefts that are visible to the naked eye.

#### *A Band of Armed Bedouins*

As we enter the plain we meet a band of wild looking, armed Bedouins from beyond the Jordan. One of our number, by the name of Curtis, upon seeing them near, quietly remarked: "It looks as if we are in for it," but they part to each side of the road, and we are not molested.

I wondered afterward if they saw the headgear of our driver.

The valley is an interesting geological phenomenon; thirteen hundred feet below the level of the Mediterranean.

A few small shrubs, stunted trees, and thistles are about the only vegetation.

#### *The Shore of the Dead Sea*

Standing upon the shore of the Dead Sea we look upon the most remarkable sea of salt water in the world. Before us is a body of clear, blue water un-

der a blue sky, and bordering it on the east and on the west are precipitous brown-tinged mountains. It is about forty-five miles long and ten miles wide. In it there is no life. The northern shore rises only a few feet above the water, and is covered with pebbles and a little drift wood.

To the southeast Mount Nebo, from which Moses looked out upon the Promised Land, is pointed out to us.

The desolation all around reminds one of the past, of the fiat of God executed upon the cities of the plain. Somewhere, not far away, possibly where we stand, Sodom and Gomorrah were situated.

The sea has no outlet. About twenty-five per cent of the water is salt. From the Jordan River comes an immense volume emptying into it, but this is taken up in evaporation.

I was at first reluctant to bathe in the water, because it felt slightly oily. But how quickly my impression was changed! Here a treat awaits everyone who can swim. The water gradually but quickly runs deep; hence one should have at least a slight acquaintance with water. Suddenly a surprise comes—it is impossible to sink; expel all of one's breath and still one floats like a cork on the water. Elder Harry Passman, J. F. Curtis, and I reveled in the briny liquid. With breath entirely expelled from the lungs one can lift up hands and feet from the water. One can simply lie down on the surface and rest; no need to paddle, except as he chooses. After bathing, a thin white coating remains on the body where the water is not carefully rubbed off.

#### *On the Road to Jericho*

Jericho is ten miles north of the Dead Sea. Before noon we are on our way to the Jordan River, which is six miles to the east of Jericho.

A few thorn trees attract attention. There is no grass. Now and again we cross the bed of a stream, along which it can be seen water rushes when rain falls. There are singular formations of land, deep seams, cones, and mounds of pyramidal shape, yellowish in appearance, formed by the softer earth being washed away by heavy rains.

When I was in the Holy Land before, the river, due to much rain, was a great sheet of water covering a considerable portion of the valley; this time it was within its banks.

#### *Baptisms in the Jordan*

Upon arriving at the river preparations were at once made for baptizing two persons of our company, Wolff Benjamin, a Jew, and teacher in our church school in Jerusalem, and the wife of Brother Aziz Hanna, an Arabian interpreter in the school. The Jordan is about ninety feet wide and ten feet

deep. It runs in a strong current and is deep at its banks; so a small inlet in the bank made for baptizing was selected for administering the rite.

Vegetation in the nature of a thicket and mud banks make close approach to the water somewhat difficult; and the green trees, shrubs, and reeds bordering the stream on each side in many places, obstruct the view. In this river, probably not far from here, Jesus was baptized by John the Baptist.

Our company, standing on the bank, sang:

Jesus, mighty King in Zion,  
Thou alone our guide shalt be;  
Thy commission we rely on;  
We will follow none but thee.

*Chorus:*

We will follow none but Jesus,  
Jesus is the life, the way;  
This the path in which he leads us,  
This the gate to endless day.

As an emblem of thy passion,  
And thy vict'ry o'er the grave,  
We who seek the great salvation  
Are baptized beneath the wave.

Fearless of the world's despising,  
We the ancient path pursue;  
Buried with our Lord, and rising  
To a life divinely new.

After Elder Harry Passman offered prayer, Elder J. F. Curtis led the candidates who were to be baptized, one at a time, into the water. I was employed with my camera, desirous of registering for others the scene which the eyes of our small company beheld. Sensitized by my environments, upon my ears fell the words of the hymn and of the prayer in such a manner as to prompt from my heart an unflinching devotion to the ideals of Jesus Christ. Wooing is the Spirit's power! And what joy to hear from our officiating brother the words to the candidates: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost; Amen." They were then immersed in the limpid water of the river, and rose in covenant relationship with Christ to "newness of life." Elder Daniel B. Sorden offered the benedictory prayer.

I walked up and down the banks of the river, which with its many bends presents a picturesque scene, and before departing indulged in bathing in its waters.

#### *The Tumble-Down Village of Jericho*

After resting under some trees near the river for a little while, we started for our next place of call, Jericho, which occupies a site near where the ancient

city of the same name was located. It is one of the tumble-down villages of Palestine, a collection largely of huts made of sun-dried bricks, and inhabited chiefly by Arabs. No windows in the hovels, the doors providing light and ventilation—in a few instances, in one room animals and all living together!

In the Jordan Hotel, clean and commodious, where we secured the use of the dining hall, our lunch was spread, and all paid a compliment to the many bounties prepared by the good sisters.

Near by are mounds, some that have been excavated disclosing walls, it is said, of ancient Jericho.

A great city was once in this locality. One of the noted miracles of the Bible took place here, old Jericho's walls falling down following the blasts of the ram's horns which were in the hands of those who were doing their part as God had assigned.

#### *Elisha's Fountain*

Elisha's Fountain, one of the very few surface springs in Palestine, is only a few minutes away by auto. Its water, which is fresh, runs into reservoirs and then out upon the plain, providing water for ordinary needs and irrigation. Wherever the water goes there is an attractive strip of various shades of green; vegetables, vineyards, date palms, orchards of oranges, fig trees, and olives. Because of the warmer clime here, fruits are much earlier in ripening than at Jerusalem. In ancient days this was a region of gardens, fruits, and palms, resulting from irrigation from the springs and water distributed from reservoirs. Utter barrenness now joins the richly verdant strip produced by the water from Elisha's Fountain, named after the prophet because of a tradition that he by miracle caused the water to become sweet.

Near by, to the west, the Judean hills rise abruptly from the plain, a great wall of barren rocks with deep ravines and gullies. Immediately in front of us is the Mount of Temptation where, some assert, Jesus experienced his peculiar ordeal of temptation. On its top is a chapel, and about two thirds the way up, clinging to its side, is a monastery.

#### *Return to Jerusalem*

Our purpose in starting for home before late in the afternoon was to finish our traveling at a reasonably early and safe hour. Our party, with the Hebrew driver still in disguise, arrived in Jerusalem at dark.

It has fallen to my lot to have seen more than my share of the earth's surface; but this trip, made with most genial friends to the Dead Sea, the Jordan River, and Jericho, stirred to an unusual degree my sense of appreciation of things worth while.



## Social Ideals in History

Radio talk by A. B. Phillips, at Radio Station KFI X, Independence, Missouri, May 13, 1924.

A careful study of the social history of the world from the earliest to the most recent times must impress the thoughtful mind with the fact that selfishness is the chief cornerstone of misery and injustice among men. Educative factors, however, sometimes change the undesirable social environment until it becomes a permanent inspiration toward better ideals and worthy attainment. If it were not so there could be no progress, and the valuable achievements that we now enjoy could not be maintained. From the ideals of men, many of whom were centuries in advance of the times in which they lived, have come the priceless heritage of modern civilization with all its potentialities for the days that are yet to dawn.

Most of the social ideals of the ages which have found experimental expression involve concepts of justice and equity among the people. While uniform ideas with respect to all features of these ideals could hardly be expected to arise in ages and countries of vastly different conditions, yet it is astonishing to note the remarkable agreement they represent in their essential points. In the social ideals and conditions of the past may be clearly discerned the influence of both religious and secular concepts. The degree of success that may be comparatively attributed to each of these two elements is not difficult to determine, within approximate limits at least.

### *The Sumerians and Babylonians*

From recent archaeological discoveries made and the decipherment of very ancient cuneiform inscriptions, we learn that considerably more than four thousand years ago the Babylonians, and the Sumerians who inhabited the biblical Shinar, possessed advanced civilizations. In some respects it was in close harmony with present-day customs. Sumerian culture centered in Eridu and Nippur, in what was later known as Babylonia. Their earliest known traditions reveal remarkable advancement in law, science, art, literature, industry, and medicine. Here seems to have been the ancient cradle of the human race. Here civilization was born and nurtured, and centuries later from this country came Abraham, the Father of the Faithful.

Building upon the splendid culture of his predecessors, came Hammurabi, the famous Babylonian lawgiver. Many tablets were inscribed with the laws of his time, and it is astonishing to learn with what equity they were administered in that prehistoric period. The honor and freedom accorded women of that time is proof that we of to-day can

hardly boast our superiority in this respect. All land was owned subject to fixed charges in support of the state, or was rented from the state. The temples of that time were supported by tithes, offerings, and income from appurtenant estates, and various people shared a specified time in the temple ministrations, receiving a portion of its revenues accordingly. Temple property included storehouses with grain and other commodities, from which the needy farmer was privileged to borrow without interest. Even the ruler must repay if he borrowed from the temple stores. In the event of a crop failure the debtor was not obliged to pay that year, and no interest could be charged on his debt. A high degree of ethical conduct and social relationships was in many respects rigidly maintained under severe penalties.

### *The Messianic Hope*

The ancient sacred writings and many apocryphal works of pre-Christian times contain the most conclusive proof that the doctrine of the coming Messiah has been handed down from the beginnings of recorded history. In the Ethiopic and Slavonic books of Enoch the Messianic doctrine is plainly set forth, and to the faithful is promised the coming kingdom of the blessed, where only right shall prevail. The Bible itself tells of Enoch, whose people were of one heart and mind and walked with God. Because of their righteousness and great unity God translated them to heaven without their seeing death. The writers of these narratives expressed something of the ideals that various biblical authors had set forth from time to time, which were derived from the inspiration of prophets.

The social concepts of the Hebrews were largely based upon a constitution given through Moses. Subject to this the seventy elders were associated in legislative work, being chosen out of the congregation of the people, and judges were appointed to see that the laws were honored. The priests were assigned to religious service as supporters and prompters of conscience and proper ethical conduct. Land was apportioned according to tribes and families, and to protect an equitable adjustment of ownership, land that was encumbered or leased must revert free to original owners every fifty years. Loans made to the borrower must be released by the owner every seven years, thus facilitating greater equality among the people, and avoiding extremes of poverty.

In the period preceding the New Testament era the Messianic Hope was revived with renewed vigor. Though its principles had been proclaimed by the prophets from age to age, few of the Jews appeared to grasp its sublime significance in the time of their

comparative prosperity. But with the coming of national disaster and the captivity, their enforced humility and need revived that spirit on which lofty ideals and hopes could be impressed with greater purity and clearness. Therefore that which had found expression through the prophets of the past when spiritual ideals were pure, again shone forth as a bright star of destiny to lead them hopefully on.

Jesus himself was the embodiment of the best that had been looked for, prayed for, and yearned for by the greatest sages of all time. He was the hope of the ages, the ultimate realization of which was sung by bards and foretold by prophets with tongues inspired from heaven. Therefore when Jesus came to the Jewish nation many were looking and longing for the coming of the promised Messiah and his kingdom of righteousness. Had their concept of him and his work been sufficiently pure and adequate, he would have been generally received with transports of joy and acclamations of triumph.

#### *Social Ideals of Plato*

The principles laid down by Plato and Aristotle caused them to be known as the fathers of the science of society. Plato, the immortal philosopher of Athens, and the friend of Socrates, reached his highest expression of lofty ideals in his work, *The Republic*. The principles animating this great literary creation were truth, justice or the public good, and social and personal development. To Plato the supreme unity was expressed in the state, as superior to that of the family, and more necessary to the welfare of the whole group. He recognized it to be more difficult to impress ideal activities upon community life than upon individuals. He considered that while human traits are not all unresponsive to temptation, the testing of moral rectitude is itself beneficial in social improvement, and habit is of worth in the preservation of right impulses. He did not recognize a pure democracy as best conducive to the realization of social ideals, but thought governing minds, educated and qualified by philosophy to dominate with reason and justice, would maintain equity in relationship and labor among the three classes required in his Republic, and justice would be reached by socialization.

It is Plato who tells us of the lost Atlantis, about which Egyptian priests informed Solon six hundred years before the Christian era, and which was supposed to have been a veritable paradise, constituting a great kingdom thousands of years before his time. This also suggests the Greek tradition concerning the Isles of the Blest, whose inhabitants were clothed with immortality, and where perpetual summer and inexhaustible good abounded, as mentioned by Hesiod in the eighth century before Christ.

#### *Other Social Leaders and Movements*

In the Oceana of James Harrington, principles were laid down that largely influenced American procedure. Property was held to be the chief basis of power, and land ownership was to be limited as to revenue, in order to preserve equitable distribution. Executives were to be continued in office for only comparatively brief periods. He considered monarchy as tyranny, aristocracy as oligarchy, and democracy as anarchy. While the wisdom of the few is the light of the group, the interest of the few is not to the benefit of the whole group. Therefore there should be a senate to propose, the people to resolve, and magistrates to execute. He conceived that while a law concerns the individual good, there is a greater law that concerns the whole group, so that the good of the group is of chief consideration.

#### *Sir Thomas More*

In the Utopia of Sir Thomas More, punishment was to be graded according to the crime. He laid down the proposition that "extreme justice is an extreme injury," that the laws of God are paramount, and that human laws made in violation of them are therefore themselves criminal. His system provided that magistrates should be chosen by groups of thirty families every year, and should see that no one remained idle, though six hours was a working day. A great number of laws is condemned, but by a well-constructed constitution the need of many laws is avoided.

#### *Saint-Simon*

Saint-Simon, the founder of French socialism, began his socialistic teachings in 1817. He believed that society should be reorganized on the basis of industrial supremacy and directed by science. The object of society should be the improvement of the moral and physical conditions of the poor. Upon this proposition was founded the school which bore his name, and which taught that the social order should be regulated according to capacity and merit of individuals, women having a recognized equality with men.

#### *Robert Owen*

In the same year that the great French socialist began to publish his views, Robert Owen, an English philanthropist, presented to the committee of the House of Commons proposals for the relief of paupers. He recommended the establishment of small communities, each under the supervision of a competent person, the results of labor to be enjoyed in common. Opposition caused by his open attack upon religion delayed his efforts, but several experiments were made by him and under his advice. He came to America and founded a community at New Har-

mony, Indiana, in 1826, which failed after two years, partly because of the self-seeking aims of many who joined it. Laxity of morals and other causes produced the abandonment of later efforts that were made.

#### *John H. Noyes*

Most of the failures incident to experiments in socialism or communal life have involved unacceptable ideas concerning the relationship of the sexes and family life. This was a fundamental factor in the discontinuance of the Oneida Community as such, though under corporate existence as a business concern it has continued since its reconstruction, and its business has grown to include several manufacturing concerns with annual sales exceeding two million dollars. The original founder was John H. Noyes, who in 1848 issued a work advocating community of property.

#### *The Shakers*

In the latter part of the eighteenth century a religious body, the Shakers, arose and sought to put in operation its concept of New Testament Christianity, particularly with respect to community of property. Financially the society was reasonably successful, and there were neither rich nor poor among them. In governmental affairs two classes were recognized, those who ruled or administered, and those who were subjects of government, no distinction being made between the sexes. Celibacy was considered preferable to marriage, and this probably accounts in part for the fact that the society has decreased from about four thousand to less than a thousand members.

#### *Christian Metz*

The Amana Society was founded by Christian Metz, who came to America and with about six hundred members settled near Buffalo, New York. In 1855 it removed to Amana, Iowa, where about eight-hundred members now reside. Others from Germany and Switzerland have in late years joined the society, which maintains common ownership of property, and production of all goods needed by its people. Thirteen trustees are elected annually, who manage the property, each separate business being under a foreman. They share alike in the enjoyment of all available resources, each according to his needs.

#### *Fourier Scheme*

The Fourier scheme aimed at elimination of waste by cooperation, and the development of human nature by selected association. Various attempts to establish his plan failed, several causes for which have been named, but most of them were undertaken in America after his death and the failure of his own experiments in France.

#### *Inca Civilization*

The Inca civilization of Peru bore much resemblance to More's Utopia. The doctrine of equality was especially promulgated by the Incas. A form of socialism existed there which was based upon state ownership of land and an equitable system of labor for all who could work. The sick and aged were amply provided for, and prosperity and comfort prevailed everywhere among them. Under this system the Incas became very wealthy and powerful. But while thrift and industry were general, ample provisions were also made for rest, recreation, and amusement for all.

The Inca organization was so effective that it continued to operate for a time even after the treacherous Spaniards had destroyed large areas of property. The ruthless conquerors could not appreciate the highly developed social order maintained by their victims, and in the destruction of the Inca government one of the rarest ideal systems known in history was brought to a lamentable end.

#### *Learning From the Past*

From the instances mentioned, and from many others that need not now be named, it may be seen that social ideals have from the earliest time been conceived mostly through the recognition of justice and human need. History does not confirm the supposition that communistic ideas have been held only by those who had nothing to lose in material goods. Many of the examples on record prove to the contrary. The ennobling impulses that stirred the souls of great idealists of the past found expression in a supreme purpose to be realized in the common good. Because of these ideals and their educative effect upon students of society, some of the most progressive programs employed in the march of civilization were made possible.

From the experiences of civilizations that have preceded us, we should be able to more clearly understand and solve the social problems of to-day. In these experiences we may well discern the truth of Paul's declaration that, "For none of us liveth to himself, and no man dieth to himself." For in the potency of their history even the ancient dead still speak to us, and with the past our lives are undeniably interwoven. From them we learn that inequality of concepts does not produce ideal social results, but that worthy ideals generally held will produce corresponding improvement in social conditions.

Educative factors are therefore essential to the development and realization of life in its best and most complete sense. This life no man can live within himself, but its most satisfying expression is in service rendered for the uplift of all the human

race. He who coordinates the activities of life in accordance with the highest ideals, has for his constant purpose the progressive good of all. This is the social law advocated by Jesus, the great Master Teacher, and when each shall learn to love his neighbor as himself, incentives to wrong conduct will disappear, and happiness will be realized as God meant it to be enjoyed by all mankind.

### Hygiene of the School Child

*Radio talk by Mrs. M. A. Etzenhouser from Radio Station K F I X, Independence, Missouri, April 15, 1924.*

Arthur H. Moore, in his book just off the press, *Public Health in the United States*, calls our attention to the alarming figures which show the health condition at the time of the draft for the World War. Of the total number of men examined at that time forty-seven out of every hundred were found to have some defect or disorder. Twenty-one out of every hundred were rejected because of their poor physical or mental condition and sent home.

A study of the defects from which these men were suffering shows us that many of the conditions could have been prevented or corrected in childhood. Those who have studied preventive medicine and therapeutics, state that we might safely say there could probably have been corrected or prevented at least half the cases of weak feet, most of the hernia cases, half of the defects of the eyes and ears, most of the syphilis and gonorrhoea, many of the disorders of the heart and arteries, half of the nervous and mental disorders, half of the nose and throat conditions, and most of the defects of the skin and teeth. These things were ignored, not because of a lack of skill and knowledge among physicians, but because there had not been developed a conscious, active, organized interest in health and physical fitness. In many cases the young men examined were not conscious of their defect.

### *The Problem of Health*

If we are socially minded we must recognize that the problem of health should be made a living, vital issue. To be physically unfit is to be socially inefficient. To be socially inefficient means that some one else must carry the burden to care for those who are unable to make their own adjustment. This care must be paid for by the people, not only in dollars and cents, but in anguish of mind and physical suffering.

In considering the economic cost, one should take into account the loss of wages, money paid to physicians, hospitals, and nurses, and the loss of that which those who are ill might have produced if they

had remained in good health. It has been estimated by Mr. Moore that the cost of serious illnesses in the United States alone is considerably more than seventeen million dollars annually. When we take into account that at least fifty per cent of the more serious illnesses are preventable, then we may readily see that half of this expense may be avoided. He also tells us that forty per cent of the deaths could have been prevented or at least postponed if proper remedial or preventable work had been done. The economic loss from these premature deaths to the United States alone is approximately one and one half billion dollars a year.

### *Examination of School Children*

The late World War has brought home to us a sense of guilt and shame in regard to this dreadful waste of the vigor and the happiness of the race. The way to stop this waste is to do remedial and preventive work with the child during his pre-school and school years. In 1919 physical examinations were given to 17,154 school children in ten cities and counties of Missouri. The results are significant. Of the total number of children examined, it was found that approximately fifty-four per cent had decayed teeth, that over thirty-eight per cent had enlarged tonsils, and that almost one fourth were mouth breathers. Nearly sixteen per cent had defective vision and over eleven per cent had adenoids. A very large per cent of these abnormalities and imperfections are such as could easily be remedied.

Many of our States have made provisions for the physical examination of school children, but unless remedial work follows the examination, little good is accomplished. Lack of cooperation of the parents is a big factor in hindering the progress of the work. Often they think the defect is of minor importance and one that will be outgrown. If it should be outgrown it is at the expense of physical vigor which should have been conserved.

It is the parents of the school child whom I would like to reach. I would like to arouse them to a sense of their obligation to their children in remedying what they may consider minor defects which if left uncorrected may become disabling ailments.

The Metropolitan Life Insurance Company has made a survey and study of sicknesses which disable. This is based upon their investigation among 571,757 persons. Influenza and pneumonia head the list; eleven and six tenths per cent of the disabling sicknesses are caused from these diseases. The next sickness in importance is rheumatism which claims eight and seven tenths per cent. Then follow diseases of the nervous system (except insanity, apoplexy, and paralysis) which rate seven and seven tenths per cent. The next in line are diseases of the

digestion, six and six tenths per cent. The survey was made during 1915, 1916, and 1917 when there were many cases of influenza throughout the country; this disorder has been greatly reduced since the survey was made. We wish you to note that rheumatism takes second place on the list, and probably now holds first place as a disabling disease. Many authorities tell us that rheumatism is caused by toxin in the blood that may have as its basis diseased tonsils or infected teeth. When we remember that eight and seven tenths per cent of those disabled are sufferers from rheumatism we ought to be interested in removing the causes of this disorder. That is, see that our children are not suffering from diseased tonsils, and that their teeth are kept in good condition.

#### *The Eyes*

With 16 per cent of all children in the schools suffering from defective eyesight, there is a great responsibility resting on parents and teachers for its detection and correction so far as possible. If the eyes are not straight, the child is seeing with only one eye. If corrected early enough the refractive error may be remedied, and the child be given a good vision and parallel eyes. If the child is let go until he is past twelve years of age it will most likely require an operation to straighten the converging or diverging eye. The presence of red, swollen, watering, or discharging eyes or lids should be a sufficient warrant for taking the child to an eye specialist.

#### *The Ears*

A good test of hearing is made by placing the child in a corner of the room, away from the noise if possible, with his back towards the examiner. He is then instructed to close one ear and repeat every word he hears. At twenty feet, in a clear, low tone that can be made quite uniform, the examiner pronounces words for the child to repeat. The conversational tone or the whispered voice may be used. If he is able to repeat every word that is spoken, then all is well. If he is unable to hear distinctly he may be suffering from impacted ear wax or chronic discharge. Special attention should be given the child if he is suffering from chronic discharge. The cause is often complicated; enlarged tonsils and adenoid growths may be back of the ear trouble. Many ear infections are caused from bad throat conditions.

#### *The Nose and Throat*

The nose is an air passage. The olfactory function which it performs is incidental to the passage of air through it. To breath with the mouth open, points to an obstructed air passage in the nose. Most forms of nasal inflammation and irritation in children are accompanied by discharges which appear

anteriorly or drop into the throat at the back. Fifty per cent of such cases have more or less disturbance of hearing. A history of frequent sore throat should create suspicion of the existence of enlarged or diseased tonsils, and warrants an examination by a physician. Diseased tonsils should be removed. Obstructed nasal breathing should be corrected. Nasal discharge should receive expert attention.

#### *Teeth*

The special significance and bearing of unsound teeth upon nutrition are well known to doctors and dentists, but are only beginning to be appreciated by parents and teachers. When a baby tooth goes prematurely, the result is often shown in a malformed jaw and imperfect second teeth. When a permanent tooth is lost, its owner has parted forever with a good-sized block of his vital securities. A decaying tooth is not only in danger of being lost, but it is a menace to all other teeth in the mouth and to the general health as well. It constitutes a focus of infection—a laboratory that is turning out a stated amount of poison every twenty-four hours and perpetuating serious constitutional conditions. Unrecognized teeth abscesses and diseased tonsils cause a majority of all cases of rheumatism and neuralgia, as well as some other ills. Infections absorbed through the teeth and tonsils produce an alarming proportion of organic heart defects. Correct these physical defects before they cripple the child.

#### *Nervous Condition*

Inability to recognize evidence of nerve strain in school children is surely responsible for serious damage to childhood. At the age of eight practically all children show diminished nervous resources, due probably to the fact that at that age they are subjected to the strain of cutting second teeth and starting on a period of rather rapid physical growth. School work at that time should be lightened. The same should be true at puberty, thirteen to sixteen in girls, and fourteen to seventeen in boys. Aside from these periods of stress incident to the development of all children, there are serious functional and organic diseases of the nervous system to which individual children may be subject.

To a marked extent an unstable nervous system is a matter of heredity. Much, however, may be done to train into a condition of stability. We are so accustomed to think of bad temper, undue emotion, spasmodic movements, such habits as biting the nails, stammering, and irritability, as evidence of a perverted moral nature that we are inclined to think of entirely wrong methods of treatment. A highly excitable child may be in the early stages of Saint Vitus dance. Instead of sever reprimands or scold-



ings, he should be placed under the care of a wise physician. The bad temper may be due to a low-grade pain which exhausts nervous energy. Excessive emotionality may be a symptom of neurasthenia. Nervous breakdown in a child can usually be traced to mental strain, physical strain, worry, poisons like tobacco and coffee, sex difficulties, and over indulgence in the home.

If we would have our children normal in body and mind we should set up in their minds definite health habits. The adoption by the children of a daily routine which will embody health habits is one of the best conservers of physical and mental health. The following routine is taken from a New York City Bulletin and indicates clearly what should be the specific aims of instruction in personal hygiene:

#### SCHOOL CHILD'S DAILY PROGRAM

1. Rise promptly.
2. Take breathing and setting-up exercises appropriate to age.
3. Wash (warm water and soap) hands, face, neck, chest. Cold splash on face, neck, and chest. Clean finger nails.
4. Clean teeth. Brush the gums and the whole mouth and rinse the mouth. Drink a glass of cool water.
5. Dress with inspection of clothes as to cleanliness.
6. Eat slowly at breakfast and chew well.
7. Attend the toilet and wash hands afterward.
8. Prepare for school. Books and clothes clean and in order.
9. Observe regulations as to entering school.
10. Care for outer clothing. Attend to order of desk and prepare for daily hygienic inspection.
11. Keep correct standing and sitting postures in school.
12. Drink water at recess. Use only individual drinking cup or bubbling fountain.
13. Return home for lunch without loitering. Wash before lunch. Eat slowly.
14. Play in fresh air after school.
15. Study. Pay attention to lessons and finish work.
16. Wash and prepare for the evening meal.
17. Prepare for bed early. Attend the toilet, wash, put clothes in order, and open windows.

May we be so interested in the health of the child that "it shall never again be said that it is not until they are needed for the terrible uses of the war that any care is taken of the youth of our country."

## Do You Pray

1. For the Childlife of the World
2. For the Spread of Christian Truth
3. For the Cause of Christian Education

THEN COME TO

## THE YOUNG PEOPLE'S CONVENTION

Lamoni

June 5-15

Iowa

## Saving Sinners

By George Cummins

"For the Son of Man is come to seek and save that which was lost."—Luke 19: 10.

In the following remarks I shall be making I do so in the spirit of humility; yet realizing the importance of the message, I fearlessly express my thoughts on the above passage uttered by Christ himself on that memorable event when visiting at the home of Zacchæus. I am led to ask, Do we as a ministry realize that men and women are in a lost condition? Are we preaching Christ and him crucified, as humanity's only hope?

Lost. Let us carefully weigh the word. Let me again quote the text, "For the Son of Man is come to seek and save that which was lost." I fear, that as ambassadors for Christ, we do not intelligently explain to the people that each and every one comes under this category—that is, sinners. Paul says in Romans 3: 10-23: "There is none righteous, no not one." For all have sinned and come short of the glory of God. And again David says in Psalms 51: 5, "Behold I was shapen in iniquity and in sin did my mother conceive me." Christ himself knew this was the state of mankind, as he portrayed it in the parable of the lost sheep. Luke 15: 3-6.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him, he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Surely verified on the life of our blessed Lord, look at Gethsemane, look at Calvary. Why oh, this! Read Isaiah 53: 10-12, "Yet it pleased the Lord to bruise him," etc.

Brethren, I feel if only we carry the message, fearlessly tell the people they are sinners (lost), the Holy Ghost will fulfill then his blessed work; spoken of in John 16: 8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." We as a church will find men and women, as they did of old (and it should be so now) asking men and brethren what shall we do to be saved. We are not to tell men and women simply to repent. Let us intelligently explain to them what it means, and not be afraid to carry the message of Christ himself when he said in John 3: 36, "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." And again hear what Alma says in the Book of Mormon, chapter 16,

## CHURCH NEWS

### Former Pastor of Attleboro Branch Transferred to Mission Field

ATTLEBORO, MASSACHUSETTS, May 12.—Last September, Peter Whalley, the pastor, resigned in order that he might go to Graceland to better prepare himself for work, and Earl R. Bradshaw was chosen to fill his place.

#### *Plan Home-Coming*

Attleboro had been planning for the home-coming of Brother Whalley in June, but have learned that he is not to return here, since he has been assigned to a mission field. The news came as a great surprise to most of the Saints and all share a feeling of sadness that they shall no longer have him or his companion at Attleboro. Yet they rejoice that he is to enter upon a larger field of usefulness in the Lord's work. Brother Whalley is a man of fearlessness and courage, of great faith and perseverance, and devoted to the church, as is also his companion.

Brother Bradshaw has been carrying on the good work here, and the Saints young and old have stood with him. During April Elder O. L. Thompson was at Attleboro for two weeks and a wonderful work was done by his spiritual, inspiring sermons. One excellent woman was baptized. On Sunday afternoon, April 13, the Bates Theater was obtained free of charge for an afternoon service, which was well advertised. There were about five hundred people who gathered to hear Brother Thompson.

#### *Musical Program*

The choir, of which the Saints are justly proud, gave a musical program preceding the sermon. It consisted of selections from "Gallia" by Gounod, and "The coming of the King," by Buck, "O pray for the peace of Jerusalem," and "Send out thy light."

The morning service in the church was dedicated to the young people, and having caught the spirit of the services a

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verse 230, "For after this day of life which is given us to prepare for eternity, behold if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." So our duty is plain.

In conclusion, I want to quote the Apostle Paul, 1 Timothy 1: 15, "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world (mark the words) to save sinners; of whom I am chief." Let us hold out Christ and him crucified as humanity's only hope, mankind will be convinced they are sinners, and then only can we point them to Christ as their loving Redeemer, then we can explain the necessity of baptism, etc.

For as the Apostle Paul says, "Ye are saved by grace," and not that of yourselves. It is the gift of God. What will be the outcome of such genuine conversions? Lives devoted to the cause of Christ and to the welfare of humanity, to point men and women to the Lamb of God who was slain in their behalf.

large attendance practically filled the church. Brother Thompson endeared himself to the Saints here, and all were loath to see him go. He is an incurable radio-bug. He can listen in while the set is whistling and howling with a smile of deep satisfaction on his face as though enjoying it as much as a concert. The young men saw a case of absolute need very plainly so all pitched in and presented him with a radio set.

#### *Equality Club*

The need of recreation for the young people is realized, and Attleboro has an organization of Temple Builders, Orioles, and a young men's club called "The equality club," which has besides its regular membership two honorary members, Brother E. B. Hull, now in northern California, and Brother O. L. Thompson. The purpose of the club is for religious study and recreation. They have some great times.

Easter Sunday was a banner day. A full church in the morning with Brother Bradshaw as the speaker and a wonderful spirit present. In the evening a pageant was presented, "The story of an Easter garden." Again the church was filled to the doors and many looked with eyes dimmed with tears, as the scenes of the death and resurrection of the Lord were portrayed.

#### *Social Activities*

The need of social activities is realized, and a committee has been appointed, one each from the branch, Sunday school, Temple Builders, and Orioles, to arrange for social times periodically in order to bring the Saints, both young and old, together.

A Rotospeed duplicating machine has been purchased, which will print seventy-five sheets of printed matter per minute. This will be indispensable in printing programs, songs, etc., also sending circular letters to the members.

The Saints at present are arranging to purchase a new pulpit, a part of the program by which they aim to make the house of the Lord more beautiful. They are moving onward and sincerely hope that God will help them.

### Harvest in Baptisms at Wiley, Colorado, Continues

WILEY, COLORADO, May 13.—Missionary efforts here and in the surrounding country are more and more encouraging. Brother J. D. Curtis finished a series of meetings at Utleyville about May 1, with a total of nine convinced of the truth of the gospel. The development of the Utleyville community has been very gradual, but in less than five years' time Brother Curtis has baptized thirty. There were only three members there when he began, but they were good ones. Thus the field was ready when the time came. There has been much bitter persecution of the Saints in the past, but now even those who were most eager to tear down the work are coming into the fold.

Last Sunday a young man from Utleyville traveled a distance of one hundred thirty miles in order to receive baptism at the hands of Brother Curtis. He had been one of the most bitter enemies of the Saints until very recently. He became convinced that some of the things he based his opposition upon were false. Now even the opposition of his own family could not prevent his taking the step which made him a brother in the gospel. After the baptismal service was over he made the remark that he now felt more satisfied than he had for a long time. Judging from the zeal he manifested against the church, a splendid worker has been gained to the cause of Christ.

Most of those baptized lately are heads of families with their children, people who are among the best of their communities.

#### Two Weeks' Meetings

Brother Curtis has been holding a two weeks' series of meetings near Eads, Colorado, with a harvest of ten souls, and others who will no doubt be ready at a later time. On May 4 four carloads of Saints from Lamar and Wiley surprised him by dropping in on his Sunday morning service and bringing a candidate for baptism.

On May 11 two cars of Saints from Lamar and Wiley again surprised Brother Curtis and brought the young brother from Utleyville, but he likes that kind of surprises.

Elder I. N. Delong journeyed to Utleyville Sunday where he held services. The missionary services in the regions round about have made the attendance rather small at the Wiley services of late.

The absence of Sister Lydia Ralston, who has gone to California to join her husband, is keenly felt. She has been a quiet worker, but one who could always be depended upon ever since the branch was organized. While the Saints miss her, they know that she is carrying on her good work some place else, and the good wishes of all her friends attend her.

#### Sunday School Attendance Better at Persia, Iowa

PERSIA, IOWA, May 15.—The Sunday school has had a better attendance and seemingly more was accomplished during the last month, since the writing of the last news letter.

Last Sunday, May 11, there was a good gathering, the best for this spring. Sunday school commences at 9 a. m., and is in session one hour. The object is to get well acquainted with the doctrine of the church and its history. Every pupil should understand why he believes in the church, and be able, in the language of the Scripture, "To give a reason for the hope that is in him." If he cannot give much of a reason, he cannot have much hope.

After Sunday school, there is preaching when there happens to be a preacher. "How shall they hear without a preacher And how shall they preach, except they be sent?" it is written. Sometimes preachers are scarce and then the Saints here do the best they can, but they like to have services regularly.

#### Visitors Welcomed at Beardstown, Illinois

BEARDSTOWN, ILLINOIS, May 14.—The Saints at Beardstown have had three welcome visitors the past month, Brother Ulrich and Brother and Sister Vanhoosier. The first was the missionary of Central Illinois District. Brother Ulrich was here only five days, but preached five sermons, and each one had that good old gospel ring to it.

Sunday morning his subject was "The Indian in his purity," and Sunday evening he spoke on "The old-fashioned railroad from earth to heaven." Brother Ulrich is an exceptionally fine speaker, and with his pleasing disposition and manner he soon won the love and friendship of the Saints and nonmembers as well. The Saints here are looking forward to a series of meetings in the near future to be conducted by Brother Ulrich.

Brother and Sister William F. Vanhoosier, of Taylorville, Illinois, arrived May 2 and stayed over Sunday. Brother Vanhoosier is the district superintendent of the Department of Recreation and Expression. He met with that department Friday evening, and gave some very good advice. Brother

and Sister Vanhoosier spend much time with the young of the church and are well qualified for that line of work.

Brother Vanhoosier preached a very fine sermon. It is hoped that these two will return in the near future.

#### Enlarging of Church Building at Minneapolis Begun

MINNEAPOLIS, MINNESOTA, May 14.—The enlarging of the church building in Minneapolis has begun, and the place is beginning to assume a very much changed appearance. The digging for the basement under the new extension has been voluntary, a large part of it having been done by the boys and young men of the branch. The Saints are planning to do as much of the labor as possible themselves, and with the support of all behind the project the work of remodeling will move forward rapidly.

#### Drive for Funds

The young people also played a large part in starting off the drive for finances for the building. A group of them got together and each turning in \$10, they pooled their offerings and handed the lump sum to the chairman of the building committee at the close of one of the meetings. The effect of this upon the older members of the congregation was good, and they are rallying in support of the committee in their work.

#### Group System

The group system in the Minneapolis Branch has been extended to take in two suburbs, Robbindale and Wayzata, thus enabling the Saints at those places to have their own prayer meetings on Wednesday nights. There are now seven groups organized in Minneapolis and Saint Paul.

#### Recent Baptisms

A large number of new members have been inducted into the kingdom within the last two months, some baptisms being performed every Sunday. In all twelve persons, several of whom were adults, have obeyed the gospel ordinance.

The Minneapolis Branch is planning to be well represented at the Young People's Convention at Lamoni in June. Eight young people have already announced their intention to attend, and several others may also go.

#### Organize Department of Women at Leicester, England

LEICESTER, ENGLAND, April 29.—The Department of Women was organized here April 1 with eight members, and all are willing workers. Much good can be done, and this department will be of valuable service to the Saints here.

Sister Howard Meredith, of Birmingham, was elected district superintendent at the Easter conference held at Clay Cross, Derbyshire, April 19. Sister Meredith is qualified for this office and will be a valuable help to this department.

The Department of Recreation and Expression has taken up the study of dramatics. A suitable play, "The pleasures of the world," has been selected for that purpose.

This department was favored with several lantern entertainments last winter by Brother John R. Etheridge, who had a quantity of slides dealing with the ancient inhabitants of America. Some of these slides were taken from photographs loaned by Patriarch Richard Bullard when he was visiting here. These and other slides are to be put in order for lantern lectures on the Book of Mormon.

It is hoped that good results will follow the efforts of those who are striving unselfishly to interest the young.

*Second International*  
**Young People's  
Convention**

**At Lamoni, Iowa  
June 5-15**

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**INSPIRATION      EDUCATION  
RECREATION**

---

*Featuring*

Lectures, classes, symposiums, sermons, prayer services, discussions, entertainments, plays, socials, recreation, athletics, oratorio, junior church, demonstrations, exhibitions.

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Special railroad rates for convention visitors offered.

For detailed announcements see page 412, SAINTS' HERALD, or write G. S. Trowbridge, Transportation Manager, 714 North Union Street, Independence, Missouri.

## Young People of Winfield, Kansas, Install Volley Ball Court

WINFIELD, KANSAS, May 14.—The Saints at this place although few in number are trying to carry the work along as usual with Sunday school and preaching on Sundays. There is a prayer meeting held on Sunday evening before the preaching service. No midweek prayer meeting is held, as most of the Saints live at Arkansas City, about fifteen miles from the Winfield Branch. These Saints are very faithful to come through sunshine and storm for the Sunday services, then on Friday, too, for Religio.

The young people's class bought a volley ball and net, which was put up just south of the church where a game is played each Friday evening. Since this branch has some small boys between the ages of five and thirteen, and there is no regular Boy Scout troop here in the church, Brother J. N. Madden has consented to take these boys for a hike each Saturday afternoon. They have gone once and the boys are hoping to go again.

### Easter Services

Easter Sunday was a great day for the Saints. After the Sunday school hour a program was given by the children, and the house was filled. After the services, cars were provided and all went with well-filled baskets to the home of the pastor and his wife, Brother and Sister Vickery, who live five and a half miles south of town. The afternoon was spent with a stroll in the meadows and kodaking. The children enjoyed an egg hunt. All returned to church for evening services.

Sister Eda E. Jameson was married to W. S. Nicholson, of Torrington, Wyoming, April 11, at the church. The ceremony was performed by Brother George W. Vickery. Mr. and Mrs. Nicholson went to housekeeping in their property at once. On the evening of May 7 the church people went to serenade them. Among the gifts, they were presented with a beautiful quilt from the Department of Women.

The reunion is nearing. Those who are planning on attending should keep in mind the dates, July 17 to 27 at the park.

## Men Outnumber Women in Attendance at Prayer Meeting

FALL RIVER, MASSACHUSETTS, May 14.—The sacramental service of May 4 was well attended. God spoke to his people warning them to draw nearer to him, for some had gone astray.

The pastor is desirous of seeing a larger attendance at the midweek prayer service. Some time ago the secretary of the local Young Men's Christian Association complimented the Saints on being able to get so many men out to the prayer meetings. The men greatly outnumber the women in attendance.

In the afternoon the sacrament is always carried to the sick, usually by Moses Sheehy, priest, assisted by the pastor, James W. Heap. The branch has a beautiful little silver service, in a leather case, for this occasion. The pastor is always faithful in visiting the sick. Brother Heap was the speaker at Brockton, May 11.

Brother Law and Elder John Rogerson went to the homes of the sick and administered on May 11. At the morning service it was announced that Sister Elida Stinton must enter the hospital this week for an operation. She and the family have the prayers of the Saints. Sister Stinton has done much work in the Department of Women.

### Prize for Easter Offering

A Bible was given to Bessie Wilkinson as a prize for bringing in the largest Easter offering. She brought more than five dollars. Testaments were given to Donald Gilbert and Marian Rogerson for bringing the second and third largest amounts.

There will be no services May 18 because of the ministerial conference at Boston. Fall River is represented on the program.

The Department of Women will hold a bean and cold meat supper on May 24, for the benefit of the church. New plumbing has been installed in the church. The Sunday school contributed \$25 for this purpose.

### Death of John Henderson

John Henderson, a frequent attendant at the services, passed away on April 26 at the home of his daughters. He had suffered greatly for a long time. He especially liked the Onset reunion and was looking forward to attending there this summer. Several of Mr. Henderson's children are active in the church: John is a deacon and the Sunday school superintendent here; Margaret is chorister and superintendent of the primary department; and Sister Sophia Brodie is treasurer of the Department of Women. Two granddaughters are also active: Sophia Brodie, jr., is secretary, and Mary Falconer is treasurer of the Temple Builders. Mr. Henderson was nearly eighty years old. He loved flowers and often gave beautiful plants to the church and the members.

## Graceland Chats

LAMONI, IOWA, May 17.—The new college catalogues are now on the president's desk with announcements for 1924-25. Some changes are noted in administration. One of especial interest and far reaching in significance is F. M. McDowell, dean of senior college, and another Lonzo Jones, dean of junior college.

The name of the new business manager, N. R. Carmichael, appears. Brother Carmichael is the son of Brother and Sister Nat Carmichael, late of California. The name of the new nurse, Claris Olds, is another addition. Among the names of returning instructors is noted that of Gustav A. Platz, who comes back with greater efficiency after a leave of absence and time spent in hard study.

New teachers are: Eva Lewers, education; Mabel Gamet, assistant in home economics; Jessie Mae Norris, piano; Velva Williamson, physical training; Aliene Brackenbury, assistant in voice; and Lurene Laughlin, assistant in the commercial department.

### Home Economics

Speaking of home economics, you should give a few moments to the course as outlined in the new catalogue. See the first and second year. It will look inviting to you. And just turn to page 63 and note the proposed class in musical repertoire and interpretation. You will be interested of course.

And of equal interest is the outline of the course in agriculture. This catalogue presents a pleasing prospect to the progressive individual.

The home economics department has been unusually interesting these last few weeks. Serving luncheons, breakfasts, and dinners is part of the final requirement, and students are taking advantage of their necessity and entertaining a few friends. Such a lovely variety of menus and decoration as those girls produce would please both epicure and artist.



*Annual Junior Banquet*

The annual junior banquet occurred on Thursday evening, May 15, at 8 o'clock. This is one of the most formal occasions of the year and is attended with interesting ceremony and dignity.

The tennis courts and track have been the busiest of scenes the past two weeks; tournaments and meets, both intersociety and between various schools, keeping the program full.

Apostle F. Henry Edwards spent a few days at the college on church business, lecturing to the Religious Education students during his stay.

The superintendent of grounds, A. E. Bullard, was called to Colorado, attending the death and burial of his father, a man who had lived and served for eighty years.

**Special Day Programs Prove Interesting**

MANTENO, ILLINOIS, May 15.—The Sunday school gave an Easter program on the morning of April 20, which consisted of songs, recitations, and the pageant, "Easter dawn," presented by the young people in a very able manner, impressing the resurrection story upon the minds of the audience.

Sisters Paul Pement and Leslie Rogers had charge of this program while Sister Emma Studtman, superintendent of the Sunday school, proved a valuable assistant.

The Department of Women under the local leader, Sister Mildred Rogers, occupied the 11 o'clock hour last Sunday morning, May 11. The members of the mothercraft class gave some truths gleaned from their study, and the remainder of the time was devoted to songs and readings appropriate to Mothers' Day.

At the last sacrament service the Saints were admonished to care for the young of the church. Brother Paul Pement is endeavoring to get the boys organized into a Boy Scout troop. He entertained them at his home Wednesday evening, May 14, and gave them a special treat in honor of the birthday of his baby daughter, Phyllis Arline.

Elder Victor Eklof preached to the Joliet Saints at the home of Brother and Sister W. B. King, Sunday afternoon, May 4.

Mr. and Mrs. Charles Loverin of Shermerville, Illinois, and their son and his wife of South Bend, Indiana, visited Deselm Saints, April 27. Sister Loverin was baptized last summer. Although an isolated member she is wide awake and spreading the gospel to her neighbors and friends.

Brother and Sister Elmer Kahler and daughter, Pauline, of Wilmington, attended the services Sunday evening, May 14. The Saints are encouraged by the attendance of members living a distance from Deselm. This is made possible by improved weather and road conditions.

**Sunday School Resumed at Elberta, Michigan**

ELBERTA, MICHIGAN, May 15.—Joyfield Branch has again started to have Sunday school and prayer meetings. On Sunday, May 4, there were twenty-three present. Brother Homer Doty, district president, was here. All enjoyed his talk along financial lines very much.

On May 11 there were but nine present at Sunday school and prayer meeting, but God's Spirit was surely with them and they felt encouraged to press on.

Brother Fred Kracht and family moved from Joyfield Branch to town last week, so they will probably not be able to come to church so often. If the membership keeps on moving there will not be enough Saints left to hold meetings, unless new members arrive.

**Sermons Delivered From City Plaza**

SACRAMENTO, CALIFORNIA, May 7.—Elder G. H. Wixom began a series of meetings here on Easter Sunday in the morning with a fine attendance of one hundred fifty, well filling the chapel. Elder E. B. Hull joined him later and a good attendance, averaging over sixty, was maintained until the closing day, sacrament Sunday. A number of nonmembers attended regularly, and some have shown a deep interest. One elderly lady, whose husband is a trustee of a local prominent church, was present at all the meetings, and purchased a Book of Mormon after hearing two discourses on this subject by Brother Wixom.

Brother Hull gave an interesting, witty talk on the program at the monthly community supper. This was pronounced the best social evening enjoyed by the Saints for some time.

*Speaks in City Plaza*

While Brother Hull occupied at the church two evenings, Brother Wixom spoke from the band stand at the city Plaza, with good interest. He spoke again on Saturday evening when he had the support of the choir and a large number of Saints. One hundred thirty-five tracts were distributed, and many people heard the sermons. The Plaza occupies a square block in the heart of the business section of the city. Some told of hearing the sermon in their rooms as his voice echoed from the tall buildings around. A druggist and proprietor of a store near by spoke very highly of the sermon, and commented on Utah's good fortune in having such an able minister. When a clear explanation was made, he was surprised to learn of the two separate churches, and said he would be glad to come and listen the next evening.

When Brother Wixom spoke at the Plaza Saturday evening one of the Sunday school boys, James Lamprey, who plays the clarinet, and three of his school companions, playing different horns, rendered three selections for the services. They were patriotic selections in excellent time, which added to the attraction of the meeting. This was Boys' Week here and a busy time for them. The courtesy was especially appreciated. They promise to play at another time.

*Radio Talks*

By arrangement, both Brother Wixom and Brother Hull spoke for fifteen minutes over the radio from Station K F B K. Brother Hull spoke Thursday evening on "Hawaii, its history and customs," and Brother Wixom on Saturday evening on "America in history." Complimentary reports were had on both talks. One lady telephoned each evening to thank the speaker for his interesting talk.

Another beneficial effect of the meetings is the awakening of interest among the membership. Fifty-five adult members attended the sacramental service on the closing day, Sunday, and an active, enjoyable meeting was had.

J. D. White, district president, was a recent visitor here.

**Mothers' Day Celebrated at Cleveland Branch**

CLEVELAND, OHIO, May 11.—Mothers' Day was celebrated in Cleveland Branch in a very enjoyable manner. The Sunday school was occupied all morning with exercises by the children in honor of mother. Patriarch John F. Martin was the principle speaker. The rostrum was well decorated, including a scroll with the word "Mother" and a life-sized picture of Emma Smith for the center. There was a large attendance, and a very good feeling was evident.

Brother Martin was also the speaker for the evening, and then left for Kirtland.

The building is now well carpeted and comfortable. A musical entertainment was given last Tuesday at the church under the direction of Floyd Kelsey to secure funds for the carpet.

Herbert Talbot is now president of the branch and is meeting with success. He baptized two this morning.

The young men's class, with William Webbe as teacher, will give the program next Friday at Religio.

### Three Weeks' Meetings Held at Omaha, Nebraska

OMAHA, NEBRASKA, May 13.—Two months have passed since the last news letter from this place owing to the absence of the correspondent, Sister Audentia Anderson, who was privileged to spend three happy weeks in the historic East, the first time in her experience.

On March 15 a Saint Patrick's dinner at the Omaha church netted the Department of Women \$20, and the La-Da-Sa Class, who served ice cream and cake, \$10.50. The occasion was memorable in that Brother John Martin was present, making his acquaintance with the Saints, among whom he labored for almost three weeks thereafter.

#### Hold Three Weeks' Meetings

To sketch even briefly his many interesting sermons would exceed the limitations of this news letter. Suffice to say that Brother Martin won the hearts of all his congregations, which increased in size steadily even in the face of the strong counter-attractions which are ever present in the city.

Two were baptized on the closing Sunday of his effort, Sister T. A. Edwards and her daughter-in-law, Sister Fay Drew. That day was a branch rally day, many Saints bringing their dinners and attending the communion service in the afternoon, a most spiritual feast. A children's sermon, and a sermon especially to the young people, were notable features of Brother Martin's series, as well as the one telling the differences between our church and the Utah church, to which latter effort a number of Utah elders listened.

Special music was furnished for every service of the series, Sisters Fleming, Frederick, Edwards, Stark, Borders, and Ribly, also Brethren Greenway, Elliott, and Frederick being among those who thus added to the beauty of the services in solos, duets, and quartets.

#### Given New Piano

A lovely new piano graces the church, the gift of the Department of Women, which has also installed a telephone in the building, not only for local convenience, but that strangers may find the church "on the map" when they come to Omaha. The sisters have held three meetings since the last letter, served a Mothers and Daughters banquet on March 27, and a Fathers and Sons dinner on May 2, during Boys' Week.

A notable feature of Boys' Week in Omaha was the parade of over 15,000 of the youth of the city. Appearing as school units, boys from 7 to 17 carried banners and slogans, many of which were very clever and thought-stimulating. Fifteen thousand boys marching in orderly review! What a promise of future citizenship!

#### Elect New District President

The Saints were happy to again greet the genial Brother T. J. Elliott, who arrived April 23 from his mission on the Atlantic coast. He is helping his good wife prepare for the

removal of the family to Providence, and timed his visit to coincide with the district conference at Decatur, April 26 and 27. At that meeting, Brother Henry A. Merchant was elected district president to succeed Brother Elliott.

#### Death of Thomas Winterburn

On Monday, April 28, Brother Thomas Winterburn was laid to rest, the funeral services being held at the home of his brother in Elkhorn, Nebraska. The sermon was preached by Carl T. Self, Sister Doris Frederick singing solos. Brother Winterburn was one of the oldest members of this vicinity, having come soon after the Saints made their exodus from Nauvoo. While none others, now living, of his family are members of the church, he always tried to live a faithful and consistent life in accordance with its teachings as he understood them.

#### Marriages in the Branch

The wedding on May 11 of Sister Thelma Perkins to Mr. John Leddy, of this city, was of interest to the branch. Brother Carl Self performed the ceremony. The young people went to Kansas City to live, where it is hoped the Saints will extend to them a cordial welcome. Sister Thelma has been a faithful and active member, helping out in the orchestra with her violin. She is a niece of Sister Mina Perkins Kearney, well known to the readers of church literature.

Invitations are out for the wedding, on May 26, of Sister Ruth, daughter of Brother and Sister E. E. Edwards, to Edwin Hart Jenks, jr., son of Reverend E. H. Jenks, pastor of the First Presbyterian Church of this city. Sister Ruth is an accomplished musician, having been studying at Nebraska University, where young Mr. Jenks is specializing in dramatics and the art of expression. They will leave for the East immediately after their wedding, their plans including extended study for each of them in their chosen fields.

#### Gives Reading

Wednesday evening, March 26, was a red letter one for the Saints of Omaha, for on that evening Sister June Whiting gave her splendid reading of "The Fool." She had an audience which taxed the seating capacity of the church, necessitating the use of several dozen extra chairs. She pleased her audience, and they were not lukewarm in showing their appreciation. They will gladly welcome her again at any time.

#### Recent Visitors

Visitors of late have included Apostle F. H. Edwards; Brother and Sister Thomas Franklin, Harlan, Iowa; Brother and Mrs. W. Williams, of Pershing, Iowa; Brother and Sister A. Sternberg, of Plattsmouth; Brother Rasmussen and family, of Decatur; Sister P. K. Young and husband, of Des Moines, Iowa; Brother and Sister G. Sheets, Perry, Iowa; Brother T. Jordan, of Des Moines; Brother and Sister B. Creels, of Walthill; and Elmer K. Patterson. The latter preached on the evening of April 27.

### Young People of Pisgah, Iowa, Render Programs

PISGAH, IOWA, May 14.—The Saints of Pisgah were entertained on Easter Sunday by the young people and children of the Sunday school.

Several of the Saints from here attended the funeral of Elder Sidney Pitt, sr., which was held from his home near Persia, May 6.

Elder Joseph Lane, district president, was present at the services here May 4 and May 11. His health is much im-

proved, and in his discourses of last Sunday he displayed much of his old-time vigor.

A large crowd was present at the Mothers' Day program given Sunday evening, May 11. The young people were again responsible for the fine entertainment. Sister Althera Hough had general oversight.

## Saints at Port Huron Enthusiastic Over Results of Young People's Meetings

PORT HURON, MICHIGAN, May 1.—The first annual young people's campaign of Port Huron Branch is now history, but the good that is resultant from the efforts of Patriarch John F. Martin cannot be measured in the commonplace terms of ordinary expression.

The crowds came every night filling the church to capacity, and some nights it was necessary to turn people away. There is a renewed determination, especially among the young, to see that God's work is executed with a new vigor.

Some wonderful prayer meetings were had during the campaign, and the Lord spoke to some members, as well as to all the Saints, on three different occasions. The last Sunday especially was a feast all day. Brother Martin made an appeal to the young in his morning talk which will long be remembered by those who heard it. The entire afternoon was given over to a social service which was filled with the Spirit, and at which time Brother Martin spoke to the Saints as a body as well as to individuals. A gift of tongues and interpretation also came through Brother John Shields.

As an evidence that persecution is not yet dead, a black-hand letter was addressed to the pastor, threatening the life of Brother Martin during these services.

A party was given on Monday night at the close of the campaign at which time a purse for Brother Martin and his wife was presented. He came here unknown and left with the best wishes and love of the entire branch, who are determined to have him back again next year for another series of meetings.

## "Glory in the Garden" Presented at Macon, Missouri

MACON, MISSOURI, May 14.—Easter morning the senior class of girls with their teacher, Sister Emma Moore, took a hike to the woods, had an early prayer service, and afterwards enjoyed an egg roast before returning to town for Sunday school at 9.45 a. m. At the 11 o'clock hour the "Glory in the Garden" was presented by the Sunday school. Every little person was enthused and ready to do his or her part when their names were called on the program. Opening prayer was offered by E. F. Robertson, district president. The program was in charge of S. J. Joyce, the Sunday school superintendent.

### Babies Blessed

At the close of the service two babies were blessed, Elders A. R. Moore and E. F. Robertson officiating. Brother Robertson preached the Easter sermon at 7.30 p. m. Services continued the following week, with good interest. At the close of the Sunday morning service one baby was blessed, making a total of three babies blessed during the month of April.

May 4 was sacramental Sunday. Judge Frank Lofty and family of Moberly, Missouri, were present. Judge Lofty remained to occupy the pulpit in the evening.

Mothers' Day, May 11, Elder J. W. A. Bailey was present, and in his usual manner delivered the morning sermon. He spoke of the mothers of yesterday, to-day, and to-morrow. He

spoke of the great mother, Mary, bringing forth a son, not a Savior of a race or nation, but of the whole world. He spoke words of admonition, consolation, and encouragement to the mothers in the audience. A goodly degree of the Spirit was present. Brother Bailey was accompanied to Macon by his son Fred A., of Independence, Missouri, and Brother and Sister Floyd Moore of Higbee, Missouri. Sister Moore rendered a solo, "Jesus is a friend to trust," at the morning service.

### Baptisms

At three o'clock in the afternoon about thirty members and friends gathered at what is known as "Jackson's Pond" to witness the baptizing of one brother and two sisters into God's church and kingdom here below. Brother Bailey administered the ordinance. There are others to be baptized next Sunday. The confirmations took place at 6.45 p. m., at the church, Brother Moore and Brother Bailey officiating. A goodly number were present and the Spirit was made manifest.

There were no evening services because of the commencement exercises which were held at the Presbyterian Church. Sister Elma Welch was one of the graduates of the 1924 class of the Macon High School.

A. R. Moore, branch president, Sisters Len Haynes, and Emma Franklin are on the sick list. Brother Moore and Sister Haynes are very much improved and able to be at the different services, but Sister Franklin remains poorly. Pray for her, Saints, that she may be restored to normal health and strength, according to God's divine will, as this is her desire.

Many are enthused over the progress of the work at Macon. The work seems to be gradually moving forward here, a degree of prejudice being removed from time to time.

## Music Recital Given Under Auspices of Cleveland Religio

CLEVELAND, OHIO, May 15.—The Cleveland local Religio gave a very interesting entertainment in the church on Tuesday, May 6, which took a different form from the usual entertainments, and was heartily enjoyed by everyone attending. Having had the church recarpeted, the Religio felt that they as a department of the Cleveland Branch would like to do their bit towards helping pay for it, and at the same time instill the love of good music in the Saints. So they decided to give a musical recital and were very fortunate in having much talent available through the efforts of Brother F. H. Kelsey.

With Brother J. H. Talbot, president of the branch, acting as chairman, the evening was spent as follows:

Opening hymn, Zion's Praises, Number 144; prayer, Elder John Campbell; welcome address, J. H. Talbot; violin, "Der Sohn Der Heide, Op. 134, Number 2, Keler Bela, played by F. H. Kelsey; contralto, "The silver ring," Chaminade, by Anna E. McNeil; violin, (a) "Prelude and allegro," Cliffe, (b) "Zervanakerene," Cliffe, by Benjamin F. Cliffe; tenor, "I love thee," Tito Mattei, by Giuseppe Muscat; piano, "Witches dance, Op. 17," McDowell, by Lockwood Cliffe-Kelsey; violin and piano, (a) "Gondoliers," Cliffe, (b) "Minuet, Number 2 in G," Beethoven, (c) "Deutscher Tanz," Dittersdorf, (d) "Longing for home," Jungmann, by B. F. Cliffe and F. H. Kelsey; tenor (a) "Yes, let me like a soldier fall," Wallace, (b) "A loyal knight," Jordan, by Giuseppe Muscat; piano, "Enchantment," L. Cliffe-Kelsey, by Lockwood Cliffe-Kelsey; contralto, "August MacDonald," Roedel, by Anna E. McNeil; violin, (a) "Gavotte en Rondeau," Cliffe, (b) "Cra-

dle Song," Cliffe, by Benjamin F. Cliffe; tenor, "For all eternity," Angelo Mascheroni, by Giuseppe Muscat with violin obbligato by F. H. Kelsey; piano; "Valse Caprice," Rubinstein, Lockwood Cliffe-Kelsey; hymn, America; and benediction, E. A. Webbe.

The artists rendered their parts perfectly. They were applauded and encored, and both of the ladies were presented with bouquets of roses. Sister Anna McNeil and Brother F. H. Kelsey were the only two who took part that are members of the church, the others were nonmembers who gave their services free of charge.

At the end of the program, Brother Talbot called on Brother Harry Campbell, as superintendent of the Religio, to say a few words, and although called unexpectedly Brother Campbell made a few timely remarks.

Professors Muscat and Cliffe, also Mrs. Kelsey are all proficient in their own line of music. The Saints and their friends responded very well and the church was filled.

## Lamoni Stake Items

LAMONI, IOWA, May 17.—Mothers' Day was duly celebrated at the Brick Church last Sunday. C. E. Wight, the stake president, was the speaker of the morning, his subject being, "The spirit of motherhood." Brother Wight introduced his discourse with the following poem:

### The Builder

A builder builded a temple,  
He wrought it with care and skill—  
Pillars and groins and arches,  
All fashioned to work his will,  
And men said, as they saw its beauty,  
"It never shall know decay;  
Great is thy skill, O builder,  
Thy fame shall endure for aye."

A mother builded a temple,  
With infinite loving care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing effort,  
None knew of her wondrous plan,  
For the temple the mother builded  
Was unseen by the eye of man.

Gone is the builder's temple—  
Crumbled into the dust;  
Low lies the stately pillar,  
Food for consuming rust.  
But the temple the mother builded  
Will last while the ages roll,  
For the beautiful unseen temple,  
Was a child's immortal soul.

The enlargement upon the line of thought suggested by the poem was very impressive and allowed few eyes to remain dry. The speaker was particularly at home in this subject, and delivered a most excellent address. At this meeting Fields Jones of Graceland rendered very beautifully the bass solo, "Mother o' Mine," and the Lamoni-Graceland Oratorio Society sang an equally fine anthem.

The evening program was chiefly by girls of the junior and intermediate department of the Sunday school. It consisted of chorus numbers under the direction of Sister C. E. Wight and solos, duets, and readings by the children. Elder Walter Dayken was the speaker on this program, and gave some excellent advice to the young people.

## Opposition Meetings

Elder L. G. Holloway returned last week from holding a series of meetings at Lovilla, Iowa, a small town near Hite-man, where a branch of the church is located. Seeing the interest manifest, an opposition service was started in Hite-man by a Reverend Basset. Every means of attack possible was used against the "Mormons," among the false statements used were that the Saints as a church believe Joseph Smith to be equal with God, and deny Jesus Christ as the head, that we are not a Christian organization, etc.

He talked about a secret book, meaning the Book of Mormon, until so many copies of the secret book were brought to him that he was compelled to seek refuge behind some other camouflage. Meanwhile Brother Holloway's crowds increased. Curiosity was aroused and some, who perhaps came at first through idle curiosity, became interested. The result of it all was that several very fine people handed in their names for baptism.

## Clinic Organized

The clinic organized under the supervision of the women's groups is proving to be of great benefit to the community. Doctor White is kept busy every Wednesday afternoon. At present the women are cooperating with Superintendent F. E. Ford, in his effort to lower the per cent of malnourished children in the public schools. At the beginning of the year the per cent was alarmingly high, but this has been greatly reduced. However, there are close to fifty children in the grades who have remained undernourished all year, and it is this class and their mothers that the clinic is making an especial effort to reach.

## Full Program of Week End Activities at Council Bluffs, Iowa

COUNCIL BLUFFS, IOWA, May 12.—Though somewhat of a diversion, the past week end has been one of especial value to the Saints of Council Bluffs.

### Musical Program

Thursday evening the music department of the branch gave a very splendid program at the Central Church.

### Addresses High Schools

Friday, in harmony with the arrangements made by Sister W. R. Faye, Sister Blanche Edwards addressed both high schools. Many reports coming from various sources relative to her addresses give abundant evidence that without a doubt she scored a decided success.

### Mothers' and Daughters' Social

On Friday evening the mothers and daughters had their social function in the basement of the church. It had been fittingly decorated for the special occasion, which gave it the appearance of a homelike parlor. Nearly two hundred were in attendance, and the spirit of fellowship and good will was manifest. A splendid program was given in which Sister Blanche Edwards was the principal speaker and Kathryn Wolfe gave readings which were both interesting and instructive. A number of boys of scout age, dressed suitable for the occasion, served refreshments.

### Department of Women

On Saturday afternoon at 3 p. m. Sisters Edwards and Wolfe addressed a large number of the Department of Women to their edification.

### Young People's Prayer Service

Sunday morning at 8.15 a spiritual young people's prayer meeting was enjoyed. Sunday school was at 9.30, where an

appropriate Mothers' Day program was given by the beginner and primary departments, after which Sister Kathryn Wolfe demonstrated the art of story telling to the primary and junior departments, while Sister Edwards addressed the seniors and intermediates.

#### *Mothers' Day Address*

At 11 o'clock at the Central Church, which was packed to the limit, Sister Blanche Edwards, endowed with a wonderful degree of the divine Spirit, gave an address appropriate for the day. In the evening at 6.30 the Department of Recreation and Expression gave another very splendid program in which Sisters Edwards and Wolfe also had part. At the 8 o'clock hour Mrs. Kathryn Wolfe addressed a full house on "Musical appreciation."

The 11 o'clock and 8 o'clock services were not only presided over exclusively by the Department of Women, but the ladies' and girls' chorus made up the choir which, with lady ushers, made a very fitting organization for the day. The priesthood took no part in the service.

The Saints were made happy because of the splendid cooperation and help rendered by the various departments of the branch. May God help them to sense the time in which they live, vision the possibilities, and move forward as a mighty army for God.

### Independence

INDEPENDENCE, MISSOURI, May 20.—Sunday services in Zion, May 18, were as follows: Stone Church, Elder Walter W. Smith preached at 11 a. m. on "Thy kingdom come." At 7.30 p. m. Apostle John W. Rushton spoke on "The bond of peace." Second Independence, 11 a. m., Elder J. E. Vanderwood was the speaker. In the evening a special congregational song service was held at 7.30, which was followed by a sermon by Elder C. E. Blodgett. The speakers at Walnut Park were Elder L. E. Hills at 11 o'clock and Elder J. M. Baker at 7.30 p. m. Liberty Street, Elder J. B. Barrett spoke in the morning on "Potential Zion," and Elder J. A. Dowker in the evening on "Unity, honor, and sanctification." Enoch Hill, two services were held at 11 a. m., Elder William Worth speaking in the upper auditorium and Elder James V. Roberts occupying the lower auditorium. Apostle Roy S. Budd spoke at 7 p. m. Regular preaching services were also held at Englewood and Spring Branch.

#### *First Independence Sunday School*

Early in the month of April the Senior Department organized to visit the Sanitarium on Sunday afternoons and provide music for the patients. The Sunday school songs and some of the favorite hymns are usually sung on each of the three floors, and the efforts of these young people are greatly appreciated by the patients. The classes of the following teachers have provided entertainment up to the present time: April 6, Mrs. Herbert Barto; April 13, Mrs. E. C. Withe; April 20, Mrs. Anna Major; May 4, Mrs. Hattie Dooley; May 11, Miss Thelma Vincent; May 18, Miss Audentia Woodford.

On May 11 the Junior Department was conducted at the Institute Building on the Campus. The move was made to relieve congestion owing to the large increase in the school, and also to provide facilities for better school work.

Recent property acquisitions of the school are some "green boards," and text books on Sunday school problems. Green board is made at Buffalo, New York, and is a special surface on beaver board which takes chalk and is considered by the manufacturers as superior to the black surface. The material was bought in three large sheets and cut into four boards

3x3 and 8 boards 18 inches square. The larger ones were framed, and the others are used as lap boards. The books are used as a circulating library among the teachers and officers, reports being made at the monthly conferences as to the books reviewed.

Elder F. A. Cool and wife have recently taken the superintendency of the Senior Department as successors to Brother and Sister G. S. Trowbridge who moved to Saint Louis.

#### *Liberty Street Purchases Piano*

Finding it necessary to purchase a new piano, the Liberty Street people began practical steps to that end about the first of April. A committee of three was appointed at that time: Sister Pearl W. Moriarty, Brother Harry Smith, and Sister Tessie Smith. Having investigated where to buy and what to buy, they took the matter up with the Sunday school and Religio about a month ago. When the piano came last week, the sum of \$500 in cash had been raised. The remainder is expected to be on hand within thirty days. The new instrument is parlor grand style and adds much in beauty and tone to the services.

#### *The Twelve*

Apostle J. A. Gillen was in Burlington, Iowa, Sunday, May 18, to advise with the Saints regarding the purchase of a new church building. He also went to Nauvoo, Illinois. Apostles John W. Rushton and T. W. Williams were in Independence and vicinity over Sunday filling preaching appointments. Word has not been received recently as to the exact location of the apostles in the foreign fields. Apostles J. F. Curtis and Paul M. Hanson were in Palestine when last heard from, but were expecting to leave for Germany shortly. Apostles M. A. McConley and Clyde F. Ellis are still in Australia, where they attended the Easter conference. Apostles D. T. Williams and F. Henry Edwards were in Lamoni, Iowa, last week. Apostle Edwards was there on reunion business, also addressing lectures to the Religious Education students of Graceland College. Apostle Roy S. Budd is in Independence, where his wife has been ill in the Sanitarium. She was removed to her home last week. A series of meetings was commenced at Wichita, Kansas, Sunday, May 18, by Apostle E. J. Gleazer. Word was not received as to the whereabouts of Apostle J. F. Garver up to the time of going to press.

#### *Book of Mormon Debate*

Beginning April 19, a debate on Book of Mormon geography is being held between F. F. Wipper and L. E. Hills at the Stone Church. This debate will cover eight sessions of two hours each. These brethren both accept the origin of the Book of Mormon and its teachings; the debate is on the location of events portrayed in the history within the book.

#### *Laurel Club*

The Laurel Club celebrated its eighteenth anniversary on May 13 at the Campus. There was a picnic at which a group picture was taken of the club and a history of its activities since its organization was read by Sister Ellis Short. This club has raised about \$10,000 in its lifetime, \$2,500 of which has been given over to the Independence Sanitarium. A toast to the members was given by Sister Frederick M. Smith, each member pledging anew her loyalty to the club. The refreshment committee for this occasion was Mrs. Thomas Crick, Mrs. Joseph Sturges, Mrs. J. C. Rogers, Mrs. M. T. Short, and Mrs. Ellis Short.

#### *Institute Commencement*

Commencement exercises for the Independence Institute of Arts and Sciences and the Nurses Training course of the Independence Sanitarium will be held Tuesday night at 8



o'clock at the Stone Church. Doctor F. M. McDowell of Graceland College will deliver the commencement address. President F. M. Smith as president of the Institute and of the Sanitarium Board will award the diplomas.

On Saturday, May 24, the annual ivy planting will take place on the Campus. This is done every year by the graduating classes of the Institute. Brother Chris Hartshorn will make the remarks at the planting. On Sunday, May 25, at 11 o'clock at the Stone Church President F. M. Smith will deliver the Baccalaureate sermon. An exhibit of art, needle work, millinery, and note books will be held in the Institute on Tuesday. Following the commencement exercises a reception will be held on the Campus.

There are six graduates from the Institute this year, and eight from the Nurses' Training school of the Sanitarium.

#### May Festival

There will be a May Festival held at the Campus, Saturday, May 24. The program rightly begins with a ball game in the afternoon at 3 o'clock. Another game will be played at 5 p. m. The public are invited to bring their lunches and picnic between the ball game and the evening program which begins at 7 p. m. A refreshment stand will supply the needs of those who do not wish to be burdened with a lunch basket. The program is put on by the Campus committee in interest of the Saints' congregations in Independence, all of whom are taking part. There will be a May pole wind, a dramatization, the kindergarten children will present games in rhythm and song, the Junior Dramatic Club will present one act of *Midsummer Night's Dream*, and a May queen will be crowned. There is a girl from each congregation contesting for the queen's place and votes will be sold during the evening to determine who it shall be.

#### The First Presidency

President F. M. Smith returned from the East Saturday, May 17, and was at his office Monday to resume office work.

President Elbert A. Smith was at Atherton, Missouri, Sunday, May 18, on the occasion of their home-coming.

#### Violin Recital

Sister Emma Snead gave a violin recital at All Soul's Unitarian Church, Kansas City, Missouri, the evening of May 13. Brother George Anway, tenor, assisted her, with Sister Florence Koehler acting as accompanist. This recital was repeated Thursday evening at the Stone Church and broadcast on K F I X.

#### Tourist Park

The tourist park committee met May 14. They will solicit funds to provide equipment and pay a watchman for the tourist park which will be established on the Campus.

#### Death of Lucy Viola White

Lucy Viola, daughter of Brother and Sister Leonard White, died on May 14, after an illness of more than ten months. Funeral services were held at the Stone Church on Friday with Brother John W. Rushton speaking the words of comfort.

### Ladies of G. A. R. Present Moundsville Branch With Flag

MOUNDSVILLE, WEST VIRGINIA, May 11.—The branch of this place was very pleasantly surprised at their regular prayer service on April 9 by having a flag presented to them by the Ladies of the Grand Army of the Republic.

April the 9th was Appomattox Day and the flag was presented in commemoration of the day. The ladies were ac-

companied by a few of the comrades of the Civil War. They stayed for the service, and made the statement that it was the best prayer service they ever attended.

On Easter morning the Sunday school rendered their annual Easter program.

On May 8 the branch had the pleasure of hearing Elder C. W. Clark of Columbus, Ohio, deliver a lecture, taking for his subject, "Where is Joseph's land?"

The Sunday school rendered a Mothers' Day program at the Sunday school hour. They had the pleasure of having with them the district president, O. J. Tary, his assistant, L. A. Serig of Wheeling, and Elder C. Ed. Miller of Toronto, Canada. Brother Miller spoke to the Saints at the eleven o'clock service, and related some of his wonderful experiences while in the mission field in foreign lands.

The district superintendent of the Sunday school, W. A. Schoenian, has prepared a program for institute work to be used throughout the district, beginning at Wellsburg May 18, and continuing each Sunday until June 22.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, May 19.—Elder R. D. Weaver arrived Sunday morning in time for the morning service, which was the first of the series of meetings he is to conduct here. A good-sized audience greeted him. In the afternoon at 2.30 the Saints met in a special prayer service. Brother Weaver spoke again at night. Meetings will be held every night except Saturday.

Bishop A. B. Phillips was in his office at Holden, Saturday, going on to Warrensburg Sunday morning, preaching there at 11 o'clock, thence to Sedalia.

Elder I. M. Ross and family left Friday evening, enroute to Saint Louis via auto to visit relatives.

The past week has been a busy one with our school activities. Forty-seven students graduated from the high school. Four of the graduates were from Latter Day Saint families, Alberta Young, daughter of Brother and Sister D. P. Young; Arline Shimel, daughter of Brother and Sister Jesse W. Shimel; Owen Sabins, son of Brother and Sister W. F. Sabins; and Joseph A. Beebe, son of Brother and Sister George W. Beebe. Miss Alberta Young was awarded first in scholarship. She was also given honorable mention for service on "Peptomist," the school paper which is published semi-monthly, of which she was "editor in chief." Miss Pauline Millender, of Independence, Missouri, has been elected a teacher in the Holden schools.

Elder Alvin Knisley, one of the stake missionaries, is holding service in the Odd Fellows hall at Edwardsville, Kansas.

### Marshall

Harry, the son of Sister Eva Narron, died Wednesday, May 14. The funeral was held at the church in Marshall on the 15th. Elder Levi Phelps preached the sermon to a large audience.

The church is to be improved by a cement walk on the east and north. This will be a needed improvement in that vicinity.

### Lexington

The Mothers' Day program at Lexington was enjoyed by all present. Sisters William Beard, L. A. Johnson and Con-way were on the committee.

Brother John Windsor of Lexington, Missouri, died May 13 at the home of his daughter, Sister Ed. Church. He was 85 years old, and had been a member of the church about

(Continued on page 504.)

## MISCELLANEOUS

## Conference Notices

Northeastern Illinois, at Mission, June 20 to 23. According to resolution passed at last December conference this conference will be conducted under the coordinating plan. All district department heads will please be prepared to submit reports and communications to the business meeting on Saturday morning. Each branch president is requested to forward reports of priesthood and branch clerk to the undersigned promptly after June 1. With the spirit experienced in the last gathering, may we again be blessed. O. A. McDowell, secretary, 745 Fourth Street, DeKalb, Illinois.

Northeastern Missouri, at Macon, June 21 and 22. Send all reports to William C. Chapman, Route 3, Higbee, Missouri, by June 15. William C. Chapman.

Southern Saskatchewan, at Viceroy, July 10 to 13. This changes the date originally published. C. B. Bergesen, secretary.

Eastern Maine, at Beals, June 14 and 15. Conference will convene on Saturday at 2.30 p. m. We hope the district may be well represented. E. M. Walker, secretary.

Southern Wisconsin, at Lancaster, June 21 and 22. Conference will convene in a rented hall with the Buckwheat Ridge and Flora Fountain Branches, assisting the Saints of Lancaster in the care of the conference. The usual all-day meeting on the 22d will be at the farm home of G. E. Noble, south of Lancaster, if the day is good; and if not, in the hall in Lancaster. All officers who have not reported each month will please report to June 1, from December 1. J. O. Dutton, president, 1902 East Main Street, Madison, Wisconsin. Miss J. N. Dutton, secretary, Route 8, Janesville, Wisconsin.

## Reunion Notices

Mobile, at Gautier, Mississippi, August 8 to 17. Indications are that the attendance will greatly exceed that of last year. We expect to have good speakers and departmental workers. Plans are being made to serve meals free to all. Prices for tents will be published at a later date. Watch for the notice. We need the cooperation of all in the district to make this reunion a success. Whatever contributions for reunion expenses you are able to make may be sent to the undersigned and will be gratefully received. Frances C. Booker, secretary-treasurer, M. R. A. Box 39, Ocean Springs, Mississippi.

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 22 to 31. Announcements of speakers and other information will be given later. May we make it a success. J. O. Dutton.

Southwestern Kansas, at Island Park, Winfield, Kansas, July 17 to 27. For information write T. S. Williams, 1306 South Market, Wichita, Kansas.

Central Oklahoma, at Washunga, July 18 to 27. Business sessions of the conference will be called on July 25 and 26. Washunga is one mile north of Kaw Station on the Sante Fe railroad in Kay County. Earl D. Bailey, president.

Northern California, at Irvington, July 17 to 27. While it is early in the year, yet it is not too soon to make preparation for your summer outings or vacations. The reunion experiences seem to have become a real and very necessary factor in the religious growth of the Saints. The 1924 reunion here will go down in history as the biggest and most effective community effort ever made, and whether you are visiting Saints or dwellers within the gates, plan your summer program that you may be ready to tell us your needs when we make further announcements. The service rendered the district this winter by visiting apostles and other missionaries has proved of great value, and we are assured of the presence of excellent talent at the summer gathering. John D. White, president; Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

## THE SAINTS' HERALD

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Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

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Eastern Iowa, at Muscatine, in Weeds Park, August 1 to 10. District conference will be held on the 9th. Order your tents from G. G. Goddard, 310 Jefferson Street, Muscatine, Iowa. For further information write L. L. Allen, Fifth and Spring Streets, Muscatine, Iowa. W. W. Richards, secretary, 1320 West Fourth Street, Davenport, Iowa.

Northern Wisconsin, at Chetek, June 27 to July 6. Many efforts have been made to make this an excellent reunion, so a good educational and spiritual program is planned. Speakers will be F. M. McDowell, J. F. Garver, W. A. McDowell, and L. O. Wildermuth. Meals at our own dining hall as follows: Breakfast, 20 cents; dinner, 30 cents; and supper, 25 cents. Tents: 10 by 12, \$2; 12 by 14, \$3. Springs and straw will be free. Please enter your order as soon as convenient since we will have to order some of these tents from away. Send all orders to E. J. Lenox, Chetek, Wisconsin. E. J. Lenox.

## Requests for Prayers

Annie McDermaid, a nonmember of Providence Bay, Ontario, has asked Brother J. H. Beaudin, pastor of that place, to request the prayers of the Saints in her behalf, and ask that those who can will fast and pray for her on June 1.

Sister Mary Fisher, of Grandfield, Oklahoma, requests the prayers of the Saints for her little grandchild, Eugene Jones, who is afflicted with eczema.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Spokane, at Sawyer, Idaho, June 20 to 29 (479).  
 North Dakota, at Sykeston, June 20 to 29 (383).  
 Northern Wisconsin, June 27 to July 6 (431).  
 Northern California, at Irvington, July 17 to 27 (359).  
 Southwestern Kansas, at Island Park, July 17 to 27 (479).  
 Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Alabama, at Pleasant Hill, August 1 (215).  
 Erie Beach, August 1 to 11 (167, 263, 287).  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Kirtland, at Kirtland, Ohio, August 14 to 24 (119, 383).  
 Gallands Grove and Little Sioux, at Dow City, August 15 to 24 (215).  
 Central Michigan, at Midland, August 15 to 24 (479).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

## Our Departed Ones

BLAIR.—William A. Blair, son of W. W. Blair, was born at Little Sioux, Iowa, November 1, 1862. Married Viola Blakeslee in 1885. Baptized October 9, 1887. Ordained elder in 1903; high priest, April 14, 1918; bishop, December 12, 1920. Died at Detroit, Michigan, May 2, 1924. Leaves wife and one son, Vere; also four brothers and one sister. Funeral at Saints' chapel, Galien, Michigan. Funeral in charge of Benjamin R. McGuire, assisted by K. H. Green. Sermon by S. W. L. Scott. Interment at Galien.

GALLAND.—Sarah Elizabeth, eldest daughter of A. F. and Lovica Budd, was born at Gallands Grove, Iowa, June 9, 1848. Married William W. Galland March 1, 1868. Baptized in the early 60's. Died at her home in Dow City, Iowa, April 16, 1924. Leaves two sons, Henry W. and John Edward; three daughters, Mrs. Samuel Tripp, Mrs. George Brundige, and Mrs. Ruben Huff; twenty-nine grandchildren; and twelve great-grandchildren. Her husband has preceded her. Funeral from the Saints' church. Sermon by W. A. Smith. Interment in Dow City Cemetery.

## HOLDEN STAKE NEWS

Continued from page 502.)

one year. The funeral sermon was preached by Elder R. D. Weaver.

The Sunday evening hour was occupied by Elder J. A. Brendel.

Brother and Sister Al Brock and children have returned from a visit to Muskogee, Oklahoma, and Sister Ethel Beebe and family returned from Paris, Arkansas.

*Sedalia*

Another bright page has been added to the history of Sedalia Branch. Gathering into our Sunday school 48 strong and a good spirit prevailing, all remained for preaching service, at the close of which came the requests for baptism. Three o'clock, the time set, found 35 Saints and strangers on the bank of the small lake with 4 people ready for baptism: Brother J. C. Thistlewaite and his son Roy, Aldridge Weaver, and Dale Zuber, both boys. Confirmation service was just prior to the preaching service of the evening with 50 present. The Saints are rejoicing over the events and blessings of this day, having made the air resound to their praises and songs of joy.

Elder A. A. Weaver was the speaker at the morning hour and Elder C. L. House, of Hustonia in the evening.

*Buckner*

The services held by Elder R. D. Weaver at Sibley, a little town on the river a few miles north of Buckner, closed Thursday night. The skating rink, the place in which the meetings were held, was filled to its capacity to listen to Brother Weaver's farewell sermon. These meetings have done much in informing the people of our position. Six were baptized. Brother Weaver certainly did a good work here. Offers have been made by outsiders to help in building a church, should we desire to build. The assistance of the Atherton Saints was greatly appreciated. Sisters Higgins and Barksdale did splendid service in conducting the music, also Gladys Munday and Irene Barksdale in their playing.

Four of our young ladies have offered their services in assisting in the conducting of the dining hall at the State Fair in August. If the other churches respond as well it will be gratifying to the committee and swell our Stake Building and Loan Fund.

*Warrensburg*

The communion service at Warrensburg on Sunday the 4th was very spiritual and of encouragement to the Saints. Elder R. E. Burgess of Knobnoster was with us.

Brother Elva Raveill, of Kansas City, spent Mothers' Day with his parents here. He was the speaker Sunday morning. Dwight Curtis, the infant son of Brother Walter and Sister Lillian Curtis Johnson, was blessed.

Elder W. S. Macrae and family spent Sunday the 4th at Cameron, Missouri, visiting with relatives. On the 11th Brother Macrae spoke at Post Oak. Brother James Brendel and family and Brother Fred Furness of Lexington drove over last week and visited with friends. Sister Furness and infant daughter, who had been visiting her parents, Brother and Sister Patrick, returned with them.

We note with pleasure that two of our young people who graduated from our high schools are among those who have honorable mention for excellence of work: Ruth Woolsey, and Blanche E. Morgan. There were 36 graduates. The college at Warrensburg offers a scholarship for scholarship, good character, and prospective teaching ability. The award went to Sister Morgan. Sister Woolsey gave the class prophecy.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, MAY 25, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "Like as a hart desireth the water brooks," Novello.

Quartet and Choir.

Sermon: Baccalaureate sermon for Nurses' Training School and Kindergarten.

President Frederick M. Smith.

Hymn.

SUNDAY, MAY 25, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Organ Solo:

Mr. Robert Miller.

Soprano Solo: "Come ye blessed," Scott.

Miss Bernice Griffith.

Violin Solo: Selected.

Miss Emma Snead.

Contralto Solo: "I heard the voice of Jesus say."

Mrs. Lulu Lentell.

Sermon: "Amusements."

Bishop James F. Keir.

Hymn.

TUESDAY, MAY 27, 1924

9.00 P. M., From the L. D. S. Radio Studio

A musical program will be put on by the students of William Chrisman High School.

Educational talk.

THURSDAY, MAY 29, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Program by the Y. K. T. Class, Stone Church Sunday School.)

Hymn, Saints' Hymnal, Number 103.

Male Quartet:

Richard Maloney, Fred Friend, Darrel Morford, Kenneth Morford.

Mrs. Darrel Morford, accompanist.

Saxophone Solo: "I love you, dear," Stultz.

Miss Sadie Turner.

Vocal Solo: "I've been roaming," C. E. Horn.

Miss Margaret Crick.

Educational talk.

Piano Solo: "Chopin Waltz, Op. 64."

Miss Florence Koehler.

Saw Solo:

(a) "Mighty like a rose."

(b) "Annie Laurie."

Kenneth Thompson.

Hymn, Saints' Hymnal, Numbers 120 and 158.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, MAY 25, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program and sermon.

TUESDAY, MAY 27, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical program by the Graceland Music Department.

THURSDAY, MAY 29, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational program.

*Knobnoster*

Communion service at Knobnoster Sunday, May 4, was fairly well attended. A good degree of the divine Spirit was present. Elder J. F. Petre was the speaker in the evening.

Mothers' Day was observed at 11 o'clock, May 11. Little Verna Holland sang a beautiful song paying tribute to mother. Many were surprised and delighted with her singing. Other appropriate numbers were given. Knobnoster has quite a number of boys and girls with talent, of which the church will hear in the future. R. E. Burgess preached the sermon. No services were held Sunday night, on account of the baccalaureate service which was held at the Christian Church.

Wayne, the eight year old son of Brother and Sister R. E. Burgess, is convalescing from an attack of pneumonia.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH  
OF LATTER DAYS

Independence Mo  
1400 W. Maple  
O. C. Hudson  
Jan 25

among you have save  
scubines he shall have  
Jacob 2:36.

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

Volume 71

Independence, Missouri, May 28, 1924

Number 22

## EDITORIAL

### Blue Pencil Notes

Touching almost any question that may come up for debate extreme grounds may easily be taken on either side.

Indeed it seems quite human to take extreme grounds. The extreme position allows one to appear in sensational and apparently forceful and original attitudes. Also the extreme always appeals to the zealot and the crusader, and most of us have a little of the crusader in us—which is a fortunate thing if it can be wisely directed and not expended in some wild attempt to redeem Jerusalem by methods quite as impossible as those employed by the early crusaders.

Human nature has no such balance as the land arbitrarily exerts against the sea, saying, "Thus far and no farther." The emotional tides of individuals, groups, and mobs, once aroused, fling themselves on and on beyond any bounds of reason. Meeting counter tides in other groups a maelstrom results, as in revolutions.

This tendency to radicalism is illustrated in the current discussion of pacifism. Mars has always had his strenuous apostles. There have been pirates on the seas, pistol in hand, saber between teeth, flying the black flag against all law and order. On land there have been innumerable local bullies and many superbullies—conquerors and kaisers, their military boots deep in human blood. God wearying of their braggadocio has at times taken very drastic and much appreciated action. To Nebuchadnezzar he said, "You go and eat grass for a time and think it over." To Napoleon he said, "Stop your interminable bloodletting and go brood with the sea gulls on the rocks of Saint Helena." Wilhelm he dragged from behind the Hindenburg Line and to him said, "It is time for you to go and saw wood in Holland." These superbullies have always had a great following of enthusiasts crying out for bigger armies and navies and more and ever more guns.

But on the other side of the problem even the Prince of Peace has had his apologists who have gone far beyond the requirements of his philosophy, taken as a whole. Jesus indeed said, "Unto him that smiteth thee upon the one cheek offer also the other." And we have often observed that one who has the power to control himself and give a temperate reply to an excited attack instantly turns away wrath and is master of the situation. This may be observed even in the councils of the church.

One may take indignities himself in a manner to enhance his own dignity. But when he beholds the helpless, the widow, the orphan, the crippled subjected to brutal attack another element enters in. Jesus never said to turn the other cheek of the widow and the orphan to receive the blow. His wrath was enkindled against the oppressor. Are the men of any nation bound by gospel precept to sit by and permit the slaughter of their women and children? Is defense of them by force unchristian? Some would say, That is an absurd question. But it is raised by those church pacifists who denounce all war and refuse to except even defensive wars.

One said in argument, "If a ruffian comes upon your street to abuse or murder your boy or your neighbor's girl, you are a poor stick if you do not seek some weapon and defend them." Another replied, "That is true; on the other hand if I arm myself to the teeth and sit in my front yard shouting to the world that no one dare touch my boy or my neighbor's girl, I am inviting certain trouble."

Between these two extremes there must be a moderate and right course, among individuals and among nations. But those Methodists, Presbyterians, and others who out of their zeal and the fervor of their crusading spirit would commit their peoples to pacifism under any and every condition have not found that happy medium.

The life and liberty of the women and children are intrusted to the care of the men of a nation. When Amalickiah threatened the Nephites, such considerations moved Moroni. And the Book of Mormon says:

And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, In memory of our God, our

religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his headplate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat (and he called it the title of liberty), and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should a band of Christians remain to possess the land.—Alma 21: 41-43.

In the Book of Doctrine and Covenants the principle seems to be laid down that in case of aggression a nation shall make once, twice, and thrice an effort to secure peace, and if these appeals are rejected and spurned, measures of defense by force are legitimate, and the Lord promises to become a partner to resistance by force in the interests of "the children and the children's children" of a righteous people. (Doctrine and Covenants 95: 6.) Latter Day Saints need not to take extreme grounds on this question.

Of course it is to be recognized that most wars are called wars of defense by those who wage them. The Kaiser educated his people that preparation on a colossal scale must be had for defensive purposes. This, followed by the doctrine that "the best defense is an offense," paved the way for the mad rush across Belgium and deep into France.

The transparent subterfuge by which nations label every war of conquest as defensive must be met by a more enlightened world sentiment. But until there is an international police force prepared to protect the citizens of any nation that may be threatened by some national ruffian the men of every nation have a right to defend their own women, children, and homes, against the marauder.

ELBERT A. SMITH.

### Commencement Season

This is the season for commencement exercises at all the schools and colleges in the country. Boys and girls, young men and young women, are being graduated into the world at the end of a period of preparation for life's activities. What the school has done to fit these students for living in a world of experiences will be testified to in later years when these young people have made their contributions to society.

Education is a process of adaptation to environment. It is the ability to meet life successfully. Education is experience vitalized and brought into use as life unfolds in all its mysteries. Education is gained in every field of human endeavor. It begins at birth and ends with death, so far as we mortals are concerned. How it is obtained depends upon the advantage offered for a person to learn much in

a short period of time. The school is the agency established for this purpose. It preserves the experiences of the race and passes them on to the rising generation. The school is a successful instrument only in so far as it is able to preserve the valuable racial experiences and make it possible for the young men and women who are the recipients of its favor to apply them to present problems. The school as a veritable encyclopedia of the social heritage would be a failure if it could not be made a living thing applicable to modern conditions. When the school can give this to its students, then it has accomplished its purpose.

Serious arraignment of the modern school has often been made. The cry is that the school has not given all that is necessary for an educated man, and this indictment is not unwarranted. One of the greatest factors omitted by the public school is the lack of moral education. Our endeavor to separate the state and religion has led to the ruthless disregard of religious influences in our school life. The effort to keep sectarianism out of the schools has brought about an almost complete omission of religious life, which in itself is the most potent factor in moral education.

This is an argument for the advantages offered by the parochial school. Here moral and spiritual instruction are added to the academic work given in other schools, both of which are necessary for a complete life.

As a church we can be happy to think that efforts are being continued and new ones put forth to maintain schools under our own religious influence. Graceland has done a noble work, and in Independence the Institute of Arts and Sciences promises in time to fill a much-felt need in that community. Both schools are graduating classes at this time. They are sending young men and women out into the world equipped with the fundamentals of an education, with an attitude toward God and the church which every true Latter Day Saint should have, and with a desire for truth that will carry them on through life to a successful conclusion. This is the mission of the church-controlled school and it is with deepest satisfaction and confidence in our own institutions that we once more witness a commencement exercise.

Liberal members of the British Parliament, at a meeting held recently in the House of Commons, decided to form an "educational group," which will look after the interests of education and keep special watch upon measures of an educational character introduced in the House.—*Teachers World*, London.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Cleanliness in Individual and Social Life

*Radio Sermon by President Frederick M. Smith From Radio Station KFI X, Independence, Missouri, February 3, 1924.*

I have been asked to preach a sermon for the benefit of my radio audience this morning. Why? Obviously in order to do my listeners good, for I take it for granted that it is generally conceded that entertainment is not the prime function of preaching, although in too many quarters it has deteriorated into this.

For a sermon to do good it must appeal to the listeners, and for it to have an appeal it must touch their lives, and for it to touch their lives it must deal with their problems and help in the solution of them.

Are those problems concerned with heaven? Perhaps. Are they concerned with now and here? Largely.

The problems, so far as the average man or woman is concerned, may be classified into individual, family, social, and public. Is it the duty of men of the cloth to deal with all these problems?

A Kansas City Judge, or rather a judge on a bench in Kansas City, recently called a minister into his court for the purpose of rebuking him for public utterances about the machinery of justice. As though the minister might have been a prisoner at bar he was lectured by the judge and told what in the opinion of the judge was the duty of the minister. "Preach the gospel," said the judge, "and stay out of public affairs, especially politics," or words to similar effect.

The question of the right of the judge to hale the minister into court for his utterances I do not here touch; but on the instruction to stay out of public affairs and especially politics, I do speak. I want a few words.

In suggesting to the minister that his duty is to preach the gospel the judge is quite right. We presume the judge had reference to the Christian religion when he referred to the gospel, the Christian philosophy. It might be well, then, to ask what was the purpose of the mission of Jesus Christ? And what is his gospel?

#### *Mission of Christ*

We may well let the Scriptures answer these two questions, for they give in terse phrases the answers to both. The mission of Jesus the Christ is set out in this remarkable language: "For God so loved the world (ensemble), that he gave his only begotten

Son, that whosoever believeth on Him should not perish, but have everlasting life."

Salvation, then, was his mission, salvation for every individual. His mission has to do with *life*, large life, *everlasting* life, life here, life beyond, for it could not otherwise be everlasting.

And the Scriptures tell us how this salvation is to be wrought: "For I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." The gospel saves us only as it becomes the power.

In preaching the gospel, then, we are concerned with the whole philosophy of life and with its various problems. More than that we have to do with the various problems of the individual. Life is made up of problems and our growth and our progress are determined by the solutions.

#### *Preacher Concerned With Individual Problems*

To save the individual, then, we must help him find the proper solution to all his problems, must bring into his life this power of God unto salvation. And so the preacher finds himself concerned with all the problems of the individual.

"I am come," says Jesus, "that ye might have life, and have it more abundantly."

The "abundant life" is of course made up of a large number of things, activities, sensations, thoughts, and experiences, and its chief characteristic cannot perhaps be evaluated by a single coefficient. It is complex. But we can well be assured that it will be clean. "Cleanliness is next to godliness." It is the approach to it. A clean life will be a religious one. Cleanliness of body, of person, while of importance, is not our subject this morning. That is left to the health department. Suffice it to say, the more abundant life is impossible without it. Life in its large sense is impossible without cleanliness, individually, socially, publicly, politically, nationally. There are many persons unclean in thought, foul in activity, putrid in association, who think they are enjoying life. They are not; they are existing, and think they enjoy it. Real enjoyment comes only from wholesome interaction and reaction upon others.

The gospel, then, demands we shall be clean as individuals in every sense, and it becomes the bounden duty of the minister to teach, urge, promote, demand such cleanness; to warn against the forces of evil or filth, to denounce sordidness wherever it is assailing individual safety and welfare.

Jesus came to save *individuals* but to save them *with* others; and while the gospel demands and will promote individual cleanness, it is for the purpose of bettering human conditions as a whole. Individual endeavor, individual thinking and acting always

have a social content. "No man liveth to himself alone." We cannot escape the truth of that scripture.

#### *Also Concerned With Social Problems*

And so cleanness of individual should always be with its social coefficient of evaluation in sight and in mind, though mayhaps not always exactly determined. Who will undertake to say that social cleanness is not needed? Who will undertake to say and maintain that there is not much of sordidness in our social fabric to-day? And who dares to say the minister shall not be calling for its elimination?

A clean man in jeans is a larger social asset than an unclean man in broadcloth or even ermine.

And what shall we say of the need for cleanness in public men and public servants or officers? Is there need for it? For long I have been calling attention to the lowered moral tone of public service, and calling for personal morality and cleanness to be carried into public life. And what a spectacle recent developments have revealed! Men who would shrink from taking a penny from a newsboy or a neighbor will complacently rob an institution or company of hundreds, take thousands from a city, or millions from a government. Shall ministers close their eyes to corruption in high places, and say nothing when men on the bench, in the city halls, in the nation's legislature go wrong? Shall we see rotten politics corrupting ward and city, state and nation, and remain silent because some would say that politics are taboo for advocates of the gospel? So far has public morals decayed that a city's dollars in their power of purchase have become fifty-cent pieces, the state's have become quarters, and the government's, dimes. Where will it end? And shall the men of the cloth remain silent and say all such matters are extraneous to the gospel? No! There is crying need for the voice of the pulpit to be raised in a loud, clear, insistent, irresistible plea for cleanliness, for morality. Any minister who, seeing evil, fails to denounce it, is derelict in duty; he is weak in purpose if seeing a wolf steal in among the sheep he makes no effort to destroy it; he is small in character if, sensing immorality and wrong, he fears because of position to cry out against it.

#### *Objective of the Gospel*

In a quiet room in a home on S Street in our nation's capital, there lies the wasted form of one of this generation's greatest men, his voice stilled by death. Wilson's great work is done. When he sensed the falling of the Shadow of Death he turned towards his faithful physician and calmly said, "I am ready." Wonderful words, those! And as I contemplate them and their meaning to him, I cannot but sincerely, heartily wish that every minister could

sense that to enable every individual, when the time comes to enter the Shadow of the Valley of Death, to say, "I am ready," epitomizes the goal of the church, the objective of the gospel. To be ready to die means one has learned to live.

Yes, the minister must preach the gospel, but the gospel to be preached must be sensed as the power of God unto salvation. The voice of the pulpit must be raised in its advocacy, the people warned, God glorified, and people, individually and collectively, be prepared to say, "I am ready."

God rest the soul of our Woodrow Wilson and help us all to be able to say as we enter the shadow, I am ready and I fear not, for blessed in the sight of God is the death of his Saints.

### The Triumph of Christ

*Sermon by Apostle Daniel T. Williams at the Stone Church, Independence, Missouri, Easter Sunday, April 20, 1924.*

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Revelation 1: 18.

The day is propitious, the event is impressive, the time is opportune, and the audience magnificent. The sublime music which has just greeted our ears has been intensely inspiring. A soul that will not be moved by such expression must indeed be near spiritual death. Such a splendid setting is deserving of a message of beauty and power. Let us pray that the unction of our Master will supply our lack to the blessing of his children and the glory of his name.

In the few brief moments allotted us this morning, we would speak to you, not so much concerning the surety of the resurrection of the Lord, but of the utility of his triumph. We are not so much concerned with the fact of the occurrence as with its effect upon the world of men. If the life, the death, and the resurrection of Christ have affected the experiences of the race more than the life of any other of the great teachers of all time, then we have a wholesome reason for holding his name in reverence above every other name.

#### *The Mission of Christ*

The Master came to earth with the intent only of rendering service to humanity, but we would do him a serious injustice were we to imagine that his atonement was initiated and completed within the short period of his human experience. A mission of such magnitude was not to be consummated in a few brief hours upon the cross. The task was too great for one short week of passion. No more was it to be accomplished in thirty-three and a half years of travail and suffering. The divine atonement had its beginning in the eternal world, and will continue to

worlds eternal. That sublime mission was initiated in that great council in heaven, where he made his first offering by signifying his willingness to undertake the burdensome task. The work will not be finished until all has been done that can possibly be done, to the end that every soul might have salvation in the kingdom of God.

Our Lord did not come as earth's multitudes, yet he took upon himself flesh and the weakness and the limitations of the flesh. He came as the sinless one, the supernal redeemer. He came as the guide of the world to the end that having followed him we might come eventually into the broad circle of eternal power, there to receive of God's beneficence and grace in the fullest degree. He came as the "King of kings and Lord of lords" as we have heard so beautifully expressed by this magnificent choir. He did not miss his calling. He did not prostitute his opportunity. He did not profane the end to which he was designated and ordained.

#### *His Work Accomplished*

The Galilean came as a world conqueror, but not as a man of blood and iron. "I have overcome the world," was his startling announcement upon the eve of his supreme sacrifice. Such a claim at such a time would seem madness to the average man. Jesus knew, however, whereof he spoke. He had overcome the world, not in the vulgar sense of the world conqueror, but in the divine sense of overcoming. The Lord signified to the disciples in these words the possibilities which lay before them. He must also have been seeking to engender a sense of courage into their rapidly failing spirits, for they, too, had some recognition of the terrible trial which was even then throwing its mantle of gloom and darkness over them. "I have overcome the world," what words of assurance are these, uttered in the very face of a most agonizing death. If their Master had thus overcome, then "We, too," must have mused the disciples, "we, too, might conquer." They, too, might come to that high place where the resurrection would mean as much to them as it was to mean to him a few days hence.

The path of righteousness was not only pointed out by the Son of God, but he walked therein to the end that we might follow him with the greatest degree of assurance. He not only suggested the potentialities in man by precept, but demonstrated them in his own experiences. He did not alone command that men should put off the old man and take on the new, but he himself was buried in the waters of regeneration as an example to his followers. He said, "A new commandment give I unto you," but more, "He loved them even unto death." "Greater love hath no man," we hear him exclaiming, "than this,

that he lay down his life for his friends," and forthwith he proved the sincerity of his pronouncement by sealing his testimony with his blood. It was a glowing promise to Martha when her Lord said, "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live." It is a much more significant thing, however, that the Christ should emphasize the truthfulness of his words and prove that they were not an empty boast. He consummated his life's work and demonstrated his triumph by breaking the bands of death.

#### *His Life an Example*

From that supreme moment the Lord of Glory has gone forth conquering and to conquer. Having shown us how to live and how to die, having made plain the powers of the resurrection, he now has become our advocate with the Father and pleads for those who are his own before the face of our God. And yet he continues his guidance of men by the spirit of his grace, enticing them to the ways of righteousness by the power of his love. He is "the beacon light of the centuries." In one nail-pierced hand he carries high the torch of truth, while with the other he beckons the multitudes of earth's millions forward to the conquest of those things which seek their ultimate destruction. If heeded he will lead us at last to the open doors of the kingdom of God; if disregarded ruin will be our end, and eternal death our fate.

It was to make these things a reality that Christ took up his abode with us. He not only indicates the way we should travel but increases our strength to meet the crucial spiritual sacrifices of earth's experiences. As men move forward they discover that the way of duty becomes the path of peace. The highway of righteousness is the road to power. The Master first lived his turbulent life of sacrifice and self-submergence, and having overcome the enemies of life while living he found himself the possessor of that marvelous energy which knew no limitations, which even the iron hand of death could not paralyze. "I am the resurrection and the life," is profoundly true of the Christ, but in a more limited sense it is true of every man who takes advantage of the wonderful spiritual forces resident within him.

#### *The Human Soul Eternal*

Mankind is not born to-day to pass into dark oblivion to-morrow. The human soul is as eternal as eternity itself. "The heavens indeed might shrivel up and roll together as a scroll," but the soul of man lives on. This fact is not only pregnant with wonderful possibilities, but is laden with responsibilities as well. For every soul must some day stand before

the awful throne of God's judgment to answer for itself. It behooves every man to stop and consider of what stuff he is made and where he is tending. The pulsating life of the resurrection, my brother, is resident in you, but it needs encouragement lest it die and your body become a living tomb, enshrining only a sad memory of what might have been. Remember it was for this that the Son of God lived, died, and triumphed.

The sacrifice of Golgotha has been defined by one as "God's eulogy to man written in letters of crimson, a temporal manifestation of God's eternal heart-ache." If God has been so kind, so beneficent, and so all-loving as to give his only begotten Son thus for us, he can with reason demand that we in turn bear each other's burdens and thus fulfill the law of Christ. With such a ransom paid for us should we not, upon a day like this, render our eulogy, pitifully small though it be, to our God and his Christ who have done so much for us?

The history of the race is brilliantly punctuated with the unselfish deeds and glorious thoughts of good and courageous men. We would be very unappreciative if for these we were not grateful. But as we cast our eyes back over the past and see the forms of mighty men shibbolethed against the curtain of history we are made cognizant of the fact that one form overshadows and outshines all others, the Galilean, Jesus of Nazareth. To-day we lay our garlands at his feet and crown him King. But, my good friends, this should be our daily task, not merely an annual event. He should be acclaimed in our every thought, word, and deed. Every day should be an Easter Sunday in some very practical way; every day a resurrection to a more abundant life.

The path of truth has been lighted with many a flaming beacon, and some have walked the paths of peace, which are the paths of righteousness. But none have approached the apex of holiness and power attained by Jesus Christ, that was demonstrated in his being "the first fruits of them that slept." He alone was without sin. Others have expounded the ways of life, and a few have lived sainted lives, but it was left for our Lord to demonstrate in every particular the philosophy of sanctity.

#### *Influence of Other Great Men*

We glance over a few lives and note some accomplishments: Socrates was the teacher of immortality and the father of philosophy. Plato has been called "a plank from the wreck of paradise cast up on the shores of idolatrous Greece." Cato might be termed the flower of Roman virtue. Epictetus is designated as the "darling of the immortals." Marcus Aurelius is known as the white soul of paganism.

So we might pass through a list of names whose possessors have become truly great, and at the end we would discover no peer of the Christ. His name stands at the head of the catalogue of the world's noblemen. Others have their weaknesses and sins, but not so with the Christ! He and he alone stands as the divine man of the ages. Others did good, and to a degree revealed God to men, but Christ was the supreme revelation of his Father's will.

The preeminency of Christ's leadership has been recognized by men of renown the world over. "Christ," says Von Muller, "lifted the gate of the centuries off its hinges with his bleeding hands." Ah, so he did, and gave freedom to the captives. He wrote liberty over the door of the slave market and purity over the brothel. He gave honor to womanhood and a divine reality to manhood. He inscribed "hope" over the very portals of hell itself and not, as falsely visioned by Dante, "All hope abandon ye who enter here."

Among the last words of Carlisle are these:

The tidings of the most important event ever transacted in this world is the life and death of the Divine Man of Judea, at once the symptom and cause of innumerable changes to all peoples of the world.

How true is this! There is no part of the world to which we might turn our eyes but there is witness of such change. The manifestations of such results are to be seen in every sphere of action. The memorials that have been lifted to his name are exceedingly more beautiful and far more enduring than any monuments of marble which might be reared by the devoted labor of his worshipers. The artist has paid his devotion in the work of his hands and heart. The musician has distilled his own soul in the harmony of his praise. The orator, in the burning zeal of his panegyric, has unburdened his soul of laudations and homage. The astronomer has seen "his fiery footprints in the flaming worlds of night," and the geologist has read his creative acts on the "rock tablets of the world."

#### *Crown of Renown*

The cross of shame has long since been exchanged for the crown of renown in the eyes of men. There is one thing of much more import to the Christ, however, than the fact of world recognition. It is that he be enshrined in the hearts of earth's children. He has deflected men's souls toward him when they seemed to have been given only to their own folly and deceit. It was Julian, the apostate Emperor of Rome who, having fallen, snatched up the dust mingled with his own life's blood, and throwing it into the air, cried, "Galilean, thou hast conquered." Napoleon, from his little rocky island of exile, Saint Helena, sends forth the word, "I know

men, and Jesus Christ is not a man." If in some strange way the Lord of Glory has compelled homage on the part of such as these we need not be troubled about the fulfillment of his pronouncement that "Every knee shall bow and every tongue confess" his kingship.

The ancient iron crown of Lombardy was held in high esteem because it was supposed to have been made of a nail from the cross of Calvary. When crowned king of Jerusalem Godfrey would not consent to wear a crown of gold where his Master had worn a crown of thorns. Such testimonials of respect and honor have their reflection in the national mandates of Christendom. The greatest nations of the world grace their state papers with the phrase, "In the year of our Lord." May the time hasten when the multitudes of men will do him homage in a much more vital sense.

All of these results have come as the consequence of the universal commission, "Go ye into all the world." If such stupendous accomplishments have followed the endeavors of those ancient missionaries, like effort should be fruitful with like rewards to-day. The divine mandate, "Go ye," is just as binding now as it was at the time of its first issuance. To you then, my brethren, and to me comes the responsibility of world opportunity. It may be indeed that all of us cannot be missionaries in the actual sense, but there are hardly any of us who cannot to some degree be ambassadors for our God by proxy. If we ourselves are prohibited from actual participation we can send, or at least assist in sending, another to the task. This should not be considered as a duty only, rather it is one of the sublime privileges associated with the church of Christ. Every member should be a participant by warning his neighbor.

#### *The Lord of Love*

The success of all Christian endeavor must of necessity find its roots in Christ's own triumph. Force was never made the basis of his effort. He stands out preeminently as the Lord of love. "I, if I be lifted up from the earth," cries he, "will draw all men unto me." The new commandment is underscored with his own red blood. His tears of anguish were shed over the Holy City while in sorrow and agony he lamented, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thy eyes." We sorrow and sacrifice for those we love, and because Christ had conceived a great love for men he of necessity was possessed of a great sorrow when they refused to heed his warnings. By plunging on their uninstructed way the end could be none other than destruction. The wail of one of the pre-

vious prophets of Israel must have been in his heart if not upon his lips, "Why will ye die, O house of Israel."

He wept o'er the Holy City.  
He wept o'er a loved one dead.  
He knoweth our every trial;  
And seeth the tears we shed.

Before we, as individuals or as a church, can render a high and eminent service to the world, we must have born in our souls an overburdening love for men. Until such time we will not give ourselves in a service of sacrifice. We must have a spiritual resurrection to undertake such a glorified task. The undertaking must be conceived of grace, born of love, and reared in the atmosphere of heaven. An army devoted to the conquest of the world, possessed with a burning ambition for the consummation of the brotherhood of man, must and will sense the stirring energy of that first Easter morn. A vital resurrection will have taken hold of their spirits, and their souls will be moved to their very depths.

#### *A Vitalized Religion*

As Christ has broken the bands of death, so must we come forth from the darkness of sin and selfishness. To this end a vitalized religion is essential. There are some who would prefer the human Christ to the divine Christ, but there is a demonstration in the risen Lord necessary to humanity. Some there are who would prefer the ritualistic Christ to the vitalized Christ, but, my friends, ritualism is but a dead form without the spirit of the Master. This morning we present for your consideration and worship the resurrected, the revealed, and ever-revealing Christ. He alone can give meaning to our baptisms and anointings. Men in responding to the Christ must respond vitally and not ritualistically. This great Lord, if obeyed, will turn us from the ways of abysmal despair and will guide our feet in the upward way which leads to the mount of God's holiness; he will shield us from sodomic lightnings and rain about our heads the manna of heaven.

The story of Christ is read with equal fervor by the potentate in his palace and the peasant in his hovel. He did not come like Buddha as a prince, nor like Confucius as a philosopher, nor like Mohammed as a warrior, nor yet like Zoroaster as a priest. It was as the humble carpenter of Nazareth that the Son of God began his mission. His name is effectual the world over because his sympathies were universal. He established his kingdom, not upon the ever-shifting sands of treacherous uncertainty, but upon the living rock of truth and love.

So many have laid their garlands at the feet of Jesus it would seem that however great, however



beautiful we would strive to make our offering, it would appear insignificant among the mass of those much more attractive and far more to be desired. Yet, as the mite of the poor widow was recognized among the far richer gifts of the affluent, so might our humble homage and devotion call down the divine benediction of his grace. We mingle our voices with the voices of past generations as with the burning incense of heart devotion, we waft our praise to the heavenly courts on the wings of song:

All hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown him Lord of all.

### Christian Democracy

*Lecture given by Thomas L. Clark in the Alpine Theater, Pumasutawney, Pennsylvania, April 27, 1924.*

Much has been said and written; much time and money have been spent by individuals, by societies, and by nations, to bring about such an adjustment of political, social, and economic conditions, that national, international, and world-wide peace might follow. This ideal is indeed a worthy one, but can never be fully accomplished or realized until nations and governments become impregnated with the teachings of the Man of Galilee, of whom angelic hosts sang: "Glory to God in the highest, and on earth peace, and good will toward men." Nations have enacted hundreds of laws, and are still making them by the score, but with all, they have failed to improve upon the ten commandments and the golden rule.

God made man upright; he made the law to govern man perfect; but as Solomon says: "He [man] hath sought out many inventions." Christ's teachings are all the world needs. The great fact that is to save the world from its inherent wrongs is not that Jesus is the Son of God; that he died on the cross, or that he rose from the grave; but that his teachings are true and, if adhered to by individuals and nations, will prove to be a lasting panacea in overcoming wars and perplexities, and will bring about a condition under which men shall be able to live in perfect peace; in an atmosphere of true love and brotherhood.

#### *Reconstruction of the World*

The reconstruction of the world will only be satisfactorily accomplished when the laws of Christ become the laws of our country, and when the seats of our legislature are filled with men who are believers in these principles themselves.

The oil scandal at our national headquarters has

brought the fact to light that trusted leaders of our national affairs are playing politics for personal aggrandizement and with no thought of the welfare of the public. Until our national leaders are more definitely consecrated to the purpose of human life, and to the conserving, constructive, healing, enriching, and helpful agencies and activities of government, malfeasance in office is only a matter of degree. The resources which God himself has made should be considered as God's gift to all the people, beyond the power of any man or group of men to take and hold.

The conditions of the times demand an awakening of spirit and a searching of conscience. We are living in a materialistic age, an age of increasing wealth, an age with but little respect for God's law, which teaches the fatherhood of God and the brotherhood of man. In many cases do we find those identified with the so-called Christian forces, living and conducting their business life in a way that is in open rebellion against the principles of Christian democracy. When conditions such as this are found, what can we expect of those not making any claim of religion?

#### *Remedy for Social Ills*

The real remedy for the scandalous condition in public and private life, then, is the promotion of the true religion of the Man of Galilee, which provides that no man shall be in bondage to another, and that all shall receive according to their just wants and needs. In speaking upon this subject of Christian democracy, we are reminded of the statements of some of our leading statemen and sociologists. Woodrow Wilson says:

The sum of the whole matter is this, that our civilization cannot survive materially, unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ, and being made free and happy by the practices which spring out of this Spirit. Only thus can discontent be driven out, and all the shadows lifted from the road ahead.

Charles Ellwood says:

We have no record of a civilization which long endured which did not have a religious setting for its customs; nor of any which long endured after this religious setting was dissolved. The death of religion would accordingly mean the death of all higher civilization. Social science has discovered no substitute for religion as a means of social control. We must have a Christian world, or we will have a social chaos.

George Washington said: "Good government depends upon religion and morality among the people."

Realizing the truthfulness of the statements of these leading men, then remembering that to-day six out of every ten Americans profess no religion at all, and that the majority of our children are being educated in schools in which religious instruction is forbidden, it should not be hard for us to discover

the course of procedure we must take to clean up politics, and make the world safe, free, and happy under the principles of Christian democracy. The first and most necessary move toward reform is a deeper and more consistent interest in the religious formation of the child, for he is the citizen of tomorrow. If the child finds no religion in his early environment in the home and school, in all probability he will not reserve a place for it in the environment of his later life; at least statistics of the past prove he has not up to this time. Though we as a nation may boast of our moral leadership of the world, we must not become blinded to the fact that if religious affiliation can be taken as an indication we have not set as high a value upon Christianity as a nation thus making such a boast should.

Unless we begin with the child, giving him a training which will result in an enlightened intelligence, and a will, determined to embrace what is good and avoid what is evil, all the forces of government will be powerless to check the spread of public and private corruption. Investigators may be able to uncover official dishonesty, even to punish it, but what can they do to prevent its recurrence?

#### *Brotherhood of Man*

The brotherhood of man is a phantasy of hell when established upon any other foundation than those principles advocated by Christ in his sermon on the mount, among which the principles of loving and giving stand out prominent. These two virtues are the underlying principles of what I am proud to call "Christian Democracy." Unless selfishness is destroyed and all are prepared to do unto others as they would that men should do unto them, discord and strife will continue to the end.

Even modern churchanity is not giving to the world what Jesus gave. This fact is recognized by many of the leaders of religious thought in the various organizations.

We might ask: What is true religion? Is it ceremony? Is it doctrine? Is it church organization? If you permit me to answer those questions, I would say: Absolutely no! However, lest I might be misunderstood in making such a statement, I will explain. Jesus established a church, an organization consisting of apostles, prophets, evangelists, pastors, teachers, deacons, bishops, sevens, etc. He taught certain doctrinal principles such as faith, repentance, baptism by immersion for the remission of sins, the laying on of hands, the resurrection of the dead, eternal judgment. He taught the sacrament of the holy communion, marriage, etc. Certain spiritual gifts were given to the church, as: prophecy, tongues, healing, miracles, etc. These, to my mind, are just as indispensable to-day as in the days of

Christ. No church can boast of being the church of Christ in which these things are not found, and yet I do not believe they are religion. They constitute the church of Christ, that is true, but they only justify themselves in my mind in so far as they help or assist in *the development of the human soul*, for that to me is true religion; or as Paul expresses the thought: "Unto the measure of the stature of the fullness of Christ."

#### *Christianizing America*

If we are going to make America Christian, we must begin with our youth, and teach the gospel of Christ to them pure and simple, in terms of preparing them to live, rather than in terms of preparing them to die. Young people are not thinking of dying, and consequently are not interested in any doctrine preached in those terms. What they are asking the church is: What have you got that will help us here and now? What can we offer that will assist us in meeting the conditions of present-day living? What principles have you to teach us that will increase our joy in life, and enlarge our capacity for service?

If you will carefully analyze the religious teachings of Jesus Christ you will be forced to the conclusion that he taught a practical gospel. The book of Matthew contains one hundred one statements dealing with the social life, only nine with doctrine and fourteen with the hereafter. To me this is overwhelming evidence that Christ's interest was primarily to teach men how to live that life might give to them its purest joys.

It is the solemn duty of every true servant of Christ to-day to teach the youth of America that, regardless of the benefits that come in the next world as a result of their obedience to the principles of Christ's doctrine, they should give ample consideration to them anyway because of the temporal benefits derived from their application to our lives. We must teach them as Paul taught: that if they "love life" and want to enjoy it in its fullness; if they want to see "good days" and many of them, they must take Christ as their guide. We must teach them that to be successful in business Christ must be taken into partnership. We must convince our youth that religion is indispensable to human society, and that to build human life upon another basis is to erect civilization upon sand. Religion must be made attractive.

#### *Developing the Human Love*

When I say that the purpose of religion is to develop the human soul, I wish to be understood that this does not necessarily mean the suppression or destruction of the great racial tendencies. Some

long-faced, sanctimonious Christians of the past have held that the purpose of religion was to destroy all that man liked and naturally wanted to do. Anything that was pleasant was wrong and sinful, and anything that was bitter and disagreeable was what we must do to have religion. Children's play and laughter were suppressed. Young people's social functions were discouraged. Not long ago I heard a person say: If young people studied the Bible as much as they should, they would not have time for parties.

However, in the trend of Christian progress there has dawned upon the minds of men a broader vision of religion. We see now clearly that its purpose is not to suppress, but to direct, to develop, to control the great natural tendencies of the human soul. When the youth of America catches sight of this broad, comprehensive, and rich vision of true religion, I have confidence and faith in them to believe that they will swear their allegiance thereto, and as a nation we will emerge from our present condition of social chaos into the dawning of a new era which will be fraught with Christian brotherhood and co-operant good will.

#### *Application of Gospel to Life*

The gospel of Jesus Christ is the only law the application of which, to your life, will develop every phase of your nature. You cannot receive life's full joy without the development of the moral, physical, spiritual, and intellectual sides of life.

#### *Moral Development*

Webster defines morality as meaning "external virtue." A moral man, however, is not one who only outwardly appears righteous, but one whose life is not fettered and enfeebled by those hideous sins which are engendered by vice and practiced in solitude. It is clearly visible that much of our American manhood is morally unclean. The present generation shows many men of small body and weak principles. Dissipations and indiscretions of all kinds are working ruin.

What is the best or the proper course to pursue to reach the desired end, even the salvation of our race and preservation of our manhood? Wholesome legislation will help, evangelization will help, reform organizations will help, but I contend that the one paramount need of the hour is a sane, practical, and universal application of the words of Jesus: "Ye shall know the truth, and the truth shall make you free." When our children are taught the facts and laws of social and sex hygiene, one of the most fertile sources of crime and degradation will be removed. Tennyson says, "Self-reverence, self-knowledge, self-control, these three alone lead life to sov-

ereign power." Ignorance is no more the mother of purity than it is of religion. Enlightenment can never work injustice to him who investigates. Nature has no secrets, and why should we? The subject of sex is as pure as God is pure. If sex knowledge and laws are not pure, then God has arranged a reproductive scheme the knowledge of which is sinful and leads to sexual sinning, and in this event God would be responsible for all the sins of this nature. Do you want to concede that?

The old maxim that "knowledge is power" is a true one, but there is still a greater truth: "Knowledge is safety," safety amid the physical ills that beset mankind, and safety amid the moral pitfalls that surround so many young people. This is the great crying demand of the age. False modesty must be relegated to the past, and sex education must come forward and receive our attention. The only care we need to experience is in teaching wisely.

#### *Marriage Relations*

The number of unhappy marriages and divorces in the world to-day proves to us that something is wrong, and I trace this trouble back only to find that in most cases it is due to inadequate or improper education or youthful training. Men have not revered womanhood and held it in the high esteem they should. In the mind of the average man, there is no distinction between matrimony and maternity. In many cases woman has become man's slave instead of helpmate.

In their subjugation women have not been brave enough, strong enough, pure enough to bring forth great sons and daughters. Abused soil brings forth stunted growths. An abused motherhood brings forth a low order of humanity. Great beings come forth at the call of high desire. Fearless motherhood goes out in love and passion for justice to all mankind. It brings forth fruit after its own kind. When mankind will properly love, marry, and then rightly generate, carry, nurse, and educate its children, it will in deed and truth carry out the holy purpose of its Creator.

#### *Physical Development*

Physical development comes only through the proper care of the physical system. We must find out what kind of food is good for us and learn to like it. We must not be addicted to the use of alcohol, tobacco, drugs, narcotics, or stimulants. One of the ancient apostles says our bodies are the temples of the Holy Ghost; he that defileth that temple, him will the Lord destroy.

#### *Spiritual Development*

Spiritual development can only be made by those who are willing to comply with the full and perfect

law of God, which is known and spoken of by his church as the doctrine of Christ. This does not mean that you shall become a fanatic, but as a result of your thirst for the infinite, that your intelligence may be touched by the divine Spirit's influence, and thus be brought to see and know God as a personal being, to whom you must give an account for the deeds done in the body.

He that has been touched by the divine influence whereof I speak, will bid farewell to hatred and to selfishness, and will permit love and sacrifice to reign upon the throne of his soul, not alone as ideals, but also as actual principles which will find expression in every act of human relationship. He will realize that property has its duties as well as its rights, and thus realizing, he will be willing to say to his brother in the words of the Man of Galilee: "All mine are thine, and thine are mine."

Jesus said by implication in his sermon on the mount, that the problems of economic life are at once the problems of the Christian religion; and I contend that any religion without it is crude, incomplete, and inadequate to satisfactorily meet the problems of human relationship. Such would not be the church of Jesus Christ, and will never receive his recognition. God, speaking to his people in these latter times, has given them direction to organize themselves with a permanent and everlasting order, and to appoint every man his stewardship. Under this covenant, and under this covenant *alone*, can discontent, selfishness, and discord be driven out, and all the shadows lifted from the road ahead.

#### *Intellectual Development*

Last, but not least, we reach the intellectual development, which means the development of the mind so as to have capacity for the higher forms of knowledge and thought. Every human development—even the spiritual—depends upon this latter one. Only to the extent that we develop our intellectual faculties shall we be able to see God moving about in his orb, and be able to understand the mysteries of his kingdom and the laws given to govern the same. "Add to your faith virtue; and to virtue, knowledge," said the Apostle Peter, while Solomon said, "The simple believeth every word; but the prudent [wise] man looketh well to his going." Colton says: "It is a curious paradox, that precisely in proportion to our own intellectual weakness, will be our credulity as to the mysterious powers assumed by others."

Education is the act or process of cultivating the powers of the mind so as to be able to work in harmony with law or rules. Through the process of education we get our thoughts right, and thought is the mother or creator of our deeds and acts; therefore if we can instill into the minds of the youth of

America the principles of the brotherhood of man, this Nation shall under God, during the next generation, have a new birth of freedom.

#### *The Land of Zion*

America has always held the moral leadership of the world, and I predict that she is going to continue to hold it. The principles of Christian democracy and brotherhood that were brought to light with the restoration of the church of Christ in 1830 by angelic hands, are going to wend their way into the hearts of the American people, until from this Nation, whose Constitution was written by wise men raised up of God for that very purpose, an influence shall go out that shall command more than ever before the admiration and respect of the nations of earth.

This land of America is a chosen land of the Lord, a land concerning which God has made greater promises than any other. In the sacred history of the aborigines of America, the Lord is quoted as saying:

But behold, this land, sayeth God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty and freedom unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations.

However, let us not be content to dream of some Utopian future, but let us begin now to apply these principles on the campus of real brotherhood, to make fraternities and churches a training ground for wide friendship and limitless brotherhood, and thus hasten the day when our ideals shall be in practice, and when our dreams shall come true.

May we, amid the troubles and perplexities of these last days, have our eyes touched by divine power, that we may see as John saw, the new heaven and the new earth, wherein dwelleth righteousness, and may this vision of brighter times before us inspire us with faith and courage to press on manfully through the clouds of trouble and social chaos that may now seem to threaten our peace.

Let us determine to stand for the principles of Christian democracy, which include the worth of each and the brotherhood of all, and let us do our utmost to convince our youth of their truth. Let the ministers of all churches, and all men of principle and executive ability, assist in leading this youth movement in America. Let us go out and apply Jesus' way of life to clean up politics, to build a new industry, and to transform business from the dominant motive of private gain to that of public service. Let us go out to transform our race, creed, and church antagonisms into one brotherhood of cooperative good will.

## Equality and Fellowship

By C. A. Smurthwaite

Americans have grown up with the idea that "all men are created equal" merely because the Constitution says so. In this respect we are like most textual preachers who use texts of Scripture as if they were literal facts, rather than the expression of hoped-for ideals.

That we were all created equal is a fine sentiment, but it is little more, for there is in reality little more in it than fancy. It is what we would like to be, rather than what we are.

It is not true that all men are created equal. We know that they are not by actual experience. If we are acquainted with history, we know it never has been true in the history of the race. And optimistic indeed is he who believes it can ever be true. All men will have to become biologically equal before actual equality can be realized, and that is probably an impossibility.

Is it true in the United States, though it is written into our Constitution? If it is not, then it is not true of any nation. And we know it is not. Is it true in the church of which we are members? We know it is not, in spite of the fact that the new birth in Christ is obviously intended to make for our equality.

Undoubtedly the idea prevailing in the church that we are created equal comes from our constitutional expression, and we have interpreted that equality to mean equality in clothing, food, houses, in a word, sameness, or uniformity in temporalities. My reading of religious attempts to realize what has been called equality leads me to this conclusion. And I know of no one single such attempt that has been successful. If the equality ideal in the church is simply that, then I have no hesitancy in saying that if the church goes to pieces it will be upon that question. Sameness, uniformity, equality in *things*, is revolting.

### *Equality in Spirit, Not in Things*

To realize equality in *things* demands despotism in government, the unquestioned power to take away from some and give to others. This needs only to be stated to find admission in truth. It would be a denial of all freedom. It can never be allowed by an intelligent people. A community of goods has been a failure wherever tried. It could not be otherwise than a failure under the most beneficent administration. It was so in the early days of the Christian society, and resulted in poverty among the Jerusalem saints whose wants had finally to be provided for by Paul's charitable appeals to his Corinthian congregations. And it will be noted that Paul makes

his appeals on the grounds of fellowship rather than command (2 Corinthians 8: 8-15), as he also taught them in his first Corinthian letter, i. e., that all should suffer when one part suffers and all should have joy when one part is joyful. Equality in spirit must be the basis of the social life of Christ's people. And with this equality in spirit this fellowship will come naturally and freely, rather than by way of command.

Woodrow Wilson, in *The New Democracy*, placed the hope of the "new freedom" in unrestrained and unlimited competition. He writes: "Put all the business of America upon the footing of economy and efficiency, and then let the race be to the strongest and the swiftest." Here Mr. Wilson states the fact that we are not all created equal. "Strongest" and "swiftest" means inequality of creation. And his proposition puts humanity upon an ultra-pagan basis. We are all willing to agree that monopolies should be done away with and that all men should have equal access to the natural opportunities of the earth; but with this done we know the results would be widely unequal, for men to do not have the same ability to "go to it." A man may have masterful ability in a direction that in its very nature cannot make him money. Another man seems to have no ability other than to make money. This is what the purely individualistic reformer forgets. Mr. Wilson evidently forgot it.

### *The Law of Fellowship*

None of us want a purely individualistic nor a purely communistic government. The United States never could be transformed into communism, for that means despotism, and it could not result in anything else. We have gone too far into freedom ever to go back to despotism in government, either in state or church. But we have to learn to make use of government for the good of all, both in state and church, by living in harmony with Christ's law of fellowship. We must live as good citizens by restraining monopolies, by restricting profiteering by capitalists, by securing the abolition of war, by aiding the common education of the people up to the highest standards, by aiding the weak to become strong, the ignorant to become intelligent, and the indigent to become self-supporting.

We can and must make the law of fellowship paramount in the church while realizing that it can never become complete so long as there is lack of Christian fellowship outside.

A series of nature studies is broadcast each week from Pennsylvania State College. Studies of birds, trees, and flowers, animals, insects, and even rock formations are included in these talks.

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## LETTERS

### To Preach at Japanese Nursery Near Mobile, Alabama

*From a Letter to the First Presidency*

MOBILE, ALABAMA, May 3.—This week I have visited some twenty-six nonresident members in different parts. They all seemed to be strong in the faith, though some of them had not been to church for months, and some of them for years.

I was called back to Mobile yesterday to preach the funeral sermon of a nonmember. I go to-night to preach at a new place some ten miles from Mobile, at the Japanese nursery. This Japanese man heard me preach a funeral sermon and became very much interested, and some time ago his little daughter died. He sent for me to come and preach her funeral sermon, but I was over in Florida and did not get the word. One of our members who works for him on the nursery farm says he is very anxious to hear some preaching.

ALMA BOOKER.

### Detroit District Conference Held

DETROIT, MICHIGAN, May 14.—The semiannual conference of the Detroit District, which convened at First Detroit Church, Fourth and Holden Avenue, is now a matter of history. Clouds and rain had a tendency to make for dreariness, but within the house of God, where his people met to do business in the interest of the kingdom, was peace and the sunshine of heaven.

There was only one thing to sadden the hearts of members of the district and visitors, and that was the absence of a familiar face removed by the hand of death, that of our beloved brother and bishop, W. A. Blair. While we mourn our loss, yet our grief is assuaged to an extent in the thought that he has earned a goodly reward, and we have every reason to believe that peace is his lot. The conference directed that a letter of condolence be sent to the bereaved members of the family, and a committee consisting of W. L. Bennett and J. R. Grice were selected to draft the letter.

#### *Present Play*

As a conference preliminary the Flint local Department of Recreation and Expression gave a play Friday evening in the basement of the church, entitled, "Welcome home, Jimmy." This play was above the average and speaks well for the Flint Dramatic Club. They are to be complimented on their effort, a large part of the success of which is due to the direction of Mrs. Silas C. Robinson.

#### *Good Spirit at Conference*

The Saturday morning prayer service, held at 9 o'clock, was presided over by W. M. Grice and Wesley Aldread. A splendid spirit was present.

Conference opened at 10 a. m. with District President K. H. Green and his associate, M. W. Liston, in the chair. A marked degree of the Spirit was felt during the singing of the opening song, "Consecration." This good Spirit prevailed throughout the entire conference.

#### *Organization*

The district presidency, associated with Elder E. J. Gleazer, of the Quorum of Twelve, were chosen to preside and given power to make all further arrangements for the good of the conference.

Reports brought out many encouraging features. Statistics showed a net gain of 95, 34 of which were by baptism, making a total membership in the district of 2,111.

The conference decided to set permanent dates and left the arrangement in the hands of the district presidency, same to be made after consultation with the several surrounding districts, also the First Presidency and Quorum of Twelve. It is thought this will facilitate matters, especially in the interest of general church officers traveling to places where conferences are to be held. This is a forward step, we believe, and one that will conserve finances as well. The discussions brought out valuable information for all and made the conference of an educational nature.

#### *Musical Program*

Saturday evening a musical session was held under the direction of Mrs. Myrtle Holden, of Flint. Several musical numbers were rendered which were uplifting in their nature and showed exceptional merit. Detroit District is to be congratulated on having so many splendid musicians. May God bless such talent to the good of the work, for it is surely needed; and what a help, both to the local and missionary arms of the church!

#### *Sunday Services*

Sunday's sessions were as follows: 8 a. m., prayer service in the upper auditorium; 9 o'clock, prayer service in lower auditorium, the Spirit of God being present in power at both services; 10.45, Sunday school session in charge of local and district officers. Most of this session was devoted to program work. Music was furnished by the junior choir under direction of Sister Henrietta Davis. These youthful voices were inspiring to all and showed diligence in training. Apostle E. J. Gleazer gave a talk to mothers. This talk carried with it the same inspirational touch which came during the service of song, and was very appropriate for the occasion, Mothers' Day. He left the thought that the highest, most prominent place that can be occupied by woman in the affairs of men and nations is the position of mother. "No home can exist without a mother," he said. V. D. Schaar, district superintendent, gave a wonderful talk on "Our responsibility as the people of God," and what will be required of us would we be permitted to stay in Zion.

At 2.15 p. m., song service was held in the upper auditorium, followed by preaching by Apostle Gleazer. We heard many compliments on his effort. Elder J. R. Grice addressed an overflow meeting in the lower auditorium at the same hour. Apostle Gleazer spoke again in the evening, both efforts being well received. We will welcome him again to our midst.

#### *Joint Reunion Committee*

The Joint Committee for reunion met during the conference to organize their work and subcommittees for the coming reunion next summer. It is expected that reunion will be held in a better place, though in the same city.

It might be well to add that meals were served by a near-by restaurant. No complaints were offered either as to quality or quantity of food, and the nominal sum of thirty-five cents seemed to be satisfactory to all. The proprietor told the pastor, Elder Kuykendall, that "it was no trouble to identify our people because they carried a different look than the others who frequented the place." Whether this was complimentary or otherwise, all seemed to be well satisfied, and felt that the conference visitors had been well cared for.

JOHN GRICE,  
JOHN HALL, *Press Committee.*

## Five Baptized Following Meetings at Hot Springs, Arkansas

HOT SPRINGS, ARKANSAS, May 4.—The Saints here have just closed a two week's meeting. Brethren J. F. Riley and James Smith were the speakers. They both gave some fine sermons.

There were five baptized and others seem to be interested. Sister Laura Emde was here a couple of days. She gave a good talk on Sunday school work and organized the Department of Women while here.

The Saints have a fine little Sunday school. They gave an Easter program and an egg hunt which were real nice. They are preparing for another program on Mothers' Day.

Hot Springs will be glad to welcome any of the missionaries who come this way this summer.

Alice Sanders.

## Cottage Meetings Held at Hilo, Hawaii

*From a Letter to the First Presidency*

HILO, HAWAII, April 25.—Just a line or two to let you know that we are busily engaged in the Lord's work at Hilo. We, Brother Prescott Foo, his wife, and I, came here on the 21st, and at present we are engaged in holding cottage meetings where opportunity offers. Brother Foo has some relatives and personal friends through whom we are getting a chance to introduce the angel's message to the people of this place. Our meetings have been very interesting since some of our hearers have kept us busy answering questions for some time after services.

However, we are enjoying it and are anxious to get the right kind of a start here. Those who are interested at present are among the best people of the community, and we think will be of value to the work.

D. J. Williams.

## Spokane District Reunion to Be Held June 20 to 29

LEWISTON, IDAHO, May 5.—The eighth annual reunion of the Spokane District will convene June 20 to 29 at Sawyer, Idaho. The year of 1923 is now a part of a great book called history. On its pages is credited to the Spokane District the best reunion that about four hundred of the Saints of the northwest had ever attended, according to their own testimonies.

Can you picture two hundred fifty or five hundred coming to the dining tent and being treated just like members of a family in a home? All were privileged to enjoy the same food regardless of their dress or the amount they had for financial help. No charges were made; all gave what they could and used according to their needs. Over seven thousand meals were served, all one could eat, at an average cost of less than eight cents per meal, but *the program was worked on for a year to obtain these results.*

Not one thing was sold on the ground, no luxury stand to permit some children buying what their playmates could not afford. Everything was bought and paid for through one fund. The same plans improved will be used at the coming reunion. No time has been lost since the closing of the last reunion, working and planning until now the storehouse is pretty well filled for the big occasion.

### *Beautiful Location*

The reunion ground at Sawyer, Idaho, is a beautiful grove in nature's evergreen forest on the banks of the picturesque

Pend O' Rille River. Two railroads are within one mile of the ground. One can either take the Great Northern to LaCleda or the Spokane International to Sawyer. If in an auto watch the sign boards from Rathdrum or from Sandpoint.

When you come, remember we want and will expect you to attend the meetings as often as the eating tent, for the Bible says that man is of a dual nature, and food for both body and spirit is not served at either one or the other. Read Luke 4: 4.

Good speakers will be there and everyone must get the good of their presence and talks. You will go home with a new vision of the work and be a bigger and better booster for your branch. Also you will be stronger and more able to withstand the blows of the adversary.

Those who wish may write me at Lewiston, Idaho, Box 627.  
Charles C. Crabb.

## Midland District Conference Held

BIRMINGHAM, ENGLAND, May 1.—The third annual conference of the Midland District convened at the Saints' meeting room, Revell Street, Clay Cross, Derbyshire, from April 19 to 21.

On Saturday a business session was held. The chief item was the appointing of officers for the ensuing year. Brother J. E. Meredith was chosen president.

Sunday was a day long to be remembered by the Saints. The first meeting was held at 9.05 a. m. at which a round table talk on "The stewardship plan" was the subject; after which a preaching service of ten-minute speeches.

A fellowship service was held in the afternoon in which a good portion of the Spirit was present. In the latter part of the meeting Brother Baldwin gave the Saints a patriarchal blessing as a people.

An ordination service was held in the evening in which Brother Newport was ordained to the office of elder, Brother A. H. Trenan to the office of priest, and Brother Arthur Norton to the office of teacher.

A preaching service followed, and a duet was rendered. Brother Baldwin was the speaker, and he delivered a good sermon on the Book of Mormon and Joseph Smith, the chief theme being, "Which church shall I join?"

On Monday a trip to Matlock was arranged, one of the beauty spots of England. We had a glorious day and all went home happy, feeling we had spent a good spiritual time together.

Mavis Meredith.

## Placerville Sunday School Has Easter Picnic

PLACERVILLE, COLORADO, April 21.—The Sunday school here enjoyed a very pleasant Easter Sunday. The school gathered at the church as usual at 10.30 a. m., but instead of holding the regular Sunday school services, a picnic had been planned. Through the kindness of Mr. Bivens the lunch baskets and seventeen little tots were piled into the car and taken to a beautiful cañon about a mile from town, where an abundant supply of colored Easter eggs and candies had been prepared by a committee of the school.

These were hidden in nests all up and down the sides of the cañon during the early morning. When all arrived the hunt for the nests began and the excitement and joy was great among the big folks as well as the children. After the hunt a real camp dinner was prepared and spread. It is needless to say that all enjoyed themselves immensely. There were about thirty present, several being absent because of sickness.

After the picnic dinner, games were played and a social time enjoyed until late afternoon. The weather was one of those fine sunny Colorado days, so much to be enjoyed in the open. The school plans to hold a number of such outings during the summer months, believing they have a tendency to stimulate the desire to attend Sunday school, and are much enjoyed and healthful as well.

WILLIAM E. BOYD.

## Missionary Visits Saints in Wales

NEWTON HEATH, MANCHESTER, ENGLAND, April 25.—As it is interesting to read the accounts of others in various parts of the world, I thought a line from us might be appreciated.

Having labored the past two years in Bradford, Yorkshire, in an endeavor to build up a band of valiant men and women for the cause of Christ, I felt disposed to leave them to themselves for a while, and so welcomed the offer of Elder J. E. Meredith to move out a little.

### To Visit Wales

This brother kindly offered to take me in his car to visit one or two of the branches in Wales, and also on our journey, to call at the homes of some isolated Saints, and give them a word of cheer. I felt this would give me an opportunity of renewing acquaintances, as well as proving efficacious in removing cobwebs and giving birth to still bigger and grander ideas, so it was arranged that I meet him in Birmingham.

Accordingly, on the 9th of April, we set out from Birmingham at 6 p. m. for Gloucester, a distance of fifty-seven miles, and arrived at 8.30. We made our way to the home of Elder A. T. Trapp, where we received a Saint's welcome, and were located for the night.

The next day we started out to reach Neath, ninety-three miles away, and called on our way at Lydney, a place where some years ago there was a flourishing branch of Saints who were devoted to the cause of Christ. Some twenty-five years ago Elder F. G. Pitt laid the foundation stone of a beautiful church here, and on the walls of the brother's house where we called there is a splendid picture of the ceremony. It made our hearts thrill to see the faces of some of the old-time Saints who were the life of the Lydney branch. Here was Brother Pitt, at the time when he wore a patriarchal beard, and also Sister Pitt, by the side of others well known to the Saints of Wales.

But oh, what a change! To-day there is no branch, no church, no meetings, and the flock scattered to the winds.

It was at the home of Brother Williams that we called—a brother who had sacrificed much to enable the church to be built here, and we found him very much broken up over existing conditions. We were well received, spent about an hour with him, and left with a promise to call on our return journey.

From here we traveled on to Cardiff, and called at the home of Elder Gould, a one time district president of this district, and then on to Neath, arriving there at 9.30 p. m.

Here we found Elder Harry Price awaiting us, and we were able to have a good time together talking over the progress of the church and discussing our future plans.

The next day we left for Gilfach. We arrived there about noon, and immediately preparations were made to send word all round that a meeting would be held in the home of one of the Saints at 7 o'clock that night (Friday).

Up to this visit, the Saints here have had no meeting place of their own, and have been meeting in the home of a good sister who kindly threw open her doors to them.

An interesting piece of history is connected with the work in this place.

### History of Neath Saints

They rented a place, some few years back, and were making splendid progress, when one day to their consternation, the people belonging to the Church of England bought the place from over their heads, pulled the building down, and left the furniture of the Saints in the open air.

This building was part of a long row of wooden buildings, covered with zinc, which were owned by a gentleman in the neighborhood, and when the Church of England folk bought the part in which the Saints met, as before stated, they took this away, leaving a building standing about seventy feet long by sixteen feet wide.

This was the property of a Mr. Rosser, a grocer, and he used it as his shop, up to about a month ago, when he put it up for sale.

He wanted one hundred twenty pounds for it (\$600) and the Saints at Gilfach, not having the money, decided to write Brother Meredith, and ask for his assistance. Accordingly he went down, and eventually succeeded in getting it for eighty pounds (\$400).

The place is divided into three parts, and they intend to use the large room for sacred services, and the middle room for other meetings, socials, lectures, etc. The third room they have rented to the Church of England people, who through a combination of circumstances have now found themselves without a place to house their own children, and the Saints have shown them a different spirit to their own, in allowing them to have a part of this building.

The writer spoke on Friday night, and again on Saturday night. On Sunday morning a baptism had been arranged to take place up in the mountains.

### Baptisms Performed

Brother Meredith and myself took a party of the older Saints in the car, to a place near the spot where the ceremony was to be held.

Right up in the mountains we went, then down into a glen, where the brethren had dammed a stream, making a convenient place for the baptism, and Elder John Jenkins officiated. The Spirit of God was present, and having been asked to take charge, I suggested something that was in the nature of an innovation to the people here—that we confirm at the water's edge.

After the candidates had been immersed, they adjourned to a farmhouse close by, and while they were changing into dry clothing we occupied the time in singing, and truly we felt the very presence of the Master.

Upon their return, a large flat stone was found embedded in the side of the glen, and we placed the newly inducted members upon this, and confirmed them. Our tongues were touched by the live coals from above, and God's rich blessing was placed upon their heads. It was truly a time to be remembered.

In the afternoon I was called upon to address the Sabbath school, and after Brother Meredith had also given a few words of advice, we left to wend our way back to Neath, for we had promised to speak to them at the evening service. We arrived at Neath in time to fulfill our promise.

The following night it was arranged that we hold a testimony meeting, and almost all present spoke of their love for the work and told of their desire to continue faithful. We related some of our experiences in connection with the work of God, and all enjoyed a spiritual feast.

The day following, we made a hasty visit to Llanelly, gave the Saints a cheery good day, and returned to Neath.

From Neath, we journeyed back to Cardiff and Lydney, and filled with joy at the good spirit we had received, passed it on to the folks at these places, then returned to Birmingham.

Here I spoke to the Saints at their fellowship meeting, staying over until the following Saturday, when we left for Clay Cross, arriving there in time for the Midlands district conference.

At this conference, Elder J. E. Meredith was chosen as the president of the district for the ensuing twelve months. Here we had a further taste of the goodness of God. On Monday several of the Saints made a holiday by going to Matlock, some in the Chara of Brother Howard Meredith, and others in the Ford van belonging to Elder J. E. Meredith.

The day after we all separated to our homes, taking with us the memory of pleasant associations, and longing for the day when we could be even more closely associated together in that grand community, called Zion.

May the spirit we imbibed be with us always, is the sincere desire of your brother,  
ABEL HALL.

### Stonington, Maine

*From a Letter to the First Presidency*

STONINGTON, MAINE, April 28.—Just a brief report to tell you how nicely the work is going here. Our Sunday school has grown recently from an average of 50 to 140 and 150 every Sunday. Our Easter concert was so well attended that many could not get in and went away disappointed. As it was we estimated there were 400 within the building though not nearly all seated.

In the evening at our regular preaching service we had about 250 present, more than half being friends but not members. Our attendance here now is greater at all the services than ever before in the history of the work, with the exception of some brief series of revival services. Quite a few have expressed themselves as about ready to unite with us and we are expecting a large increase soon. We have been invited to deliver the memorial address May 30, and altogether our church is getting the proper amount of advertising.

We are planning now to remodel the church a little to accommodate more people. After many years absence I have returned to help them in what looks like their most successful effort, in the county where my father, grandfather, and myself were born.

I expect to preach this week at Mountainsville and then back here for Sunday.  
CALVIN H. RICH.

### New Canton Sunday School Growing

NEW CANTON, ILLINOIS, April 24.—The Sunday school here is growing. There have been several new pupils admitted.

The sick are improving, the measles being about over. Sister Fannie Smith has been so very ill that Elder E. L. Ulrich had to be called from Quincy, Illinois, where he was preaching. Sister Smith is fast improving now.

Brother Phillips preached a fine sermon Sunday morning. He does not get to visit here very often.

The Saints here are praying that the way may be opened whereby they may have preaching services on Sunday. At present they have Sunday school, followed with prayer meeting in which there is good attendance.

The Department of Women are busy doing all kinds of work to help this great cause.  
ALMEDA CALTIER.

### Japanese and Chinese Young People Baptized at Honolulu

*From a Letter to President F. M. Smith*

HONOLULU, HAWAII, April 25.—On Sunday, April 6, a young Japanese girl, who has been attending one of our Sunday schools, and whose sister is already a member of the Japanese branch, was baptized by me. Last Saturday afternoon, three young Chinese girls, all belonging to one family, who have been attending the Japanese Sunday school at Kalihi, were also baptized by me.

Easter Sunday was a very enjoyable day with us as a fine program had been provided by the Sunday school in the morning, and by the Department of Recreation and Expression in the evening. The morning choir, also the evening choir, furnished us with fine musical programs. Sister McConley devoted a great deal of time to the preparation of the Sunday school children for the Easter exercises and also helped out considerably in the choir work.

The Department of Recreation and Expression presented a pageant, "Easter dawn," before a large, interested audience, who thoroughly enjoyed it. The young people certainly did very well and have been highly commended for their work. I am glad of this, because it will encourage those who have been taking part in this department to continue their efforts. We certainly have some talented young people and they are beginning to realize now that through the Department of Recreation and Expression there is opportunity for them to develop in many ways.

G. J. WALLER.

### Sunday School Organized at Penokee, Kansas

PENOKEE, KANSAS, April 30.—A Sunday school has just been organized here. This is a place that Brother Walter Curtis opened up six years ago last November. There is a little bunch of Saints here, but they have always tried to run a union Sunday school. It seemed that they had no success, so they are trying a Latter Day Saint Sunday school this time.

Sunday school is held in the Union church, and the prayers of the Saints are asked that success may be with it and that the Saints here may not grow weary, but grow in grace and the knowledge of the Lord and Savior.

Preaching is heard here only as the missionaries pass through. The last time was when Brother Walter Curtis was here a year ago last February.

MRS. JOHN H. GREEN.

## Do You Pray

1. For the Childlife of the World
2. For the Spread of Christian Truth
3. For the Cause of Christian Education

THEN COME TO

**THE YOUNG PEOPLE'S  
CONVENTION**

Lamoni

June 5-15

Iowa

# Two Days of Sacrifice

June 9 — June 23

*Will you contribute the earnings of these two days as freewill offering that the work of the church may go forward?*

Ten months of the present fiscal year have passed, and in spite of special efforts towards economy the \$50,000 shortage of receipts necessary to meet the expenses of the church, as forecasted at last Conference, seems inevitable unless immediate and vigorous steps are taken to overcome it. The work of the church, however, has not been allowed to slacken through want of means, and if by our efforts now, the additional \$50,000 can be raised, enabling the church to close the fiscal year without a deficit, it will be a matter of pride to every official and of encouragement throughout the church.

*A Church-Wide Effort Will Bring Success*

*The call is to every member—*

1. Pay your tithing in full to date.
2. Consecrate the earnings of June 9 and 23.

You can pay this to your bishop, bishop's agent or solicitor, or send to the Presiding Bishop's office, Box 256, Independence, Missouri. If every member will do his part success will be assured. Now is the time for action.

BENJAMIN R. MCGUIRE.

**“Behold this is the day of sacrifice.”**

—Doctrine and Covenants.



## Increase in Spiritual Interest at El Reno.

EL RENO, OKLAHOMA, May 21.—We cannot boast of increase in numbers, but we do claim a gradual increase in spiritual interest and understanding of the wonderful philosophy of the "marvelous work and a wonder." It is a matter of study, wisdom, patience, and above all the help of the Spirit of light and truth.

Another spiritual sacramental service occurred May 4. The attendance was good and the time was well occupied. The encouraging admonition of the Spirit was to press on in the work and that greater blessings await the Saints as they draw closer to the Lord. A clean and orderly house of worship was recommended by the Lord.

Brother Harry V. Piatt, having been recommended in the past for ordination, but hesitating to accept, was made to know his calling was from the Lord so hesitated no longer, and was ordained to the office of priest.

### *Young People's Association*

The young people are quite well organized, having a Young People's Association that meets on Thursday nights. One feature of their program is an illustrated Bible study lesson by the pastor. Other work is arranged for the advancement of the general church work. Brother Eugene Connell and Brother R. W. Mann are at the helm.

Brother G. C. Lewis, teacher, stands at the head of the Sunday school, which is constantly growing in interest and number. We have one organized class, named "The Fidelis Class," with Brother Lewis Dalton as president and Sister Ada Haun, a late graduate, as secretary-treasurer.

The Christmas offering is well supported. Some of the larger schools should take notice and speed up or El Reno will beat them in per capita offering.

### *Revival Services*

The Saints are expecting in time a series of revival services to be held by the Oklahoma missionary, Brother Hubert Case, who is held in high esteem by the Saints here.

El Reno has a prosperous Religio, presided over by Elder W. A. Connell, which is taking a deep interest in the Book of Mormon study. The program is usually very good. Sister J. M. Terry gave a very interesting story at the last meeting.

On April 27, by invitation, I visited the branch at Oklahoma City and felt a splendid spirit in my efforts, enjoying meeting with the cordial hospitality of that band. Pastor F. E. Dillon was careful to see that we did not leave the city hungry. Their Sunday school and singing, led by young Brother Kueffer, was enjoyed.

J. M. TERRY.

## Patriarch F. G. Pitt Returns to Kirtland for Summer

### *From a Letter to the First Presidency*

JOLIET, ILLINOIS, May 14.—We are arranging to leave for Kirtland, Ohio, next week. I am not well, but am much better than when I arrived, so I am living in the hope that I will be well again some day.

I am not sure I shall be strong enough to do the work required in the temple. Many tell me that I should not attempt it, but I have decided to make the effort, and then if I fail, it will not be my fault. Be assured that I will not give it up unless I have to, for I love the work, and I know of no place where I could accomplish more good. We are able to reach a class of people in this temple work that we reach in no other way at the present time. People who would

not think of entering our humble places to worship come to the temple, and that, too, in a receptive mood. They seem anxious to hear all that we have to tell them, and the more they hear the more pleased they seem to be. It is surprising how intensely interested some of them become. When leaving they shake hands and tell us over and over again how much they have enjoyed our talk. They thank us and accept our literature, and in every way show their appreciation and a desire to know more about our teachings. I hope the good Lord will enable us to continue this work.

F. G. PITT.

## Sunday School Organized at Fairmont, West Virginia

FAIRMONT, WEST VIRGINIA, May 21.—Elder E. D. Finken and wife have been with us for the past three weeks and Brother Finken has been holding a series of meetings which I am sure were very much enjoyed by all the Saints and our friends. The meetings resulted in two young folks uniting with the church. The Sunday they were baptized was surely a bad, rainy day, but just before the ceremony the sun shone brightly, and soon afterwards it was very dark and cloudy. There are several here investigating the work.

Brother Finken also organized a Sunday school here, and all the Saints seem very much interested in the work.

Monday, May 19, was Brother Finken's birthday and the women gave a surprise party for him. It was a real surprise, much enjoyed by all. We surely have been glad to have Brother Finken and his wife with us, for the Spirit has been present and I am sure much good has been accomplished.

OPAL L. BAKER.

## Missionaries in Hawaii Have Continued Success

### *From a Letter to the First Presidency*

HILO, HAWAII, May 5.—Thinking that perhaps we might be able to plant some of the good seed in fertile soil, Brother Prescott Foo, his wife, and the writer left Hilo on the 21st for Hawi. Brother Foo having grown to manhood in this neighborhood, his relatives and acquaintances were an open door to cottage meetings which we held for nearly two weeks. We found a number who were willing to listen to our message, among whom were two school-teachers, some Bible students, and others. We enjoyed the short time we had the privilege of being among these people as they were eager to hear more of the story. As a result the writer had the pleasure of baptizing one of the school-teachers, the other being very near the kingdom.

Sunday with the Hilo Branch was an enjoyable day. The Spirit's presence was felt in goodly measure at the sacramental service, and the speaker enjoyed a splendid degree of liberty in the evening. Interest seems to be increasing among both the Saints and nonmembers, and we trust our heavenly Father will give us strength to supply the need of his work here.

D. J. WILLIAMS.

Elder Daniel B. Sorden, new missionary to Palestine, writes to President Elbert A. Smith: "We have been in Palestine several days, and now I think I have a definite job for a couple of years. I have helped in the school a couple of nights and preached twice, once using an interpreter. So I am getting my hand in a little. I will start in next week full time."

## CHURCH NEWS

### Sioux City Saints Publish Weekly Bulletin of Church Announcements

SIoux CITY, IOWA, May 18.—Increasing attendance and spirituality have been noted here since the February conference. Much kindly advice through sermons and fireside talks was given the members by Patriarch F. A. Smith for a week prior to the conference. Elders U. W. Greene and C. B. Woodstock also rendered valuable service to the Saints at that time.

#### *Weekly Paper*

Through the efforts of the publicity department a four-page paper is being mimeographed weekly. About thirty nonmembers are on the mailing list. The paper, called *The Saints' Pilot*, carries announcements for the week. The first issue of each month gives changes of address and a list of new and dropped members. By this method the branch directories may be kept correct. Other issues carry a three-hundred-word sermon. Tracts and information regarding the church will be mailed with the *Pilot* to nonmembers during the summer.

Elder Charles J. Smith, missionary supervisor of the Little Sioux District, has sown good seed in his efforts in one of the city's suburbs. With a little watering, some fruit is sure to be gathered.

Elder E. E. Long preached Friday evening and twice today. His sermons were well received. He urges all the Saints to be more humble, prayerful, and full of love, and fears that pride will cause the destruction of many souls. Brethren Long and Smith leave for their missions in Western Canada this week. Godspeed to them.

On Mothers' Day a glowing tribute was paid to "Mother" by the pastor, Elder George M. Vandell.

Prayer meetings are held at the church and in two suburbs every week. Attendance is good. A new idea here, developed in a priesthood meeting, has been in practice the past three months. For one month an elder or priest is presiding officer of the branch, subject to the pastor. He selects his men to occupy, preside, assist, and brings to attention new theories that may be beneficial to all. The presiding officer assumes his duties in the alphabetical order.

#### *Department of Women*

The Department of Women, by their united efforts and untiring zeal, have paid the last payments on the new furnace. The president, Sister A. Johnson, feels that this department could function much more if all would feel it their duty to become active members. The Temple Builders, Orioles, the Cradle Roll, and the Home Study Department are feeling a keener desire to keep step with the vision always before them.

#### *Recreation and Expression*

The Department of Recreation and Expression, supervised by Brother Ned Calhoun, is developing hidden talent in the youth here. During the winter months the young people were given permission to use a gymnasium in one of the city's junior high schools two evenings a month. This request was the only one granted last year by the school board to a mixed group. The young people purchased a "Victor" slide picture machine and five sets of slides from the Graphic Arts Bureau have been screened.

A May festival party was given by the Mothers' Choir in honor of the regular choir at the home of the chorister, Sis-

ter M. C. Lytle, the evening of May 2. An Easter cantata by the regular choir on Easter Sunday, and a two-part chorus by the Mothers' Choir on Mothers' Day are a few of the selections the Music Department has given.

The Sunday school has had an average attendance of eighty the past two months. The Easter program was enjoyed by one hundred fifty. It has made all feel a little more kindly toward our fellow men.

Habit has grown to custom in sending out birthday cards to the members. The birthday offerings have trebled as a result. A Children's Day program will be given next month. The Latter Day Saint children of Anthon will share with us. All are looking forward to a blessed day.

### Organize Temple Builder Chapter at Tulare, California

TULARE, CALIFORNIA, May 14.—A Temple Builder chapter has been organized with fourteen members. Sister Leila Damron was elected chapter leader, and Sister Genevieve Smith recorder. Sister Lizzie Smith is leader of the young women. The girls have not been very active recently.

The Sunday school put on a pageant Easter morning portraying the resurrection of Jesus. The entire program was a success.

The Department of Women meets every two weeks, and they have taken up the study of mothercraft.

On Sunday morning, of April 27, the pulpit was occupied by four young men of the priesthood. Special songs were rendered by the choir between each speech. The Holy Spirit was present to guide each speaker.

A very good program was rendered by the Sunday school on Mothers' Day, May 11. A large crowd was in attendance.

### Community Sunday School Kept Alive at Fairview, Montana

FAIRVIEW, MONTANA, May 16.—The Fairview Branch continues its uneventful routine unchanged. No visiting member or officer has appeared since 1923.

The president and priest are trying to keep a community Sunday school going in a country schoolhouse, and are preaching twice a month there. Latter Day Saint teachers are in demand if they use the popular quarterlies.

### Church Building at Salt Lake Cleaned and Renovated

SALT LAKE CITY, UTAH, May 13.—The quarantine being over, the Saints have returned to their usual duties.

They deserve congratulations for responding to an appeal for funds to have the inside of the church renovated, about \$100 being raised, and extra credit is due to those who helped with the cleaning.

The members of the Department of Recreation and Expression on May 2 gave a play entitled, "A case of suspension." It was greatly enjoyed by the audience.

An institute was held on Saturday and Sunday, May 3 and 4, under the supervision of the district president, G. P. Levitt, assisted by the branch president, R. E. Davey. Interesting talks were given, and Sunday afternoon Elder Levitt gave the Saints a talk on "What is our attitude towards the building of Zion?" Questions were asked and answered.

On Mothers' Day, May 11, the service was given by the infants and pupils of the Sunday school. Great credit is due

for the excellent way they sang and recited their pieces. Solos were sung by Sister Snyder, the Sunday school chorister, and Sister M. Cummins. Carnations were given to the mothers by the children, and at the close the Saints and children had their pictures taken on the lawn. The committee appointed to arrange the program were Superintendent Wardell and Sisters M. Cummins and Lily Cummins. Brother Davey was chairman at the mothers' meeting and gave a talk.

## Bishop Keir and Apostle Garver Address Saints at Des Moines

DES MOINES, IOWA, May 20.—On May 1, under the auspices of the Women's Council, Professor Bodalotta addressed the women of the city at the Y. W. C. A. on the subject, "The American woman in the field of music." Professor Bodalotta was assisted by a very much appreciated musical program, most of the people appearing being pupils of Professor Bodalotta. Among them was Kenneth Davis, of the Des Moines Branch, who played a violin solo.

Mothers' Day was marked here by a very beautiful and inspiring address delivered by Apostle J. F. Garver on the subject of the day. In the evening Apostle Garver spoke on "Watchman, what of the night?"

Bishop James F. Keir was the speaker of the day, May 18. In the morning Bishop Keir spoke on the subject, "Whose son art thou?" and in the evening on "Stewardships."

The Department of Recreation and Expression was entertained Sunday evening, May 18, by Attorney Franklin Brown's Boy Scout troop. The entire hour was taken up by the Boy Scouts' program.

The orchestra has recently been reorganized under the direction of Brother William Evans.

Brother and Sister Johnson have returned from Illinois. Brother John Lentell is conducting a series of meetings at Urbandale.

## Graceland Chats

LAMONI, IOWA, May 24.—Thursday was the last regular chapel service of the year. It was important to many people, even to those who were not present. Announcements were many. The most significant of these was the one made by President Briggs touching the next step in Graceland's program. It was a splendid milestone when the announcement was made two years ago that Graceland qualified as a Junior College, fully standardized and officially accredited by the Iowa University, Intercollegiate Standing Committee of Iowa, the North Central Association of Colleges, comprising nineteen States, Iowa State Board Educational Examination, State Certificate, and American Association of Junior Colleges of all United States. Now during the period of transition from a Junior College to that of a fully accredited Senior, the proposition is to make Graceland one of the best of the new order, a three-year college. It will take at least two years to move fully into the senior college ranks. Meantime Graceland goes forward officially recognized by the Intercollegiate Standing Committee as a three-year college. It will be real glory for Brother Briggs when he reaches the final goal and announces we are equipped and qualified for the full recognition, a four-year course.

### *Crescent Club*

Another announcement was for the election of Crescents for next year. Speeches were made by the outgoing mem-

bers, eight in number. The object of the organization was also stated.

This is an honor organization, by an oversight not listed in the catalogue. The need was felt for organized, experienced help at the beginning of the term to help new girls make adjustment and in other ways assist in starting the year's work. Membership is determined by election, the right of the ballot resting with the girls of the school. Candidates should qualify as representative Graceland girls, loyal in spirit and true to ideals. They should expect to sacrifice self and selfish desires to the promotion and advancement of the work of the club.

The list of eligibles is posted on the bulletin board, the election occurring Monday, May 26. The two names ranking highest become president and secretary. This is all the machinery of the organization. Conferment is made informally at a breakfast given by retiring Crescents and those in past service on the morning of June 4, and the official conferment is a beautiful part of the class day exercise at the time of other honor placements June 4 at 9.30 a. m.

The retiring Crescents decorate the incoming ones with the insignia of the office, a white rose and a red one. The badge is a golden crescent set with a pearl and a ruby. The name signifies—well, the girls know. They are expected to do their work without heralding, and unobtrusively at all times, remembering they are following the one Leader, and as womanly girls, working as he worked in humble, lowly, dignified manner.

This is the third year of Crescent service in Graceland, and the honor is considered by some the greatest in the school, as it is a gift of the girls to the members.

### *Notes Around the College*

Dean Roy Chevillie spent the week end with home folks in Rhodes, Iowa. It was a rare treat to both Brother Chevillie and his parents, but Graceland missed him in school, on campus, Sunday school, Religio, prayer meeting, Herald Hall, the choir—everywhere.

Miss Hazel Putnam has been quite ill from the effect of a recent operation on her throat. How everyone hopes for her speedy and complete recovery!

On Wednesday evening the religious education class met for prayer and testimony on the reunion ground. About twelve of them went, taking their friends with them, making a total of twenty-four. The hour was one of the most sacred and blessed of all the past year. Truly the groves were God's first temple, and they hold their sanctifying charm unto the present hour.

### *Commencement Program*

May 27. Graduate Piano Recital, Annie Torrance Roberts, College Chapel, 8 p. m.

May 30. Graduate Piano Recital, Thelma Lane, College Chapel, 8 p. m.

May 31. Final Athenian Federation Program, College Chapel, 8 p. m.

June 1. Baccalaureate Sermon, Apostle J. A. Gillen, Brick Church, 8 p. m.

June 2. Girls' Track and Field Meet, Athletic Field, 2 p. m. Commencement Concert, Brick Church, 8 p. m.

June 3. Lambda Delta Sigma Business Meeting, Room 108, 10 a. m. Faculty Meeting, Room 205, 2 p. m. Class, Society, and Organization Picnics and Banquets. Lambda Delta Sigma Banquet, 8 p. m.

June 4. Board of Trustees Meeting, President's Office, 8.30 a. m. Final Student Assembly, College Campus, 9.30 a. m. Campus Dinner, 12 noon. Class Day Exercise, 1.30 p. m.

Commencement Address, Judge Hubert Utterback, Brick Church, 8 p. m.

The air is vibrant with happy preparation. Unless you have participated in such a program as this you cannot estimate the tension of the last few days in school. Beyond it all beckon home and the "folks," and back of it the record of the year and the impelling forces of preparation, and the ever-increasing means to life's great end.

## Holden Stake News

### Holden

HOLDEN, MISSOURI, May 26.—The services held by Elder R. D. Weaver have been very well attended. Brother Weaver has presented good sermons, his audiences giving him undivided attention. The meetings will continue this week. One was baptized yesterday, Sister Lester Urfer. There were no services at the church Sunday evening, May 25, as all the churches of Holden met in a union memorial service.

### Atherton

A very impressive program was rendered at Atherton on the second Sunday of May in commemoration of Mother. The program was in charge of Sister D. R. Carmichael. In the evening, Elder Alvin Knisley, a missionary in the stake, gave a very interesting sermon in keeping with the day.

Sunday, May 18, the Saints of Atherton chose a home-coming day. Invitations were sent out to all who lived in Atherton and to those who had held meetings here. The Saints were given the privilege of asking any of their friends and relatives to attend.

Sunday school convened at 9.30, followed by preaching at 11 with Bishop J. A. Becker, of Independence, as the speaker. At the close of the services a large crowd was waiting and ready for dinner. "All things common" was demonstrated when the baskets were emptied on one table, and each received their needs and just wants. One hundred sixty were served.

In the afternoon the Walnut Park orchestra gave a concert in the hall. To the members of the orchestra the Atherton Saints desire to express their appreciation.

In the evening the Saints had the privilege of listening to President Elbert A. Smith. He was here a few Sundays ago, and it is hoped he will be with us again. Some who received invitations but could not be present wrote letters, which the pastor read at the afternoon meeting.

### Grandview

On Sunday, May 4, the Saints of Grandview enjoyed a very peaceful sacramental service. In the evening the services were dismissed that the Saints might enjoy the baccalaureate service, which was held in the school auditorium. They were agreeably surprised that the theme of the sermon was so like their own belief. It seemed as though they were listening to one of their own elders. Professor Parks, of William Jewels College faculty, was the speaker. The keynote of the sermon was service.

The Wednesday evening prayer service and Thursday evening choir practice were also dismissed for the commencement exercises. On Wednesday the speaker was a Kansas City minister, and his theme was "Service," also. It might seem that the world is catching the vision the Saints have been holding out to them for almost a hundred years.

Brother C. V. Hopkins, pastor of Grandview, who was elected to the office of president of the school board, presented the diplomas on Wednesday evening, and gave a fitting talk to the graduates.

On Thursday evening, May 15, the Saints were invited to the pleasant country home of Mr. and Mrs. Bruce, near Martin City, where a delightful time was had. The occasion was planned by Mrs. Bruce in honor of her mother, Sister Marse, whose sixty-eighth birthday fell on that date.

### Marshall

The high esteem in which Sister Sarah Johnson is held was manifested Sunday when sixty of her relatives and friends gathered at her home in Marshall in honor of her sixtieth birthday. Brother and Sister Johnson are some of the isolated Saints living midway between Marshall and Sedalia, in the vicinity of Longwood. She has done considerable work in the Home Department and is ever ready to tell the gospel story.

Pastor Levi Phelps and wife were in Independence over Sunday. Elder Harold G. Thayer occupied the pulpit both morning and evening in his absence.

### Lexington

Evangelist Richard Bullard preached at Lexington both morning and evening, May 18, and is preaching every night this week to the young folks especially. The sermons were needed and are enjoyed by all.

Miss Maurine Burch graduated from the high school here. She is one of the efficient Sunday-school teachers and workers in the church.

The Department of Recreation and Expression gave a good program of fifteen numbers Friday evening. Sister Gwendolen Johnson, pianist, has been chosen by the Lexington Music Club to have charge of the Junior Music Department.

The unity of the Spirit is enjoyed here, and with God's help the Saints hope to accomplish much in church work.

## Independence

INDEPENDENCE, MISSOURI, May 27.—President Frederick M. Smith delivered the baccalaureate sermon for the graduates of the Independence Institute of Arts and Sciences at the Stone Church, Sunday, May 25, at 11 o'clock. President Smith emphasized the need for loyalty to the government and institutions to which the people have given their allegiance. He scored Doctor Butler, of Columbia University, for his stand on the question of prohibition enforcement. President Smith also strongly disapproved the action of the recent Methodist convention which declared for pacifism. He said defense of country and ideals in the face of infringement of freedom is justified, taking the view that peace at any price is not to be desired. The scholarly address was well received by a well-filled auditorium.

### East Independence

Sunday morning, May 18, Brother William Bath preached a splendid sermon to the Saints, and at 8 p. m. Brother W. D. Bullard gave another instructive talk. May 25, Brother A. H. Parsons occupied the pulpit in the morning, and Brother William Bath in the evening.

The Department of Women, which had been temporarily disorganized, was reorganized on May 18, under direction of Sister Alice Cowan, supervisor of women in Zion. Officers were elected as follows: Sister Anna Friend Roberts, supervisor and leader; Sister Katherine Friend, secretary; and Sister Madge Thatcher, treasurer. Sister Cowan addressed the women on matters pertaining to their work in the church as well as in the world. All enjoyed her talk very much, and it is hoped she will make frequent visits to this place. Another meeting of the Department of Women took place May

25, at which time their work was outlined. This is to include a lesson study, the subject not being definitely chosen as yet.

Because of the ill health of Brother A. H. Parsons, which does not permit him to perform all his duties as pastor, Brother William Bath was chosen assistant by vote of the congregation, May 25. The Saints are pleased to have Brother Bath assume this responsibility and are proud to have him with them.

At the same time it was decided that May 30, being a holiday, the men should meet and work on the new church. The women are to furnish a basket dinner. Anyone wishing to lend a helping hand this day will be welcome, and their work appreciated.

The young girls' social was a decided success. Prior to the social the girls, with Sister Addie Thatcher as leader, made small aprons and sent them out to their friends, asking each person to give a penny an inch for the measurement around her waist. This was a lot of fun for the girls, and they were well paid for their efforts. With the aprons and the social they swelled the new church building fund over \$80.

East Independence is proud of her girls. The Willing Workers Club is doing splendidly with their bake sales. The date of the next one will be June 7, at B. C. Harder's Grocery store.

#### *Liberty Street*

Brother J. M. Baker, pastor, "talked" to his congregation Sunday morning. He said he did not feel like sermonizing, but wanted to say some things which were in his heart. His talk was about local problems.

In the evening Elder J. E. Vanderwood spoke on "The extent of God's love for the world."

#### *May Festival on Campus*

Although the evening was rather cool, a large crowd assembled on the Campus Saturday night, May 24, to witness the May festival. Beautiful costumes and lighting effects, amid the natural settings of grass and woods, made an impressive spectacle.

The program was opened by folk games and songs by kindergarten children, followed by ten Dutch girls, also in games and songs, taken by the kindergarten teachers. The dramatization of the Sleeping Beauty by the little tots was especially attractive. The popular selection of May Queen fell to Agnes Adams, who with her retinue, viewed the May Pole from her throne. Presentation of scenes from "Midsummer Night's Dream" was made by the Junior Dramatic Club, closing the evening with great success.

Those responsible for the artistic production were Miss Lillian Zimmermann, under whose management the festival was made possible, Mrs. John Gardner, Mrs. Howard Harder, Mrs. Walter W. Smith, and Miss Mae Whiting, coaches and directors of various parts of the fete. Many others contributed to the success of the event, besides the one hundred twenty-five persons taking part in the performance.

#### *Commencement for Independence Institute*

Doctor Floyd M. McDowell, of Graceland College, made the commencement address for the Independence Institute of Arts and Sciences at the Stone Church, Tuesday evening at 8 o'clock, May 27. Diplomas were awarded to graduating students of the Institute, and Nurses' Training School of the Independence Sanitarium, by President Frederick M. Smith. Pins were presented to the nurses by Miss Gertrude Copeland, superintendent of the Sanitarium.

Two organ numbers by Robert Miller opened the program. This was followed by a hymn, sung by the audience. Samuel A. Burgess offered invocation. Mrs. Alice Mae Burgess ren-

dered two vocal numbers, and Mrs. Neal Thomason played a piano selection. Benediction was by Bishop James F. Keir.

Graduates were: Institute, Pearl May Crick, Hazel Bell Dexter, Jane Shipman Simmons, Chris Benson Hartshorn, Vernon Anderson Reese, Arthur Bernard Taylor; Training School, Eva Franklin, Ina Hattey, Myrtle M. Grapes, Ruth Mathena, Cleota V. Mullinix, Alta Mae Schafer, Louise A. Stephenson, and Ruth Walters.

Following the commencement exercises a reception for graduates and friends was held at the Institute Building on the Campus.

#### *Social in Group One*

Thirty young people of group one met Friday evening, May 23, at the home of Brother and Sister Ralph Savage and enjoyed the association of Brother Roy V. Hopkins who spoke to them on "Character." They afterward participated in various games under the direction of Mrs. Henry Inouye. Ice cream and wafers were served by the Temple Builder girls.

For the June meeting a prayer service and short musical program has been planned. At this time the young men, with the group elder, Frank Mussell, as leader, will furnish and serve the refreshments. The girls are expecting the serving by the boys to be the spice of the evening, but the boys only look wise and say nothing.

#### *Laurel Club Celebrates Founders' Day*

In the report last week of the Founders' Day celebration of the Laurel Club, several important items were inadvertently omitted. The meeting was in form of a farewell dinner in honor of Mrs. Granville Trowbridge, who is leaving soon to make her home in Saint Louis. It was the club's eighteenth anniversary. A group picture was taken on the Campus, and a history of the club which was written by Sister Viola Short was read by Mrs. Ellis Short, sr., outlining the activities of the club since its organization. Owing to the coolness of the day the three-course dinner was served in the Institute Building. Four of the seven charter members were present: Mesdames Viola Short, sr., Eva M. Short, Ida Etzenhouser, and M. W. Etzenhouser.

#### *Independence Health Center*

A get-together meeting was arranged by the board of directors of the Independence Health Center for May 22, at the Institute Building on the Campus, for the purpose of creating further interest and support in the community health project. Speakers were Doctor Scott T. Child, president of the Jackson County Medical Association; President Frederick M. Smith; Lawrence Jones, secretary of the Chamber of Commerce; and Miss Gertrude Copeland, superintendent of the Independence Sanitarium.

For some time a clinic has been conducted for children under fourteen years of age, rooms being used in the library building. Doctor Brickhouse Wilson is in charge of the clinic, assisted by Miss Faye Franklin, nurse.

#### **Teacher Ordained in Boomer Branch**

WESTON, IOWA, May 20.—A few Sundays ago Brother Frank Handlan was ordained to the office of teacher. Our district president, Elder J. A. Hansen, officiated, assisted by Elder E. B. Bardsley. The Saints wish him success in his new work and pray he may be blessed.

The measles have been very bad around here and have cut down our Sunday school attendance. Some of our people have been motoring to Underwood and Beebetown recently to listen to some graduating speeches delivered by Brethren J. A. Hansen and C. F. Putnam.



MISCELLANEOUS

THE SAINTS' HERALD

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri.  
 Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday afternoon, preceding date of issue.

Reunion Notices

Eastern Oklahoma, at Winthrop, Arkansas, August 14 to 25. The committee is planning for the best reunion we have ever had. Start now to make preparations to attend and enjoy the ten days with us. For further information write district secretary, Mrs. J. S. White, Hartshorne, Oklahoma, or H. E. Winegar, Box 716, Poteau, Oklahoma.

Kentucky and Tennessee, at Foundry Hill Church, three miles south of Puryear, Tennessee, July 19 to 27. Reunion will be held in the tabernacle. Those who contemplate coming will communicate with the undersigned. Curtis L. Ross, Cottage Grove, Tennessee.

Holden Stake, at Holden, Missouri, July 18 to 27. Reunion will be held in the beautiful park of Doctor Emery Thompson. Those desiring tents or rooms please notify the committee as early as possible. Meals furnished on the cafeteria plan. The committee is arranging a splendid program, embracing activities for all. W. S. Macrae, secretary, Box 125, Holden, Missouri.

Conference Notices

New York, at Niagara Falls, June 7 and 8. Conference convenes at 10 a. m., Saturday, with a priesthood meeting; coordinate meeting of priesthood, district and local department heads, and all local officers, 11 a. m.; business session, 2 p. m.; musical, 7.30. Sunday, prayer service, 9; sermon, 11; district and department superintendents in charge, 2; talk, 3; song service, 7; and sermon, 7.30. Speakers for Sunday are Apostle J. A. Gillen, Evangelist A. E. Stone, and James Pycoc, missionary in charge. Percy L. Weegar, president.

Little Sioux, at Moorhead, Iowa, June 21 and 22, preceded by a departmental convention, Friday, June 20. Remember the dates and plan now to attend. Officers for the ensuing year will be elected on Saturday. Ministerial reports should be mailed promptly to J. W. Lane, Logan, Iowa. Branch clerks are asked to report to the secretary at Woodbine, Iowa. Ada S. Putnam, secretary.

Southern Indiana, at Louisville, Kentucky, June 13 to 15. Sunday school convention and district conference will be held at the corner of Ashland Avenue and Taylor Boulevard. Jessie B. Mast, secretary, 1403 Lexington Avenue, Indianapolis, Indiana.

Addresses

William F. Anderson, 120 East Solo Street, Santa Barbara, California.

Requests for Prayers

Sister Maude E. Froyd, of Saint Joseph, Missouri, writes to request united prayers of the Saints for her father, Brother H. E. Winslow, of Kidder, Missouri, on June 1. His eyesight is very much afflicted.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Spokane, at Sawyer, Idaho, June 20 to 29 (479).
- North Dakota, at Sykeston, June 20 to 29 (383).
- Northern Wisconsin, at Chetek, June 27 to July 6 (431).
- London, Ontario, Springbank Park, June 28 to July 13.
- Minnesota, at Minneapolis, July 3 to 13.
- Central Nebraska, at Inman, July 5 to 13.
- Northern California, at Irvington, July 17 to 27 (359, 503).
- Kentucky and Tennessee, at Puryear, Tennessee, July 17 to 27.
- Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).
- Florida, at Alafara, July 18 to 27.
- Central Oklahoma, at Washunga, July 18 to 27 (503).
- Holden, at Holden, Missouri, July 18 to 27.
- Eastern Oklahoma, at Winthrop, Arkansas, July 18 to 27.
- Southern California, at Hermosa Beach, July 25 to August 3 (385).

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- Clinton, at Eldorado Springs, Missouri, July 25 to August 3.
- Western Nebraska, at North Platte, July 25 to August 3.
- Massachusetts, at Onset, July 26 to August 10.
- Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).
- Lamoni, at Lamoni, Iowa, July 30 to August 10.
- Western Colorado, at Delta, August 1 to 10.
- Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).
- Western Michigan, at Bendon, August 1 to 10.
- Western Oklahoma, at Eagle City, August 1 to 10.
- Alabama, at Pleasant Hill, August 1 to 10 (215).
- Eastern Iowa, at Muscatine, August 1 to 10.
- Spring River, at Pittsburg, Kansas, August 7 to 17.
- Des Moines, at Runnells, Iowa, August 8 to 16.
- Mobile, at Gautier, Mississippi, August 8 to 17 (503).
- Portland, at Portland, Oregon, August 8 to 17.
- Southeastern Illinois, at Brush Creek, August 8 to 17 (455).
- Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (385).
- Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).
- Northern Michigan, at Boyne City, August 8 to 17.
- Maine, at Brooksville, August 14 to 24.
- Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).
- Western Montana, at Race Track, August 15 to 24.
- Kewanee, at Galva, Illinois, August 15 to 24.
- Idaho, at Hagerman, August 15 to 24.
- Central Michigan, at Midland, August 15 to 24 (479).
- Northeastern Kansas, at Netawaka, August 15 to 24.
- Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).
- New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.
- Far West, at Stewartville, Missouri, August 21 to 31.
- Southern Michigan and Northern Indiana, at Indian Lake, Michigan, August 22 to 31.
- Pottawattamie, at Glenwood, Iowa, August 22 to 31.
- Southern Wisconsin, at Monona Park, August 22 to 31 (503).
- Northeastern Illinois, at Elmhurst, August 22 to 31.
- Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

Our Departed Ones

WINTERBURN.—Thomas Winterburn was born at Akley, Becking, Hampshire, England, November 28, 1840. Baptized October 28, 1888. Married Mary Ann Taylor in 1893. Died at Elkhorn, Nebraska, April 26, 1924. Funeral service in charge of Carl T. Self. Leaves a brother, Henry, at Elkhorn; and two sisters and one brother in England.

DEHN.—William Frederick Dehn was born September 21, 1883, at Chaffee, North Dakota. Died at Fargo, North Dakota, April 20, 1924. Death was the result of dust poisoning which caused a paralysis of the brain. Leaves wife and two children, Pearl and Kenneth; also six brothers and two sisters. Funeral sermon by W. E. Shakespeare. Interment at Alice, North Dakota. A short service was held at the grave at Alice.

BUTTERFIELD.—Thomas Butterfield was born at Scottsburg, Oregon, September 23, 1882. Baptized June 29, 1898. Married Mae Good, October 10, 1905. Died at Westminster, British Columbia, February 12, 1924. Funeral at the Saints' hall in charge of Samuel Pope. Sermon by James E. Johnston. Conductors of the Columbia Electric Railway acted as pallbearers. Leaves wife and eight children.

EVANS.—John A. Evans was born at Beaufort, Breconshire, Wales, May 12, 1858. Baptized January 8, 1882. Ordained priest May 2, 1894. Married Mary Jane Griffiths who died some years ago. Married Rose Blakemore in 1896. He died April 15, 1924. Leaves wife, three children, two stepchildren, four brothers, one sister, and several grandchildren. Three children have preceded him. Funeral from the Saints' church at Chariton, Iowa, in charge of Parley Batton. Sermon by C. E. Wight.

SMITH.—Joseph B. Smith was born at Walkerton, Ontario, April 10, 1867. Married Mary Frances Hart January 14, 1892. Baptized in the summer of 1894. Died at Puyallup, Washington, April 28, 1924. Leaves wife, nine children, three grandchildren, three brothers, and two sisters. Funeral sermon by L. W. Bronson. Interment in Woodvine Cemetery.

## Radio Flashes

Nelson, Missouri.—Just a few words of appreciation of the musical program broadcast by K F I X Sunday evening, May 18. We surely enjoyed the songs of Zion and hope you will see fit to give us more of them. We can get all kinds of classical music from almost any radio station, but only K F I X can give us that which we enjoy most. We will have parties here at various times this summer and hope to have mostly songs and music similar to those of last evening. Your wave length is very difficult to tune in good with the average one or two tube sets, especially Sunday evening when Roswell, New Mexico, comes in at 250 meters, which comes in at nearly the same point as 240 from K F I X. We are using at present a two tube Reinartz set. Here's wishing you all kinds of success. An isolated family.—S. C. Wright.

Vergas, Minnesota.—We are isolated Latter Day Saints and have been trying at times since Christmas to pick up your station K F I X, but have not been very successful in keeping a whole sermon.

We have used an Atwater Kent, model 9, a single circuit set, and recently a Fada "one-sixty" Neutrodyne. The volume is good for a few minutes, then fades away. It sounds as though the speaker steps away from the microphone. We heard Bishop A. B. Phillips talk last night on "The history of Kirtland Temple." This was better than any other speaker, but the orchestra music and singing were very choppy.

We are very anxious to hear your station and hope to get better results in the future. Henry Fields Seed Company, Shenandoah, Iowa, comes in very strong on nearly the same dial settings where we find you. Do you think that may be the reason we do not hear you better? We will be listening in Sunday evening, May 11, with a group of neighbors, using a Fada machine again.

We already receive your programs so are inclosing \$5 to help pay expense of printing and postage.—Bruce Mathewson.

## K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, JUNE 1, 1924

6.30 P. M., From the Graceland College Radio Studio

Musical program by mixed quartet, consisting of:

Miss Aliene Brackenbury, soprano.  
Mrs. J. H. Anthony, alto.  
Mr. Evan Fry, tenor.  
Mr. W. D. Tordoff, bass.

Duet: Selected.

Miss Lena Wells.

Miss Aliene Brackenbury.

Sermon by Elder C. E. Wight.

TUESDAY, JUNE 3, 1924

7.00 P. M., From the Graceland College Radio Studio

Musical program by the Graceland Music Department.

THURSDAY, JUNE 5, 1924

7.00 P. M., From the Graceland College Radio Studio

Educational program.

## W G I

Broadcast from "Amrad," Medford Hillside, Boston, Massachusetts. Wave length three hundred sixty meters.

SUNDAY, JUNE 1, 1924

8.30 P. M., Daylight Saving Time

Program broadcast by the Reorganized Church of Jesus Christ of Latter Day Saints, Somerville (Boston), Massachusetts

Anthem: (a) "Prayer of thanksgiving," Netherland folk song.

(b) "Remember now thy Creator," Adams.

L. D. S. Chorus.

Mrs. Susan E. Sinclair, Accompanist.

Vocal Solo: (a) "He shall feed his flock," Handel.

(b) "Come unto him."

Miss Blanche Lanman.

Male Quartet: "Now let every tongue," Bach.

Milton Sinclair, first tenor.

Fred Hotchkiss, second tenor.

Harve Elefson, baritone.

Orval Thompson, bass.

Anthem: "Sing to the Lord," Haydn.

L. D. S. Chorus.

Hymn: "Shout the tidings of salvation," Anonymous.

Male Quartet.

Address: "Religion, a social remedy."

Elder O. L. Thompson.

Anthem: (a) "Bless the Lord," Ippolitov-Ivanof.

(b) "Savior, when night involves the skies," Shelley.

L. D. S. Chorus.

Baritone Solo: (a) "Come, Sweet Comforter," F. M. Smith.

(b) "O pray for the peace of Jerusalem," Knox.

Mr. Harve Elefson.

Anthem: "Send out thy light," Gounod.

L. D. S. Chorus.

Hymn: "The old, old path," Smith-Anderson.

L. D. S. Chorus.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, JUNE 1, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn.

Prayer.

Hymn.

Contralto Solo: "He was despised," from "The Messiah," by Handel.

Miss Margaret Gard.

Quartet: "The King of Love my Shepherd is," Shelley.

Hymn.

Soprano Solo: "Oh may my walk be close with God," Johnson.

Mrs. James Gault.

Sermon by Elder S. A. Burgess.

Hymn.

Hymns will be sung by quartet consisting of:

Miss Fern Cox, soprano.

Miss Margaret Gard, alto.

Mr. Neville Cool, tenor.

Mr. Clarence Resch, bass.

SUNDAY, JUNE 1, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "How beautiful upon the mountains," Wolcott.

By Choir.

Ladies' Quartet: "Jesus, Savior, pilot me."

Mrs. Clara Curtis.

Miss Mary Fields.

Mrs. Frank Good.

Miss Gladys Good.

Anthem: "The twilight shadows fall," Wood.

Sermon by Elder Richard Salyards.

Hymn.

TUESDAY, JUNE 3, 1924

9.00 P. M., From the L. D. S. Radio Studio

Organ Solo: Selected.

Mr. Robert Miller.

Reading: "Patsy."

Miss Dorothy Benson.

Soprano Solo: (a) "Serenade," Schubert.

(b) "Sylvia," Oley Speaks.

Mrs. E. C. Harrington.

Address by Apostle F. Henry Edwards.

Soprano Solo: (a) "A little prayer for me," Russel.

(b) "Last night," Kjerulf.

Mrs. E. C. Harrington.

THURSDAY, JUNE 5, 1924

9.00 P. M., From the L. D. S. Radio Studio

Anthem: "Come, Holy Ghost," Palestrina.

Sung by the L. D. S. Choir (unaccompanied).

Anthem: "The heavens resound," Beethoven.

By the Choir.

Soprano Solo: (a) "Were my songs with wings provided," Hahn.

(b) "Marchioness your dancing," Lemaire.

(c) "Burst ye apple's buds," Emrey.

Mrs. Bertha Burgess.

Baritone Horn Solo: Selected.

Mr. Phillip Turner, sr.

Address.

Soprano Solo: (a) "Elegy," Massenet.

(b) "A June morning," Willeby.

Mrs. Bertha Burgess.

Baritone Solo: (a) "O silver stars," from "The garden of Kama," Vincent.

(b) "Now sleeps the crimson petal," Quilter.

(c) "Who is Sylvia?" Schubert.

Mr. Paul Craig.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, June 4, 1924

Number 23

## EDITORIAL

### Law Enforcement

When the president of one of the greatest universities in the world publicly declares for the repeal of the 18th amendment, stating that prohibition has failed, we can readily determine that the liquor question is still a live issue. Whether there is life enough to sustain it for any length of time remains to be seen, but according to action of the leading women's organizations in America, that life will soon be snuffed out.

The Women's National Committee for Law Enforcement, meeting in a convention in Washington last month, definitely decided that "mere lip service will not do" declaring for "law enforcement." One of the many catch phrases or slogans used in the convention was, "Charge against the Light Beer Brigade."

As a church we have always been for prohibition, and the maintenance of the highest moral standards of civilization. In the present liquor dispute there is no question where the church stands. We are not only for the unqualified enforcement of the laws of the land, but we are avowedly prohibitionists.

### A Sporting Nation

America is known as a sporting nation. Her people spend millions of dollars annually to develop athletes of the first class; they pay thousands to see a ball game and even more to witness a prize fight. The great universities of the country are building gigantic stadiums to the God of Sport, that thousands of people may yell themselves hoarse over a favorite team. The athlete in America is a hero.

Our English cousins are also a sport-loving nation, but they have developed a different attitude. In their schools and colleges athletics are open to all students, and most of them partake of the advantages. The great number of mediocre and poor athletes are not neglected for the stellar lights. In our American schools competition closes at an early date. The poor ones are dropped immediately, the mediocre ones last but a little longer, then the stars are picked. From then on the participants in ath-

letics of the masses are limited to the enthusiasm they may be able to develop by picking a side to support and rooting at a game.

From the grammar school through college and university, the star is developed and the mass is ignored. Athletics in America are still for the favored few.

With the building of the proposed gymnasium on the Campus in Independence, it is to be hoped that the traditional American attitude toward athletics will not overshadow the need for fostering athletics among all the boys and girls of the community. And indeed it is also to be hoped that the older ones will not feel too proud to "work out" now and then, for a physically fit people is one of the essentials to a Zionie condition.

### Editorial Policy of the Herald

In the column headed "Official" will be found a statement from the Board of Publication, clearly defining the editorial policy of the church press. This same communication also gives the names of the editors chosen by the board to carry out this policy.

The code must be respected and executed so far as it is possible and applies to the acts of the editorial personnel, the element of individual judgment necessarily entering in.

This may be more readily comprehended by a contemplation of the second resolution, which reads: "Accord space in HERALD columns freely to all general officials on equal and impartial terms." The principle as here stated is accepted by all as one of justice, and yet its execution must be modified by consideration of some of the resolutions which follow it, and depends largely upon the element of judgment.

Necessity for reaching the membership of the church through the literature officially published by it has never been greater than it is now; the difficulty of securing the eye and ear of the church is tremendous, because of the frivolous literature and the light amusements afforded in such plenitude by the various agencies of the world; therefore the task of the editors is not light.

We assume our part of the burden in the fear of  
(Continued on page 530.)

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## OFFICIAL

Editorial Policy Defined. Staff of Editors  
Named

*Resolutions adopted and editors elected by the Board of Publication May 23 and May 29.*

For some months the Board of Publication has been giving serious consideration to the problem of getting more subscribers to the church publications. An increase in the subscription list seemed imperative if the papers were to pay their way, and, of course, their ability to minister to the Saints is always limited to the number of homes they reach.

Realizing that the people of the church are the final judges as to whether they want the church papers or not, and in an effort to obtain a fair cross-section of the opinion of the Saints regarding the church periodicals, the following questionnaire was sent to all general church officials, missionaries, district and branch presidents, bishops and bishop's agents, departmental heads and publicity agents.

INDEPENDENCE, MISSOURI, January 29, 1924.

To Our Fellow Workers:

The Lord has made it very plain that we are "coworkers together with God." We are writing you as a committee representing the Board of Publication, who are acting as stewards of the publishing interests of the church. The purpose of this inquiry is to ascertain, if possible, why the present list of subscribers to the SAINTS' HERALD numbers but 5,600, while ten or more years ago there were far more than this number on the subscription list, notwithstanding the fact that the membership of the church has constantly increased.

We desire you to feel perfectly free in giving us your opinion as to the reason for this decrease, accompanied by any suggestion you may wish to offer, looking towards the remedy necessary, in order that the HERALD may accomplish the mission for which it is intended as the official publication of the church.

The financial reports of the Herald Publishing House show that there has been a loss in operation, and the committee feels that at least part of this loss is due to the decrease in subscriptions; however, there may be other factors which should be taken into consideration in determining the cause of the operating loss.

The Herald Publishing House does not belong to the Board of Publication, nor to any man or men, but belongs to the members of the church as a body, and in other words, it is

(Continued from page 529.)

the Lord, and wondering if we shall be able to command enough of the light of the Spirit, which must be a large portion to reach the end.

The writers in the editorial columns will use their signatures, by this means taking the credit which is their due.

RICHARD J. LAMBERT, *Managing Editor.*

*your problem*, and we desire to have your candid consideration of the cause and remedy that should be applied.

Under no consideration will your reply be made public property, but will be considered in strictest confidence by the Board of Publication only. Therefore, you may feel free in expressing your opinions and offering suggestions. It is important that we have your reply immediately.

Thanking you in anticipation of your hearty cooperation in this matter, we are,  
Yours in bonds,

BOARD OF PUBLICATION.

In response to this letter over six hundred replies were received. An analysis of these letters was made by a special committee of the Board, and the report of this committee was signed by each of its three members, F. B. Blair, E. J. Smith, and Arthur E. McKim.

The Board of Publication, in an effort to enlist the support of all groups of the Saints, formulated an editorial policy based on the consensus of opinion as reflected in the questionnaire replies and the special committee's report, and at their regular meeting Friday, May 23, adopted the following program:

Whereas the Board of Publication, acting for the church in the direction and management of the publishing interests, sent a questionnaire throughout the church asking for frank criticism of the church publications;

And whereas the consensus of opinion as reflected in over six hundred answers unquestionably indicates a desire on the part of the members that certain definite policies be established in the conduct of the HERALD;

Therefore, be it resolved by the Board of Publication that the following policy should govern in the editing of the HERALD.

First: Insure an open church press.

Second: Accord space in HERALD columns freely to all general officials on equal and impartial terms.

Third: Allow free and frank discussion of any church problem, only attempting to confine arguments to the affirmative and not permitting destructive or altogether negative criticism.

Fourth: Give the news of the church as fully as possible and without bias.

Fifth: Balance the editorial content of the HERALD so that the educational, doctrinal, departmental, and spiritual factors may each be given emphasis. The HERALD should be broad enough to appeal to the membership as a whole, and an earnest effort be made to edit it so that it may minister to the varying groups within the church.

To facilitate the carrying out of the above program and policies to reduce expenses and to rally the support of all the Saints to the church publications, resolved that the HERALD, *Ensign*, and *Autumn Leaves* be placed under the direction of a managing editor, and that contributing staffs of six representative church men be chosen for the HERALD and for the *Ensign*, and a staff of three for the *Autumn Leaves*."

In continuance of the effort to carry out the policies clearly demanded by the Saints, the Board in its meeting of May 29 elected the following staff of editors:

*Staff of Editors*

Richard J. Lambert, Managing Editor of the *HERALD*, *Ensign*, and *Autumn Leaves*.

Contributing Editors to the *HERALD*: Elbert A. Smith, T. W. Williams, Arthur B. Phillips, S. A. Burgess, A. Max Carmichael, Arthur E. McKim.

Contributing Editors to the *Ensign*: John F. Garver, Paul M. Hanson, J. August Koehler, James E. Yates, Charles Fry, Joseph Luff.

Attempt was made to choose men of recognized standing, and selecting them from groups of varying opinion so that all angles of our church problems might be effectively presented from time to time.

Frank B. Almond was chosen editor of the *Autumn Leaves*.

Just before this election Bishop F. B. Blair offered his resignation as a member of the Board of Publication.

In stating the above editorial policy and in naming the editorial staff the Board of Publication assures the Saints that they hold themselves responsive to the will of the church, and that they invite free and frank criticism of their policy and actions.

Very sincerely,

BOARD OF PUBLICATION,

By ARTHUR E. MCKIM, *Secretary*.

The above report was approved and its publication in the *HERALD* ordered by the Board of Publication at a called meeting Monday, June 2, 1924.

B. R. MCGUIRE,

*President Board of Publication.*

*An Open Letter*

*To the President, Ministry, and Membership of the Church; Greeting:* The controversy regarding church government, which began several years ago among the leading quorums, has now spread throughout the membership, and a crisis has been reached which demands serious consideration. There are fundamental issues which must be decided before peace can come to the church.

We believe that the organic law, supplemented by the experience of more than half a century on the part of the Reorganization, has established certain definite and abiding principles which are essential to progress. We issue this open letter so that a frank consideration of them may be had throughout the church.

We believe that the coming General Conference, in full possession of the facts, should speak and settle this controversy in a definite, constructive manner. Only in such conference settlement can our people be reunited, confidence be reestablished, and the cause of the Master advanced.

We affirm our belief in the following principles and pledge our adherence thereto:

1. General Conference, the enactments of which combine both the inspiration of God and the will of his people, is the highest authority in the church.

2. To obtain the common judgment, and to insure the cooperation and support of the people, all general church programs and policies must be submitted to the General Conference for consideration and decision before being initiated.

3. The law recognizes two general divisions in the administrative work of the church—spiritual and temporal, and specifies “that the temporalities of the church are to be under the charge and care of the Bishopric.” In temporal affairs the bishop acts as trustee-in-trust for the church and is directly responsible to the General Conference.

4. All quorums, departments, and institutions within the church shall operate on budgets appropriated by General Conference. The bishop shall limit expenditures to such budgets and General Conference appropriations.

5. We accept the Bible, Book of Mormon, and Doctrine and Covenants, which contain the constitutional law of the church, and recognize the rights and powers of the priesthood as therein defined. We declare for government in the church by lawful and orderly processes and hold that General Conference enactments are binding without exception upon members, officials, and quorums.

JOHN W. RUSHTON, *Apostle*.

T. W. WILLIAMS, *Apostle*.

BENJAMIN R. MCGUIRE, *Presiding Bishop*.

JAMES F. KEIR, *Member of Presiding Bishopric*.

I. A. SMITH, *Member of Presiding Bishopric*.

FREDERICK A. SMITH, *Presiding Patriarch*.

R. S. SALYARDS, *General Church Secretary*.

F. A. RUSSELL, *General Church Recorder*.

ARTHUR E. MCKIM, *General Publicity Agent*.

S. A. BURGESS, *General Church Historian*.

T. C. KELLEY, *President of Council of Seven Presidents of Seventy*.

E. A. CURTIS, *Member of Council of Seven Presidents of Seventy*.

G. E. HARRINGTON, *High Priest*.

W. R. PICKERING, *High Priest*.

T. J. ELLIOTT, *High Priest*.

U. W. GREENE, *Patriarch and Evangelical Minister*.

RICHARD BULLARD, *Patriarch and Evangelical Minister*.

JOSEPH LUFF, *Former member of Quorum of Twelve Apostles and Church Physician*.

INDEPENDENCE, MISSOURI, June 2, 1924.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Obedience to Law

*Baccalaureate sermon by President Frederick M. Smith, for the Independence Institute of Arts and Sciences, at the Stone Church, Independence, Missouri, May 25, 1924.*

I am assigned the task this morning of giving a baccalaureate sermon. I suppose it is meant by that that the address shall partake somewhat of the academic and at the same time shall be, judiciously at least, mixed with religion, so that it can be a sort of sermonized address. Whether I shall be able to accomplish this mixture or not remains to be seen. It is a question always to one who is asked to speak at a baccalaureate occasion as to what he shall say, for it is pretty well recognized, I think, that a great many of the subjects which are used in connection with academic work are pretty well hackneyed. I imagine there are persons in the audience who feel that they could preach a sermon on education for me better than I could preach it for myself, and I have no doubt but that they could. Yet there are many things connected with the question of education, and especially with it in its relationship to church work, that make it of such prime importance that I think most of us will agree there can be an untold number of occasions on which we shall attempt to repeat ourselves in making a plea for and discussing the qualities of education.

So I suppose I am expected to say something of the benefits of education, and this being a sermon I shall be expected to say something of education in the field of religion, or it might be that we are expected to say something about how education may affect religion; or, putting it the other way, it is quite probable that we shall say something of the application of religion to education. In any event, the field is broad, and it would be difficult for us to go very far afield, because education is so broad and religion is so broad that we can in the field of intellectuality go in so many directions and still keep within the confines of our subject that there is not much danger of getting far off the subject.

Education, religiously considered, would be to examine its effects upon spiritual affairs of life. I know there are some who would attempt to separate education from spiritual work. Personally I am convinced that it cannot be done. I am convinced that education in its broadest sense is essential to spirituality and that there is an interaction and an interrelation that we must recognize, and it would be well for the purposes of God for us to appreciate

them more than we do and perhaps make the connection a little more close.

### *What Education Is*

First, what is education? It ought not to be necessary to redefine education, and I offer but one excuse for attempting it. It may be summed up in two reasons. First: there is danger of my being misunderstood. I know that from past experiences. And second, it is always well for the purposes of any discussion, even a conversation, to have some knowledge of what the concept of the terms you are using is. Unless that concept is common, there is likely not to be a community of interests or a community of conclusions. There is likely to be a divergence or a parting of the ways.

Is education a mere amassing of knowledge? Is education confined to book learning? Personally I think perhaps it can be said that education consists of both. It would be impossible to get education without getting knowledge, but a man might be replete with knowledge and still not have an education, for he might not be able to use the knowledge. So education, as I understand it, is more than the amassing of knowledge. It is more than the reading of books. It is more than the mastery of books. It has to do with the application of the knowledge. Wisdom ought to be a part of education. It ought to be a part of that which is attained by those seeking education. If I understand education it is an inseparable part of our life. We cannot get rid of the fact that we are educating ourselves one way or another. We are either educating ourselves well or poorly, and it is our bounden duty, if we are to fulfill the purposes of God and serve society as we should, to see to it that our education is in the right direction. Some of the very people who claim not to have education have it after all, and their claim not to have it is a pretty good indication as to what that education is.

Education continues as long as life lasts. It begins with the first breath of the infant and stops so far as that individual is concerned only when his last expiring breath is drawn. And to us who believe in eternity, education proceeds beyond the grave, only under different conditions.

### *Wisdom, a Part of Education*

Wisdom, therefore, ought to be a part of education and a part of educational culture. I think perhaps the best definition of wisdom I ever heard is short; it contains but few words. It is this: "Wisdom is the right use of knowledge." I do wish that could be duly impressed upon my hearers this morning: "Wisdom is the right use of knowledge." Hence, you can see what I mean by what I said a little while ago that a man may have knowledge and yet may not be educated. I cannot conceive that a

man is educated who lacks wisdom, the ability to rightly apply the knowledge gained.

Is education special training? Partly so. All special training should be based upon education, and special training cannot be had without education, but it is not special training of itself. It is special training with a social objective, and that is another way of saying what I tried to say awhile ago.

Let me, therefore, gather up these attempted explanations in a definition which I think will cover the word so far as the purposes of the hour are concerned. Education is the process of development which will enable us to make the best of our opportunities. Religiously conceived, I should say it is that process of development which will enable us to make the best of our opportunities in harmony with the divine will or in furthering or carrying out the purposes of God. And that means not the mere individual interests. I know that education has very largely, too largely, been considered, and has been in the past from the standpoint of individual aggrandizement carried on for personal interests only. But such education is not in consonance with the religion which this church espouses. It is not in consonance with our concept of the Christian religion or that which is fundamental thereof, for education with us cannot be carried on without having some regard for the consideration of the interests of the group. Socially and religiously, education may be said to be that process of development which will enable us to make the best of our opportunities in serving not our personal interests alone but also the interests of our fellow men. It, therefore, may be defined as the amassing of knowledge, the endeavor to secure special training, and learning to make righteous use of it in promoting human welfare and God's purposes.

#### *Education to Enhance Spirituality*

Now it seems to me that I have so carefully defined education here that I will not be so persistently misunderstood as I have been in the past. Never at any time have I attempted to place education above spiritual requirements. I have attempted to say that in the building of our spiritual structure education is a factor of such large evaluation that it cannot be neglected without greatly disfiguring the structure that we are attempting to build. It is to enhance spirituality. It is a part of spirituality, and it is a part which, so far as we as a people are concerned, a few years ago was too greatly neglected, hence we were required to lay great emphasis upon it. Fortunately, however, the day for emphasizing that as we had to a few years ago is past. We can attempt to catch it up with its relationship with the general spiritual processes and the activities of the church at large.

I might define education further as the ability to adapt ourselves to conditions in a way to produce the greatest amount of good from them. That kind of adaptability in my opinion is of prime importance whenever we are considering education, and it dovetails closely with the idea of wisdom being essential to our very educational acquirements.

Unless a man is able to adapt himself to the conditions under which he finds himself and, therefore, to a certain extent mold his environment, he is not an educated man. He may have been stuffed with knowledge and yet not be educated. Education should have as one of its ultimate purposes the development of the ability of an individual to adapt himself to his environment. That is why an educated man is at home among all classes of people. He knows how to adapt himself to different standards of environment, from that class which we sometimes term as the ignorant to the class which we term scholars. Not only that but he is able to adapt himself to the various social conditions in which he finds himself, not with the idea of adopting the evil in such conditions but of applying his own experiences and knowledge in the spirit of wisdom to the betterment of those conditions. That is the kind of education that we are trying to promote and develop. It is the ideal, as I understand it, of the Institute in whose interests we are here this morning.

#### *Knowing Limitations*

Therefore, in order for us to accomplish what we should accomplish, we must know our limitations, the maxima and minima of our various capacities. Education has been defined by one man as the process of learning one's limitations, knowing the limitations of your capacity in *entense* as well as the limitations of your capacity in a negative manner. An educated man will not attempt to do that for which he is not qualified. His education has told him what his limitations are. That is the very object of, the very purpose of, and the great value of education—to teach individuals to know what their limitations are, to prevent them from making fools of themselves in undertaking to accomplish that for which God never intended they should work, and at the same time holding them responsible for the disuse of those qualities with which they are especially endowed. It is intelligent ignorance, if you please. An educated man always knows when to say, I do not know; a fool, never.

Education ought to have in view future as well as present good. In other words it is social telesis. And education, so far as social advancement and progress is concerned, must always have in mind the effect that the training and intellectual exercise through which the students are passing will have

upon the conditions of to-morrow. Any process of education, intellectual training—any process which fails to recognize the effect of the individual upon his social standing of to-morrow, his interaction with his fellow men, falls short of the goal that that education should reach or accomplish.

Education should teach right living together to-morrow as well as to-day. It is a matter of deep regret to all people alert to the social conditions to-day existing in our colleges, our universities, our public schools, and in the processes of education that take place on the street, at our work, (because all are educational factors contributing one way or the other to the education of any individual that experiences them) that training in morals is decreasing. Education must have uplifting effect upon the moral forces of the community, and it is to be regretted, let me repeat, that in the educational process of to-day the factor of morality has a smaller coefficient than formerly. I mean this, that we are neglecting to teach morals in our schools, and we are allowing those who do not stand for the morals, such as the churches have always stood for, to have too large a say in our educational processes, thus lessening the moral content of our social fabric to-day.

#### *Individual Liberties*

To live with others peaceably, we must surrender certain individual liberties, and perhaps one reason why members of this congregation and this church are so belligerent at times and perhaps the same reason at least to a degree why the dove of peace perches on some one else's door lintel rather than ours and we have the crow instead of the dove, is because we are too reluctant to give up those individual liberties that infringe upon the rights of others. It is a lesson we must learn, as all other people interested in spiritual and moral and cultural processes and political safety must learn. That is what is known as the social contact. If people are to live together in peace, if they are to work together for common advantage, if they are to protect the interest of the next generation, they can do it only by recognizing that there are certain individual liberties that they must sacrifice in the interests of the group, and when individual liberty comes in contact with the group right the individual must always be sacrificed. I know there are classes of individuals who will cry out against that, but it is a law which is recognized and must be put into effect if progress is to be continued.

What I have said so far I have meant as a preliminary to making some statements which I trust will have a bearing on the present conditions and which will be met with thoughtful reception by my hearers. If education is to be effective as of social

value, it must teach one thing above all others, and that is obedience to law, and without obedience to law no society is safe, and without obedience to law there is no progress. And yet that is a fact to-day which is too little recognized, and our failure to recognize it as a people in the church, our failure to recognize it as citizens in the community, our failure to recognize it as members of the State and citizens of the Government constitutes one of the greatest menaces that we are confronted with to-day. It is true in divine law. That can be said to mean not only religious law but natural law. It is true in the human domain, in social laws as well as statutory laws; and when I say obedience to law is necessary, I am pleading for a higher form of obedience, not obedience prompted by fear of force exercised by a majority, but of obedience that is prompted by intellectual solidarity, without which there can be no progress other than mob movement.

#### *Selective Loyalty*

There is such a thing as selective loyalty. You can choose the group, the institution, the church. You can even within certain limitations choose the political government to which you will be loyal, but let me put it down as a truth to-day that cannot be denied in the interests of society or by those who are versed in the social sciences, you cannot make progress without some form of loyalty. And here again I would plead for the higher form of loyalty, not the loyalty prompted by fear, but the loyalty that comes from deliberate selection of the group to which you will give allegiance. And such choice has been made by every individual who has been baptized into this church. Such a choice is made by every individual who names the name of Christ, by every foreigner who comes to this land and takes out his first papers to become an American citizen. If you feel that you cannot be loyal to the laws of this land or this State or this Government and uphold them by your voice, your act, and by your cooperation, you have the choice of going to other lands and giving your selective loyalty to other governments. We have perhaps reached an age in the development of the world where choice of citizenship is freer than it ever was before, and we have people leaving our shores to go to governments which they think are better. And we ought to say with the utmost earnestness, and realizing the social significance of what we say, that when there are those in our midst who will not give allegiance to our own Government we should force them to select some other government.

Let me repeat it in language that I hope I can impress upon my hearers this morning. It is the duty of every man and every woman to give loyalty to some form of government. And that applies not

only to political government alone, but to group government and institution government as well.

As a process of, or a part of, our education, our own Government, the government of the institution to which we belong, the government of the community of which we are a part, and the State under which we are protected as citizens, should be studied with the purpose in view of furthering an appreciation of it, and with a view to more effectively being able to cooperate in putting into effect the laws and institutions of that Government. This at the same time carries with it the concomitant of those forces of education being loosened within us that will cause us to have an appreciation of our own limitations as communities and as citizens of the Government of which we are a part.

#### *Obedience to Law*

I know it has become common, sometimes almost too common, in the minds of some people to refer to that great American, Lincoln, when we are speaking on the subject of patriotism. But I wish this morning that every member of this congregation and every auditor who is listening to the sound waves of my voice this morning might reread that famous speech of Lincoln's when he spoke of the social consequences of disobedience to law. As one of the keen prophets of the country who not only was a statesman of great ability but whose eyes were opened, as I believe, by Almighty God, he was able to look down the corridors of time and foresee the danger that lies before this Nation. When he said that not all the armies of Europe, even under the leadership of a Napoleon, could take a drink of water by force from the Ohio River, he spoke a truth; yet he said we were confronted by a much greater danger, the danger of dissolution, and he put his finger on that danger in using three words, "*disobedience to law.*" And he stated in that warning that which every American citizen should read to-day in the light of what is going on around us, in the light of the news that is current in almost every daily paper. We should read the speech where he said that the danger that was coming to this country was not foreign invasion, but disrespect for constitutional law, disrespect for statutory law.

I plead with you, my hearers, this morning to read that speech of Lincoln's, in the light of the sayings of such men as Doctor Nicholas Murray Butler, of Columbia University, and of the men who have replied to him, and note the things they are calling attention to and ask, "Was Lincoln a prophet?" I doubt not that there were persons in his day who said that he was an old pessimist, that he didn't know what he was talking about, that he was trying to gather to himself as one of the lead-

ers of this country power that did not belong to him because he was pleading for the constitutional law, the institution of which he was a part. It is needed to-day, and I plead with you once more to pay attention to his warning.

#### *Doctor Butler and the Eighteenth Amendment*

You will recall that remarkable tirade of Doctor Butler's against the Eighteenth Amendment. To men who have their ears to the ground, that came as a great surprise—the idea that an astute student of society should say that the passing of the Eighteenth Amendment was the cause of disobedience to law to-day! It is astounding beyond comprehension that he should have such a superficial grasp on fundamentals as to say that. It seems to me that no one can escape the fact that the disregard for the Eighteenth Amendment is an outgrowth or outcropping of the disregard for law that was of no small proportions before the Eighteenth Amendment was passed.

I think I have only to call upon your own experiences as proof of what I am saying. I shall not attempt an analysis this morning of this phenomenon, because I have not the time, but I want to speak briefly of some of the manifestations of growing disregard for the Constitution of the United States and the disregard for law and the increasing number of instances where law is disobeyed. I do not know how many of you are drivers of automobiles or motor cars; but how many of you who are will violate with the utmost complacency the traffic laws and know that you are violating them, simply because there is no policeman in sight? How many of you always stop at boulevard crossings where the law says you must stop and blow your horn? You haven't thought of it as a special violation of law, have you? The creation or passing of that law did not create the desire on your part to disobey it, did it? Not at all; but the current, almost universal, disregard for law when it conflicts with your own personal liberties is what is responsible for it.

I will give you another instance: Are tax-dodgers more common or less common than they were a few years ago, say twenty years? There was a time when we learned with a shock of a man who was dodging his taxes. They put up straw men and assigned their mortgages to them to escape paying their taxes on the mortgages. They did it on the quiet, of course. But to-day it is done openly; and men boast of it! It is commonly understood, further, that the rich men of to-day are, by one subterfuge or another, escaping their burden of taxation until the taxes have fallen more heavily upon the poor classes.

I perhaps will surprise you when I say that one of the evidences of a growing disregard for law and

a disrespect for the American Constitution is the astonishingly rapid growth of pacifism. I say that any church which attempts to put on record such a resolution as was attempted in a recent conference in the East is simply giving open and organic expression to the astounding increase of disrespect for government and for the law of government. Any time that this church attempts to put on record any such resolution as that, I hope we will recall the warning of President Lincoln and remember that disobedience to law is the greatest danger that confronts the American people.

I would state to you briefly that the growing disregard for the marriage law, both the law of the land and the law of God, a disregard which is increasing by leaps and bounds, is another evidence of a disrespect for law that is threatening our social organization to-day. When you have finished reading President Lincoln's speech in which he gave the warning that is so badly needed to-day in this country, I suggest that you Latter Day Saints turn to section 112 of the Book of Covenants and read that. I have been astonished, and have been greatly pleased with the wisdom of the early men of the church who wrote section 112. It did not come by way of revelation. It came by consensus of opinion of the men responsible for the policy of the church then, and if you will read it in the light of the action had by a recent conference of a church in the East in regard to the ultra pacifism that is expressed there, you will see where Latter Day Saints should stand on that.

#### *Obligation of Loyalty*

Every man, every woman, has an obligation of loyalty to some form of government, and that may be selected; it may be by choice. But loyalty is demanded, and obedience to law is fundamental, and our safety lies in obedience to law. That is true of the church as well as of the community. That is true in statutory law as well as in social law. That is true in natural law as well as in divine law. With us as a people, our religion should ultimately crystallize into righteous laws, and we should religiously keep them. And looking into the future, let us hope that the time will soon come when we as a people can see expressed in the laws of our State and community those righteous enactments that will reflect the fundamental Christian attitude of our religion and of the church as we have it organized. But this may mean the abrogation of statutory laws with which our books are burdened, which are obsolete. I do not for a moment mean to say that we shall in our progress refuse to eliminate those laws which have become obsolete because of changing conditions. The social and moral tendencies of to-day are determining what shall be the

statutory laws of to-morrow, and so far as we as a people are concerned it is our bounden duty to see that these tendencies are given such direction as will be in harmony with the Christian religion.

What are the signs of the times in regard to this? Has there been no need for the warning of President Lincoln? Does not the present indicate that it will be useless to write laws for to-morrow? As a people, therefore, I would plead with you: Let us learn obedience to law. If we have learned the lesson in the past and forgotten it, let us learn it anew. Obedience to law, natural; it will preserve our health. Obedience to law, divine; it will lead us onward and upward to the goal of our high calling in Jesus Christ. Obedience to law, statutory; it has been placed on the statute books by conscientious men in the interests of religion, in the interests of morality, in the interests of safety of the Government. Give obedience, knowing that therein lies our safety and that therein alone lies the fulfillment of the will of God and the coming of his kingdom on earth.

May God help us to be obedient to law, to reawaken our respect for the Constitution of the United States, for a recognition of the fact that in obedience to law lies our religious, our political, and our social safety.

If a friend of mine . . . gave a feast, and did not invite me to it, I should not mind a bit. . . . But if . . . a friend of mine had a sorrow and refused to allow me to share it, I should feel it most bitterly. If he shut the doors of the house of mourning against me, I would move back again and again and beg to be admitted, so that I might share in what I was entitled to share. If he thought me unworthy, unfit to weep with him, I should feel it as the most poignant humiliation, as the most terrible mode for which disgrace could be inflicted on me. . . . He who can look on the loveliness of the world and share its sorrow, and realize something of the wonder of both, is in immediate contact with divine things, and has got as near to God's secret as any one can get.—Oscar Wilde.

#### **Lectures on Mothercraft**

Compiled by the Department of Women, with an introduction by Dora Pankey Glines, Superintendent of the Department.

#### **Containing**

Articles supplementing the textbook, *Mothercraft Manual*, by Mary L. Read, also a question outline, *Mothercraft*, by Etta Hunt.

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**HERALD PUBLISHING HOUSE**



## EDUCATIONAL

### Play

By Hazel B. Dexter

#### *Meaning of Play*

Play is so complex and manifests itself in so many different ways that it has been given many definitions and has been classified in many different ways. The following are some definitions given:

Effort which in itself produces agreeable feelings—Doctor Bogardus.

Spontaneous self-activity.—Mary Read.

The operation of interest is play. By definition play includes the practice of all the arts.—H. Caldwell Cook.

Play is the free self-expression for the pleasure of expression.—Carl Emil Seashore.

Activity by which surplus energy is used.—Herbert Spencer.

From the above definitions we may see that there is a diversity of opinion regarding the exact definition of play, but we may no doubt find much of truth and value in each.

Why does the infant toss his arms and limbs about, grasp objects, kick, laugh, and try to make sounds of various kinds? Why does the girl or boy delight in running, jumping, climbing, rolling, sliding, circle games, etc.? Why does the youth delight in games of competition and skill?

Just as no situation in life can be accounted for by any one explanation, so in our analysis of the reason for the spontaneous activity of the child or the adult we find that there are many reasons for these expressions. We can no doubt trace all the play responses back to some original instinct. Some forms of play, such as shouting, running, and tumbling, may be a vent for surplus energy. In the child's playing house or playing school we find that it cannot be explained as a vent for surplus energy, but seems to be the result of imitation. Many of the plays of the child seem to be the result of the instinct of imitation, probably in an unconscious effort to understand the life around him and to be like those whom he sees and admires. There are other forms of play, however, that seem to be neither of these, but the response of the awakening of new powers. Murray says that the inborn tendencies of the young assert themselves at fixed times and find expression in playful exercises.

#### *Play as a Preparation for Life*

All the play activities of the child may be considered a preparation for life. The infant in tossing his arms and limbs about is gaining new strength, and in his experiments of touch, taste, and sight he is learning a great deal about the world surrounding

him. The boy who plays ball is learning precision of sight and movement, and is developing courage, strength, and ability to cooperate with those around him. All his activities are of great value to him in his preparation for life, but the youth and child are usually no more conscious of a definite end in their play than the infant. Their play seems to be a spontaneous action arising from the many instincts which are seeking to find expression.

The playful activities of the child have been so unconscious and spontaneous that they are not considered by many to be particularly important to the welfare of the child. However, if the child is taken from the playground and deprived of many of his playful activities, when he is grown he will be found to have a stunted character and will have developed but little in many phases of his personality. He will quite probably be inclined to sullenness or moroseness.

Man, unlike the animals, has been given twenty-one years of infancy, which means that he has twenty-one years in which to learn to adapt himself to his environment. This is largely done through play. The animal has a very short period in which to make its adaptations. It is true that the young animal seems to be much better able to adapt itself to its environment than the child at the same age, but this is accounted for by specific instincts which guard the animal from danger and enable it to get its food. The instincts of the child are more general, and he learns to do by habit the work the animal does by instinct. Because of this, man can form any habits which seem to be beneficial to his particular surroundings and is, as Murray says, like "clay in the hands of the potter."

#### *Forms of Play*

Play activities of children of different ages, and of adults, are numerous and not always easily distinguished from other activities. The play expression will be different according to the age and development of the child. The play of a child of eighteen will be different than that of a child of ten, for he is in a different stage of physical and mental growth and development which demands different exercise. A few of the expressions of play at different ages will be considered.

Play expression makes its appearance almost immediately after the birth of the child. It is necessary to the welfare of the child and accompanies all growth and development.

#### *Play in Infancy*

In infancy the child's play manifests itself in free plays and experimentation of bodily movements and of the senses. He gets sensations of touch by grasp-

ing, dropping, rolling, pushing, splashing sand and stones, etc. His sense of hearing is stimulated and exercised by babbling, gurgling, crowing, and smacking. His muscles are exercised by playful kicking, creeping, stretching, and pulling.

#### *Children From One to Six Years of Age*

From about one year to six is the great imitative stage of the child's life. His imagination is so keen that nearly everything in his life becomes possessed with superior powers, and even the inanimate things to him possess life and power and action. Sand to him becomes pies and houses, a stick becomes a horse, blocks become anything from a rooster to a railroad train, and animals are invested with human powers of speech and feeling. He sees resemblances to things in his play materials that an adult would not see. His whole surroundings are filled with active, living forces which he tries to understand. This is done chiefly through imitative play.

Children of this age also engage in other activities involving sensory and motor experiments and exercises. They like to roll and toss the ball in free play and in brief games with the adult. They enjoy playing with the swinging chair, the slide, the teeter, and pounding, tearing paper, handling and turning keys, putting in and taking out, digging and pouring.

#### *From Six Years to Puberty*

The plays of children from about six years to puberty are peculiarly different from those of other ages. This is called by some the "Big Injun" age, in which the child must be the principal consideration and must star in his play activities with other children. They are now always competing with each other. The boy seems to have the instinct of the hunter and warrior, and he seeks to overcome the animals, to outwit the birds, the fishes, or the squirrels. He attempts to outdo his companions in flying his kite higher than the rest, in running longer or faster, in ball games, in fishing, and in every activity in which he is engaged. The girl plays with her doll and cares for it as her mother does for her little sister or brother, and delights in competitive games as tag, etc. It is quite characteristic to hear among children of this age: "I have something you haven't!"

This is an age for individualism and reality and competition. Children no longer are living in the make-believe atmosphere, but are searching for the real. They want to find the truth about things in their love to experiment with objects by putting together and taking apart, by visiting museums, watching machinery in action, and exploring fields, woods, and caves.

At this time in their lives children seem to have a

strong collecting interest and collect numerous objects, as pictures, flags, shells, stamps, souvenirs, leaves, birds' eggs, minerals, insects, etc. They delight in handcrafts as carpentry, painting, drawing, modeling, weaving, sewing, knitting, pasting, paper cutting, and mechanical construction. Group play where competition can be had in catching, throwing, balancing, hitting a ball, etc., is also enjoyed.

#### *The Age of Youth*

The age of youth, from about thirteen and fourteen to eighteen or twenty, marks the beginning of the social spirit and of cooperation. The youth delights in games of skill and chance where the rules are more difficult and complex and where he uses his wits and powers of endurance, accuracy, and ingenuity. The competitive element is present, but, unlike the child in the previous period, team play is developed. He has a strong sense of loyalty to his team and will sacrifice his own elevation or exaltation to the interest of the team.

The youth is interested in games of national interest as football, baseball, cricket, and a great variety of athletic games involving highest achievements.

The chief differentiating element in the play of youth is the social spirit, which is shown by his desire to mingle with his fellows and the opposite sex in games and parties. This is where he is learning to live in harmony with others.

Play is not confined to children and youths alone, but manifests itself in the lives of people of all ages.

#### *Social Spirit of Adults*

With adults the social spirit seems to predominate, in their play life and the free social life which has become so complex is in reality a play life, which is manifested in parties, balls, dinners, and numerous social functions.

The play spirit of this age is also manifested in patronizing the many commercial amusements which are attracting the adults, such as the theater, the dance, the amusement parks, and the bowling alleys and gymnasiums. Automobile riding, fishing, hunting, and ball games are also some of the many forms of play which are popular among adults.

#### *The Modern Play Movement*

In modern times the play life of the people is being considered more and more. Children are even being taught through the play method.

The play movement is now fairly well developed in every country of Europe and in America. It has a good beginning in Japan, and a few sporadic attempts have been made in Korea, China, and India. It seems likely that one of the largest developments of the immediate future will be in South America.

The aim of the play movement in the different countries in modern times is as follows:

*Germany.* The ideal of play is physical development. The aim has been fitness for military service and to enable the women to be mothers of a vigorous race. The sickness of school children is greatly reduced in this country.

*England.* Here it is largely the spontaneous expression of the life of the people. Play is here for its own sake, but the effect of play on the development of habits and character is always held in view.

*United States.* Here the play movement has been a social one from the beginning. We have not been thinking so much of health or physical development as we have of the social environment. We are trying to keep the children away from temptations and off the physically and socially dangerous streets. An adequate play movement should include all phases.

In the United States movements have been started since 1868 for public playgrounds, first by private organizations, and now the cities have begun to make appropriations for this purpose. A movement has also been started for municipal and park playgrounds. Those in New York City have cost from sixteen to seventeen million dollars during the last fifteen years, but they have not yet been adequate to meet the needs.

The new interest in play is finding expression also in the organization of public school athletic leagues under the Board of Education in nearly all our large cities. New interest in athletics in our high schools and colleges may be noted. In many places play is getting into the curriculum of the schools and periods are set aside for that purpose. School buildings are being used for recreation at night. Industrial plants are furnishing playgrounds for their employees and for the children of their help.

#### *Play Movements in America*

There are five play movements in America, the purpose of each being as follows:

First: To provide a place where children may go during their leisure time and be under the instruction of trained directors.

Second: To give opportunity for play, which is assumed to be essential to every child. This is done by putting play into the program of the schools (more largely developed abroad than in this country.)

Third: To furnish an adequate opportunity for outdoor life and play to children below the school age. This has only had a beginning. This movement seeks to provide a place where all the little children can be outdoors and play in safety.

Fourth: To foster public recreation. More has been done along this line than in providing play for

the little children, but it is still in a very rudimentary stage.

Fifth: To encourage the rebirth of the spirit of play. We have been overmaterialistic. We must come to see the essential values of life, to work more moderately, and to find more joy in our work. Business must be relegated to its proper sphere, and we must find time to do our duty to the state and church and live with our wives and our sons and daughters.

#### *The Value of the Playground Movement*

In the United States there has been a rapid development of public school and municipal playgrounds and recreational centers. Perhaps one of the most impelling motives in their establishment has been the desire to get the children off the streets and lessen the tendency to crime by furnishing play opportunities. In this they have proved successful, and have shown that nature becomes bad through neglect and not through inherent badness.

The playground is a preventive of crime. The prisons and reformatories contain a majority of persons between the ages of sixteen and twenty-four. Students of social problems are convinced that much criminality in these years is simply the perverted expression of energy, of the love of activity, of adventure, and of the play spirit.

Jane Addams says: "Much vice is merely a love for pleasure. We continually forget that amusement is stronger than vice, and that it alone can stifle the lust for it."

It is said that every city in the United States spends a hundredfold more money for juvenile reform than is spent in providing for public recreation. It is on the playground that right ideals are formed which inhibit the tendency to crime.

The following from Doctor Gulick is interesting in this regard:

It is not enough to give everybody a chance to play. We must also direct that play to specific and attractive ends. If our boys are going to learn team play, if they are going to acquire the habit of subordinating selfish to group interests, they must learn these things through *experience* and not from books or the "bleachers" maintained by professional baseball. Such moral development comes only through activities which are pursued with spontaneous and passionate enthusiasm.

The playground that is opened at night tends to counteract the evil influence of the commercial public dance halls and the saloons where men sometimes congregate, as well as some of the houses of prostitution. These evils have been of great concern to social workers, and if they can be overcome in any degree by the playground it will be well worth the time and money expended.

*Directed Play*

Why should we have directed playgrounds, and why should we direct the play of the child? Of course play, in order to be real play, should come from a spontaneous desire of the child. The expression of this desire, or the instinct of play, when first manifested will nearly always be beautiful and tend to express itself in the right way, but if left undirected it may be expressed in an evil way because of the environment in which the child is placed. This is true of all the instincts, and with proper cultivation and direction they will help to produce a sound manhood and womanhood.

On the playground the director does not dictate to the child what he is to play and how to play it, but he does make suggestions, and because he is stronger and has more skill and endurance the children will make him their ideal. If left undirected the playground is in danger of falling into the hands of young loafers in the community who may smoke, swear, and tell obscene stories. Their ideals of sportsmanship are to win in any possible way. These boys become leaders and are inclined to take advantage of the weaker and younger children. They form a very bad example for the other boys to follow and give them habits of conduct which are very detrimental. It is a wonderment to some why children should imitate the things which to us are manifestly base and unworthy. It should be remembered that children have a limited amount of organized knowledge, and it requires organized knowledge to discriminate between that which is of value and that which is not. The thing will be imitated if there is not an inhibiting knowledge that it is not good.

*Supervised Playground*

There are many things to be said of a supervised playground. H. S. Curtis tells of a teacher in a New York school who brought to the schoolroom a game played in the gutter which contained elements that were not good. She played the game with the children and in her play left out the vulgar expressions, saying, "If you please," instead of striking the next child. In a few days the children would be playing the game in the same way the teacher had played it.

It would be well worth while to have a high-grade person in each playground for the purpose of having something good for the children to imitate if for no other reason. The child wants to do things to gain the approval of the group in which he is playing, and his socially reflected self responds to those things which have the approbation of the group. He wants to be dependable, because in this way he will find himself respected and honored by his associates.

## LETTERS

Wichita Pastor Comments Upon Address of  
Doctor Peter Ainslee

*From a Letter to the First Presidency*

WICHITA, KANSAS, May 15.—We had a very fine day here Sunday. A good spirit was present throughout the day. We have had the largest attendance the last three Sundays since I have been in the city. The people seem to be in fine spirits. I am very hopeful for a successful series of meetings when Brother Gleazer is here. We are having the people act as an advertising committee, and they seem to be putting it over.

*Hears Address of Doctor Ainslee*

Sunday afternoon, with Brother Bedwell, of this city, I attended a meeting at the First Presbyterian church, which was addressed by Doctor Peter Ainslee, of Baltimore, a man of whom you no doubt have heard much. He was a delegate to the Hague Peace Conference of 1919 and has had a very prominent part in the movement for the promotion of church unity. His subject was: "Can we still be Christians?"

"Theology belongs to the few; religion to the many. Theology has been harmful to church unity. Theological unity is impossible, but cooperative unity is possible, and must be if the world is saved from destruction. The church is in a large measure responsible for war. It has not done all that is possible to prevent it. The church cannot always follow the government; it must follow Jesus Christ. The government is not infallible, it is directed by men. Can it be possible that men will be fallible before and infallible after election? We must not say the state can do no wrong, but the state shall do no wrong. General Ryan, of the United States Army, says, 'The Christians must get together, both Catholic and Protestant, or civilization is in danger of extinction by the next war which is sure to come unless something is done.' Not only the cities of the east and west coast are endangered, but cities of the Middle West as well. Much of the disease of the past has been blotted out—cholera, yellow fever, etc.—through scientific research and application. War is a mental disease and must be blotted out in some manner.

"Lynching, too, must be abolished by education and religion. A group of Balkan representatives whom he met in

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The director on the playground has a very great advantage in training the original natures of the children. If one child has an aggressive nature when he is on the playground he will cultivate qualities of leadership, but this tendency should be watched, for it may lead to an exaggerated self-assertion that should be checked. On the other hand, some children who are timid and backward and afraid to express themselves enter into the activities of the other children. These children should be encouraged to take their place among their playmates and in this way develop qualities which will mean much to them in the future.

These are some of the values of play. Much more might be said about the physical, mental, moral, and social value of the various kinds of play.

Europe were unable to understand how lynching could exist in such a highly civilized and Christian nation as this. Our economic system must be changed. Capital and labor must cease their antagonistic attitude toward each other. Both must recognize themselves as forces for cooperation.

"Can a man be a Christian and stand idly by? No matter from what point we approach the human heart it is fundamentally social. Men must learn to trust each other. The blood of war and the antagonism of Christians must be abolished. Oh, for a group to rise up who would say, 'I love you in spite of your denomination!'"

#### *Attends Council Meeting of "Disciples"*

Monday morning I attended a council meeting in the church of Christ (Disciples) over which Doctor Ainslee presided. This was a denominational meeting of that church. I thought it was an interdenominational meeting and of course felt somewhat out of place when Doctor Ainslee inquired if any were present of any other church and I discovered that another man and myself were the only other people present outside of their own group, and he was there by invitation. However, I stayed through the meeting. The first part of the meeting church unity in general was discussed, as you will note by the syllabus I am inclosing. Doctor Ainslee, leading the discussion, said in part:

"Church unity is not only desirable but absolutely necessary to the successful presentation of the message of Christ. Denominational journals, schools, and conventions are the chief aids to the perpetuation of division in the church. They must be done away with. City, county, state, national, and international interdenominational groups, with their periodicals, must be established. A divided church cannot conquer the world for Christ. Interfellowship must be promoted. The Disciples must not consider themselves as the only Christians. The meager knowledge of what other groups are doing is the cause of much misunderstanding." The doctor advises his congregation to visit other churches.

#### *Christian Unity*

The latter part of the lecture was devoted to "Christian unity and the disciples of Christ." Here the spirit of interdenominationalism begins to wane. The discussion begins to smack with the group spirit. Quoting the doctor again, "The Disciple movement had its origin in an effort to promote the unity of fellowship among all Christian groups. The Disciples have lost that spirit since that time and have devoted their efforts to denomination expansion. The effort has failed in its original purpose as the movement is now divided over the use of the organ and the missionary methods of the church."

Doctor Perient, of this city, one of their pastors here, said they were hated more by this group (non-Progressive) than by any other group. I noted by a talk made by a lady in the group that there is a discussion going on in the church now whether the word *disciple* in the Bible should be spelled with a capital "D" or not. The lady was very insistent that it should be so. The doctor, however, said that she could spell it either way for him. He saw no importance in it.

The fact that the Disciples claimed to be a Bible people and the fact that they had contributed nothing to the American Bible Society did not harmonize in the opinion of the doctor. They should be the leaders in the movement to promote church unity. The question was asked, "Would it take a large denomination to be the greatest influence and a leader in the movement for unity?" This the doctor answered very emphatically, No. The group that would exert the most influence in that direction would be dynamic, growing, not

static or final in their religious views. It was here I received a gentle dig from one of the ministers. He asked what place the Book of Mormon and continued and final revelation would have in an effort to unity. The doctor ignored the reference to the Book of Mormon and revelation, merely saying a dynamic religion would put it over. Just where the questioner could make a connection between continued and final revelation is beyond me. And if a religion is dynamic it must have continued revelation as one of its chief characteristics to make it so. An attitude of "where the Bible speaks we speak, and where the Bible is silent we are silent" will be one of the chief elements of a static religion. However, I kept my seat and said nothing. I believe Doctor Ainslee to be a very wonderful man, who seems to be full of his message and to be much more liberal than many of the group with whom he is associated. I noted that the doctor emphasized the necessity of baptism by immersion. How he will put over church unity with that principle as one of its doctrines I am in doubt. The doctor thinks church unity is yet in the distant future. I am agreed with him when I see the denominational bigotry in the group who recognize as their mission the promotion of unity.

THOMAS S. WILLIAMS.

### Overcoming Grouches

WEBB CITY, OKLAHOMA, May 9.—This morning while reading in the book of John, my mind was crowded with many thoughts which I should like to express to my brothers and sisters of the laity. One of the greatest things in the gospel, or the very greatest, for good is love. A very great factor for wrong is selfishness, or in other word "grouches," for if we were not loving ourselves so very much we would have no time for grouches.

Much trouble and sorrow is caused by the petty grouches which many, even Saints, nourish and cherish so fondly within their hearts. One will be surprised to go into many of the churches of the Saints to-day and find them so nearly empty. And why? When the cause is hunted out, usually it is because of grouches. One sister has said or done something to another and she has a grouch to nurse. A brother stays away because another has done a wrong and he does not want to go to church where such a man goes and takes part. He nurses his grouch until it causes him to become as great a sinner as the offending brother. He stays away from church, not being sufficiently spiritual to have love and charity for the offender. At home he reads the "funnies" to the children, because they, too, are no longer in church or Sunday school.

Thus the church languishes and the pews offer a silent welcome for those who once occupied them and shared their hospitality. The picture show flourishes, while the Devil laughs; and the sad, discouraged pastor preaches to the faithful few. The Sunday school decreases because the parents talked so long at breakfast about the grouch that there was not time to get the children ready. Prayer services grow smaller until the pastor, his wife, the sexton, and the faithful half dozen claim the blessing promised to the "two or three who are met together in my name."

Can we afford to miss these blessings? I for one feel sure we cannot. When we read the story as told in the first four books of the New Testament we feel that the Master had much to have grouches over, yet he disregarded it all, for he was about his Father's business. When Saints have entered into the covenant, should they not feel they are about their Father's business also? Let us be sure whom we serve, and who our Father is, for "by their fruits ye shall know



them." We draw the conclusion that grouches had got into the lives and hearts of some one when Paul wrote that all had turned from him. But listen to what the Spirit later said to the servants of the seven churches, not such a comforting message as one who had tried faithfully to keep the commandments contained in the gospel would wish to receive. We are told to beware of the "secret sins," and this seems to be one of the many.

Saints, let us pray for sufficient love in our hearts so that when we feel another has wronged us we may go to the offender as commanded and talk it over with him before we settle down and pet our grouch, which like a boil sometimes becomes very sore and destroys much of our peace of mind. Dear Saints, if you are failing to do your duty toward God, I beg of you to examine your own hearts and see if you can nourish a grouch against another and at the same time enjoy the Spirit of the living God in your hearts that is promised to the faithful ones.

Do you feel the spirit of love, peace, and joy welling up within your heart from day to day? Have you the blessed assurance that our heavenly Father is well pleased with the offering you bring to him daily? To him that overcometh is the crown of life. May the Lord help us overcome our grouches and love our brothers and sisters who are weak like unto ourselves, is the prayer of a sister.

ELLEN S. ADAIR.

### Spring River District Conference Closes

JOPLIN, MISSOURI, May 19.—The Spring River district conference has just closed. It was held at Pittsburg, Kansas. There was a good crowd for all three days, although the weather was somewhat cool. We had the privilege of having with us John Blackmore, the district president; Apostle F. Henry Edwards; and Missionaries Lee Quick, Amos T. Higdon, and J. T. Riley.

An interesting and educational program was given by the Department of Women Friday afternoon. In the evening the Department of Recreation and Expression had charge under the leadership of Brother Robert Jones. Talent from the locals was displayed.

Business meeting was held Saturday morning, and at 7.45 Brother Edwards gave a wonderful sermon. His pleasing way of expressing himself was a treat to all.

From 9 to 10 on Saturday night, the young people of Pittsburg entertained the visiting and home folks of the conference with an hour of games, healthy laughs, and good refreshments.

Sunday was a beautiful day, opening with a prayer service at 8.30 a. m. Using the theme "Mother," the prayers and testimonies were very inspirational. The Sunday school at 9.45 had the district and local officers in charge.

The sermon at 11 was by Brother Higdon, his subject being, "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Brother Higdon emphasized the word *study*.

There being hardly enough room to seat all the grown people of the conference, the children were entertained with a junior service in charge of Brothers Edwards and Blackmore.

At 12.15 dinner was served in the dining hall to about five hundred people. Everyone enjoyed this part of the day immensely.

Prayer service at 2.30 p. m. had wonderful prayers, songs, and testimonies of a good Latter Day Saint nature. At 4.30 a young people's meeting of the district was held under the direction of Brother Robert Jones. Song service at 7.15 with S. G. Carrow, district chorister, in charge. Sermon by Brother Edwards.

MRS. C. E. WILSON.

### Elders' Quorum to Be Held at Whitemore, Michigan

SAGINAW, MICHIGAN, May 27.—The elders' quorum will meet at Whitemore, Michigan, June 21 and 22, during which time the Saints of Whitemore will provide for the welfare of the Saints attending. The following program will be rendered:

Saturday. Prayer service, 9.30; paper, "Our attitude toward getting education or preparedness," George White of Gladwin (open for discussion), 10.45; paper, "Objective of elders' quorum," E. S. White, of Bay City, also paper, "An elder's duty toward the quorum," E. S. White, 1.30; problem meeting, 2.15; preaching, 7.45.

Sunday. Prayer service, 7; continuation of problem meeting, 8; Sunday school, subject for elders, "Zion and its present day task," M. Umphrey and M. A. Summerfield, teachers; annual address, E. S. White, president of the quorum, 11; business meeting, 11.20; lecture, "Elders as pastors," M. Umphrey, 1.30; "Our attitude toward change or advancement in the departments," M. S. Summerfield, 2.15; paper, "Pulpit etiquette," E. S. White, 3.

All papers will be open for discussion for a few minutes after being read. All meetings will be open except problem meeting and business meeting. All members of the priesthood are invited to come.

JOHN D. WADE.

### To the Preacher

By Charlotte Perkins Gilman

Preach about yesterday, Preacher,  
The time so far away,  
When the hand of Deity smote and slew,  
And the heathen plagued the stiff-necked Jew;  
Or when the Man of Sorrow came,  
And blessed the people who cursed His name.  
Preach about yesterday, Preacher—  
Not about to-day!

Preach about to-morrow, Preacher,  
Beyond this world's decay;  
Of the sheepfold paradise we priced  
When we pinned our faith to Jesus Christ;  
Of those hot depths that shall receive  
The goats who would not so believe.  
Preach about to-morrow, Preacher—  
Not about to-day!

Preach about the old sins, Preacher,  
And the old virtues, too.  
You must not steal nor take man's life,  
You must not covet your neighbor's wife,  
And woman must cling at every cost  
To her one virtue, or she is lost.  
Preach about the old sins, Preacher—  
Not about the new!

Preach about the other man, Preacher,  
The man we all can see,  
The man of oaths, the man of strife,  
The man who drinks and beats his wife,  
Who helps his mates to fret and shirk  
When all they need is to keep at work.  
Preach about the other man, Preacher—  
Not about me!

## Patriarch John F. Martin Meets With Splendid Enthusiasm Among Saints in Mission Field

*From a Letter to the First Presidency*

KIRTLAND, OHIO, May 17.—This writing finds me at home enjoying a few days' rest; after a rather strenuous trip to Iowa, Nebraska, Michigan, and other points, covering a period of about three months. At no time in my work for the church have I enjoyed more spiritual power and a more hearty response from the people than during this trip.

In former letters I have acquainted you with my efforts at Lamoni, Hiteman, Chariton, and Lucas, Iowa. From Lucas I went to Omaha, Nebraska, where the same good Spirit prevailed as was enjoyed at these other places. In my opinion Omaha is one of the most promising fields I have visited. There we have two branches of splendid Saints in a progressive, thriving city where there is little antagonism to our faith, and which offers excellent opportunities for missionary work.

*Port Huron Young People's Campaign*

From Omaha I went to Port Huron, Michigan, to take part in a young people's campaign, and I assure you I will never forget the wonderful time we had together. The meetings had been extensively and systematically advertised and all were on their toes ready to go when I arrived on the job. Although I was greatly fatigued from the intensive work of the other places where I had been, when I beheld these Port Huron young people fairly vibrating with enthusiasm and anticipation it seemed to fire me with new energy and zeal, so with a prayer in our hearts that God would be with us, we started off. Well, words cannot describe the splendid time we enjoyed. Those young people just pulled together wonderfully. The old folks, too, remembered the gladness of their youth and joined with the youngsters in making the campaign a success. The crowds increased as the meetings progressed until on the last night there were over four hundred present. People were standing in the vestibule, and some were sitting on the floor in the aisles. Others were turned away for lack of room.

*District Organization of Young People*

During the campaign some pleasant diversions were had in the form of entertainments, receptions, etc., and on the last Saturday the district Sunday school convention was held. Also on this day a district organization of the young people was effected, which promises much for the future of Port Huron district. The last Sunday was the banner day of the campaign. I do not believe any who were present will soon forget the beautiful spirit that prevailed throughout that glad Easter day, manifesting itself in prophecy and tongues, intelligent counsel, inspiring music, and many a heartfelt testimony of devotion and consecration. As the last strains of "God be with you till we meet again" were being sung at the closing service of the day, the tears that trickled down many a cheek in the congregation were silent tokens of emotions stirred within and of love prevailing in the heart. To me it was indeed a happy climax. I had done my best during the campaign to merit the confidence imposed in me. I had summoned all my energy for the last day. At the closing service my voice cracked under the strain, and I could not have preached another sermon, but as the benediction was being pronounced my heart thrilled with joy to know that our fondest hopes had been realized, and the purpose for which the campaign was planned had been accomplished.

*Experience Opposition*

The adversary, however, was not content to let us have everything our own way, for during the campaign he tried to mar our peace a bit by manifesting himself in the form of a black hand letter to the branch president, in which he was informed that the young man holding meetings at the church was a fit subject for the Pontiac insane asylum, and if he continued preaching in Port Huron steps would be taken to baptize him in a barrel of coal tar and goose quills. However, no attempt was made to carry out the threat, notwithstanding the preaching was continued even more earnestly than before.

On the Monday evening following the campaign a farewell gathering was held at one of the homes. A very pleasant evening was spent in games and music, and at an appropriate time a substantial gift was presented to the missionary to assist him on his way. Thus closed another of the happy events of my missionary experience.

JOHN F. MARTIN.

## Colorado Missionary Transferred to Southern California

SAN BERNARDINO, CALIFORNIA, May 19.—May I take this means to inform those interested in my former field work in Colorado, and in the present appointment to points in southern California, of the transfer that has been made in this way?

It is by the kindness of those in charge of the mission work and on account of the continued illness of Mrs. Yates that this transfer is made.

My regret at this separation from the Saints and friends in Colorado is deep and real, and I desire to publish to them this word of thanks and appreciation for all their kindnesses and cooperation in the work we have engaged in together.

And to the Saints in my new field, Greeting. May we all be sustained in the good grace of God for the promoting of righteousness, which is his cause among men.

Our present address is 552 B Street, San Bernardino, California.

Your coworker,

JAMES E. YATES.

## More Italians Ready for Baptism at Philadelphia

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA, May 13.—Last week I wrote nineteen letters to the members of the priesthood. These were personal letters appealing to them to respond to the call for more service in the branch. I have had some encouraging responses already. I expect to write to all of the members of the priesthood before this week is over.

We endeavored to celebrate Mothers' Day in a fitting manner last Sunday. Sister Zimmermann, sr., gave a short address, and I tried to preach a sermon on "Motherhood." The choir rendered a beautiful anthem. In the afternoon we gave carnations to six shut-in mothers. Young girls distributed them to five of the mothers and two older sisters went to the sixth.

Instead of the regular preaching service at night, we had a round-table discussion on the topic of Zion with its sub-topics. Questions were handed in, and after a few opening remarks Bishop Irwin gave his attention to answering the questions. It proved very interesting and instructive.

This morning Brother Fraccascia expects to baptize four or five adult Italians. There are about six or eight children ready to be baptized soon.

ARTHUR E. STOFF.

## Sunday School Attendance Contest Started at New Canton, Illinois

NEW CANTON, ILLINOIS, May 24.—After reading so many letters from the Saints in other places telling how they work to build up the gospel, the Saints here talked the matter over and planned a contest, which began on May 4, between the Reds and the Blues. Ribbon badges were made. Two presidents were chosen, one lady and one gentleman, who chose sides. The side which gains the most new pupils will win. One point is given for every new pupil. At the end of three months the losing side will treat the other to ice cream and cake. Everyone is working hard, and the Sunday school is growing. Last Sunday the Blues had 31 and the Reds had 28.

The Lord's help being with us, the good work is progressing at New Canton. We desire the prayers of the Saints.

ALMEDA CALLIER.

## Eighteen Italians Baptized at Philadelphia

*From a Letter to the First Presidency*

PHILADELPHIA, PENNSYLVANIA.—Eighteen Italians were baptized recently, thirteen of whom were children. This makes a total number of thirty-two. We hope before long to have one of the apostles come to organize these Italians into a branch. I think I see the material for a sufficient number to comprise the priesthood.

When the time is ripe, we want to send Brother Fraccascia and wife to Graceland College, so they may take the religious education course that is offered to fit them for the work they will, no doubt, be called upon to do in Italy. At the present time it would be a mistake to take Frank away as they depend upon him so much. He is the pastor, and they have full confidence in him. Brother Frank Affannoto will, no doubt, qualify to carry on the work after Frank Fraccascia leaves.

John Zimmermann, jr., is recovering from a recent operation. His brother Will also underwent an operation, and is likewise doing well.

We are ever praying for you and the interests of the work.

ARTHUR E. STOFF.

## Two New Songs Published by B. H. Doty

WALLACEBURG, ONTARIO, May 9.—I want to express my appreciation for seeing my poem in the HERALD. This is about the only way that I can contribute my part in trying to cultivate the little gifts that God has given me.

I thought that you, as well as the Saints scattered abroad, would be interested to learn I have two more songs of my own composition published and ready for sale. They are entitled "Zion, the beautiful," and, "You will find him ever near." Many of the Saints heard the former at the late General Conference.

The money derived from these, after paying tithing on it, will go to pay the cost of publication and assist in paying for a baritone saxophone that we have purchased to complete the Doty Saxophone and Male Quartet.

My three boys will travel with me for two months or more this summer, assisting in street services. We have a complete quartet, both vocal and instrumental, and already have more calls for open-air services than we can fill.

I trust this letter may find space in the columns of the HERALD, as it seems to be the only way we have of reaching our brothers and sisters.

These songs mentioned can be had for twenty-five cents per copy by sending to my home address, 219 West Ninth Street, Traverse City, Michigan.

B. H. DOTY.

## CHURCH NEWS

### Break Ground for New Church Building at Flint, Michigan

FLINT, MICHIGAN, May 29.—On Tuesday, May 27, several of the brethren gathered at the new location of the Third Church on Niles Avenue, and broke ground for the new building. On Decoration Day the brethren and their friends will complete the digging of the basement. Plans have been made to start the construction work at once. The ladies will serve a potluck lunch to the men at noon on May 30.

One of the great needs of Flint is about to be realized. Several of the brethren have united in the grocery business. The store is under the management of Brother George D. McNamara. One store is being stocked with groceries and meats, and the second one is a meat market, being located with another firm which carries a complete line of groceries and vegetables. It is the plan of the brethren to send their truck into the towns of the Central Michigan District and buy dairy products and their farm products as far as they can be used for the Saints.

Several inquiries have come regarding work in Flint. At present work is scarce, as some of the large factories are not running a full schedule. It would be inadvisable to seek work in this city just at present.

One of the most successful events of the season was the father and son banquet held at the First Church, under the auspices of the Department of Recreation and Expression. The principal speaker was Doctor E. E. Lewis superintendent of the Flint Schools. This was the first of several events scheduled by this department. The Department of Women served the banquet.

### Owen Sound Reports Work Going Ahead

OWEN SOUND, ONTARIO, May 22.—The growth of individuals, like plants, is of necessity a somewhat slow and laborious process, a gradual unfolding, a system of evolution, climbing ever, and climbing upward. The Owen Sound District, although not doing anything spectacular, is endeavoring to assert its influence for good. Being a large district and covering much territory it requires a gathering in of the loose ends, as it were, and a more systematic method inaugurated for the preaching of the word.

The two missionaries, Elders S. G. St. John and Percy Yarrow, have been laboring in different parts of the district with some success.

Elder J. L. Mortimore and wife have been in poor health of late. It is hoped the warmer days will bring back at least a measure of health to him and his worthy companion.

Group two of the elders quorum, Owen Sound District, met at Port Elgin on May 11. The subject of discussion was, "The science of health and right living from a physical and spiritual standpoint and benefits to be derived." The paper was read by Elder Sidney Smith, who had received assistance in its preparation from Elder F. V. Elliott.

Elder F. V. Elliott, who has been teaching science and mathematics in Kincardine high school, is preparing to return to Chicago University to complete his education.

The visit and association of Apostle J. A. Gillen was enjoyed. Come again, Brother Gillen. You have a hearty welcome here. The church and this district need men like you who can envisage the future and impart it unto others.

## New York Saints Planning for Reunion

BROOKLYN, NEW YORK CITY, May 21.—The reunion will be held during the period commencing August 16 and ending the 31st, at Deer Park reunion grounds. These dates bring the event later in the season than ever before, since this park has been used by the New York and Philadelphia District. The period is well chosen to meet local conditions. The park is a well-known and popular camping ground for thousands within a radius of fifty miles. Several inquiries for rates have been received from strangers who on week-end auto trips have observed the park billboards.

Easter Sunday will long be remembered by those who crowded into the church to see the pageant, "Easter dawn," rendered that evening. No effort or expense was spared in providing suitable stage settings, scenery, costumes, and colored lighting effects, that the significance of the resurrection might be portrayed in an atmosphere of reverent sublimity. The fact that many in the audience were frequently in tears during the performance is one of many evidences that success crowned the efforts of those who took part.

Brother and Sister A. P. Hawkins have welcomed a little daughter to their happy family circle. There are now both a son and daughter to greet "papa" on his home-comings.

Sister A. M. Carmichael has just returned from Los Angeles, California, to which place she was called by the death of her father.

Appropriate services were held in honor of those to whom we give due respect in the celebration of Mothers' Day. Brethren E. Squire and J. F. Rudd were the speakers of the day. Brother Stephen Lester, of Chicago, attended the services while here on a short visit to friends and relatives.

A. M. Carmichael's sermon the morning of May 18 on the subject of "Our moral upbringing as it affects individual thinking" was so unusual that although the service extended a half hour over the time, the after-service session with several of his listeners held him for thirty minutes more in further discussion, all of which was well received and appreciated.

The Brooklyn church is located at Park Place and Schenectady Avenue. Use Saint John's trolley or interboro subway to Utica Avenue Station. Services as customary.

## Discuss Plans for Group Enterprise

PHILADELPHIA, PENNSYLVANIA, May 26.—Under the direction of Brethren John Zimmermann, jr., and Bishop Charles Irwin, several meetings have been held by the brethren of the Philadelphia Branch for the purpose of discussing the possibilities of organizing a company and building a textile factory in Philadelphia, and one in Jackson County, Missouri. No definite decision on the matter has been reached.

On Monday, May 26, a meeting was held by the same body, to which the sisters of the branch were invited, to discuss the possibilities of cooperative buying. Owing to the fact that the majority of the Saints live in proximity to the church, success may attend their efforts.

Lately there has been added to the list of Italian members, thirteen children and five adults, making a total to date of thirty-two new members. Missionary meetings are being held nightly in the Italian settlement where most of the Italian members reside.

The Department of Women still keeps busy under the leadership of Mrs. John Zimmermann, sr. Five of their number are kept very busy acting as friendly visitors.

The pastor, Brother Arthur E. Stoff, delivered lately a very effective talk to the Saints on the proper exercise of their free agency in choosing the good and eschewing evil. In the

old-fashioned manner, instead of expressing his own personal views, he proved his case by quoting from the standard books of the church. In proportion as the Saints learn to choose the good, he said, they are strengthened to resist the evil, and to the extent that they choose the evil they are weakened to choose the good.

Brother John Zimmermann, jr., and William Zimmermann have been in a local hospital for several days, each having undergone an operation. They are recovering nicely.

## Special Meetings Held at San Francisco

SAN FRANCISCO, CALIFORNIA, May 28.—Beginning on May 4, Elders G. H. Wixom and E. B. Hull commenced a two weeks' series of meetings at the church. Some few nonmembers attended. The Saints did well in supporting the meetings, and the speakers enjoyed good liberty in presenting the word. It was a pleasure to have them here, and they will be welcome again at any time.

Among the visitors of late were William W. Dawson and his son and daughter from Sacramento, Sister Stillman from Independence, Missouri, and Sister Inslee from Oakland.

One man was baptized here on May 25, John Shipman from Hilo, one of the Hawaiian Islands. He is a son of O. T. Shipman of Hilo, well known among Hawaiian Saints.

We have commenced building an assembly hall on the rear of the church. The concrete foundation is already laid, and the work will soon be pushed through to completion. It is very much needed for entertainments, banquets, young people's meetings, etc.

The group meetings are assembling again, renewing studies, and learning more about the latter-day work.

The weather here at present is simply grand. Flowers and trees are at their best. No storms or blizzards here. All is well with the Saints.

## Woodbine Saints Take Part in Union Memorial Services

WOODBINE, IOWA, May 27.—In the past Woodbine has said very little about itself but has been trying to let the light of the gospel shine in this little corner of the Lord's vineyard.

On Easter the Sunday school gave a program, and although the aisles were filled with chairs brought from the basement many were obliged to stand. The decorations of white, yellow, and lavender crepe paper, with an abundance of potted plants and flowers, gave a beautiful setting for the well-prepared program.

The music was directed by a teacher of the Woodbine schools, from whom our young people had received training. This was made possible through the kindness of Brother F. C. Oviatt in financing this instruction, as also the co-operation of others. It is hoped the choir will show their appreciation by giving that willing service such as God loves to see manifest in his children.

On May 11 another crowd attended the Mothers' Day program which was appropriate and touching. It consisted of music, readings, and a very fitting address given by Brother Joseph Seddon. As he says, he is older than he used to be, yet as the gospel falls from his lips it has the ring of his younger days.

Midweek prayer meetings are quite well attended. The testimonies of the older Saints are encouraging because of the many years of faithful service through the vicissitudes of life; and of the younger because of their desire to prepare for service.

On May 25 the Saints joined in union Memorial exercises at the Christian church.

## Series of Meetings Held at First Chicago Branch

CHICAGO, ILLINOIS, May 19.—First Chicago Branch wishes to report progress for the last month. On April 27, H. P. W. Keir, of Central Church, was the speaker in the morning, and at the evening hour the pastor, Brother Bone, gave food for thought.

The sacramental service was a feast to the souls of all who were present.

On the evening of the 4th, Brother Jerome Wildermuth began a week's series of meetings which turned out to be another banquet of good things. Brother Wildermuth goes deep in the storehouse of knowledge. The choir furnished musical selections and, together with the solos of Sister Violet Bone, Brother Randall, Brother and Sister Peterson, and Brother St. John, were enjoyed by the good attendance present.

Mothers' Day was observed in an appropriate manner, all of the mothers receiving gifts of flowers. There always seems to be something reverential about the word "Mother."

Brethren C. A. Edstrom and L. V. Butterworth occupied on the 18th, both sermons inviting the Saints to come up higher, even unto perfection.

The Department of Recreation and Expression is taking on new life under the leadership of Brother Sidney Barrows, and if all step up and do their duty as the leaders point out the way, Zion is to be redeemed in the near future. May God give light to see and strength to go on under the direction of God's inspired ministry.

## Evangelist Holds Meetings at Moorhead, Iowa

MOORHEAD, IOWA, May 28.—U. W. Greene, evangelist, closed a series of meetings here on May 18. Considering the busy season, the services were well attended and much appreciated by those permitted to attend. He departed for his home at Independence, Missouri, on the following day.

Bishop Israel A. Smith and Brother William E. McKindsey of Independence were present at the evening service on May 16.

Besides Brother Greene the recent speakers have been T. O. Strand, Mark Jensen, Charles Crews, and Chester Davis.

Brother Charles Hield occupied as speaker at the community Memorial service at Little Sioux, Sunday, May 25. He and his wife expect to depart for Lamoni this week.

Mark Jensen occupied the pulpit at the Jordan church May 17, and at Pisgah on the 25th.

Brother Thomas Crandel is seriously ill at his home. His daughter, Mrs. Earl Gallant, of Denison, Iowa, is helping care for him.

Blair Jensen and party motored from Lamoni Friday, May 23, returning the 25th. They were accompanied on the return trip by his sisters, Aurilee and Alice, who will visit friends and attend the Young People's Convention.

Brother Levi Rawlings and family moved to Independence last week, having disposed of his mercantile business at Ute, Iowa.

Joseph Lane, district president, spent several days recently among the Saints here.

Sister Jessie Smith and children of Sioux City returned to their home on the 18th after visiting the previous week with Moorhead relatives.

Sister Myrtle Ballantyne, who has been teaching in the Pisgah school, spent a few days here before going to Lamoni. Sister Dorothy Briggs, who has been on the school faculty

here the past nine months, returned to her home in Lamoni on May 23.

Frances Strand, Fern Wilson, and Rufus Amundson, three of our young church people, were members of the high school graduating class of 1924.

The many friends of Brother Perry Mann are rejoicing with him over the improvement in his health. He and Sister Mann returned to their home the first of the week after a three weeks' stay at the Jennie Edmundson Hospital where he has been taking treatments.

Saints will be pleased to learn that Sister Fred Pellissier, who has been confined to her home with rheumatism, is again able to be up part of the time.

## An Increase in Interest Is Noted Among Cherokee Saints

CHEROKEE, IOWA, May 26.—Cherokee Branch is still striving to let its light shine. Bad weather and sickness the past month have kept many of the Saints from attending services, but they are not discouraged. Interest in Sunday school is increasing, and the various classes are working out means of earning their Christmas offerings. One senior class cleaned a lady's house last week and earned a nice sum.

Services on Sunday are well attended and interest has been very good. The speakers the past month have been F. T. Mussell, J. T. Spence, William Shore, E. L. Edwards, and A. R. Crippen.

Sister Yarrington, the most aged member, has just undergone a severe operation in a hospital at Sioux City. She has been administered to by Elders Long and Smith who were on their way to Canada, also by Elder Vassal of Sioux City. She is recovering rapidly. Brother and Sister A. R. Crippen and Brother Harold Reeder of this branch called on her May 18, and found her rejoicing in God's goodness and mercy to her.

They also attended Sunday school and heard a fine sermon by Elder Long on Sunday morning. Brother Crippen praises the Sioux City school for their good work.

Albert H. Haynes, teacher, will attend the young people's convention at Lamoni. He will endeavor to bring home some of the good instruction he expects to receive there.

At the business meeting May 19, the branch voted to recommend the ordination of W. W. Reeder to the office of elder.

A number of Saints from here will attend district conference at Deloit next Friday, Saturday, and Sunday.

Sister Etta Webb, superintendent of Sunday school, will spend several months in Idaho and Washington visiting her children. Brother F. M. Sheldon, assistant superintendent, will have charge of the Sunday school during her absence.

## Union Branch at Clitherall, Minnesota, Loses Faithful Member

CLITHERALL, MINNESOTA, May 28.—Notwithstanding some sickness in the depleted ranks, and the death of one faithful sister, those who remain are still steadfast and interested in the work. The sister mentioned was Nettie Tucker, a young woman who grew up in this branch and who leaves an invalid mother and a sick father besides a brother to mourn their loss. The sermon was by Patriarch F. A. Smith at Independence, where her death occurred. The sermon was reported and sent to her parents and is a deep well of comfort to her family.

The branch has been encouraged by the visit of Brother and Sister Arthur W. Whiting, of Independence, Missouri.



## Scholarship Won by High School Graduate at Bevier, Missouri

BEVIER, MISSOURI, May 27.—Among the high school graduates the past week were Sister Ellen Tanner and Brethren David Richards and Robert Davis. Sister Tanner was the class salutatorian and won a scholarship in the Chillicothe Business College. The members of the Temple Builders gave Sister Tanner a farewell reception Monday night, May 26, before she departed for Chillicothe. They presented her with a fountain pen.

On May 20 Sister Ellen Davis and her husband celebrated their fiftieth wedding anniversary. A number of relatives, Saints, and friends gathered at the home of their daughter, Sister Lewis Parry. Another daughter, Sister W. C. Richards, and husband brought the golden honeymooners to the Parry home. They were taken into the living rooms which were darkened on their arrival. Then the lights were turned on, and they found themselves surrounded by Saints and friends. They were the recipients of many nice presents, among which was a substantial sum of money. Two children, nine grandchildren, and six great-grandchildren are the living posterity of this noble couple whose lives have been filled with good deeds. After working fifty-eight years in the coal mines, Mr. Davis was injured by a fall of slate which permanently crippled him.

### *Redecorate Church Building*

Since Sunday, May 18, the Sunday services of the branch and Sunday school have been held in the Odd Fellows' Hall while the interior of the church building is being painted and the walls and ceilings decorated. They expect to get back in the church building about the second Sunday in June.

Elder William J. Reese, of Kansas City, came to Bevier to spend Decoration Day. Elder Reese formerly lived at Bevier. He was a prominent merchant and served as postmaster at Bevier for sixteen years, receiving his appointment from President Grant and succeeding himself through the Hayes, Garfield, and Arthur administrations. Brother Reese celebrated his eighty-third birthday at Bevier May 26. He has traveled all over the Middle West giving illustrated temperance lectures.

The branch president, W. B. Richards, is at Kansas City, where he expects to find employment, and if successful will move his family there. The two largest coal mines have closed indefinitely, and many here are out of work.

J. L. Williams has installed a super-heterodyne radio receiving set and expects to rebroadcast the Independence and Lamoni Sunday night services. The K F I X evening service of May 18 was exceptionally fine. Nothing can equal the good old inspired hymns.

Sister George Gordon, 418 South West Second Avenue, Miami, Florida, writes: "My husband and I have been in Florida over a year, in which time we have not met any of the same faith. We felt very much disappointed in reading the HERALD of April 9 to learn that Brother S. S. White and wife had spent part of the winter here, and we had not seen them. While Miami is our mailing address, we live on Key Biscayne, seven miles across the bay from Miami. I wish to send you the name and address of a young sister who is very lonely for the association of Saints. She has been at that place for several years and has never found any of the same faith. Will you kindly let her know if there is anyone near her? Her address is Mrs. Bessie Meeker, 1116 Light Street, Baltimore, Maryland. Her husband is not a member of the church."

## Spokane Saints Mourn Loss of Two Loved Members

SPOKANE, WASHINGTON, May 21.—During the past month the Spokane Saints have experienced both sorrow and joy.

Brother Herald Nelson, assistant superintendent of the Religio, was taken ill, and before it was realized he was in danger he answered the final call. Brother Herald was a promising young man, and the Saints mourn their loss, yet take comfort in the realization of his gain.

Sister Wallace Smith, of Clarks Fork, Idaho, was stricken Sunday, April 27, at about seven o'clock, and passed to her reward in less than two hours. Pastor W. W. Wood was in charge of the funeral services. An instructive and comforting sermon was preached by Elder Eli Bronson. Her body was shipped to Sandpoint, Idaho, and there on the bank of the beautiful Pend Oreille Lake the last tribute was paid to a worthy mother and a real Latter Day Saint.

There is a marked degree of interest taken in the different departments, and the regular services are better attended than formerly. This can be credited to the activities of the young people.

The baseball team is composed of clean, well-set-up boys, who have played the kind of ball of which any branch could be proud.

The Religio has been putting on a special program every three weeks, and we believe success will attend their efforts as the Religio is going along in fine shape.

## District President Holds Meetings at Fort Collins, Colorado

FORT COLLINS, COLORADO, May 24.—The Saints of this branch, although few in number and scattered, are trying to keep the work moving. Brother George Bullard, branch president, is faithful in trying to keep all departments working consistently and in harmony.

The Saints are meeting at present in the G. A. R. Hall. Sunday school is held at 10 a. m. with Brother K. G. Broliar superintendent; preaching at 11 o'clock; and young people's department at 7 p. m., with Brother Clifford Cable as superintendent. This latter department is following the lesson outlines in the quarterly and usually has a short program after study period.

The Sunday evening sermons of late have been in the form of lectures on the history of the church, by Brother K. G. Broliar. The midweek prayer services are held each Wednesday evening at the homes of the members.

The Saints were made glad May 10, when Brother Bruce Brown, the district president, came to visit. He delivered the address on Mothers' Day, preached in the hall two Sundays, and held services at the homes of the Saints during the week. His stay, counsel, and advice were much enjoyed, and it is hoped he may soon come again.

### *Death of E. D. Bullard*

E. D. Bullard, oldest member of this branch, and father of the branch president, passed away at his home May 10, aged eighty-one years. He was a faithful Saint, attended the services when able, and filled his regular monthly preaching appointment when well enough to do so. The funeral services were held at the home. The sermon was preached by Brother Bruce E. Brown, and the singing was by a quartet composed of Brother and Sister Clifford Cable, Brother Glen Broliar, and Sister Letha Tilton.

The Department of Women, under the supervision of Sister

Mary L. Bullard, meets twice each month. The sisters are studying Mothercraft Manual and other helpful articles.

Fort Collins hopes the time may soon come when they may have a more suitable place in which to worship, when those outside their numbers may desire to meet with them, and they shall be able to help these friends and neighbors.

## Western Maine District Conference Held

VINAL HAVEN, MAINE, May 22.—Conference convened here at 2.30 p. m., May 17, at which time the business session opened. Elder C. H. Rich was elected to preside over conference, with Elders Newman Wilson, Archie Beggs, and Bishop M. C. Fisher as associates.

Elder Newman Wilson was elected secretary and chorister for the conference. Following the business session was a preaching service at 7.30 by Elder Harvey V. Minton. The attendance of the Saints at this conference was fairly good from parts of the Western Maine District.

Morning came, and it was a beautiful Sabbath day. Sacramental services began at 9 a. m., and God was present to bless his children. There was a wonderful degree of the Spirit, and a prophecy was given through Elder Calvin H. Rich.

Then came lunch, which was served in the church vestry both at noon and in the evening by the Vinal Haven Saints to the visiting Saints.

Preaching was at 2.30 by Bishop M. C. Fisher of Boston, Massachusetts, and at 7 p. m. Elder H. A. Chelline of Jonesport, Maine, delivered the closing sermon of the conference. At this evening service the attendance was very large, and the special music was good.

The Vinal Haven Saints bear testimony that this conference was the greatest had here because of the wonderful flow of the Holy Spirit. Now that the conference is over, the Saints are more encouraged than ever to press forward in the great work. May God bless all the Saints is our prayer.

## Additions to Membership at Denver by Baptism

DENVER, COLORADO, May 25.—Since last writing four have been added to the branch by baptism, all adults. Those officiating were Elders F. B. Almond, E. F. Shupe, and J. B. Wildermuth.

One of the young men has been an active worker in the church for several years, having charge of the Boy Scouts and a class of boys in the Sunday school. He is destined to do a great work in the church if faithful.

Elder Gomer Wells, of Lamoni, was here on May 11 and preached twice. Both sermons were very interesting. The morning sermon on "Mother" was a masterpiece.

Sister Hortense Cramer has left Denver for a visit to Chicago, and then to Lamoni, to make her home with her sister, Sister Callie Stebbins.

Thursday, May 15, Sister Inez Schrunk and her pupils gave a piano recital at the church, which was very fine. She was assisted by Sister Nellie Williams in a reading, and Sisters Susie Custance and Myrtle Bennett in song. It was an excellent program, the proceeds going to help branch expenses.

### *Invalid Robbed of Money*

The following was taken from *The Denver Post* of Tuesday, May 20: "Police detectives Tuesday are searching for the meanest and most no account man in Denver. He went into the home of Mrs. H. V. Ralston, a blind woman, at 2595 South Cherokee Street, Monday afternoon, and stole \$160

from the dresser drawer in the room where she was sitting, helpless because of her infirmity. Mrs. Ralston heard footsteps in the room and asked, 'Who's there?' But there was no response. The intruder stepped over to the dresser, rummaged in a drawer, and then departed. Mrs. Ralston groped her way to the dresser and found the \$160, all the money she possessed, had vanished."

This culprit may escape the law, but it is to be hoped the money he thus stole from a helpless woman will burn in his soul till he will be forced to return it. Sister Ralston, her husband, and daughter are all members of the Denver Branch, and are worthy Latter Day Saints.

Apostle D. T. Williams, on his way to California, dropped off the train Sunday morning, May 25, and preached twice here. His sermons were very interesting.

### *Recent Deaths*

Pastor E. J. Williams was called to Genoa recently to preach the funeral sermon of Brother Wilbur T. Shippy, brother-in-law of Elder J. R. Sutton. He has been a sufferer for quite a long time.

By letter from a young brother, Burrell Shupe, who is attending the Agricultural College at Fort Collins, it is learned of the death of Elder E. D. Bullard. He has been a member of the church for many years. He was eighty-four years old. The particulars of his last sickness have not been heard here yet. He was in attendance at the district conference in Denver the last of February, so has not been sick very long.

Brother William J. Rodgers died at Cherrylyn, near Denver, May 6, aged eighty-four years, eight days. Was baptized with his wife by Elder J. W. Gillen, June 17, 1895, at Denver. In 1862 he enlisted in Company B, Eleventh Michigan Infantry, and later was transferred to Company I, Fifteenth regiment Veteran Reserve Corps. He lived an honorable and upright life and has gone to the reward of the faithful. The funeral was from Mackin's Funeral Chapel in Englewood, in charge of Elder E. F. Shupe. Interment in Fairmont Cemetery.

## Baptisms Follow Meetings at Fort Madison, Iowa

FORT MADISON, IOWA, May 26.—Elder C. M. Clifford recently conducted a two weeks' series of services here, resulting in the baptism of four and leading others near the kingdom. Services closed with forty nonmembers in attendance.

Apostle James A. Gillen spent Sunday, May 11, in Fort Madison, preaching soul-stirring sermons in the morning and evening.

Fort Madison's Latter Day Saint band will be in two parades in the city on Decoration Day, one a Sunday school parade, the other the regular Decoration Day parade.

The Saints' chapel is located at 2929 Santa Fe Avenue, and all visiting Saints are made welcome. W. H. Gunn, 3014 Seneca Street, is the pastor.

## Series of Meetings Started at Wichita, Kansas

WICHITA, KANSAS, May 22.—The Wichita Branch has been having interesting services all along, especially in Sunday school. The attendance has been increasing every Sunday, having more than one hundred average.

The church is having a new font put in.

The choir is increasing in numbers, and they are going to cooperate with Brother Gleazer in having a series of meetings. This series will be from May 18 to June 1.

## News From Saskatchewan

SHELLBROOK, SASKATCHEWAN, CANADA, May 3.—A few words from the far northland to let you know that the Saints here are trying to hold up the gospel banner.

At the annual branch business meeting in January, Elder E. L. Bowerman was again chosen as branch president; Brother Andrew Filby as superintendent of the Sunday school; Brother Harry Parks, superintendent of the Department of Recreation and Expression; and Sister Orbin Sims, superintendent of the Department of Women.

During the winter months the services were held from house to house. Now that winter is over the Saints are back in their little church. They are planning on finishing it this summer so that services can be held there the year around.

On account of sickness and bad roads, the Easter program had to be given up, and only the usual services were held. Elder E. L. Bowerman preached, using for his subject, "The resurrection."

The branch and departments plan for a program and special services on Mothers' Day.

At the last sacramental service, Elders Birch Whiting and Bowerman were in charge. The meeting was very spiritual. Elder Whiting and family bade us farewell. They will surely be missed, and the Saints hope to ever remember the wise counsel and good advice of Brother Whiting. May God bless them in their labors for good and heal him of his affliction, that he may continue his missionary labors wherever opportunity may send him.

Elder E. E. Long is expected here sometime this summer to give a series of meetings.

The Saints are glad to welcome to their branch Brother Fred W. Smith and family. Brother Smith has declared his intention of becoming a citizen of Canada and has taken a homestead in this community.

Two years ago the branch and auxiliaries decided to work together under one head. It is succeeding. Each department with its leader is actively engaged in work, and all are striving to do their bit towards the building of Zion, the pure in heart. The Saints here long for the time when they can leave these far outposts, strengthened and pure in heart, at least to the degree that they may gather to Zion or the regions round about to further help and be helped in the building of Zion.

## Week's Meetings Held at Tawas City, Michigan

TAWAS CITY, MICHIGAN, May 24.—Elder Samuel T. Pendleton, of Beaverton, Michigan, has been here a week sounding the gospel trump but finds it hard to awaken an interest. He will continue another week.

The pastor, Elder George A. Pringle, will read the scripture lesson at the union Memorial services here Sunday, May 25.

The Iosco Branch in this county mourns the loss of Sister Mary Ann Ulman. Her six sons carried her to her last resting place. They also performed this rite for their father in January this year.

Brother L. G. Holloway writes of the marriage of Elder Curtis W. Clark, of Columbus, Ohio, to Miss Fannie Faye Gates, of Ravenwood, Missouri. This occurred at the home of the bride's parents near Ravenwood, on May 23. Brother Clark is an excellent pastor, and Sister Clark will be of great assistance to him, having attended the religious education class in Graceland, graduating from that department in 1923.

## Lamoni Stake Items

LAMONI, IOWA, May 31.—On the evening of Sunday, May 18, the high school baccalaureate service was held at the Brick Church. It was a union meeting. Reverend J. Vincent Gray of the Methodist Church offered the prayer, and President F. M. McDowell delivered the address. He took as his subject, "The four corner stones in the foundation of a successful character," naming as these necessary stones—faith, prayer, love, and service.

Last Sunday morning was given over to another union service for the keeping of Memorial Day. On this occasion Reverend Clay was chosen as the speaker. He gave a very interesting talk on "The warfare of life," choosing as his text, "There is no discharge from that war."

All-day services have been held at some of the smaller branches in the stake and have been pronounced very successful despite the cold weather, which detracted somewhat from the pleasure of the main feature, the basket dinner.

### Pleasanton

Such a meeting was held at Pleasanton, May 18, in which the other churches, Christian and Methodist, joined. The stake superintendent, H. H. Gold, gave valuable assistance at the Sunday school hour, addressing the workers in this department. Other speakers of the day were: C. E. Wight, stake president at 11 a. m.; Bishop A. Carmichael at 2.30; Roy Roberts, stake recreational leader, at 7; and Elder W. E. Prall of the stake presidency at 8 p. m. Song service and special musical numbers played an important part at all meetings, and one hundred twenty-five people of all three churches enjoyed the dinner at noon together.

On last Sunday a similar meeting was held at Oland, at which time Sister Blanche Edwards figured as a principal speaker, addressing the Saints at the Sunday school hour on the subject, "Religious education as a necessary requisite to any profession," and at 2.30 on "The work of the young woman in the home, society, and the world."

Elder J. A. Gunsolley occupied at 11 a. m. and C. E. Wight, stake president, at 8 p. m. At the Religio hour, Roy Roberts talked on recreation and expression.

### Hiteman

Elder W. E. Prall is holding forth at Hiteman this week and is meeting with a continuation of the opposition started during the series of meetings held near there recently by Elder L. G. Holloway. Upon Brother Prall's arrival the Baptists recalled Reverend Basset and are holding opposition meetings. However Elder Prall writes that he is enjoying good crowds and a lively interest. The Saints of Hiteman are using every legitimate means in a cooperative union of faith and work to make the meetings a success.

Elder C. E. Wight delivered the Decoration Day address in Central Park yesterday. The day was fine and a good crowd gathered. The program was under the auspices of the American Legion, Post Commander Raymond McElroy in charge. The Lamoni band, under the direction of Brother J. H. Anthony furnished splendid music. Brother Joseph Anway touched the hearts of all present with the reading, "The perfect tribute."

Brother Wight made a strong appeal to the people to prepare for peace in the time of peace and to pledge their lives for the maintenance of that world freedom which our boys died to save. He closed by reading Edgar A. Guest's poem, "Memorial Day." Guest is a great favorite of Brother Wight. He keenly senses the wonderful insight of this poet into the nobler, inner life, which finds expression in that which is good and true.

## Independence

Sacramental services were held at the various churches at the usual time Sunday morning. At the Stone Church the crowd was large, and a good spirit prevailed. Brother Walter W. Smith testified of his appreciation of the years he was privileged to spend with the Independence Saints. He leaves soon for Los Angeles where he will take charge as pastor of the branch there. Sister Lillian Zimmermann will succeed him as dean of the Independence Institute of Arts and Sciences.

### Church Wedding at Walnut Park

A happy surprise awaited most of the large congregation at the sacramental service at Walnut Park June 1. At the usual time of closing the service, a number of late arrivals entered, a soloist took her place and sang "I love you truly," followed by the march, and up the aisles came a bridal party—the whole service having been arranged by the pastor and his helpers to go off beautifully and impressively. All eyes looked wonderingly for the bride, and the Saints were truly surprised to see entering, in her dainty white silk and orange blossoms, their own Sunday school secretary, deservedly loved and admired by all, Sister Pauline Smith, only child of Brother and Sister Francis A. Smith. The groom proved to be a stranger to many—Brother Harold McCord, son of Missionary A. E. McCord, of Stewartville, Missouri. The ceremony was performed by Bishop Richard Bullard. After the summer vacation, the couple will reside in De Kalb, Missouri, where Brother McCord has been chosen principal of schools.

### Priesthood Meeting

In the afternoon of June 1, a priesthood meeting was held at the Institute Building assembly room at 2.30. The room was filled to overflowing. President Elbert A. Smith occupied the chair, and President F. M. Smith addressed the priesthood on important issues now before the church.

Posters relative to the sacrifice days, June 9 and 23, are seen in conspicuous places at the various church buildings, which remind the Saints of their coming duty.

Many of the young people and departmental workers are wending their way this week toward the Young People's Convention at Lamoni, Iowa. Both those who attended last year and those who are to participate for the first time this year are looking forward to this meeting with great anticipation of obtaining something worth while.

In the class of eighty-one students graduated from the Kansas City Law School this last week, Brother Robert T. Cooper received the highest honors of the class. He was presented a set of law books in recognition of this honor.

### Decoration Day

Decoration Day was duly observed, the different Latter Day Saint congregations uniting in this. Memorial services were held at Mound Grove Cemetery in the morning, the speaker being Brother J. M. Baker, pastor of Liberty Street Church. Music was furnished by the Independence Military Band. Many compliments have been heard of the appearance of the cemetery and the orderly, beautiful way in which the last resting place of our dead is cared for.

In the afternoon and evening recreational games and patriotic addresses were enjoyed at the Campus by more than three thousand people. Most of the day was devoted to ball games and other contests. Apostle John W. Rushton was the speaker in the evening, at which service President Elbert A. Smith presided. Veterans of three wars sat on the rostrum.

### Children's Day at the Stone Church

Children's Day will be observed in the First Independence Sunday school next Sunday. The primary department will occupy seats in the choir loft, and the junior department will march over from the Campus and occupy the center seats on the main floor after Sunday school.

The eleven o'clock service will be a special Children's Day program in which department songs and responses will be given. At two o'clock in the afternoon there will be baptism in the font on the Temple Lot. About thirty names have already been given to the superintendent as candidates for joining the church. The confirmation will follow promptly after the baptismal service in four different places.

## Holden Stake News

### Holden

The series of meetings held by Elder R. D. Weaver closed Sunday night, June 1. His sermons have been edifying and uplifting. The Saints valued his ministrations highly. Brother Weaver did double duty while here, speaking each night at the church, and in the Home Chapel each afternoon. He expects to begin meetings at Sedalia in the new church on Sunday, June 15.

The sacrament service was blessed by an overflowing of the divine Spirit. Fervent prayers and hopeful testimonies in which the Spirit of the Master was most keenly felt graced the meeting. The voice of the Spirit was manifest in correction, admonition, and encouragement to the Saints. The time of closing was extended by unanimous consent until nearly one o'clock. Brethren R. E. Burgess, McWethy, Ross, and Krahl had charge. Brother Weaver spoke on the meaning of the sacrament.

### Atherton

Sunday was a day that will not soon be forgotten. The divine Spirit was present with us all day. Elder John J. Boswell was the speaker of the morning. At the close of his discourse he announced that he was going to leave Atherton. Brother Boswell is a valuable man as a minister and is loved by all. We will miss him and his wife, who were of much help to us.

Wednesday night the Saints went in a body to the home of Brother and Sister Boswell and held their prayer service with them. Fifty-one were present. At the close of the prayer service the sisters of the branch presented them with a Boston leather bag as a slight token of their high regard and appreciation for services rendered while they resided at Atherton.

The choir is growing, and Sister J. C. Schwab is doing a good work. There are twenty-five members, of which seven are nonmembers. Brother Hifner has enlarged the platform to give more room for them. Brother and Sister Waters, of Kansas City, made a beautiful pulpit, which the Saints appreciate very much. Sister D. R. Hughes donated the material, and Brother and Sister Waters donated the labor.

### Knobnoster

The Saints have been greatly encouraged by the sermons of Elder Alvin Knisley, which began May 25. He preached his closing sermon last night, June 1. Brother Knisley has endeared himself to the Saints. They are looking forward to his return in the fall with pleasant anticipations. A splendid communion service was held in the morning.

It is with pleasure we note that our sick are convalescing.

# MISCELLANEOUS

# THE SAINTS' HERALD

## Pittsburgh District Ministerial Conference

Pittsburgh, at Fayette, Pennsylvania, June 21 and 22. The next ministerial conference will convene at 7 p. m. Eastern Standard Time, or 8 p. m. daylight saving time. We extend an invitation to the priesthood of the surrounding districts to come and meet with us. There will be a number of interesting meetings on Sunday also. J. A. Jaques, president, 1424 Alton Street, Pittsburgh, Pennsylvania.

## Conference Notices

Owen Sound, at Guelph, Ontario, June 28 to 30. Branch secretaries are requested to send yearly reports at early date. J. H. Leeder, secretary, North Bruce, Ontario.

Alberta, at Ribstone, July 10 to 13. Departmental conferences. Preaching, prayer, and priesthood meetings. Music and recreation. Able speakers from headquarters expected. Introductory sermon at 8 p. m., July 9. William Osler, president. William McLeod, secretary.

Nauvoo, at Burlington, Iowa, June 28 and 29. Branch reports should be sent to W. H. Gunn, 3014 Seneca Street, Fort Madison, Iowa. W. H. Gunn.

Southern Saskatchewan, at Viceroy, July 3 to 5. This is the second time the dates have been changed, so please take notice. These are the dates as originally published. C. B. Burgersen.

Central Texas, with Central Branch, July 12 and 13. The Sunday School Department will give a program on Friday night. Each school in the district is expected to take part in this program. Sheldon Armstrong, secretary.

## Reunion Notices

Central Texas, four miles east of Hearne, the usual place, July 14 to 20. Sheldon Armstrong, secretary.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)  
 Spokane, at Sawyer, Idaho, June 20 to 29 (479).  
 North Dakota, at Sykeston, June 20 to 29 (383).  
 Northern Wisconsin, at Chetek, June 27 to July 6 (431).  
 London, Ontario, Springbank Park, June 28 to July 13.  
 Minnesota, at Minneapolis, July 3 to 13.  
 Central Nebraska, at Inman, July 5 to 13.  
 Northern California, at Irvington, July 17 to 27 (359, 503).  
 Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).  
 Southwestern Kansas, at Winfield, July 25 to 27 (479, 503).  
 Florida, at Alafloa, July 18 to 27.  
 Central Oklahoma, at Washunga, July 18 to 27 (503).  
 Holden, at Holden, Missouri, July 18 to 27 (527).  
 Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Clinton, at Eldorado Springs, Missouri, July 25 to August 3.  
 Western Nebraska, at North Platte, July 25 to August 3.  
 Massachusetts, at Onset, July 26 to August 10.  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Lamon, at Lamon, Iowa, July 30 to August 10.  
 Western Colorado, at Delta, August 1 to 10.  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
 Western Michigan, at Bendon, August 1 to 10.  
 Western Oklahoma, at Eagle City, August 1 to 10.  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Eastern Iowa, at Muscatine, August 1 to 10.  
 Spring River, at Pittsburg, Kansas, August 7 to 17.  
 Des Moines, at Runnells, Iowa, August 8 to 16.  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Northern Michigan, at Boyne City, August 8 to 17.  
 Northeastern Illinois, at Elmhurst, August 14 to 21.  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 338).  
 Maine, at Brooksville, August 16 to 23.  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24.  
 Idaho, at Hagerman, August 15 to 24.  
 Central Michigan, at Midland, August 15 to 24 (479).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Far West, at Stewartville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Indian Lake, Michigan, August 22 to 31.  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

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## Radio

### K F F V

Broadcast from the Graceland College Radio Studio, Lamoni, Iowa. Wave length, three hundred and sixty meters.

SUNDAY, JUNE 8, 1924

Special musical program.  
 Sermon by President F. M. Smith.

### K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, JUNE 8, 1924

11.00 A. M., From the First Independence L. D. S. Studio

Prayer.  
 Hymn.  
 Anthem: "My faith looks up to Thee," Schaecker.  
 Violin obbligato by Miss Lillian Green.  
 Sermon by Bishop B. R. McGuire.  
 Hymn.

SUNDAY, JUNE 8, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
 Prayer.  
 Soprano Solo: Selected.  
     Mrs. J. G. Fairbanks.  
 Duet: Selected.  
     Mrs. Corrinne Haines French.  
     Mrs. Frank Good.  
 Tenor Solo: Selected.  
     Mr. J. G. Fairbanks.  
 Double Quartet: "Blest are the departed," from "The last judgment," by Spohr.  
 First Quartet:  
     Mrs. Corrinne Haines French, soprano.  
     Mrs. Lulu Lentell, alto.  
     Mr. Roy Cato, tenor.  
     Mr. Omer Cato, bass.  
 Second Quartet:  
     Mrs. J. G. Fairbanks, soprano.  
     Mrs. Frank Good, alto.  
     Mr. Fred Friend, tenor.  
     Mr. E. C. Harrington, bass.  
 Sermon by Apostle F. Henry Edwards.  
 Hymn.

THURSDAY, JUNE 12, 1924

9.00 P. M. From the L. D. S. Radio Studio

Male Quartet: "In the gloaming."  
     Roy Cato.  
     Glen Fairbanks  
     Fred Goode.  
     Omer Cato.  
 Soprano Solo: (a) "Could I?" Tosto.  
                  (b) Selected.  
     Mrs. Corrinne Haines French.  
 Male Quartet: "Sweet and low."  
 Talk.  
 Male Quartet: Medley of war songs.  
     "Do they think of me at home?"  
     "Just before the battle, mother."  
     "Tenting on the old camp ground."  
 Soprano Solo: (a) "The Mattinata," Leon Cavallo.  
                  (b) Selected.  
     Mrs. Corrinne Haines French.  
 Male Quartet: "Juanita."





# The Test of Devotion



Within the last few days a portion of that famous piece of American literature, Lincoln's speech at Gettysburg, has been ringing in the ears of the citizens of the United States, "For which they gave their last full measure of devotion."

Red-blooded men are always willing to die if necessary for principle. These men made the supreme sacrifice that freedom might not perish from the earth. The Cause of Christ is a battle for freedom. Men and women everywhere are victims of the bondage and slavery of sin. "We fight not against flesh and blood," but we battle against the enemy of all humanity.

• The burden of this battle for right falls upon the church. *You are the church!* The measure of your devotion to your ideals will be in proportion to your willingness to sacrifice for them.

*Now comes our opportunity.*

*June 9 and 23 have been selected as two days to be fully consecrated to the Lord's work.*

Everyone is invited

- 1st. To pay his tithes in full to date.
- 2d. To give the earnings for these two days as a freewill offering.

With this the program of the fiscal year ending June 30 will be successfully completed.

Many will be able to do much more than this. Give in proportion to your ability.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

# THE SAINTS' JOURNAL

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

OFFICIAL PUBLICATION  
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Volume 71

Independence, Missouri, June 11, 1924

Number 24

## EDITORIAL

### Healing of the Sick

The healing of the sick is not the most important part of the work of the church, still it is one of the essential tests of the church. The promise was made to the early apostles:

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The statement is made by Jesus that that was one of the signs of his mission (Luke 4:18). This promise was made in Isaiah 61.

Again in this present age we note Doctrine and Covenants 34:3:

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation.

There is not only provision for the healing of the sick, "By the prayer of faith they shall be healed"; there is not only such provisions as James 5:14, 15, seq., which have been repeated in our own age; there is not only such promises as in Isaiah 29:18 that the blind shall read, the deaf shall hear the words of the book; but these things are set forth as a sign of the work of God.

It is true that some have been somewhat fanatical on this subject, but on the other hand we may seriously ask ourselves if the church to-day is enjoying the measure of healing that it should, if we are exercising the measure of faith that we should, if we are enjoying the blessings that our heavenly Father intended that we should.

The Sanitarium is doing a splendid work. We are admonished that those who have not faith to be healed shall be administered to by mild herbs, and that not by the hands of an enemy.

Then the following paragraphs would seem to place the responsibility on the one afflicted:

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild foods, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. . . . And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed; he who has faith to see shall see; he who has faith to hear shall hear; the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.—Doctrine and Covenants 42:12, 13.

But the above passages do not seem to place the whole burden there. The arm of the Lord is not shortened. The healing of the sick is not limited entirely by what man is able to discover of the therapeutics of suggestion. The healing of the sick may be incidental, and it is; but it is one of the criteria or one of the tests of a greater faith, having which the people may hope for a great outpouring of the blessings of God, of peace and of understanding.

### Faith of Our Fathers

One of our long-time members of the church, after reading the "Open Letter" in the HERALD of June 4, remarked:

"There is nothing essentially new in principle in this 'Open Letter' which you men have published. Why, the Latter Day Saints have always stood for these principles. They are, in fact, a part of the Faith of Our Fathers."

Exactly. This is what was in the minds of those who formulated this "Open Letter." We wanted to raise a standard to which old-time Latter Day Saints could heroically rally. We wanted to go further and set forth principles which new-time Latter Day Saints and old-time Latter Day Saints—Saints who have gone before, Saints who are living now, and

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Saints who are to come after us—could indorse. And we felt by taking the standard books of the church, the Bible, Book of Mormon, and Book of Doctrine and Covenants, together with the general practices of the Reorganization from its inception, that we could define certain principles of government in keeping with the mind of God and in agreement with the experiences of his people.

There should not be any vital difference as to principles of government between the Saints of yesterday, or to-day, or to-morrow, nor yet between what may be termed "old people" and "young people." The principles of government in the church never change. Varying conditions may necessitate adaptation to these conditions, but the basic principles of government are and must be the same.

And it is for the definite purpose of developing like-mindedness as to these abiding and basic principles of church government, and upon which all true Latter Day Saints can unite, that we have issued this "Open Letter." If we can discuss these principles in fairness and frankness, without personal reflection, and in the Spirit of Jesus Christ, manifesting all the while Christian forbearance and consideration, we may rightly hope that this discussion will clarify our vision and thus dissolve our differences.

Our people should be united. It is the bounden duty of every minister and member to do all in his power to effect oneness and harmony. But unity cannot be brought about by mandate or decree, or ultimatum of either individual or group. It is the sequence to common understanding. And common understanding is impossible without free discussion. And free discussion presupposes a free press and an open platform.

Like-mindedness grows out of being able to think together. It comes as a result of talking with each other, exchanging views, canvassing conflicting opinions, weighing evidences, and then, without coercion or fear, or consideration of favor, and as free men deciding for the truth; for it is the truth which will make us free.

Unity will come to the people of God only when they are in full accord with God's law. The principles of Christ's government are clearly set forth in the New Testament scriptures and in the Book of **Mormon** and Doctrine and Covenants. It is the duty of each Latter Day Saint to study these books. We will do well to review the experiences and practices of the fathers of our work, who have builded well. We cannot afford to make any radical departures from the plan of church government which has met with divine approval. In our discussion we must not forget that "all we are brethren." Let friendship govern. Let us lift our discussions above petty

bickerings or personal animus and give each man the credit of being equally honest with himself.

This discussion, if so conducted, must be helpful. It will stimulate study and research. It will impel the membership to get together in groups and congregations to consider and decide this issue. There will be an increased desire to read our church publications. We will have something vital to talk about. And, best of all, we will soon be called upon to decide the mooted question which has for all too long distraught our people and divided our forces. May we so comport ourselves that when that glad day comes there will be no bitter memories, no bruised and wounded hearts.

T. W. WILLIAMS.

### Training a Child

We quote from the paper of a young woman in Stockton, California, who recently took two orphans into her home, whom she is trying to rear, as she says, "that they may be prepared for eternity any time their heavenly Father shall see fit to call them from this scene of worldly action." She says, "I have noticed that a mother who is a competent housekeeper and sees that her young children are properly groomed, fed, and clothed, is considered by the average person an ideal mother. But I wish to make this statement: 'The spiritual training of children *during their early childhood* is of far more importance than the manner in which they are clothed and housed.'"

It is the realization of such fundamental facts which makes of a young woman a mother in Israel. Less troublous times will come to the church in the future if the young mothers are persuaded that the spirituality of a child is fundamental, and the most important part of the young as well as of the mature character.

### An United People

The church of Jesus Christ cannot long exist and accomplish good among men if dissension and division are found in its ranks. Dissension as here used means strife, discord, quarreling; and whether a result of attack from without or of internal conditions, the church and her membership must see that every strife brings out and emphasizes an essential item of truth; that every quarrel results in a more complete understanding of men and of doctrines; that discord does not exist except to bring about more complete accord.

In an early revelation received by Joseph Smith, there is found this positive statement, purporting to be the direct expression of the Divine Mind: "Be one; and if ye are not one, ye are not mine." This

follows an instructive paragraph in which the church is told that it should hearken to the voice of God, keep his laws, man should esteem a brother as himself, and practice virtue and holiness.

It must be that offenses come, and if they cease to come it will be a matter for consideration, and will bring surprise; but the manner of their handling by the members among whom they appear, the results growing out of them, and their appearance to others are matters within our control, and for which we are responsible.

To ignore some may be wise, to examine others may be necessary and just as wise, but the result desired should never be less than the finding of foundational truth, whether it be new or old, and the unifying of the forces of the organization.

Never is it permissible to destroy that which has rightfully existed in harmony with the word of God and the laws and usages of his people; and if some force or personality attempts to tear down one of our cherished and traditional pillars, our effort as true children of the kingdom must be to preserve that pillar in an affirmative way, not to destroy some pillar belonging more particularly to the attacker. To destroy is to employ the methods of carnal warfare; to preserve is to employ the higher methods of spiritual warfare.

Let our controversy, if controversy comes, be conducted with the strength, by the methods, and in the Spirit of the Master, as we may be able to sense and command that Spirit. RICHARD J. LAMBERT.

### Heeding the Call

Sister Louise E. Trout, of Yardley, Pennsylvania, in a business letter, writes: "I am sending five dollars, and all but enough to pay my subscription to *Autumn Leaves* is to be given to the Bishop. I see by the *HERALD* of May 28 that he has asked for a church-wide effort to raise fifty thousand dollars, so I am sending what I think is my share. . . . I have paid my tithing for this year."

In a recent letter from Patriarch Isaac M. Smith, are contained the following words, which should be cherished very highly by those to whom they refer. They sound almost like a word of blessing from this venerable patriarch of the church, who has spent the active days of his life in the ministry of Jesus Christ. "We certainly have an able staff of contributing editors, both for the *HERALD* and the *Ensign*, and I do hope that the Spirit of the Master may so fill their hearts with love and their minds with light that they may succeed in bringing about that condition of unity and oneness in the church for which we have all been praying these many years."

### Young People's Convention

Young People's Convention opened Thursday, June 5, at half past two, in charge of President Floyd M. McDowell. Everyone was in good spirits, and all enjoyed the splendid program. A short song period in charge of Brother Roy Cheville opened the service, after which addresses of welcome were given by Mayor G. W. Blair, Pastor C. E. Wight, and President G. N. Briggs. Brother George Anway sang, and President Frederick M. Smith gave a timely talk on the subject, "Children of God."

On account of a heavy rain in the morning the opening session was postponed until afternoon, so the afternoon program was set aside.

It is expected that the attendance this year will exceed that of last year, especially if the weather be fair. Saturday afternoon the enrollment was one hundred and fifty greater than at the same time last year. Traveling by auto is becoming more and more popular, and people came by auto from such points as Texas and Colorado.

The prayer meetings promise to be an important feature, and special attention is being given to them. The keynote of the first prayer meeting and of the convention was given as "Preparation for service."

As a result of a questionnaire more class work is being offered this year. The schedule of classes is so arranged that each one attending the convention may enroll in at least three of the following eleven courses which are being given this year: "The stewardship plan," Bishop A. Carmichael; "Vital significance of religion," C. E. Wight; "Social principles of the gospel," F. M. McDowell; "Social work," Mrs. M. A. Etzenhouser; "Applied ethics for young people," C. B. Woodstock; "Book of Mormon," A. B. Phillips; "Church history," Mr. and Mrs. S. A. Burgess; "Scoutmasters' training," Eugene E. Closson; "Choir leadership," A. N. Hoxie and Mabel Carlile; "Oriole and Temple Builder leaders," Blanche Edwards; "Principles of religious education," Roy A. Cheville. The way everyone flocked to the respective classrooms on the first day of the convention indicates that they are going to take full advantage of the opportunities to prepare themselves.

The early part of the afternoon is given over to forum discussions of vital subjects, after which the remainder of the time is given over to recreation and recreational leadership.

The cafeteria service this year is very fine, as the food is well cooked, and only reasonable prices are charged.

All in all, the convention promises to be a successful one, from every point of view.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Vision of the Church

*Radio sermon of A. B. Phillips, delivered  
March 2, 1924, at Independence, Missouri.*

A hundred years ago the Christian world little dreamed that some of its most cherished beliefs, handed down from the dawn of religious light, and challenged even by some of the most learned men within the church, would be found engraved in imperishable stone of prehistoric antiquity. But in recent years the most marvelous discoveries have been made, some of which support parts of the story in Genesis which had been challenged, and show that many of the same lofty ideals which inspired later prophets were cherished by men thousands of years before the star of Bethlehem led to the birthplace of Jesus of Nazareth.

The concepts of the people of God have not in every age been of the same scope and clearness. Periods have existed when spiritual vision became dim and distorted, but reactionary tendencies have usually been followed by better ideals and clearer appreciation of the righteousness of equity. More and more clearly has it dawned in human hearts that error and injustice must inevitably bring unhappiness, strife, and disruption. And history shows that they are destructive of the very foundations of well-regulated society and of those ideals which inspire the human race to lofty and lasting achievement. Growing out of varied and crucial experiences, there has come to the church more and more clearly

#### *The Vision of an Ideal Social Order*

Infallibility belongs to God alone. The church has not always undeviatingly followed the path pointed out by the Omniscient hand, but it has glimpsed the plan by which his will shall be done on earth as it is in heaven, and it has never ceased to voice the most oft-repeated prayer that ever came from human lips: "Thy kingdom come." The master minds of the ages have marshaled the forces of righteousness and equity, in order to combat the powers of evil and selfishness. These righteous forces have from ancient times been brought together in that unity of purpose and action which is the function of the church of the living God.

The earliest record of man's relations with his fellow man presents a most dreadful indictment of the methods that seek power, luxury, and self-aggrandizement at the expense of the weak, defenseless, and unfortunate among men. It was by

the brute force of wrong against right that human hands were first stained with a brother's blood. Through envy, jealousy, and avarice the black tree of hatred curled its blighting roots around the heart of Cain, and soon produced the deadly fruit of murder. When the searching voice of the Creator demanded, "Where is Abel, thy brother?" the evil lips of the fratricide framed the guilty reply:

*"Am I My Brother's Keeper?"*

With terrible significance the answer of God was hurled back: "What hast thou done? Thy brother's blood crieth unto me from the ground." By that divine accusation was established the inexorable law that man shall be held accountable for what he does toward his fellow man. However he may seek to evade that responsibility in this life, when the light of his brief day shall fade into the lonely night of life, and he faces his record before the great white throne, the portentous question shall come to him with unmistakable meaning: "What hast thou done?" The laws of life should teach us that, as declared by Paul, "No man liveth unto himself, and no man dieth unto himself."

Mutuality of good should result from the social relationship which God has decreed as the normal state of human society. It is only by recognizing this fact that the highest ideals, culture, comfort, peace, and happiness are possible of realization. By choosing its opposite the deepest misery known in all history has invariably resulted. It was this failure and mistake of the church in past ages that produced the great

#### *Apostasy of the Church*

When the light of Christ's message of love and equity was no longer noticed by a backsliding church, ceremonials arose to a place of chief importance. Christianity was sought in slavish devotion to ritualism, and for a failure to follow its prescribed forms many were put to death by those who had so far forgotten the fate of Cain and the unhappy experience of Saul of Tarsus that they doubtless believed they were doing God service. In the maintenance of outward show they found their greatest satisfaction, and in many instances a rivalry developed in the endeavor to outdo others in the strictness of their observances. In the ritual they expected to find eternal life, in spite of disreputable deeds toward their fellows. They believed God took delight in these forms, and would reward them with salvation and with his eternal companionship.

In those days worshipers crowded the churches, and those who could find no comfort in such hollow mockery of Christ and his message were by coercive



measures compelled to unite with the church or be deprived of their property and many other privileges that belong alike to all of God's creatures. Thus the vision of all became focused on these cheap substitutes for the religion which God decreed as the means of salvation and happiness.

From these extreme conditions a tremendous reaction took place, and the time came when the name of religion became an abhorrent thing, a hiss and a byword held in scorn or derision. Between these extremes some found a measure of relief in a mechanical adherence to certain doctrines which they assumed were taught in the Scriptures. It was different from formalism in that it was more mechanical and less formal and zealous. They saw the operation of what they were pleased to consider Christianity somewhat as the Prophet Ezekiel saw the "wheel within a wheel," and in the ministerial offices of the church and their functions a methodical routine was demanded which was supposed to satisfy the demands of God.

Some there were who turned to emotionalism as the supreme test of the religion of Christ, the requirements of the gospel being subordinated to the demonstrations of feeling. Thus a man's Christianity was largely estimated in accordance with these manifestations, which took various forms, among which were prophesying and exhibiting extreme and unnatural fervor, the results of which were often distinctly nauseating to a normal mind. In all these variations of religious activities the church had gone a long way from the simple path in which Christ had walked, and which he had pointed out when he said to his disciples: "Follow thou me." From these conditions there came at last

#### *The Vision of the Reorganized Church*

It was to again point out the "old, old path" that under God there arose the religious body known as the Reorganized Church of Jesus Christ of Latter Day Saints. The message of the Reorganized Church emphasizes the two great fundamentals upon which true religion must always rest: The love of God and the love of all mankind. Jesus said that upon these two commandments hang all the law and the prophets. Protestations of love are less important than manifestations of love. The rule of gold must be dethroned, and the golden rule must be crowned as the supreme rule of human relationships.

It needs no foreign missionary tour to learn the results of avarice, greed, and myriads of concomitant sins. Neither do we find it necessary to travel afar to bring relief to those in distress and want. The sorrows of the world are the outgrowth of that which oppresses and robs man of his heaven-born

heritage, the right to use his talents in such a way that good shall come to himself and all the group in which he labors. When the church puts on the robe of sovereign grace, it will demonstrate the power of the gospel to serve humanity. This was the absorbing purpose of the great message of Jesus, for which he devoted his life and rendered the supreme sacrifice. He gave the church as its heritage

#### *A Vision of Mutual Service*

While the world continues to focus its vision on human creeds and selfish purposes, it cannot see the kingdom of God. It is a vision of mutual service that the Reorganized Church would have all men behold. When all hearts beat with a united purpose for the uplift of all, the result must be that good will flow from all to all, and each will be equally benefitted with others. This is what Christ emphasized while among men. It is a teaching that is both ideal and practical. Some things seem ideal, but are not practical. Other things appear to be practical, but when weighed in the balances are found wanting because they are destructive of ideals, without which society cannot progress, but inevitably must retrograde. By every fair test ever made the gospel of our Lord has proved to be not only supremely ideal, but also preeminently practical in all the legitimate walks of life. When put to the test in its fullness the kingdom of heaven will find sway on earth, and God will reign in the lives of mankind. Celestial knowledge will then flow as an eternal river, and sorrow shall no more remain in the hearts of men.

The vision of the church is that of a happy people busily engaged in all rightful occupations, animated with lofty ideals and inspired to serve each other. This was what Jesus sent his disciples to teach the world. He taught them to pray for it, to believe in it, to work for it, and to expect its ultimate triumph. Every person in whom the fires of zeal and lofty purpose are burning can do no less than support that grand program, for nothing can exceed the magnificence of its scope. Nothing can be as certain of success when applied, and nothing can bring so rich a reward in its results.

The vision of a social group in which these principles are applied is, under God, the dominant inspiration of the Reorganized Church. No social body that exists can hope to succeed so completely as one that is founded upon the social gospel of Christ. The experiences of nearly two thousand years have failed to reveal anything that for a moment can compare with it or even approximate it. Having experimented unsuccessfully with every other conceivable plan, why not give the social plan

of Christ a fair trial, and test the promise he made that "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"? (John 7:17.) This means

#### *A Vision of Unity in Christ*

For ages the seeds of disruption have been sown within the churches wherever they have come in contact with each other. The name of Christ has been borrowed without leave, and hundreds of conflicting doctrines have found adherents because of the magic of that transcendent name. Is it strange that many have complained because, as they supposed, Christianity had failed to bring the much needed relief of which its teachings gave assurance? We must answer that it is the vision of the world that has failed, and not Christianity, which has never been fairly tested even by the very ones who deplore its assumed failure. For the vision of the world has been preeminently selfish, so narrowly selfish that at times it has been willfully blind. It has failed to even glimpse the great underlying principle upon which the message of Christ rests.

When all the bitter, hateful things that dwarf and distort the soul have been banished from among men, we shall see in man the image of God. We shall then know how pitifully shortsighted men have been in their mad scramble for the things which are only an illusion and a snare. There is in all the world only one basis upon which men can find the unity that endures. It is unity in Christ; not simply in Christ the belief, but in Christ "the Way, the Truth, and the Life." It is a *purposeful* unity in Christ; a united, aggressive support of the Christ-purpose. No other kind of unity can bring the kingdom of God on earth "as it is in heaven," for which the Christian world has never ceased to pray. Why continue to pray for it unless we are willing to work for it?

To have unity in Christ we must have loyalty to Christ; for loyalty is the very corner stone of unity. It is something very much more than the adoption of a name; it is the adoption of all for which the name stands, the principles for which Christ stood. It means to defend and maintain them, both by word and deed. In fact, it means to demonstrate them in practice. This is

#### *Our Vision of Growing Souls*

Behind every great unified effort there must be a still greater purpose. A united body that seeks mutuality of good must be able to visualize the good which constitutes its goal. Otherwise its efforts are aimless, and must bring many mistakes and eventual failure, with their consequent disappointments and disruptions. When unity and love

dominate the minds of men, we shall behold the miracle of a still more wonderful vision, a vision of growing souls.

Growth is one of the great miracles of the universe. It is the greatest of all manifestations in nature, and is the most concrete expression of the power of God in man. Growth is not confined to physical substances, but extends to the character or attributes of man, where it finds its divinest manifestation. When Peter said, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, self-control; and to self-control, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love," he represented the processes of growth in the soul of man.

It is by taking on more fully these attributes that man may come close to God. But no man can draw nigh to God until he has come close to the heart of his fellows. This is clearly and forcibly stated in the scripture which says: "If a man say, I love God and hateth his brother, he is a liar." To love God and hate man is a contradiction of terms. He who thinks to do this does not and cannot know God as he really is, and he therefore has a false concept of Deity.

It is the will of God that man should become like Christ as he was manifested while in the world. By the growing process is brought to pass the miracle of Christ born in the life of man. The underlying purpose of God, then, is the in-born Christ. This is possible only by obtaining an envisagement of Christ, the living image of God. With too many Christ stands for something miraculous, mysterious, but abstract. This is largely a mistaken concept of him, for he was manifested in order that we might see him as he is, and understand and follow him.

The perfect leadership of Christ was manifested in his intimate relationship with his followers. He did not stand aloof and order them to "go," but from among them he said: "Come, and follow me." Throughout his ministry he practiced as well as taught a life of humility "as one serveth." To pedestalize or to degrade another was foreign to his great message, which said to his people: "All ye are brethren." He thus put to shame those who disputed among themselves "who should be the greatest," and enjoined each to be the servant of all. He thus impressed upon them one of the divinest lessons recorded in history.

These are some of the qualities that have touched the hearts of men in every age. They are our inspiration to-day. No loftier incentives, no more worthy purpose can engage the activities of mankind, for thus may righteousness be established among men, and good will and peace find an abiding

## The Light at the Water's Edge

Sermon by William Clow at Saint Joseph, Missouri, September 2, 1923, being an account of a miraculous occurrence in the ministry of Elder J. J. Cornish.

When Paul was making his defense before the multitude and before King Agrippa, he told something of his life before coming to the light; he told as to who he was and the relations he sustained to the common religion and the people to whom he was talking, before he told concerning his conversion. So I want to say further, that by telling this story to-night I want to illustrate a principle, that of *continuous revelation*.

If there is one thing that the world disagrees with us on and objects to, it is our thought, our doctrine, or claim of continuous revelation. The idea that God can speak to his creatures in this our day, does speak to them, proposes to speak to them, is the great objection to our people from the world's standpoint. I am going to read you a lesson from the 20th chapter of 2 Chronicles. It relates an incident that I may explain further:

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art thou not our God, who didst drive out the inhabitants of this land before

thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, if, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Siz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

I have read to the end of the seventeenth verse. You understand from what was said this morning that I have been more or less interested in Sunday school work from my very early life. The fact is, I learned to read and write in a Sunday school. I didn't go to common day school as you children, most of you have, but in England they gave us poor children who had to work in the fields an opportunity to learn our letters and learn to read and to write during Sunday school. So I have been interested in Sunday school work for a long time.

I came to this country in the year 1869. On the way I heard the sailor's first cry, "Land ho!" I was by myself, without a friend on this side of the water, and without a knowledge of the people and its conditions. I was going into a strange land, and I felt exceedingly strange. So when this cry went out along that ship, "Land ho!" I thought we were coming near the end of the journey, and I felt my loneliness and the need of a friend, and I might almost say that my religious experience started from that moment. I went down in the hold of that ship and hid myself from view, and I told the Lord if he would go with me in this strange land I would give him my heart. I intended to do it at the time. I felt that I needed a friend, that I needed God's guidance. I needed his hand to be with me, as expressed in the class this morning.

After I got to this side and saw that civilization was as good in this country as in England, I thought I didn't need a friend, I am sorry to say. For the

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place in human hearts. The privilege of drinking that divine water which Jesus has promised shall satisfy, is given to those who will realize this vision of life in its relationships and opportunities.

### Lectures on Mothercraft

Compiled by the Department of Women, with an introduction by Dora Pankey Glines, Superintendent of the Department.

#### Containing

Articles supplementing the textbook, Mothercraft Manual, by Mary L. Read, also a question outline, Mothercraft, by Etta Hunt.

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time being I forgot my promise, and for a year I paid little or no attention to religious matters. I got curious, however, and attended spiritualist meetings, and got quite wrapped up in spiritualism until I found that the departed spirits could tell stories as easily as anybody else could. By watching closely, my mind fixed upon the idea that there was nothing here to lead me to a higher or better life—nothing to stimulate me to purity of conduct, and it didn't fill or feed the necessity of my soul.

I became sick for two or three days, so severely sick that I thought I was going to die. I had made the acquaintance of one religious man, and I asked a friend to go and bring him to my bedside. He came and read one of the Savior's touching incidents with his disciples just before he was crucified. It touched me very deeply. I recovered, however, and in a few days I attended some revival meetings. I will never forget those meetings. Our hymn, "My faith looks up to Thee," was sung by an old gentleman and an old lady. He was the author of that hymn—Doctor Palmer, we called him. I didn't get religion at the mourners' bench, though I prayed earnestly for five weeks. In the following week I began working with a young man I had become acquainted with, who also was from England. He started with me to learn the same trade, and we got to working side by side. Fortunately he was a very religious man. He frequently went to the attic of a four-story building at noon hour to pray, and sought every opportunity to help me get what was called religion. I am here to tell you to-night that I very distinctly remember when peace came to my soul in that attic, amongst old cast-away patterns covered with dust, but peace can come to the seeking soul anywhere. It certainly lifted a load from my sin-sick soul, and for three years I was satisfied with my religious experience in the Methodist Church. I identified myself as closely as I could with the Sunday school work—got married in the meantime, and lived in Detroit, Michigan. They elected me Sunday school superintendent there, in a school with an average attendance of 350 to 375; and the reason I have read this text to you is because it was the occasion of the first real thing that puzzled my mind when called upon to conduct what we called a teachers' class. We had Sunday school in the afternoon at 2.30, dismissed at 4 o'clock, and at fifteen minutes after dismissal all of the teachers of our school assembled to consider the next Sunday's lesson, and it was my place to teach this class.

One of the lessons that we had was this incident that I have just read. It contains a text that is very frequently used in what we call revival meetings: "Stand ye still and see the salvation of the Lord with

you." It was very much stressed by the evangelists in their work. But in later years I have seen how little, seemingly, the evangelists of the world really understand what they quoted and stressed. I think you have the information. This King Jehoshaphat was in trouble. He called a fasting. He didn't call the generals of his army. He didn't call his cabinet together, but he simply called the hosts of Judah to fast at Jerusalem before the house of the Lord. He quotes one of the promises that the Lord made when Solomon dedicated the temple, "that the time should come when my people will be troubled by pestilence, and the sword, and they will come before his house and confess their sins. Then hear thou him!" Jehoshaphat quotes that prayer in substance. We need an answer to the prayer that God gave promise to when he filled that temple at the end of Solomon's prayer. I want you to catch the thought here; how sublime the faith, how childlike that faith on the auspicious occasion when the nation and people were liable to be overwhelmed with countless enemies. They didn't do then as is done in modern times; at least this king didn't. He didn't go around to the factories and begin purchasing implements of destruction. He went to the Lord, and this story tells us they went out to battle singing and praising God, and they found things just as the Lord told them they would find them. The Lord, it says, set an ambushment and made one of the armies fight the other until every one of the enemy helped to destroy the other, and Jehoshaphat and his people were four days in gathering the spoil.

I don't need to stress this thought any more with you Latter Day Saints. We all admit that the Lord spoke and directed the forces of mankind in the ages when this Book was being made. There is no dispute about that. I do not suppose there is a minister behind the sacred desk to-night in your city of Saint Joseph who would dispute that thought. But the question arises, "Is the Lord the same?" We speak very strongly of the fact that he is an unchangeable God, and under like circumstances where some need of this character should arise, have we not just as much claim upon God as they had? If we should proclaim a fast and gather the inhabitants of the cities around the house of God and lay our cause before him in childlike simplicity and confidence, would it be strange to you Latter Day Saints that the Spirit of the Lord should rest upon a young man in the midst of the congregation? I think you can see that story literally, and it isn't strange to you. But at the time we had this incident for a lesson, it was an incomprehensible puzzle to us. We could not understand how the Lord could speak through that young man, and all Judah with their king to accept with implicit confidence what was

said. There must have been some peculiar power or influence accompanying the message that we did not sense or understand.

I have been meeting for some years past with a Bible class made up of business men in Independence. They represent all phases of religion, and some of them no religion at all. They will go home from this study of the Old and New Testaments and look upon these things as being strange, but to us it conveys the thought that it is possible that those things could be in this day as well as in the past. It is ridiculous beyond reason. I want to ask you to-night, every man, woman, and child that is listening to my voice, What reasonable reason can you give why the Lord should not answer us in the hour of need as he did then? I will leave the question with you.

This principle of continuous revelation—put it in another form, the possibility of God speaking to his creatures—is there anything unreasonable about that? You men who constituted our Bible class this morning when that subject was under discussion, we presented the idea there, and all of us agreed that the Creator had made us in a form after his own image, given us the power of speech and the necessity of speech, and why would it be unreasonable that he should continue speaking to his children under any circumstances that might require his direction? You cannot give any reason why he should not. And yet, without any exception as far as I know—of course I don't pretend to know all of the men who have tried to bring about a reformation, nor all that they have tried to do, for from the earliest Dark Ages men, good men, arose with their earnestness, and that implies that God has placed in the human heart and intended to bring back the religion of the Old and New Testaments into actual operation—not one of the reformers has ever sought to incorporate the idea of continuous and present-day revelation in their reformed religion. There may be exceptions, but I just simply say that I do not know of any. There have been wise men, good men, men acquainted with their work; why have they not incorporated in their creeds this principle of continuous revelation? I do not know what your answer would be, but I can only give you mine. The Savior said, addressing the Jews, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17. The writer, in closing up the record we call the Book of Mormon, implies the selfsame principle. That man who wants to know and who will earnestly ask and devoutly go before God and ask as to whether the book is true or not, God shall make it known unto him. "If ye shall ask with a sincere heart, with real intent, having faith in Christ, he

will manifest the truth of it unto you, by the power of the Holy Ghost."—Moroni 10:5. Here is something, my friends, that is most fundamental. The Savior himself did not ask those Jews to accept his word alone. He called in God as a partner in his proposition. He was willing to risk all that he claimed upon the answer of God to those who should make a proper appeal.

The Book of Mormon stands exactly upon that proposition. Any honest man, with the supreme love of the truth, or any man who is really honest and earnest and wants to know whether this book is of God, the book promises that God will make it known to him. There is the finest chance in the world to prove that the Book of Mormon or the writers of it were false. It is wonderful to me to think that a man could stand before an intelligent civilization and propose to give them a record that has that kind of a promise in it.

Now I go further. I could conceive of its being possible that Mr. Wesley, Mr. Knox, Mr. Calvin, and other good men in the past, in their righteous endeavors to reform religion, could have incorporated this principle in their creed. There may be some here who are not members of this church, and I will repeat the question often asked me: "Mr. Clow, has there been a real, practical demonstration that God does speak to you or to your people in this age?" That is what I am going to answer.

In the year 1875 my wife and I returned from Detroit, Michigan, to London, Canada, with the intention of spending the holidays with her father and mother, and having our first-born boy, eight months of age, baptized by the brother who married us. That's very human, isn't it? But the first thing that greeted our ears when we got into mother's home, one of the girls came up and whispered in my ear: "Pa has joined the Mormons!" It was awful, just simply awful. She was a young lady like lots of the young ladies here. She wasn't married, it was true, but she knew what it meant, and I knew what it meant—that little, terse sentence. It carried the possibility of another woman coming into that house. It was an awful thing, but that is what it conveyed to us. I tell you I felt that our Christmas holiday wasn't going to be a very pleasant one. I couldn't see how it was possible that my old father-in-law, just as good a Methodist as ever kneeled and shouted, could have gone so far astray as to expect ever to bring some other woman into the home. I assure you it was a dampening upon my expectation of a joyous Christmas holiday.

A man lived next door who was a splendid fellow when he was sober, and something else when he wasn't. He had a very nice wife whom we all liked. We had tried to get him to attend the cottage prayer



meetings, thinking it might help him to reform, and thus alleviate his wife's sufferings. There was something good about that man, but when the old spirits got in him the good went out. He was a cab driver; owned his own cab, and started out with his cab and team early each morning. Sometime before we made this visit he had become interested in the teachings of the Latter Day Saints, had joined their church, and dropped all his drinking habits. He was very much enthused in his new religion.

The next morning after we arrived, as he was ready to start out, he saw me and stopped his team to greet me, and began to tell me of his new religion. He began to teach me of the "signs following the believers," "gifts of the Holy Ghost," and "the fullness of the gospel." He was so interested in his talk that he forgot his team and his cab standing there, and just talked the whole morning long about the fullness of the gospel. That was a term that I had never heard before. The gospel was the gospel, I always understood, but he had this qualifying term, the *fullness* of the gospel, which he said was something we had not been receiving in the Methodist Church.

To make a long story short, on the next Wednesday evening he rapped on our window. There had been an accumulation of snow, two to three feet up to that time, but most of it had melted. There had been some rain, and although the river had been frozen over very thickly, it was broken up, and a dense fog was over us; the temperature was mild. It was so densely dark that you couldn't see your hand before you. My mother-in-law had returned from taking care of her daughter, Mrs. Joseph Luff, in Toronto, one hundred and twenty miles in the other direction. She came in just that evening, and the news was broken to her just as it was to us the night before: "Pa has joined the Mormons!" It was an awful situation; yes, sir, awful, and we had a quarrel, I might say, the whole evening. About half past ten, possibly eleven o'clock, Brother Depper, the neighbor referred to, rapped on the window and said: "Will, there's going to be a baptism"; and to get out of the atmosphere in that kitchen I put on my hat and coat and hurried out. He was waiting at the gate, and the rest of the crowd had gone on toward the river. We could hear them but could not see them. We followed on, and when we got to them we found them standing at the river bank. They were at their usual place of baptism, but the water had risen until it had attained a depth of fifteen feet. The ice had broken up and was making considerable noise.

Brother Depper said: "Brother Cornish, you can't baptize here to-night." "Well, what shall we do? One of the sisters who wants to be baptized

wants to return to her home and wants to be baptized before she goes." She lived seventy or eighty miles from there. "Well, let's go up to the ford," answered Brother Depper. We turned up the river-side, and started towards the ford. This Brother Depper took hold of my arm, and two other young men walked alongside us. As we walked alongside that river, we would sometimes step in a little water and sometimes in snow, and jokingly I told Brother Depper every time I stepped in some water, "See, now I am baptized. I will have another wife in a day or two." We went on, walked about two blocks before we got to the ford that crossed the river. We went down into that little wagon road and stood on a gravelly beach; some of the company stood upon the grassy bank, which was in a slushy, wet condition. There they separated into two companies; the members of the church gathered around Brother Cornish and the two to be baptized, though Brother Depper still kept hold of my arm. We stood off to the east end, and every minute he kept talking the fullness of the gospel to me, until they got ready to commence, which they did by singing the hymn, "Lo, on the water's brink we stand."

I am very sorry they didn't bring that hymn out of the old Saints' Harp. It seemed to me to carry the sentiment of what should exist in our hearts when we go into the water. They sang that hymn. Brother Cornish would repeat four lines, and they would sing that; he would repeat four more lines, and they would sing that. This gave me an opportunity to know just what they were singing, and it certainly was the first thing that impressed me favorably. I thought, They are really earnest and sincere. When I heard him pray I was still more convinced that they were. I thought to myself, That man is not one whose mind is corrupted with what is called "Mormonism." It seemed to me there was something different about him; he was earnest; there was nothing elegant, nothing scholarly in his manner, yet what he did surely flowed from a humble, sincere heart.

I listened. He left the edge of the water and walked out, as we could hear, though we couldn't see, until he got to a reasonable depth and returned, and as soon as he returned he asked which would go first. I remember very distinctly just what occurred. I heard Sister Lively, now Sister Roderick May, speak up quickly, "I will." They started down into the water, and as their feet went into that shallow water, we heard a sound like the sound of the wind off in the distance, which seemed to be keeping time, so to speak, with each of their steps. It seemingly increased in volume and in nearness until it seemed as if it were going to burst upon us, like a mighty, rushing wind. You have been out in the harvest fields on a very hot day and no air stirring,

when suddenly you hear the wind at a distance and expectantly await its arrival; that will give you a faint idea of the way this sounded. I expected to feel the wind so strong that it would almost blow me over; but instead of wind it proved to be a cloud-like light, rounded at the bottom, which descended to the water and spread out. Inside of a minute or so we were encircled in a light. I judged it to be about one hundred and fifty to one hundred and seventy-five feet in diameter, round in form, and I will describe it as closely as I can. I knew there were some people behind us on the bank, as we were standing on the water's edge close to the beach. At the very moment this light came upon us, I for an instant thought these people at our back must have a magic lantern or something to produce this phenomenon, and instantly I turned my head to see, and what a sight met my eyes! There was no lantern, or anything of the kind, and there wasn't a person standing, nor were they kneeling; they were lying prostrate in that wet grass, and every exclamation they were making was one of fear; they were all talking, making such exclamations as: "Lord, forgive me!" "Lord, spare me!" and all that kind of thing. Their faces were to the ground, and there was every indication of fear and terror. Then I knew it was not produced by any power of man.

#### *A Different Kind of Light*

As I turned to my normal position, with my face to the river, I saw that this light was different from anything I had ever seen. I want to stop here and say that the word *light* isn't the proper word. The last few months I have had some correspondence with Brother Cornish about the word *light* as used in connection with this occurrence, and it does not convey the proper idea. Whenever you use that word *light*, you have in mind electric light, or candlelight, or some other artificial light, but there isn't anything I ever saw that can be compared with what we saw at the river. I'll tell you why: Ordinarily a little distance away from the light it becomes dimmer and dimmer, until the darkness and the light blend, but in this case the light extended just as completely to the darkness as this light does to that wall, and the darkness and light were side by side and just as intense in the last half inch as any place. I noticed another peculiar thing about that light; as I turned to my normal position I happened to look down into the water, probably three or four inches deep, possibly five or six. I could see the minutest grain of sand, and the pebbles in the bottom of that river. My father-in-law and I built a soap factory within a stone's throw from there afterwards, and I went there many times in broad daylight, and I never could see those grains

of sand with the brightest sunlight. Another thing, there seemed to be something about this light that was tangible to the touch. It seemed as if it were almost a substance that you could feel.

I was invited to tell this story to the Grandview Branch some months ago, and in telling the story it occurred to me that that word *light* didn't convey to my hearers what I would like it to convey. If you have read those passages of scripture I cited you this morning, Acts, chapters 9, 22, 26, you will have noticed that it is recorded there that the light Paul saw exceeded the sun at noonday. So did this.

Brother Cornish, in his answer, said: "Brother Clow, a few days before that occurrence I was told through the voice of the Spirit that if I should remain active, if I should pursue my work in accordance with his light, the Lord promised me that I should see his *glory*. When I was passing through that water, with that light full upon us, I said, O Lord, this is the fulfillment of that promise; I have seen thy glory."

I want you to take that word *glory* home with you. There is no artificial light that I am acquainted with that conveys any idea of the light we saw. It was nothing short of the glory of God, and I am not surprised when I read that those old ancient Israelites could not look upon the face of Moses when the glory of the Lord covered his countenance.

When my face was turned again to the river and I saw those Saints, all of them upon their knees praising and thanking God, immediately my mind came to this conclusion, The Lord God is in this matter. As that thought passed through my mind, a voice spoke to me and said (I shall always remember it, every syllable of that sentence. It is as audible and as clear to my mind's ear to-night as it was that night): "These are my people; you must not laugh at them."

As the Lord said through Jahaziel in the midst of the congregation, "You shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you." This salvation the Lord wrought for Jehoshaphat and Judah and Jerusalem was the most momentous event in the reign of Jehoshaphat, as was the conversion of Paul while on the way to Damascus to the Christian church; and to us how admirably suited they appear for the purpose. God suited the occasion, or suited the message to me to suit the occasion. I will go further. I will say that my nature is critical. I sit and listen and look and observe things that are going on amongst my brothers and sisters, and I have been inclined all my life to be cynical and critical; and how often has that voice come home to me, so to speak, "These are my people; you must not laugh at them."

That event was nearly fifty years ago, and that answer and injunction that the Lord gave to me is just as necessary as it was at that particular time.

We left that river—seventeen people who were not members of the church, and fifteen who were, thirty-two witnesses in all, after the light went away, and it went away with the same noise with which it came. Everybody was engaged with his own thoughts; not a word or a whisper until they came out of the water, and then the only noise was that of their walking. After they had come to the shore and dismissed, we turned away and walked possibly a block or a block and a half before anybody commenced to talk, but as soon as the silence was broken everybody was talking. I listened to them talking—now, mind you, I was the stranger among them; I was the mocker if there was any such thing, and I didn't feel exactly at home. As I listened I gathered that none of them had heard the voice except myself. The first one I remember speaking to about it was Brother Albert Dempsey, brother of John, whom you all know. He was walking by my side, and I asked him: "Did you hear that voice?" "What voice?" he asked. I answered, "A voice spoke." He said, "I never heard it." In those chapters that I indicated, they (Paul's companions) saw the light but heard not the voice. It is parallel with this.

I am going to call your attention to another text. Whoever it was wrote the letter to the Hebrews failed to sign his name, but it is generally ascribed to be the product of Paul. Mark what he says when addressing the Jews; he had a real purpose in it. What was the main fact? "God hath in these last days *spoken unto us.*" That was the main feature of the gospel to the Jewish people. This writer of the Hebrew letter sums it all up in the opening sentence:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days *spoken unto us* by his Son.—Hebrews 1: 1, 2.

If Paul had had the whole Hebrew people to whom he addressed this letter before him, he could not have put it in a more concise sentence to comprehend so much. "God hath in these last days *spoken unto us* by his Son." I am going to skip the rest of that chapter and read two or three verses of the next chapter:

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall *we* escape, if we neglect so great salvation.—Hebrews 2: 1-3.

My thought is this, and I want to leave it with you: If to us as a people God has given the privilege of hearing his voice by the power of his Spirit

in such unquestionable ways, how shall we escape? To whom much is given, of him much is expected.

I will venture to tell you another story connected with my own personal life and experience: That same night, after they had changed their clothes, we gathered at Depper's home and had an experience meeting, which lasted until one or two o'clock. One young lady who had been baptized that night had to go two or three blocks on a side street out of the general way, and some of the young men proposed to take her home. After two or three proposed to do this, we finally proposed that we all take her home, which we did, and then held a second meeting, and the family who lived next door to them called up out of their bed to hear the story of the light at the baptism. As it was being told, the room was filled with a hallowing influence and power. We prayed, and before long the Spirit of the Lord rested upon one of the members of that little company and he spoke in tongues and in prophecy. It just looked to me, before the morning came, that the whole Bible was a new book; the experiences related therein were actually ours, too; no room for doubt; what was faintly believed had become a close-up knowledge, and confidence was here established upon a rock so firm that it seemed to me as though life commenced anew.

I am sorry I have made mistakes. I am sorry I have not lived in all details up to what I have felt—it was my duty to do from that day to this; but notwithstanding the weaknesses of the human will, dear Saints, this principle of continuous revelation is the great thing of the gospel, one of the most potent factors of Christ's message to humanity. Yet how little understood and appreciated! Though spurned by some, to me it has been the great stay of my religious thought and life. If it were needed, I would go down on any corner of your streets and declare it to anybody or everybody. It is the one great thing of my life I am proud of, because I know it is true.

It is perhaps needless to say my wife and I were soon baptized, and for over a year we enjoyed many of the gifts and blessings of the gospel; and the Savior's promise: "These signs shall follow them that believe," was surely fulfilled.

In May, 1877, under the urge of gathering to Zion, we started for Independence, stopping at Detroit, Michigan, to visit our old friends of the Methodist Church and the Sunday school of which I had been a teacher and assistant superintendent. We were very soon asked to give the reasons that induced us to leave the Methodists for the Latter Day Saints, which we were very glad to do. The family where we were staying hurried an invitation to our old associates to come and hear our reasons for the change. The house was soon filled with our

## CHURCH NEWS

Kansas University Students Visit Topeka  
Sunday School

TOPEKA, KANSAS, June 1.—The biblical survey by Professor G. R. Crissman, of the State Teachers' College of Missouri, was given one evening at a meeting of the Department of Recreation and Expression, instead of the usual program. Ninety per cent of the questions were answered correctly. Sister A. P. Crooker had charge of the test, which included both juniors and seniors.

*Sacramental Services*

On May 4 there was a large attendance at all services of the day. Elder James Baillie, of Scranton, Kansas, delivered the introductory remarks, stressing the thought that the opportunity to renew our covenant at the water's edge was of greater importance than anything we could think of, if we come in humility and love. He delivered a lecture to the priesthood in the afternoon and preached at night. Visiting Saints were present from Pomono and Lawrence, Kansas.

*Mothers' Day, May 11*

It was Poe who wrote:

"In the heavens above,  
The angels whispering one to another,  
Should find amid their burning terms of love,  
None so devotional as that of mother."

Elder W. L. Chapman delivered an excellent discourse on the theme of the day, paying tribute to the elect in our day, Emma Smith.

In the evening Ira G. Whipple preached a missionary sermon. Several nonmembers were present.

*A Birthday Cake*

May 16. The Department of Recreation and Expression took their lunches and went to Lakewood Park to spend the evening playing games. At lunch hour Roy Whipple, superintendent of the boys' department, acting as toastmaster, called for remarks from different ones in honor of Leonard Pitsenberger's birthday. There was a generous response from Leonard in the cutting of a large birthday cake on which had been placed nineteen candles.

May 18. The morning preaching hour was occupied by B. F. Deller. His theme was, "Heaven, our home; and its location." From the thoughts presented we will all want to be at home.

The evening hour was occupied by A. P. Crooker. His subject was "Churches." Wherefore, by their fruits ye shall know them. If their teaching bears out the teaching of Christ, and their members also, then they are the church of Christ. Where is the church bearing this kind of fruit?

*District Conference*

A number of Topeka Saints attended the district conference at Atchison, Kansas, May 25, and returned feeling well paid for the effort made. Many felt that really an apostolic blessing had been pronounced upon them by Apostle John F. Garver in the subject presented in the sermons, and also his message in the sacramental service. The Atchison Saints provided a sumptuous basket dinner in the park on Sunday.

*A Welcome to Kansas University Students*

The Topeka Branch extends a cordial welcome to any Saints or friends attending the Kansas University at Law-

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old associates of Sunday school and church, amongst them Richard Howlett, a lovable man who had been an apprentice with me. We had roomed together, attended the same church, and prayed together. He seemed to feel very sad that we had joined the Latter Day Saints. He went a block out of his way going to church, apparently to avoid meeting me, and when we did meet he would not so much as lift his eyes as we passed.

We related the story as I have to you, and explained the gospel in those features wherein it differed from what we were accustomed to hear in the Methodist Church. The company was very much interested as we related the many instances in which fasting and prayer had been followed with the signs following administration. This of course was new, and as fascinating as strange, but so scriptural that little attempt was made to deny or question. The company broke up about 10.30, a few remaining for further questions; they stayed until nearly one o'clock, when we proposed to have prayer and then adjourn. A spirit of deep solemnity and earnestness pervaded all. In the act of rising, a delightful sensation seemed to fill my being, and without volition of my own I was lifted and carried in front of Richard Howlett, with the message:

Yea, verily, the Spirit saith unto you, my servant: You shall yet understand my gospel and obey it and shall preach the same unto many, and they with you shall rejoice in its blessings and fullness.

This was delivered so unexpectedly and with such power that all were silent except for an occasional sob, and most of them were in tears.

The next day I visited the foundry where Mr. Howlett was working. As soon as he saw me he left his work, and coming to meet me put forth his hand to clasp mine, his eyes full of tears and his voice estopped by emotion. He held my hand in both of his until the tears dropped from his face, then turned away, apparently unable to speak, and returned to his work. I went on until I came in sight of the man in whose house we had met. Seeing me, he too left his work; coming quickly he grasped my hand in both of his; with upturned face (he was quite short in stature) and tears flowing, in deep emotion he said: "Brother Clow, *there was power in that thing last night.*"

This event was quite important to me; whatever of doubt or question remained relative to the return of the gifts of the gospel, especially that of prophecy, was now dispelled. How wonderful the experiences related in the Scriptures, yet how real and near those Scriptures appeared now; they are removed from the realm of tradition or historical statement only and verified by personal experience, and belief in continuous revelation is supported by actuality.

rence, Kansas. On two occasions recently we have had with us R. A. Smith, son of the late Joseph Smith, and Sister Hazel Juergens, of Glidden, Iowa. The presence of Brother Smith in our Sunday school reminded Elder A. P. Crooker of an incident which happened in Detroit, Michigan, when Reginald was five years old. He and Brother and Sister Smith were stopping at the home of a brother, who was awakened in the morning to baptize Elder Crooker. Reginald awoke, took a street car, told the conductor he was the son of the prophet and wanted to see the city. His request was granted, and he returned about 9 o'clock. The same day his father assisted in the confirmation of Elder Crooker, and the city paper gave Reginald due publicity in capital headlines. Those present enjoyed hearing Brother Crooker relate this incident.

#### Prayer Meeting

We are having teamwork in our prayer meetings, which is out of the ordinary, but seems to strengthen the interest of some in attendance. There are two teams, known as the Blue and the White. The captain of the Blue team is Sister A. P. Crooker, and they wear little blue bows. The captain of the White team is Sister H. C. Pitsenberger and this team wears white bows. As one sister aptly expressed it, "These little bows mean prayer meeting." Get the habit of attending this most important service.

We are glad to welcome Brother and Sister C. J. Sheets to our branch after a long absence in Iowa.

### Special Meetings and Some Opposition at San Jose

SAN JOSE, CALIFORNIA, May 27.—The last word from San Jose is that Brother George Wixom, one of the missionaries of Northern California District, has been with us for the past ten days, endeavoring to encourage us to onward and upward progress by visiting among the Saints and preaching the word as often as he thought it wisdom so to do.

On Sunday, May 18, he preached twice in the church and once in the public park, where he had about sixty interested hearers. The choir was present and did some lovely singing. We gave out an appointment for the next Sunday. We had a nice banner with us, painted in red and black, to advertise our meetings at the church.

On the next Sunday we had quite an attractive display ad in the *San Jose Mercury*, advertising our meeting at the park and also at the church. Well, our meeting at the park was quite a success. We had between three and five hundred people at the meeting, all interested listeners. When we began, there were two other meetings in progress in different parts of the park. Our choir sang four songs from Zion's Praises before Brother Wixom began talking. It was not long until we had all the people in the park at our meeting.

The meeting lasted two hours. Questions were fired at Brother Wixom, giving him a splendid opportunity to bring out the main points of the doctrine taught by the church. One written question was sent in asking the difference between us and the Brighamite Church, which gave Brother Wixom a chance to set us square before the people. He surely made it plain that we were not associated with the Brighamites and that there was no polygamy taught in the Book of Mormon.

One man in the crowd opposed Brother Wixom vehemently and tried to make him lose his temper, but Brother Wixom only smiled and answered him in a way that brought applause from the crowd. He finally gave up and went up

to Brother Wixom and gave him some throat tablets. Then he turned to the choir and gave them a "bouquet" on women's rights and asked them to sing another song.

Many were interested in what we had to present and lingered after the close to express their appreciation of the meeting and to ask questions. The Saints enjoyed it. A number of the Busy Man's Tracts were distributed. There were two large revival tent meetings running in the town, and the Episcopalians were holding their Synod here. Three of their ministers were preaching in three different churches of the city that day on Mormonism.

### Young People's Convention in Canada

CHATHAM, ONTARIO, June 2.—The first annual young people's convention of the Chatham District was held in the branch on May 17 and 18. A splendid attendance was recorded, and the convention was a huge success. Besides the district officers, Patriarch John Martin of Kirtland, Ohio, Elder C. Ed Miller of Toronto, Byron H. Doty of the Chatham missionary force, and Elder J. Koehler of London were in attendance. A detailed report of the convention has been sent in another form to the *HERALD*.

On Saturday, May 24, two of the most popular young people of the Chatham Branch, Mr. Earl Vince and Miss Enna Armstrong, were united in the holy bonds of matrimony by Elder John Dent of Merlin. They are taking up their future home in Detroit. Chatham Branch members wish them Godspeed and good luck.

The Department of Recreation and Expression are making arrangements for a field for recreational activities during the summer. It is intended to hold volley ball, baseball, and other games here during the summer months. It is also being arranged to dispense with one meeting each month and retire to the recreational field to indulge in games.

The Sunday school recently observed special services on Easter and Mothers' Day. Splendid crowds turned out, and the programs were well put on and thoroughly enjoyed.

### Sister Burton Honored at Nauvoo

NAUVOO, ILLINOIS, May 30.—Bishop M. C. Fisher visited Nauvoo on his way back to Boston after attending the council meetings at Independence. He spoke to the Saints on Sunday morning, giving them a very encouraging report of the work done by the council. He commended J. W. Layton, Bishop's agent, and also the branch, for the fact that every family in Nauvoo has filed its inventory. In the evening his topic was stewardships.

Mothers' Day was very appropriately kept. The eleven o'clock service, with A. L. Sanford in charge, was given over to short talks by different ones on "Mother." Each talk was accompanied by the Spirit to a marked degree. At the Religio hour Emma Burton read a poem that she composed while at the South Sea Islands. This was followed by a twelve-minute pageant entitled "Mother." In the evening Brother Berve gave a splendid tribute to "Mother." The house was well filled by an appreciative audience. Our Religio programs would do credit to any of the large branches. They are proving to be quite a drawing card. Many of the neighbors have formed the habit of dropping in to hear the program and staying for the evening service.

On May 18 the Burlington choir visited Nauvoo and at three o'clock rendered their Easter cantata, led by Sister G. S. Daniels. This was a great treat to the music lovers of Nauvoo, who drove from miles around to attend, and every



seat was filled. Apostle J. A. Gillen accompanied the singers and was warmly welcomed by old friends.

On May 20 a surprise party was held for Emma Burton, the event being her eightieth birthday. She was presented with many pretty and useful gifts. A large birthday cake given her by her grandchildren was inscribed "Grandma; 1844-1924." She entertained her guests by relating some of her experiences while at the Islands. The following Sunday, when Sister Burton came forward with her birthday offering for the Sunday school birthday offering bank, she was presented with a large bouquet of flowers in honor of being the oldest member of the Sunday school.

No services were held on the evening of the 25th, that all might attend the high school baccalaureate service which was held at the Methodist church, our pastor, Brother Berve, assisting. The Nauvoo Branch had one graduate, Florence Ada Sanford, who attended the Independence schools until coming to Nauvoo a year ago. She won a year's scholarship to Bloomington College, but her goal is Graceland. She was one of the eight out of fifty taking the state teacher's examination at Carthage, who passed. She will teach at the Columbian School beginning the fall term.

### Wichita Reports Growth in Spirituality and Numbers

WICHITA, KANSAS, June 3.—The work in Wichita has been growing slowly, a growth which seems to indicate results both permanent and durable. The spirituality of the branch is increasing, and eight have been added to our number by baptism since the first of the year.

District conference convened the fore part of January in this city. We had the pleasure of having President F. M. McDowell and Bishop James F. Keir with us, who occupied the pulpit throughout the conference.

Following the conference, Elder C. E. Harpe remained, preaching throughout one week.

Apostle Gleazer just ended a successful series of two weeks the first part of June. The preaching of Brother Gleazer and the loyal support of a goodly number of the Saints resulted in the most successful series of meetings held in this city since our sojourn here.

### Tent Meetings in Heart of Anaconda

ANACONDA, MONTANA, June 2.—The Anaconda Branch has not many in attendance, but through the consecrated efforts of Elders Peter Helstrum and Joseph Beck the work in Anaconda is slowly but surely progressing.

For one year this branch has been preparing and looking forward to the meetings which are to be held in a large tent at a prominent place in the center of the city. Because of the fact that the people here have their minds bent strongly on the pleasures of the world, and because of prejudice, the Saints realize if the people of Anaconda are to be converted to the gospel of Christ it must be through the power of God, and also much work on the part of the Saints.

July 6 is the date set for these meetings. Elders George Thorburn and Eli Bronson will be the speakers.

Sunday school is held here at 1 o'clock and preaching at 2 p. m.

Just recently the few young people, eight in number, who are members of the Department of Recreation and Expression, selected musical instruments for themselves and commenced the study of music with the hope in view that perhaps they will be of service to the church.

### Kansas City Stake News

KANSAS CITY, MISSOURI, May 26.—The stake conference, held May 18 and 19, was one of the most important ever held in the stake. It was especially so on account of the character of business done. The weather was perfect, except for a chilly air. Attendance was good, members turning out from all churches in the stake. An earnest but quiet spirit pervaded the various services. There was an attendance of three hundred one at the Sunday school.

Bishop Benjamin R. McGuire was the speaker at 11 o'clock, using as a text Galatians 6: 7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." He said it was not given because of the probability of failure but in anticipation of bumper crops. A good lesson was drawn from the thoughts presented.

The elders' quorum and Aaronic priesthood held their meeting at 1.30 p. m. The young people and the older ones held social services simultaneously in adjoining rooms at 2.30 p. m. The Department of Women was addressed by Bishop F. B. Blair and the ministry by Elder Merrill A. Etzenhouser at 4 o'clock. Brother Etzenhouser's subject was "Responsibility."

Congregational singing began at 7.15, and at 7.45 Apostle Thomas W. Williams favored the waiting crowd with a discourse on Matthew 16: 18: "I will build my church." Brother Williams said Jesus meant more than to build an institution; fellowship probably was his idea, and the establishment of a social consciousness, not only forms, rituals, and ceremonies.

#### Business Meeting

The business meeting on Monday night was occupied chiefly with a resolution referred from last conference on "Common consent," as follows:

#### Recommendations of Stake Presidency

January 24, 1924.

*To the Conference Assembled:* At your last conference, in November, 1923, you referred to the stake presidency a proposition, asking them to submit a working basis for the Kansas City Stake in the administration thereof, in harmony with the action of the late General Conference in October, 1923, on the question of common consent.

We wish to say that we have canvassed a number, whom we thought would be conservative in judgment, for their opinion upon the question. We are forced to say that after returns we find ourselves as a committee very much disappointed because of the wide divergence of opinion, upon which we could not hope to submit to you anything definite. However, we are, independent of various opinions, submitting to you this report.

We would like to emphasize the following: That we find it a difficult task to get the membership to discriminate between a stake with all of its work consolidated and a stake where the organization is broken up into a number of branch organizations. This makes the operation of the stake presidency in an executive and administrative way very much misunderstood at times.

In submitting to you our report, as per your instruction, we wish to lay down the following premises:

1st. The Kansas City Stake is a consolidated organization without any subsidiary of branch organizations; consequently, all churches and groups are under the immediate supervision of the stake presidency, and all pastors and group officers are their appointed helpers and lieutenants to help them in conducting the stake work.

2d. There not being branches or subsidiary organizations, the rights of the people of necessity must be expressed in

the meetings of the consolidation, which are the stake conference business sessions.

3d. There not being any branch organizations, there cannot be any elected branch officers, for it is self-evident organizations that do not exist cannot elect executives to preside over them.

4th. All officers, such as pastors over churches and groups, of necessity must be appointed to their places of work by the stake presidency, subject to ratification by the stake conferences, and in turn they be held responsible for the conduct of themselves and their work to the stake presidency and stake conferences.

5th. That the voice of the people expressed in ratification or rejection is common consent and fully conserves the principles of a theoretic and democratic combination in which appointment is made and the people speak thereon.

6th. That a common and simple definition of common consent understandable to all is—for the people or the governed to consent to that which, if they choose, they can otherwise refuse to consent to, or withhold their consent.

7th. Common consent must of necessity be expressed in harmony with the rules and usages of the organization under which the people are governed. Any expression outside of the rules of an organization for the direction of the organization would result in anarchy and disorder.

With these premises in mind we wish to be as liberal as possible in recommending the following for your consideration as a basis of procedure in the Kansas City Stake:

1st. That pastors of churches and groups be appointed by the stake presidency and such appointment be announced before the particular church over which each one is appointed at least two weeks before the assembling of the stake conference in November, so that the people if dissatisfied may register their dissatisfaction as a church or group before the stake presidency or the stake conference, such dissatisfaction to be subject to the rule governing the conferences.

2d. That pastors over churches nominate the heads of departments two weeks before each November conference at a called meeting of each church; also that the members at this meeting may have the right to nominate, if they wish; and if there are a number of nominees, the one receiving the expression of the body may be sent to the stake conference for ratification.

3d. That after heads of departments have been approved by the conference, the pastor and heads of departments may make nominations for other departmental officers, giving the people of each church the right to nominate and elect if they wish to.

4th. That the pastor and local heads form a local coordinating committee for the conducting and directing of the work of the auxiliaries, in harmony with the wish of the majority of the people of the stake.

5th. There not being any stake organization of auxiliaries, we therefore recommend that stake superintendents of the departmental work be appointed by the stake presidency, subject to ratification by the stake conference.

In conclusion we wish to add that we trust that this report, modified as it is in comparison with our present rule of action, will meet with your approval, and we kindly suggest that whatever proposition may be submitted to the conference for action, the people will deeply consider the splendid success of the stake in the past few years and then see to it that no action is passed that will in any way be reaction and return to former methods, which, in our judgment, are antiquated.

Very sincerely, your committee,  
THE STAKE PRESIDENCY.

The original motion carried by vote of 74 for and 43 against, without change.

The stake presidency recommended Sister F. B. Blair as superintendent at Central Church to fill the vacancy caused by the resignation of Lydia Wight, which was ratified by motion.

Ira G. Clutter was recommended as counselor to president of the elders' quorum, which was approved.

Bishops' report showed cash on hand on January 1, \$5,102.47; received since \$10,973.05; expended, \$12,893.72.

The high council has set aside the last Sunday of each month to specially give advice, counsel, information, or interpretation to individuals or quorums where that is within their jurisdiction.

The Department of Women report a stake class in the recreational course put out by Graceland College, and a class in home decoration, also basketry and polychroming, under the auspices of the Temple Builder and Oriole leaders, to study during the summer months.

Missionaries W. L. Fligg and Ammon White reported 193 sermons; 32 baptisms; confirmed 6; assisted, 3; children blessed, 2; administered to sick, 213; and Brother White gave 81 patriarchal blessings.

#### Central Church

A Mothers' Day program was held at 11 o'clock on May 11 in which Apostle T. W. Williams was the principal speaker. A well-filled house was present to greet the several participants, and they were greatly pleased by the character of the service.

#### Far West Stake

SAINT JOSEPH, MISSOURI, June 3.—On Sunday, June 1, the Saint Joseph churches held their regular monthly sacramental services at the five churches in the city, which were well attended. The First Church was filled, and a good spirit was present. Brother and Sister Etzenhouser, from Independence, Missouri, were present. We note this especially, as Sister Etzenhouser was once one of our active young members here in the city, and we certainly appreciated her presence. Sister Best of Kansas was also here on a visit. She resided here a few years ago and was an active member in the church. The Saints were certainly glad to see her.

Immediately at the close of the sacramental services Brother J. W. Blackmar and Mrs. Grace Baiker were united in marriage by Elder V. M. Goodrich. We think we hear more wedding bells ringing.

Sunday evening at the First Church an oratorio was given by the choral society of the five churches of the city, under the directorship of Brother Paul Craig, of Independence, Missouri. It was a wonderful success. Many were turned away, not being able to gain entrance to the church.

The young people of the five churches are meeting together for various recreational activities. Those of the First and Second Churches challenged each other for a volley ball game, so on Decoration Day they met on the lawn of the Second Church, where they played three test games in which the First Church won two games. Our pastor took active part in the games, which the young people certainly enjoyed.

Following the test games, the Second Church played the Fanning, Kansas, church team three games in which the Fanning team won all three games. Likewise they won three games from the First Church team. We appreciate the interest the young people are taking in church work and recreational activities.

Good reports are being received from the priesthood who are visiting the different churches in the stake. There seems  
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to be a general awakening of the priesthood as well as of the members of the stake. Brothers T. W. Curtis and O. W. Okerlind have been very active and are meeting with great success in Fortescue and other places where they have been holding meetings. The demand for preaching is more than we are able to fill. We have an opening at Savannah, Missouri, but are unable to get anyone to fill it, so the Macedonian cry, "Send us preachers," is coming from different parts of the stake.

Sister Edith Cochran has been sick for several weeks. We hope and pray for her recovery.

The funeral of Brother Frank Weitlich was held May 18 at the Maple Grove Church. Sermon by T. T. Hinderks, assisted by D. E. Powell. Interment at the Maple Grove Cemetery. Brother Weitlich formerly lived north of Stewartsville, Missouri, having moved to Saint Joseph about a year ago. He was loved by all who knew him.

Monday evening, June 2, the regular business meeting of the five churches was held with Brother Salisbury in the chair. Brother J. L. Bear's resignation as pastor of the Second Church was accepted on account of his new duties in the stake taking his time. Brother F. R. Gist was elected as pastor and Brother George W. Glenz associate. Brother R. E. Stone, superintendent of the First Church Sunday school, handed in his resignation, having accepted a position as teacher in the State Teachers Normal, at Warrensburg, Missouri, for the summer. Brother Wallace Burlington was elected superintendent and Brother Gilbert Bowser assistant.

### Seattle Loses Two Young Saints

SEATTLE, WASHINGTON, May 19.—The work in the Seattle Branch is doing real well, and good interest is manifested in all the departments. The Sunday school deserves special mention for the good work it is doing. We have a primary department that we are proud of, and it is doing excellent work with an efficient corps of teachers. The school is presided over by Brother Montie E. Lasater, and the primary department by Sister Myrtle Lasater.

The Department of Recreation and Expression, guided by two of our young men, Brethren Charles Powers and M. E. Lasater, is doing excellent work, with good attendance at the meetings. There is a dramatic class organized with Brother W. W. Powers in charge. We look for some good work from this class soon, as there is real live material in it.

The Department of Women is busy, holding their regular meetings and doing some very good work for the cause. They are all interested in the work, and we can see a steady growth which is encouraging. Sister Emma McDole, as its directing head, is very capable and untiring in her efforts to make the department a success.

We have used two of our young men in the pulpit lately, and they have shown systematic preparation and study, so their messages were well received. There is greater work for them to do as they prepare.

Our hearts were made sad last week at the untimely taking of two of our young people. Brother Paul R. Davis was drowned in Lake Washington last Monday night, May 13, while out canoeing. A sudden squall capsized the canoe, and Brother Paul was not able to reach the shore. His body was discovered the next morning about ten o'clock and was buried Sunday, May 18, Brother D. S. McDole officiating.

Sister Helen Fletcher passed away at her home in Olympia and laid to rest Saturday at one p. m. The undersigned was called to preach her sermon. These two incidents cause us to think and look to self, asking the question, "Are we

ready, if it should be our call next?" Of course we hope we are, but we must continue to watch and pray, for we do not know the day or the hour. So may we all be careful.

C. E. JONES.

### San Antonio Sends Representatives to Lamoni

SAN ANTONIO, TEXAS, June 5.—On Sunday morning, June 1, at the eleven o'clock service the sacrament was administered in the first part of the meeting. The remainder of the hour was used for a preaching service, Brother D. S. Palmer being the speaker. The Saints were glad of the change, as they are not privileged to hear Brother Palmer very often. He spoke again at the evening service.

Brother W. H. Mannering, accompanied by Theodore Dorow and Robert and Fred Anthony, started last Sunday by auto to attend the Young People's Convention at Lamoni, Iowa. We wish them Godspeed and hope for a favorable report on their return. Another trio started the week before from this district in a Ford coupe, these being ladies, the three Barrett sisters of McAllen, Texas. We admire their bravery to undertake such a long journey alone, and hope they will feel repaid for the effort made to get there.

Some of the San Antonio Saints have gone on vacations, and one sister is in the hospital. These conditions have caused the attendance to decrease, but there are always a few faithful ones who are left to care for the work, for which we feel thankful.

Doctor Sharrel, of Medina City, who has been at a local hospital here for the past three weeks, was able to return to his home last Monday.

The Religio members are planning a moonlight picnic at Roosevelt Park next Friday night. They are to serve sandwiches and lemonade as refreshments, and will also give a program. An enjoyable time is anticipated.

### C. M. Clifford in Successful Meeting

OTTUMWA, IOWA, June 3.—A series of services has just been concluded at this place. Elder C. M. Clifford offered his services, which were gladly accepted. The next thing was to make preparations. Insertions were made in the local papers which gave nearly a full column write-up. One thousand circulars were given out which were printed at the Herald Publishing House. This work was well done. Then personal letters were sent out, and the advertising thus became a great asset.

The meetings were started Sunday, May 11. Topics were: "Social religion of Jesus," "Personality of God," "Problem of the age," etc. The earnestness with which these topics were presented and the grasp the speaker had of his subjects made them very clear and interesting. The attendance at these services was very good, the best that has been here for years. People came from all parts of the city, and the nonmembers gave fine attention and were much interested in the message.

There were eight baptisms. There has been no excuse for the people in this community not knowing the truth, and we feel if the good work is continued we shall see more results.

The Saints and the people of this community are of the opinion that Elder C. M. Clifford is an earnest, conscientious worker and a real speaker. We are hoping the Saints will move out into branch work with renewed vigor.

The services were from May 11 to May 28. Three days longer than arranged would have been used, but the speaker was in very poor health, and considering this, God truly blessed him with good liberty.

## Meetings and Baptisms at Detroit

SECOND BRANCH, DETROIT, MICHIGAN, June 3.—Second Branch has just concluded a two-week series of meetings held by Brother John Grice. The attendance has been very large, and great interest is manifested by those inside and outside of the kingdom of God. In fact the interest is so great that the Saints voted to hold meetings another week.

Brother J. R. Grice baptized four last Sunday afternoon at three o'clock, and indications are that several more will enter the fold this week. The sermons have been very inspiring, and truly God has blessed the speaker every night. On several nights we were obliged to get extra chairs for the people to sit on.

The musical part of the meetings were successfully conducted by Sister M. Lively, and several solos were ably sung by Brother Grice.

The Saints in this district feel greatly strengthened by these meetings, and it seems that a new era of success and ambition spiritually is dawning in this section of Detroit.

The Department of Women is still working hard to help pay for the new basement and other improvements for the church, and great credit is due them for the many sacrifices they have made. Altogether we are marching onward and upward toward Zion, feeling that the time is at hand when those who are not faithful will be sifted out.

We are very fortunate in being able to have Brother A. B. Smith as our pastor. He is a young man who is putting his whole heart and soul into this great work, being blessed with God's Spirit in return for the supreme efforts he has made to advance the gospel in this part of God's vineyard.

## First Columbus Reports Advancement

COLUMBUS, OHIO, May 23.—First Columbus Branch has been growing steadily, both in numbers and spirituality. The faithful ones are pulling hard to keep the Department of Music as well as other auxiliaries on the top-notch line of activity, for the mutual benefit of all.

We were especially blessed on Sunday morning of May 18 by the sermon of Elder Gard Kirkendal, of Union Furnace, Ohio, who paid us a visit. His talk was a timely one, for the young especially. Everyone that heard it couldn't help but have a greater determination to try to visualize this great work and wonder; also consecrate afresh our lives to the Master's service.

The Sunday School Department gave an appropriate Mothers' Day program, when all mothers of the land were to be remembered.

The dramatic work is pushing forward as well as the Book of Mormon study in the Department of Recreation and Expression, to a great advantage for the present.

MODESTO, CALIFORNIA, May 29.—The Saints of Modesto are pressing along and are trying to advance the cause. The Sunday school has a splendid attendance, nearly everyone on time, and only about five absent on an average.

The Department of Recreation and Expression, too, have a splendid attendance with four classes. Preaching services are fairly well attended.

The Lord is with us in our prayer meetings, and those who miss them are losing out, for we have encouragement from him often.

The Saints are often instructed to come up higher, so they may be able to enjoy more of the good things of God.

The priesthood have their meetings on Friday evenings. The junior choir is doing splendidly.

## Nonmembers Active in Sunday School

LITTLE KENNEBEC BRANCH, MACHIAS, MAINE, June 2.—On Sunday, June 1, the Saints of this branch held, as usual, their Sunday school, beginning at ten o'clock. This school is composed largely of nonmembers, all taking an active part, which is very encouraging to the small band of Saints here.

Following Sunday school a prayer meeting was held, and the sacrament was administered by Elder George C. Manchester, who had charge of the meeting, to the few Saints who were gathered. A degree of the Spirit was present, and all went to their homes feeling greatly blessed.

In the evening at seven o'clock, preaching service was held by Brother Manchester, who is the local elder of this branch. It was an interesting discourse delivered to quite a large audience.

## Toledo Saints Enjoy Programs

TOLEDO, OHIO, May 29.—A splendid entertainment was given here Christmas followed by another on Easter. Splendid success accompanied both programs, thanks to the untiring efforts of Sister Willbrith and Sister Munn. Several from the Sylvania Branch attended, also a few from Bradner.

The Toledo Branch also attended the entertainment the following night given by the Sylvania Branch which all enjoyed and agreed a very fine success.

Another program will be given some time in June, which will be conducted entirely by the young people under the direction of Sister Willbrith. There is some splendid talent here and with the assistance of Brother and Sister Willbrith, who are accomplished musicians and devoted to the work, it is hoped the program will be highly entertaining.

Brother E. I. Yoder is not here now, and Brother Ace Willbrith has been elected president to fill out the term.

The Saints look forward to a brighter future in Toledo. They expect to finish the repairs on the church this summer. Then they will put forth their best efforts that all in this vicinity may hear this beautiful gospel.

Brother Griffiths was here on May 18, also the district president, Brother Jess Harding. R. M. EASTIN.

## Spring River District

PITTSBURG, KANSAS, June 2.—The semiannual conference of the Spring River District which convened at Pittsburg, May 9 to 11, was well attended, and a good feeling was prevalent through all the sessions. The preaching by Brethren Amos Higdon of the Seventy and F. Henry Edwards of the Quorum of Twelve certainly was fine and much appreciated.

Brother William Rayer passed on to his reward May 27. He lived a pure life and his reward is sure.

Bishop Hunt was with us Sunday, June 1, and at the 11 o'clock service, after sacrament was administered, he gave the Saints a real heart to heart talk. He also preached at eight o'clock in the evening, which was much appreciated by all.

At the meeting of the Department of Recreation and Expression, the boys' class put on the program, part of which was a one-act play, "The good Samaritan." The part where the man traveling the Jericho road fell among thieves and was wounded and robbed was more impressive than the act of the priest, the Levite, or even the good Samaritan.

## Young People's Convention

### *Attendance and Personnel*

Despite the shower of rain that greeted us early in the morning of the first day of the convention, the registration booth was kept busy registering the names of college people staying over to the convention and many coming from various parts of the country. It resulted in an enrollment the first day of 496. The registration increased on Friday to 567 and on Saturday noon to 658. This outnumbers the attendance of last year at this time to a considerable extent, and it is estimated that a thousand young people will be in attendance before the convention closes.

It takes but one look at the crowd as it is assembled in the large tent prepared for that purpose to be thrilled by the fine characters and to note the earnestness and consecration expressed in their faces. And that devotion and consecration may be seen not only in the faces of the young people, but in the things they do.

The young people are coming from all over the country, as evidenced by the following States represented: North Dakota, Missouri, Colorado, Oklahoma, Texas, Illinois, Ohio, Oregon, Kansas, Michigan, Wisconsin, Montana, Alabama, Nebraska, Massachusetts, Pennsylvania, Washington, Iowa, Minnesota, Rhode Island, and South Dakota, as well as two from Canada, one from Austria, and two from England. If the young people from these various places can catch a deep vision of the work of the church and can carry back with them the enthusiasm and courage which is being felt here, who can evaluate the good that will result?

The convention is fortunate in having at least for part of the time President F. M. Smith, Apostles J. F. Garver, and F. Henry Edwards, Evangelist J. F. Martin of Willoughby, Ohio, Missionary L. G. Holloway, Bishop Siegfried and his wife, Brother Albert Zimmermann and Elder D. J. Krahl. Some very fine teachers have also been secured who are giving some excellent courses. These are: Cyril E. Wight, F. M. McDowell, Mrs. M. A. Etzenhouser, C. B. Woodstock from Mondamin, Iowa, A. B. Phillips, Mr. and Mrs. S. A. Burgess, Eugene E. Closson, Mabel Carlile, Blanche Edwards, and Roy A. Cheville.

### *Class Work*

One of the most inspiring things about the convention is the zest with which the young people enter the class work. It is not a few of the young people who are interested, but as far as can be seen, every visitor on the grounds enthusiastically searches out the classes in which he is most interested. Such expressions as, "I wish I could only attend all of them," and "It's so hard to decide which I would rather have," are frequently heard, despite the fact that everyone can take three classes and many of the courses are repeated for a different group. There is no doubt but that the splendid ideals and valuable information given in the classes will be taken home by those attending and eagerly given to those unable to attend.

And the young people are not disappointed at the close of the class session. The classes are conducted with such clearness and earnestness and such splendid things presented that all are delighted. A total enrollment of class attendance was about six hundred for Friday and about six hundred seventy for Saturday, despite the rain which caused some inconvenience on Saturday.

### *Prayer Services*

It was truly an inspiring sight to see about six hundred young people assembled Thursday morning in the large convention tent. The subject of the meeting was, "Lengthen your

ropes and strengthen your stakes." A number of the young people expressed their great pleasure at being able to attend the convention and stated they felt fully repaid for their effort at this early date.

In spite of the fact that it not only rained but "poured" on Saturday morning, about two hundred young people assembled at the tent. A fine spirit of devotion and joy was felt by all. Many interesting thoughts were expressed, centering around the thought of preparation.

### *Recreation*

Under the direction of Brother Eugene Closson and with the assistance of Sister Ruth Studley and Brother Hugh Braby, a very fine recreational program has been outlined for the entire convention.

The grounds are equipped with four volley ball courts, five playground ball diamonds, three croquet sets, two tennis courts, and the college track is open with all its equipment.

It is a disappointment that the convention hall and gymnasium is not completed for the use of the convention, but it is encouraging to find that the basement is finished and a large portion of the walls.

The young people are divided into groups representing different localities in the United States. The time set aside for recreation is from three to five in the afternoon.

Tournaments are planned for next week as follows: Playground ball Monday, volley ball for Tuesday, and a general track meet on Thursday. Prizes are being offered in each of these events.

Group games are planned for every day from now on for the purpose of preparing leaders for work in their home branches.

### *Forum Meeting (The Junior Church)*

In the forum meeting Friday afternoon Roy Cheville presented the plan of, and reason for, the junior church. He outlined in some detail the methods which have been used in the past to give the children some religious education, and gave illustrations from history.

The junior church is not a place for merely holding the children while their parents enjoy an adult service; it is not a place of entertainment; it is not a place for talking down to children. Brother Cheville emphasized the point that merely translating an adult problem into simple terms or child language does not make of it a child problem. Children have problems of their own, and the junior church should discuss these in such a way as to make a continuity of experience between their week-day and Sunday activities. In the story-telling, dramatization, and sermonet there should be discussed and solved the little problems of everyday child life, so that these growing children might continuously make their adjustments. He also emphasized the idea of participation in these services by the children, and particularly the necessity for a junior choir.

At the conclusion of his talk, Brother Cheville led the discussion which followed, and many interesting questions came up. The attendance was good and the participation encouraging.

### *Opening of the Convention*

Because of rain the opening service, scheduled for 10 was postponed to 2:30 in the afternoon. No amount of rain can banish the joyous and hopeful attitude of a crowd of young people such as have gathered this year, however. The motto seems to be "Keep smiling," and they certainly do keep smiling.

President Floyd McDowell opened the service and introduced the speakers with pleasant witticisms.



George W. Blair, mayor of Lamoni, was the first speaker. He explained that the rain in the morning was the result of the prayers of the people of the community, as rain was badly needed. He greeted the visitors and told them if there was anything they wanted they would do their best to secure it for them.

C. E. Wight, president of the Lamoni Stake, said, "All over this country there are thousands of young people who are vitally interested in this work. Many of you come from all parts of the country and represent these young people. Go back and give them a vision. Whatever we have and whatever we are we desire to place at your disposal. We want to help you enjoy yourselves and obtain from this convention all that is possible."

G. N. Briggs, president of Graceland College, also greeted the young people. He said, "This is your college. My fondest hope and ambition for you in these ten days is that they shall be lived and not merely passed. We welcome you on behalf of the authorities and faculty of Graceland College and trust these ten days will be full of pleasure, profit, and benefit."

President F. M. Smith was then introduced as the speaker, and a few of the things he said may be of interest:

"Last night we heard a splendid address on 'Children of fortune.' I shall try to talk on 'Children of God.' I shall begin with the dawn of creation.

"There are two outstanding theories as to the origin of man. One has God very busy for some seven days in preparing the abode or habitation of man as a crowning glory of his creative genius. He makes man out of the dust of the earth and places him on the earth with its beautiful surroundings. The other theory is that sometime back in the remote past ages an ambitious bit of protoplasm climbed into a sphere of activity. A tadpole shook off its tail and an ape jumped down from a tree, stood erect, and with a gleam of intelligence in his eye evolved until we have a magnificent brute.

"It is indifferent to me this afternoon for the purposes of the hour which one you accept. Might it not be true that somewhere between these two extremes lies the golden truth?

"As to the origin of religion: Religion may be defined in a general sort of way as the propensity to feel after God and manifest that longing in some sort of ceremony. One theory of the origin of religion is that religion was given in all its glory directly to Adam and Eve in the Garden of Eden—given to a perfect man and a perfect woman, and from that glory it has degenerated to the modern church.

"At the other extreme is that theory of religion according to which man attempted to account for the mysterious forces of nature; e. g., the leaves of the tree moving by unseen forces, etc. He recognized some source must be moving those leaves. When they moved gently and he was sheltered from the blaze of the sun under the tree, he recognized the force that was moving it was beneficent. But when his hut was torn by the elements he gathered the idea that some malignant being was taking out its vengeance on him. He erected an altar to appease that power. When he found it was the moving of the air that stirred the leaves, he was forced to develop a higher form of religion, and the process of evolution has continued until to-day we have religion manifested in the rituals and ceremonies of the church.

"This church stands for the idea of a God who is interested in human affairs and who exercises a direct influence. He is calling for our love and respect, that we might worship, but that worship must be in harmony with his divine will, which is that we shall continually improve our relationship with our fellow man. If religion does not react to our relation to our fellow man it becomes 'lip service.'

"If we have to choose one of two things, loving God or serving our fellow man, I believe God will have more respect for us if we neglect some forms of ritualistic service and serve our fellow man. This spells social betterment, and that is the ideal goal or application of this religion which we have espoused.

"The goal of this church is that every man might grow to his biggest while doing his best for others."

## Independence

Sister Sarah E. Jordan writes from Sibley, Missouri: "On Thursday, May 15, Brother R. D. Weaver brought to a close a twenty-five day series of meetings at this place. Interest shown by nonmembers was good and increased steadily each night, until the seating capacity of our meeting place was insufficient on the closing night. Six had responded to the message and had been baptized that day. Since then we have found two more who are ready for baptism, and six or seven more on the verge of conversion."

### Open-air Campus Meetings

The first open-air preaching service for the summer months was held at the Campus Sunday evening. All the Saints' congregations in the city are invited to join in these. However, Second Church and Walnut Park congregations, holding their Children's Day Exercises on Sunday evening, were not with us in this opening gathering. The musical program began at half past seven and both it and the sermon were broadcast over K F I X. The music consisted of solos, duets, and double quartet. The band promised to be ready to take their place next Sunday evening. The sermon by President Elbert A. Smith was on "The prodigal son's brother," and was well received by the people. This sermon will appear in the HERALD columns sometime in the future.

### Harvest Festival Movement

June 3 an entertainment and pound social was given in the Second Branch at which more than two hundred pounds of sugar and five or six dozens of glass fruit jars were given for the use of the canning and preserving committee.

Readings, vocal and instrumental solos, two splendid vocal quartets, and addresses on "Effect of environment on morals," by Bishop M. H. Siegfried, and "Value of food conservation," by Bishop James F. Keir, made up one of the most refining and uplifting programs. The flower committee connected with this movement had provided generous floral decorations which contributed to the general atmosphere of the evening.

The committee of six having in charge the several branches of this harvest festival movement as started at Second Church and largely supported by the several congregations in Zion, are planning a harvest spectacle and play which will give some idea to those who have not seriously thought of it, of the possibilities of this wonderful land; of what can be accomplished over and above what has been done in working with God to build a beautiful and useful city and to reclaim the waste places. Every nook, every corner, every vacant lot should be utilized and beautified, that the land and the people together may "sing unto the Lord." We shall hear more from them soon.

### Bishopric

The Australian Saints, without knowing anything about the sacrifice days in America, almost simultaneously put on a similar effort. They held a whole week of sacrifice in May.

Bishop B. R. McGuire is attending Young People's Convention at Lamoni for a few days. Brethren C. B. Harts-horn and Vernon Reese, helpers in the Bishop's office, started

for the convention Monday morning. Their wives accompanied them.

Brethren McGuire, J. F. Keir, and I. A. Smith will start to Colorado Tuesday evening on church business.

#### *Enoch Hill*

T. J. Lewis occupied Sunday morning, using the subject, "My soul delighteth in plainness." Brother James V. Roberts preached in the evening.

Next Sunday will be Children's Day. A short program will be given by the primary grades at the Sunday school session in the morning, and in the evening the entire program will be given over to the children.

Two weeks ago James V. Roberts baptized six and Charles Warren, one. The week before that Brother Charles Fry, the pastor, also baptized one. So do our numbers grow.

#### *Second Church*

Sister Mary Fields, chorister of the junior department at South Side Sunday school, has left for summer school at Warrensburg to fit herself as a public school teacher. Sister Agnes Thomas, another of the good church workers, accompanied her. They are of that type that are surely missed from our ranks when absent.

Brother Richard J. Lambert, pastor, spoke to the Saints at eleven o'clock.

#### *Liberty Street*

R. S. Salyards preached at eleven o'clock, May 8, on "Divine system for government for the church and state." For the evening services the congregation joined in the Campus meeting.

On June 1 Charles F. Putnem preached in the evening.

#### *Graduates*

Arthur H. Mills graduated from the Kansas City University at Kansas City, Kansas, June 3. His work in piano and theory was done under Mr. and Mrs. Carl Busch, credits for which were accepted by the university, while the remainder of his work was accomplished under the present faculty of the school, and the degree Bachelor of Music was granted.

Four names in which the Saints are interested appear among the graduates of the Kansas City Law School for 1924: J. A. Becker, J. Calvin Budd, jr., Robert T. Cooper, and Clarence Charles Franklin. The men who make up this class in the Law School are largely college university graduates. It therefore takes either effort or talent, or both, to obtain the high grades won by our men. It is with pleasure then that we note the phrase, *Summa cum laude*, appearing after the name of Robert T. Cooper. "With highest praise" has meant to him an average of ninety-five per cent or better on all subjects for the past four years.

Among the graduates of Junior College, Kansas City, Missouri, June 6, appear the names of four of our young people who are to be congratulated for their forward progress, Mary Lois Williamson, Arthur Mills, Clarence Erickson, and Adelbert Withee.

Miss Fern Peterson, daughter of Brother and Sister J. W. Peterson, has just completed a three-year course at the Columbia College of Expression in Chicago. Sister Fern was a graduate from William Chrisman High School two years ago, so has completed the work in two years. As a reward for good work and creative ability she has been chosen one of four, by the faculty, to membership in the Honorary Dramatic Society of the college. She will play on the Chauquaqua platform this summer in Minnesota, Iowa, and Illinois.

When the William Chrisman High School held its commencement exercises on the evening of May 15, and programs were placed in the hands of the guests, a number of Latter

Day Saints set to work to see if the church had made a creditable showing through the records of scholarship and places on the program. A short examination of the program disclosed the fact that of nine numbers, four were given wholly by Latter Day Saints; and of eleven persons on the program six were members of the church. Of the Special Honor Roll of eight students, our young people captured three places; and scholarship honors were awarded to fourteen, six at least being awarded to our energetic and studious representatives. From this record it appears the young people of the church are doing their bit to bring honor to the religion of their choice by the cultivation of their minds. We trust they will continue the work so successfully accomplished.

Helping to dedicate the new home of Apostle E. J. Gleazer was a social function in which Group 21 participated Friday evening, June 6. Brother and Sister Gleazer came recently from the East and have built their new Independence home on Walnut Street in Group 21. Refreshments were served and a general good time enjoyed at this welcoming.

A motor trip to Des Moines, Iowa, to visit Brother David Dowker, who is pastor of the branch there, was begun Friday morning by Mr. and Mrs. Clarence Koenig, Mrs. B. C. Harder, Miss Sarah Dowker, and Georgia McKenzie.

The death of Sister Mayme Garland Hopkins, wife of E. E. Hopkins, on May 25, at the Independence Sanitarium was an unexpected occurrence, as the sister was young, born March 10, 1901, at Kewanee, Illinois, and had been in very good health until recently. Peritonitis, following an operation for an abscessed appendix, caused her death. She was a daughter of Brother and Sister Samuel Garland, of the Second Church congregation, and herself one of that congregation. Her funeral occurred May 27, and Second Church was filled to its capacity with a sympathetic congregation. The pastor, Elder R. J. Lambert, delivered a short sermon.

The Laurel Club met Tuesday afternoon at the Campus with Sister T. C. Hattey and Sister Nellie Parker as hostesses.

A wedding of interest to many of the Saints occurred at the home of Elder L. E. Hills and wife, 201 South Willis Avenue, on June 1. Sister Louise Hills Farr was married to Brother Daniel Lewis of Casper, Wyoming, Elder L. E. Hills officiating. Brother Lewis is a son of Patriarch William Lewis, who was well known throughout the church. The bride is a granddaughter of Apostle Samuel Powers, who assisted in the Reorganization in 1860. The bride and groom will make their home in Casper, Wyoming, where Brother Lewis is employed as engineer on the Chicago, Burlington & Quincy Railway.

Sister Mary Harrington died at her home, 1208 West Lexington, on June 6. She has been a faithful Saint, the wife of Brother George E. Harrington, who was formerly president of the Independence Stake, and for years a missionary of the church. The family located in Independence in 1878. Sister Harrington was the mother of Roy, Doctor Leonard G., and Miss Eveline of this city. Another son, Elbert, is at Panama with the Government aerial and naval service. Mrs. William Clow and Mrs. Joseph Luff are sisters of Mrs. Harrington. The funeral services were held Sunday afternoon at the home, and interment was in Mound Grove Cemetery. The sermon was by Elder W. H. Garrett; Elder Joseph Luff in charge.

#### *Children's Day*

The Children's Day baptismal exercises for the Stone Church were held on the Temple Lot Sunday afternoon at the open-air font. This exercise was especially beautiful with the sunshine breaking through the light clouds, now and then, and resting like a halo on the font and those within. A large space had been roped off to permit many to view the ordinance and all was orderly as the children went one by

one, happily and with confidence, into the water. Those officiating were: James F. Keir, E. D. Moore, C. B. Hartshorn, Joseph Farrell, Ammon White, and Fred Cool. The thirty-four children baptized were: Oscar Milton Allen, jr., Eula Bay Booker, Helen Atkinson, Eva Atkinson, Virginia Rose Budd, LaVon Marie Budd, Clyde Brower, Chester Boswell, Juanita Christensen, Helen Clauson, Margaret Chatburn, Hazel Davis, Wanda Farrell, Nina Marie Frandsen, Elizabeth Gooch, Fred Ralph Greenburg, Gail Hagan, Francis Horney, Atha Johnson, Carl Jones, Verdine Jamison, Willard LeBeau, May Lanfried, Cecil Ray Moore, Eunice Porter, Duane Walter Reese, Donald Carlos Smith, Mary Ellen Smith, Mary Elza Sprague, George Stowell, Freda Wilson, Irma Ruth Willis, Claralee Dot Young, and Elsie Zion.

The 11 o'clock hour was given over to Children's Day. The primaries occupied the choir seats, and the juniors were seated directly in front. The story was told by Sister Eunice Winn Smith, and the address by Brother C. B. Hartshorn.

Eighteen children were baptized Sunday afternoon at Walnut Park. They were: Martha McCallum, Ellis L. Storey, Catherine Price, Alta June Moorman, Grace Elsie Willie, Alice Brown, Lucile Payne, Mureal Kinsfather, Mabel Kinsfather, Opal Colebank, Max McColl, Wilma D. Lagrace, Elsie Payne, Gladys Clark, Marybelle Sanders, Lavina Long, Elsie Reed, and David Condit. Those officiating were Brethren Shaffer, J. Adams, Glaude Smith, T. C. Kelley, J. A. Dowker, and I. Burdick.

The pageant, "Zion redeemed," written by Sister Mollie Davis, of this city, was presented at the 11 o'clock service by the children, and in the evening another pageant was rendered, entitled "The fairies' gifts," which was originated by Sister Ethel Moorman, of the Walnut Park congregation.

The children occupied in the evening at Second Church to celebrate their Children's Day. The program was a mixture of songs, recitations, etc., which the children themselves rendered in a creditable way. Sister Gladys Smith Davis had the program in charge. Those who will long remember this day as one in which they took the important step of baptism are: Franklin Robinson, Richard Dillee, Frank Good, Janey McPherson, Lyndon Wagner, Doris Weir, Kenneth Curtis, Gordon Smith, Lawrence Wisemore, Carmine Guthrie, Amy Hedden, James Robinson, Gerald Page, Everett Queen, Loneita Page, Elizabeth Ravell, Mildred Wagner, Alma Edmundson, Nellie Robinson, Pauline Snow, and Morrille Guthrie. Brethren Richard J. Lambert, W. H. Kelley, and Alma Campbell officiated at the font.

The Religio of the Stone Church, which has been meeting on Sunday evenings during the school year for the convenience of the high school students, has been placed on Friday nights at eight o'clock for the summer months. It is to be hoped that good attendance of the Sunday evening service will continue through the summer.

Brother Fred St. John, of Chicago, Illinois, and Sister Hattie Richter, of Tularosa, New Mexico, were married in Kansas City, Missouri, Monday evening. Brother James F. Keir officiated.

## Frank S. Dobbins Lectures at New London

GROTON, CONNECTICUT, June 4.—Elder Frank S. Dobbins, of Brockton, Massachusetts, spoke to the Saints of New London Branch on Sunday morning, May 25. In his sermon, Brother Dobbins related the history of the world-famed picture, "Behold, I stand at the door and knock." The latch-string was not on the outside of the door of the dwelling, so, on knocking, the resident opened for admittance. A lesson

## Radio Flashes

Wilson, Oklahoma.—Have tuned in on your station two or three times and was surprised, only hearing closing each time. There are two of us that are far from the fold, mother, who is seventy-six years of age, and myself. There is no church, neither members here. I suppose the nearest church is Wilburton, Oklahoma, and if we can hear your programs it will be a treat. Please send us your program, so we will know when to tune in. Have not heard a Latter Day Saint sermon in twelve years, so you see how we appreciate it. With best wishes.—Charles Williams.

### K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

SUNDAY, JUNE 15, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Soprano Solo: "Behold, I stand at the door and knock," MacDermid.  
Mrs. E. C. Harrington.  
Anthem: "My faith looks up to Thee," Schnecker.  
Violin obbligato by Miss Lillian Green.  
Sermon by Bishop B. R. McGuire.  
Hymn.

SUNDAY, JUNE 15, 1924

7.30 P. M., From the L. D. S. Campus  
(Open air service.)

Band concert conducted by Mr. Roy Turner.  
Hymn.  
Sermon by Elder Walter W. Smith.  
Hymn.

TUESDAY, JUNE 17, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by members of the choir of the St. Paul A. M. E. Church, featuring Negro Spirituals.

"I'm so glad trouble don't last away," R. Nathaniel Dett.  
"Bye and bye," H. T. Burleigh.  
"Nooby knows de trouble I've seen," Burleigh.  
"Li'l gal," J. Rosamond Johnson.  
Talk by C. I. Carpenter.  
Trio: "To a wild rose," MacDowell.  
"Little mother o' mine," Burleigh.  
Reading: Selected.  
Mrs. Gertrude Reed.  
"Exhortation," Cook.

THURSDAY, JUNE 19, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by the Walnut Park Orchestra

"Spring song," Mendelssohn.  
By the Orchestra.  
Violin duet: Selected.  
Messrs. Walter Gibber and Douglas Byrns.  
"Melody in F," Rubenstein.  
By the Orchestra.  
Baritone Horn Solo: Selected.  
Milford Nace.  
"Voices of spring," G. Barnard.  
By the Orchestra.  
Address:  
Trumpet Solo:  
Mr. E. J. Cox.  
Vocal solo: "Leave it with Him," James G. Ellis.  
Mrs. Osro Campbell.  
"Clover blossoms," Barnard.  
By the Orchestra.  
Vocal duet: Selected.  
Mr. and Mrs. W. C. Norman.  
"The admiral overture," Russell.  
By the Orchestra.

well to be remembered was conveyed in that thought. The Saints hope to welcome Brother Dobbins again soon.

The solicitors for the building fund gave a baked-bean supper Friday, May 23. The supper was well attended and liberal donations were received.

# MISCELLANEOUS

## Notice of Appointment

Notice is hereby given of the following appointments:  
 Peter Whalley, Northeastern Nebraska District, Omaha objective, Local.  
 W. D. Tordoff, Western Oklahoma District, Missionary.  
 James A. Thomas, Central Oklahoma District, Tulsa objective, Local.  
 Joseph H. Yager, Owen Sound District, Missionary.  
 William Sparling, North Dakota, Missionary.  
 V. B. Etzenhouser, Northern California District, Bay Cities objective, Missionary.  
 William Bath, transferred from Western Oklahoma District to Kansas City Stake, Missionary.  
 G. E. Harrington, transferred from Spring River District to Independence, Missouri, Local.  
 James E. Yates, transferred from Western Colorado District to Southern California District, Missionary.

THE FIRST PRESIDENCY.  
 THE QUORUM OF TWELVE.

June 7, 1924.

## Notice of Release From Appointment

Inasmuch as Elder Daniel Macgregor has relinquished missionary appointment to accept a directorate in the Fuego Oil Company, notice is hereby given of his release from general church appointment.  
 This action has the unanimous concurrence of the members of the Twelve in America.

QUORUM OF TWELVE.

## One-Day Meetings

Northern Michigan, at Cheboygan, July 13. All are cordially invited to attend. Kindly bring basket lunch for dinner. Allen Schreur, president.

## Addresses

Thomas Newton, 415 Stealy Avenue, Clarksburg, West Virginia.

## Reunion Notices

Eastern Michigan and Detroit, at Port Huron, August 8 to 17. The reunion has been well supplied with speakers and workers for the ten days. Apostle J. A. Gillen, Bishop Fred B. Blair, Evangelist George W. Burt, Elder M. A. Etzenhouser, and Sister M. A. Etzenhouser will be in attendance. A very interesting program is being arranged for both old and young. Plan on attending this reunion and enjoying yourself both spiritually and physically. Matthew W. Liston, publicity manager, 306 Eighth Avenue West, Flint, Michigan.

Western Oklahoma, at Eagle City, August 1 to 10. We had a good reunion last year, but we want your help in making this one larger and better. We will have four speakers: T. W. Williams, C. J. Hunt, R. Bullard, and J. A. Thomas. We have a new missionary who will be with us also, Brother Tordoff. Come and be with us for the ten days; plenty of shade and good water. For any information concerning reunion, write Roy L. Diamond, secretary, Eagle City, Oklahoma. Roy L. Diamond.

Western Colorado, at Delta, August 1 to 10. We will have good speakers. All come who can and help make this reunion an even greater success than the 1923 reunion. The conference will be held the last two days, important business to be transacted. Jewell Harshman, secretary, Cory, Colorado.

Des Moines, at Runnells, Iowa, August 8 to 17. The following speakers have been assigned: E. J. Gleazer, J. A. Koehler, J. F. Martin, and Mrs. J. R. Lentell. Bessy Laughlin, secretary.

## Conference Notices

Kewanee, at Kewanee, Illinois, June 27 to 29. Friday afternoon will be given over to departmental work. It is expected that Brother Gleazer of the Twelve will attend. Election of officers, matters pertaining to the reunion, rules of

# THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

Contributing Editors

Elbert A. Smith                      S. A. Burgess  
 T. W. Williams                      A. Max Carmichael  
 Arthur Phillips                      Arthur E. McKim  
 O. W. Parker, Business Manager

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representation, and other important matters will come before the conference. Branches must choose delegates, one for every six members, and send credentials to the district secretary. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

North Dakota, at Sykeston, June 26. Clerks please take notice and have statistical reports on hand. J. W. Darling, secretary, Thorne, North Dakota.

Northern Saskatchewan, with the Grand Plains Branch, Delisle, July 18 to 21. Everybody welcome. W. J. Cornish, president; Eva Land, secretary.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Spokane, at Sawyer, Idaho, June 20 to 29 (479).
- North Dakota, at Sykeston, June 20 to 29 (383).
- Northern Wisconsin, at Chetek, June 27 to July 6 (431).
- London, Ontario, Springbank Park, June 28 to July 13.
- Minnesota, at Minneapolis, July 3 to 13.
- Central Nebraska, at Inman, July 5 to 13.
- Northern California, at Irvington, July 17 to 27 (359, 503).
- Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).
- Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).
- Florida, at Alafara, July 18 to 27.
- Central Oklahoma, at Washunga, July 18 to 27 (503).
- Holden, at Holden, Missouri, July 18 to 27 (527).
- Southern California, at Hermosa Beach, July 25 to August 3 (335).
- Clinton, at Eldorado Springs, Missouri, July 25 to August 3.
- Western Nebraska, at North Platte, July 25 to August 3.
- Massachusetts, at Onset, July 26 to August 10.
- Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).
- Lamoni, at Lamoni, Iowa, July 30 to August 10.
- Western Colorado, at Delta, August 1 to 10.
- Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).
- Western Michigan, at Bendon, August 1 to 10.
- Western Oklahoma, at Eagle City, August 1 to 10.
- Alabama, at Pleasant Hill, August 1 to 10 (215).
- Eastern Iowa, at Muscatine, August 1 to 10.
- Spring River, at Pittsburg, Kansas, August 7 to 17.
- Des Moines, at Runnells, Iowa, August 8 to 17.
- Mobile, at Gautier, Mississippi, August 8 to 17 (503).
- Portland, at Portland, Oregon, August 8 to 17.
- Southeastern Illinois, at Brush Creek, August 8 to 17 (455).
- Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).
- Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).
- Northern Michigan, at Boyne City, August 8 to 17.
- Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).
- Northeastern Illinois, at Elmhurst, August 14 to 21.
- Central Texas, at Hearne, August 14 to 20 (551).
- Eastern Oklahoma, at Winthrop, August 14 to 25 (527).
- Western Montana, at Race Track, August 15 to 24.
- Kewanee, at Galva, Illinois, August 15 to 24.
- Idaho, at Hagerman, August 15 to 24.
- Central Michigan, at Midland, August 15 to 24 (479).
- Northeastern Kansas, at Netawaka, August 15 to 24.
- Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).
- Maine, at Brooksville, August 16 to 23.
- New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.
- Far West, at Stewartsville, Missouri, August 21 to 31.
- Southern Michigan and Northern Indiana, at Indian Lake, Michigan, August 22 to 31.
- Pottawattamie, at Glenwood, Iowa, August 22 to 31.
- Northern Wisconsin, at Monona Park, August 22 to 31 (503).
- Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

# Procrastination



“Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses, the abundance of thy fruits and of thy liquors.”—Exodus 22: 29.

This was the word of God to Israel. It is the word of God to you.

A universal failing of humanity is to put off till to-morrow the thing that should be done to-day.

Act now upon the feeling that you have in your heart and you shall know the joy of giving.

Everyone is invited

First. To pay his tithes in full to date.

Second. Set aside your earnings for June 9 and 23 as a freewill offering.

This will enable the church to carry out the program of the year.

*My Resolve—This will I do!*

Your servant for Christ,

BENJAMIN R. MCGUIRE.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

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The Saints' Herald for June 18, 1924

Number 25

## EDITORIAL

### The Young People's Convention

Last year the convention was a new idea. A great effort was made to get results. It was widely advertised. This year the novelty had worn off, those from a distance had already made the trip. A young people's convention of over a week was already announced for the East at Onset, Massachusetts. A shorter one was announced for Kirtland, so it was evident that the bulk of the enrollment would be from neighboring States. Yet the enrollment equals that of last year, with a quite significant gathering from remote points.

The program this year in its general plan would appear to be nearly a model: prayer service at 7.30 a. m., then three class periods between 9 and 12 a. m., with seventeen classes meeting, discussing eleven different subjects, in addition to the junior church. In the afternoon an hour and a half for round table, then recreation. The evening was equally divided between sermons and entertainments. Sunday was naturally given over to Sunday school, preaching, and afternoon prayer service.

In details of subjects offered and manner of treatment there may no doubt be improvement with added experience. But the plan is excellent and represents the wishes of the young people, as expressed in replies to a questionnaire.

But if one had any doubts from observing the class work and recreation alone, they would be dissolved in the prayer service. It is true that those older in years took a limited share and tried to help with consistent effort the purpose of each service. But the outstanding feature was the testimonies of the young people, and the willingness of the really young men to offer the prayers.

Many spoke of what Graceland College had done for them, the change it had made in their outlook in life. There first had they gained a vision of what this work of the church might mean.

Others would speak of what this convention or last convention or both had meant or did mean to

them. Even those out of adolescence, young men in their thirties, spoke of hearing last year of a vision, and did not know what it meant; this year they had caught for the first time what social service and the work of the church might mean.

All expressed a desire to consecrate their time and talent to the work of the church, to choose those things which are best. Many expressed repentance of wrong choice, and desired now to go in the way of the Lord.

Social service was the dominant theme of the convention. Religion and life were expressed in terms of social service. The high point was reached Wednesday, June 11. Rain the next morning dampened, though it could not quench the spirit, and a splendid prayer service was held Thursday morning. But the spiritual power seemed to be felt in greater degree Wednesday morning than before. Friday was another remarkable day that warmed the hearts of those who had worked so hard to make the necessary preparation to make the convention a success.

Such a meeting is of evident benefit to the young people privileged to attend, and even to those well past thirty and forty years of age. Some faithful class members will never see fifty or sixty again. But all were bound to get all they severally could from the books, exhibits, and recreation, as well as from the sermons, prayer services, round tables, and class work. But after all it was basically a meeting of the really young. Of these many took frequent occasion to assure us that next year would see them at Graceland College.

This is another aspect deserving at least passing reference—the contact between the young people and Graceland College, and especially those who are at or near the critical period of decision—what shall I do next? Where shall I go? I will prepare myself, that I may render a better service to the church and humanity. When I am ready and now I will give as I can to help on the cause of Christ. I will give of myself as well as of my means. That is essentially the message of the young people and their convention to the church.

S. A. BURGESS.

(Editorial continued on page 598.)

## OFFICIAL

### TO THE CHURCH:

I regret to find it necessary to denounce the action of the Board of Publication as reported by the board in the HERALD of two weeks ago. The Board of Publication has assumed unwarranted powers in the matter, and the church must now be informed that the Presidency has not only disapproved the action of the board but has made formal protest. It will be noted that not even the usual courtesies observed in change of editors were extended to us.

For the first time since 1865 the editorial columns of the HERALD do not represent the Presidency. It will be clear that the "official" character of the HERALD has thus been changed.

The action of the board is not alone unwarranted but greatly to be deplored at this time.

FREDERICK M. SMITH, *President of the Church.*

### The April Council of First Presidency, Members of Quorum of Twelve in America, and Order of Bishops

It will be remembered by the readers of the HERALD that I presented in an editorial recently some of the work of the council of Presidency, Quorum of Twelve, and Bishops held in Independence in April. The reasons for calling the council may be briefly stated. At different times the Presiding Bishop has presented to the Presidency statements of financial conditions of the church, and about the first of the year suggested calling a council of the Presidency, Twelve, and Presiding Bishopric for consideration of what to do under the circumstances. From his letter of February 4, 1924, I quote:

However, instead of deciding upon a fixed percentage of reduction in the unexpended budget appropriations, it might be thought wise to lessen to some extent our missionary effort, particularly in fields which are not self-sustaining, and increase our efforts in more fruitful fields, or curtail operating costs in other directions. Regardless of what methods of procedure or plan of retrenchment is adopted, we feel the matter should be given immediate consideration by the Presidency, Quorum of Twelve, and Presiding Bishopric, and therefore urge that a meeting of the Joint Council be called at the earliest possible date.

The President of the church called the Standing High Council and laid the whole situation before its members, asking for advice as to what should be done, saying he would be guided by their advice. After going into the situation carefully the High Council advised that the Presidency call the members of the Twelve who were in America and the Order of Bishops to meet with the Presidency, to give the present condition such investigation as they

could, and advise or agree as to what should be done under the circumstances. Acting on this suggestion of the High Council, the President of the church issued a call for the members of the Quorum of Twelve in America and the Order of Bishops to meet in Independence, April 15, which they did, as was indicated in our recent editorial. Wide latitude of discussion was had, and many things which bore on the present financial and general condition of the church were discussed with the utmost freedom. Among others was the question of the Auditorium, and after this had been discussed freely the following action was had:

1. The Auditorium should be built without delay. There is imperative demand for such building. If it were unneeded the undertaking would be ill-advised.

2. Plans should be made to spend such portion of the amount of subscriptions as fast as available in erecting such part of the ultimate building as will meet our present needs, any unused portion being invested in safe income-bearing securities for the benefit of further future expansion of the Auditorium Building.

3. To effect this end, location and plans should be determined as expeditiously as possible, and the Auditorium fund should be rehabilitated without delay.

4. The rehabilitation of this fund should be effected with the full purposes of the church in view and with especial regard for our work in solving our social problems.

5. Unutilized properties should be sold and the proceeds applied in returning the loans to general funds. This also applies to the investments of the fund.

6. Lands desirable for promoting our social program or church extension should not be sold to rehabilitate the fund unless the exigencies demand.

7. The High Council and the Presiding Bishopric shall designate the list of properties to be sold to rehabilitate this fund.

8. With a *bona fide* start made on the erection of the building, the collection of the remainder of the subscriptions to the fund should be undertaken.

It will be seen from this that the council was very decided in its opinion that the money already loaned to the general fund from the special Auditorium fund should be returned to the special fund and be made available for building purposes. In this connection it is well to state that the Auditorium committee is quite hard at work on the preparation of plans, which we hope to have formulated soon so that actual work on the building may start at an early date.

The opinion seemed to be pretty well crystallized that a cause which had contributed to the decrease of income in the church had been the differences which have existed between various quorums, especially the First Presidency and Presiding Bishopric, and an attempt was made to crystallize the opinion of the council in regard to what these relations should be. This consideration resulted in the adoption of the following, to which I suggest the careful attention of the entire church membership:

This church, as defined by the late Joseph Smith, is a theocratic-democracy—not man-made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; 1 Nephi 3: 221; 3 Nephi 10: 1.)

The government of the church is by divine authority through priesthood. (Doctrine and Covenants 68: 4; 104; Acts 20: 28). The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1, 2; 27: 2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people.

So far as the majority of the members of this council are concerned, the adoption of the foregoing sets at rest that which has been a greatly agitated question and a source of considerable trouble, and we had hoped that the almost unanimous vote in the adoption of this held promise of the settlement of what has for some time been a vexatious matter. But this hope has been shattered by the organized opposition led by some members of this council, as is evidenced by "An Open Letter," etc., in *HERALD* of June 4. It is to be regretted that these brethren are disposed to disregard the action of the council of which they were officially members, but have chosen to join a group not officially constituted a council of the church.

The general economic program of the church was also carefully considered, documents having been submitted by both Presidency and Presiding Bishopric. Acting on the basis of a report from the committee appointed to carefully examine both documents, the following action was adopted as the opinion of the council:

1. Be it resolved that we favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships, which program is as follows:

2. That the Bishopric secure completed financial state-

ments by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact.

3. That financial statements be provided which are especially designed to serve these purposes.

4. That the members of the church be requested to file their financial statements annually.

5. That arrangement for the payment of tithes due the church should be made at the time of filing of the inventory.

6. That all who are willing and desirous should be placed upon the stewardship basis, either individual or group, as they shall manifest the essential qualifications.

7. That books, tracts, etc., expressing the social ideals of the church should be published without delay.

8. That the ministerial propaganda of the church include the presentation of the social ideals of the church with specific reference to the law of tithing and consecration, that they may cooperate in the education of the Saints, particularly young people and inquirers.

9. That the people of the church should be urged to gauge their expenditures in accordance with definite budgets to be formulated with the idea of maintaining an equitable standard of living consistent with the attainment and perpetuation of their maximum efficiency and the needs of the group.

10. That in looking to the completion of the surveys of man power, capital, markets, territories, etc., a bureau of research and service should be established.

11. That the determination of the order of economic development should be given immediate consideration.

12. That the surplus consecrated from stewardships in operation should be set aside for, or at once used in the establishment of other stewardships.

13. That in view of the extension of our social organization there will be necessity for providing vocational guidance and training.

This gives a well-defined program towards which the members of the council are practically pledged to work, and it is a matter for felicitation that a definite and comprehensive program is thus outlined.

Other matters were discussed by the council which will appear sooner or later, but which will not be necessary now to present in this connection.

The council seemed to result in the development of a far better feeling of understanding than has existed for some time, and generally the sentiment seemed to prevail that every member should do everything in his power to promote and enlarge this feeling of understanding and fraternity. I felt at that time that if there were a general disposition on the part of the various members of the council, as we feel there should be, to carry forward the sentiments of the resolutions adopted, the work would gather impetus and progress would become much more pronounced and rapid; but hopes for expansion of these feelings of fraternity and better understanding have been shattered by the apparent and active unwillingness of those of the council signing the "Open Letter" to act in harmony with the large majority decision of the council. The church must decide the issue.

FREDERICK M. SMITH, *President of the Church.*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### A Steadfast Purpose

*Sermon by Bishop Benjamin R. McGuire at  
Young People's Convention, Lamoni, Iowa,  
June 8, 1924.*

This morning I have selected as a lesson the first eight verses of the general epistle of James, which is familiar to all Latter Day Saints:

James, a servant of God and of the Lord Jesus Christ, and the twelve tribes which are scattered abroad, greeting: My brethren, count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.

I have selected as a text the statement contained in the 5th verse of the 12th chapter of Genesis, a statement that relates what occurred when the Lord had spoken to Abraham with respect to leaving the location where he was and going into another land. The statement is: "And they went forth to go into the land of Canaan, and into the land of Canaan they went."

This presents the same thought in positive language as is presented in a more or less negative way by the statement of the Apostle James when he says: "A double minded man is unstable in all his ways." "They went forth to go into the land of Canaan, and into the land of Canaan they went." They most certainly did. Of course they did, for the very good reason that they went forth to go. They had an objective; they had an aim; they had a destination; and they had a purpose. And having a purpose is what I wish to speak to you about this morning. That is the thought I desire to leave with you; it is the thought that I trust you will cherish, meditate upon, and make applicable in your life in the days to come.

Purpose brings a man forth from the place where he is to where he desires to go. Purpose is a path; it is a companion; it is a friend. Purpose gives poise, and tone, and zest to life. Purpose organizes one's powers, regulates his desires, and brings to him peace and joy and well-being and definite returns. Purpose clarifies the mind, warms the heart, strengthens the will.

One who never goes forth to go never goes. He never "begins to start to commence." He just shambles along; he never gets anywhere. There is a need

to-day for definite purpose. I do not believe that that requires proof. It is self-evident. When we consider life in its many and various aspects, political, social, economic; when we think of the unrest and uncertainty that obtains in the world, we recognize immediately the necessity of a common purpose to bring out of all this chaotic condition the joy and the peace of life.

At the time of the inception of this great latter-day work, the cry was, Lo here, and, Lo there. It was a case of individuals; in the language of the Apostle Paul, being carried about by every wind of doctrine; and while it was true at that time, it seems to me to-day it is very strongly emphasized and made more pronounced. In those days the Lord cited our attention to the language of the Apostle James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him."

To-day we admit the value of that counsel. We not only admit the value of that counsel as members of the Reorganized Church of Jesus Christ of Latter Day Saints, but we admit the value of that counsel when we seek the wisdom of God in scientific research, when we undertake to ascertain, to find out, to discover the processes, the methods, the law, if you please, of God as it pertains to all things in nature.

At this season of the year, for the first time, there are hundreds, there are thousands, of young men and women that will undertake the serious responsibilities of life—or they will undertake the responsibilities of life and be made aware of their seriousness. I hope, I trust, and I believe that there is no one here who, in considering assuming the responsibilities of life, will assume these responsibilities and discharge the duties for which they have qualified, in whatever vocation or profession or training or trade they have fitted or qualified themselves for, with the thought in mind as they undertake their task that it is with the simple, sole, and only purpose and object, the financial return or the securing of that which will satisfy physical wants, food, raiment, shelter, etc., or in satisfying physical wants will give them something in excess of physical wants, in the way of luxury. I trust no one thinks it wise or prudent and a mark of greatness to get the most with the least expenditure of thought or time or effort.

Some evenings ago I attended the commencement exercises of the Kansas City School of Law, and I was pleased that one of our brethren, and I may mention his name, Bishop R. T. Cooper, received the highest honors. In presenting Brother Cooper with the token of their esteem, the prize which he had won, the speaker called attention to the fact of his

being a good student, an indefatigable worker, and a gentleman. In the presentation of the diplomas of the evening, the dean of the faculty made mention of the fact that the study of law was moral in its effect. He called attention to the different conditions obtaining at the present time as against the conditions that obtained one hundred years ago; but he stated that the fundamental principle, as enunciated in the law of Moses, "Thou shalt not steal," was just as applicable, just as valuable, just as necessary to be applied to the changing conditions to-day as it ever was. He also made mention of the fact that the Lord had said, "Six days thou shalt labor," and then he paused and said, "not loaf."

I believe that one of the necessary things for an individual to learn to-day is to work. It is a part of our Zion's economy. "The idler shall not eat the bread nor wear the garments of the laborer." Work is essential to our salvation. Work is essential to life as well as to reward. The reward that comes from the application of the principles of the gospel is the more abundant life.

This same principle is involved in the law that we should offer the firstlings of the flock, without spot or blemish. We should give the best. Now one who says, "I will offer to God what costs me nothing," does not understand the thought and purpose of God. We cannot give what costs us nothing and hope to receive a return in quantity or quality greater than the gift. As we give, we receive, pressed down and running over. If you multiply nothing, you get just as large a product, nothing. God's purpose is to bless mankind, and obedience to God's will accomplishes man's blessing.

So I might ask this morning, my young friends, After this convention, what? We profess special knowledge; we profess special understanding; we profess a measure of the Spirit of God. May I say then, may I be so bold as to believe, that you share the thought that it is requisite, having made such professions, that we should deliver the goods?

Some one has said that man is about two thirds will and one third intellect. If that be true, I say, "Put your will in a Ford, and get there!" Much better than in a Rolls-Royce and never arrive. By that I mean this: While we have our aim high, while we should be satisfied with nothing but the best, let us avail ourselves of such instrumentality as we have and make the best of it. This requires attention to the task. Unless the mind holds to its work, nothing can be done. It will be unstable, like the wave driven by the wind and tossed. Change and instability are not progress. The purposeless always yield to the men of purpose. Purpose has the right of way; purpose leads the traffic in "high" while the purposeless are shifting gears. You will recognize

the fact that purpose crossed the Delaware. You will recognize the fact that purpose gave God the opportunity to raise up men to write the Constitution of the United States.

As I have pondered upon this thought, I have associated it with the statement of the Savior to Satan, "It is written." The fact that the Constitution of the United States is written, it is definite, has something to do in my judgment with the fact that as the crowns fall from the heads of royalty, and as the nations of the earth have been dissolved, they have molded and fashioned their constitutions after the Constitution of our country.

The love of Christ which constrained the Apostle Paul made him an apostle to the whole world. With emphasis he said, "This one thing I do." To destroy the will is to destroy men, and the object of the gospel of Jesus Christ is that all men might be saved. To educate the will and to strengthen it and to offer it in holy sacrifice is to save men. Obedience, we are told, is better than sacrifice, and to hearken better than the fat of rams. Why? Because obedience is living sacrifice, holy and acceptable unto God. Obedience to the will of God is loving sacrifice, holy and acceptable.

Obedience to God's law is strength. It is power. Obedience to God's law has brought the beauty and the fragrance to these flowers we see upon the altar this morning. Obedience to God's law will bring the beauty and the fragrance to mankind that will help them to attain to the stature of life in Christ Jesus.

Religion was never intended to extinguish the will, but to develop it through a great purpose. No man can be dead that lives unto God; but he who lives unto God will be dead to this world and its allurements. The gospel of Jesus Christ is the power of God unto salvation, individually, socially, economically. From whatever angle we view life, the gospel is the message which brings joy and gives purpose and understanding to life; and when we have tuned in for the message, we by the same act tune out that which for the time seems pleasurable.

I believe that each of us should understand the general purpose; that each of us should have a specific purpose. We cannot all be doctors, lawyers, ministers, educators, business men, farmers, or tradesmen. We cannot at the same time be all of these things; but the thing that we do should be done in such a way that it would contribute to the accomplishment of the general or the whole work or purpose.

When we go from this convention to our home branches I trust that each of us will find wherein we may be able to discharge some specific duty, undertake some particular task, and devote ourselves to that task in such a way that it shall contribute to the



accomplishment of the whole task which has been delivered to God's people in these the latter days.

I suppose you would feel that this sermon had not been delivered by one who has been called to act in the office of bishop if we had not something to say about the financial aspect or the temporal aspect of our work.

Whatever you do, my brother or sister, do it with an eye single to the glory of God. I have sometimes thought that this expression, "with an eye single to the glory of God," carries with it to some at least the idea that God wants us to live in a somewhat limited or restricted sphere of action. If I understand that clause, it means that we must have that power of penetration, we must have that vision, we must have that clarity of understanding to recognize the majesty, the grandeur, the fullness of the glory of God. And while it may indicate to some that our activities in life should be restricted, or limited, the opportunity is extended to us to fulfill to the complete measure the purposes of God in our creation. The gospel work offers us this opportunity.

So now as we return, when this convention is adjourned, each one of us should have a definite object, a definite purpose, and we should not be swerved from that purpose; but with "an eye single to the glory of God" devote our thought and our time and our attention to it. In so doing, you will engender into the branch, into the Sunday school, into whatever department of the work as a department of the church you may be engaged, that splendid spirit that is necessary to give us as a church the solidarity the church should have. It will revive the languid; it will restore the confidence of the one who has become disheartened; it will again stimulate individuals, not only by their presence and by the Spirit of the Master to the defense of the interests of this work, but it will loosen the purse strings and turn into the treasury of the church that which we should give of our substance of this world's goods.

To the extent that we put into this project, to that extent we value it; to that extent we treasure it; to that extent we will sacrifice for it.

I am pleased to know that the Young People's Convention last year had a purpose or developed a purpose and object; and while we went forth to go, while we are on the way, we have not as yet reached what we set out to accomplish in the time that we set out to accomplish it, I am satisfied that the work will be accomplished and the next time the young folks of this church are gathered in convention, instead of "tenting on the old camp ground," they will be occupying the new gymnasium.

May the blessing and peace of God rest upon us and help us to accomplish our purpose, in the name of Jesus Christ, is my prayer.

## Faith

By J. F. Rudd

*When God tells us to perform a certain work, we must first believe that he has spoken and that his word is truth.*

One of the most perplexing paradoxes in human experience is that although no voluntary act is ever performed by man without faith, there is very little real faith in the world to-day.

Without faith, organized society could not exist. Without faith, our wonderful banking system could not be maintained, as every draft issued and every check drawn is based upon this fundamental principle of human conduct. Destroy faith, and chaos would reign in every mercantile establishment and counting house. Credit would cease. Nobody would ride on a railroad train, much less venture in an airplane. Life itself, at least in human form, would soon become extinct.

Analyze Paul's definition of faith, and these conclusions will not seem unreasonable. Faith is the assurance from any source with the power and ability to grant things hoped for, trustworthy evidence of things not seen.

It is estimated by good authority that through our very efficient banking system the turn-over value of every dollar of real money in existence in this country is multiplied fifty times. That is, there are every day transactions representing fifty times, in the aggregate value, the actual cash that changes hands. This is all done by a system of balances, through clearing houses, made possible by the checking system; all based on faith.

We accept a check in payment of goods purchased, rents due, or in liquidation of other obligations, but before doing so we must have what appeals to us as reliable evidence, giving us the assurance not only that the maker of the check is honest and has the money in the bank, but that the bank upon which the check is drawn is solvent. This is faith.

The fact that we are sometimes mistaken in our judgment of the evidence does not alter the principle involved; but instead of an experience of this kind being real faith, it is simply credulity, which is very frequently mistaken for the real thing. And all error, every crime committed, is invariably the result of either lack of all the evidence or reliance upon false testimony.

### *The Completion of Faith's Work*

In our human experiences, because of our inability always to judge correctly the credibility of evidence obtained or the truth of testimony given, we cannot be absolutely sure until we prove it. In case

of the check, after accepting it, another mental process is put into operation. We think about the evidence in our possession and are more or less concerned about it until a conclusion is reached, but there is only one sure way to reach the correct conclusion, and that is to continue the process of thinking until it leads us to take the check to the bank and either get credit for it or obtain the cash.

But the moment that is done, we have no further use for faith. It has completed its work. It has inspired action which has developed into knowledge. And all knowledge is obtained in precisely this way. Without faith we would never act, and without action we could not obtain knowledge of anything. Faith is the prerequisite, the precursor, of all knowledge. This is the principle the Lord tried to teach Oliver Cowdery when he gave him the privilege of helping Joseph translate the Book of Mormon. We find an account of why he failed in section 9, Doctrine and Covenants, and if we are failing in our work to-day it is for the same reason. Also read section 8. If we Latter Day Saints would only learn and practice the principles involved in this wonderful revelation Zion would soon flourish and be indeed a city set upon a hill. Our light would shine throughout the world and could not be hid.

What are the two principles presented in the revelation? The first is faith, and the second is knowledge obtained through the operation of faith. When God tells us to perform a certain work we must first believe that he has spoken and that his word is truth. We bring together all the evidence relating to the subject, classify it, and reach a conclusion so far as we are concerned. This is studying it out in our own mind, and no mental process should ever be dignified as thought unless we do reach a conclusion. This is the logical result of all real thinking. But how many of us ever go even that far in things of most vital importance? It is so much easier to do our thinking by proxy. Even if we are able to concentrate long enough to reach a conclusion, we are apt to become so elated over the unusual achievement that we think we have gone all the way and that our conclusion is right. But we are yet only in the stage of faith. There is one more very important step to take. We must ask God if our conclusion is right. If it is right, he says he will cause our bosom to burn within us, and we shall feel that it is right, but if it is not right we shall have no such feelings, but shall have a stupor of thought and he will cause us to forget the thing that is wrong.

It may be argued that this was a gift peculiar to Oliver Cowdery, but I am convinced that the spirit of revelation always operates in just that way with everybody who possesses it. I say with Moses: "Would God that all the Lord's people were proph-

ets, and that the Lord would put his Spirit upon them."

When we receive the assurance from God, through his Spirit, of things hoped for; when this kind of unimpeachable evidence is furnished us of things not seen, sooner or later, in God's own time and in his own way, all such hopes will be fully realized, far beyond even our most sanguine expectations. There is only one thing that will prevent it, and that is to lose our faith, to allow that assurance to become dimmed by unbelief in God and in the wisdom of his plans—the curse of the world to-day. "Shall he find faith [in God] on earth when he comes?" is a question still unanswered, and unless there is radical improvement, which I do not hope for, even ordinary faith, based upon purely human evidence and assurance, will be lost. Through more and more frequently occurring betrayals of confidence, that faith is being terribly shaken, in business, in politics, and in society.

Our only safety as a church is for every member to fast and pray, in sackcloth and ashes if necessary, until we make ourselves worthy to receive that Comforter, the Holy Spirit of promise, which will lead and guide us into all truth and show us things to come, which is the spirit of revelation and which will furnish us, through faith, knowledge of everything we should know to successfully perform our work and complete our mission in this world, whatever it may be.

NEW YORK CITY, May 16, 1924.

## The Soldier Bonus

By J. A. Ferris

It may be of interest to a number of our members who served this country as soldier during the World War, to learn something more about the soldier's bonus.

As the writer has been for the past thirteen years continually active in life insurance work, he must keep posted on matters that pertain to life insurance.

Congress passed the soldier's bonus over President Coolidge's veto, and it is now a law. At the present time Congress has not provided any plan to raise this enormous sum of money, and it is very likely that sometime in the near future (it may be a special call of Congress) means will be devised for raising this money. President Coolidge is not opposed to the kind of a bonus that Congress adopted. Twenty-year endowment life insurance policies are to be given to each soldier according to his term of service. The Government will pay the premiums on this insurance, and the Government will issue these

life insurance policies. It may be news to a number of the readers of the HERALD to know that the Government of the United States is in the life insurance business, and that a great many millions of dollars of life insurance is in force now at the present time written on the lives of soldiers and nurses during the World War.

The War Risk Bureau at Washington handles this business. The first policies issued during the war were five-year term policies, and were convertible to standard permanent policies. The Government adopted the same table of values in use at the present time by many of the prominent life insurance companies. While the insurance values and extended insurance on these policies are the same as those of a number of the prominent companies, yet the premium rates are lower on account of the Government conducting the insurance free of cost to the soldiers. The taxpayers pay for the expense of managing the War Risk Bureau.

The complete details regarding the soldier's bonus have not been given out as yet. However, the means of determining how much insurance a soldier is entitled to is very simple. For example, at age twenty-five, the cost of purchasing a twenty-year endowment policy by making a single payment is \$608.56. At the end of the twenty years the insured receives \$1,000 cash value plus his accumulated dividends for twenty years, if he has not previously taken them out.

This single premium of \$608.56 is taken from the rate book of one of the standard companies. The Government price for a single premium evidently is lower than this, on account of the Government having no agents or other expense charged to the conducting of this insurance business.

If a former soldier has over \$500 credit on account of the soldier's bonus, he will receive a twenty-year endowment policy from the Government for around \$1,000. If he has credit coming to the amount of \$1,100, the Government will issue to him a twenty-year endowment policy for about \$2,000.

The cash values at age twenty-five, on a twenty-year endowment policy, the kind that is given on account of the bonus, at the end of the third year is \$102.27; at the end of the fifth year, \$177.78; at the end of the tenth year, \$396.21; at the end of the fifteenth year, \$665.59; and at the end of the twentieth year, \$1,000.

It is presumed that the soldiers may have access to the cash values and take a loan on their policies; in event of their wishing to avail themselves of this opportunity, the loan value increases from year to year.

The soldier's bonus is a great tribute to life insurance in general.

There is no sounder financial institution on earth than life insurance.

President Coolidge states: "There is no argument against the taking of life insurance. It is established that the protection of one's family, or those near to him, is the one thing most to be desired, and there is no medium of protection that is better than life insurance. Our Government has given close attention to the insurance companies, and they are on so sure a foundation that it is in substance a guaranty method of protection for our people."

Some have called attention to the fact that the Government perhaps will have billions of dollars to pay on one day, twenty years from now when these policies mature.

While it is true that a very large sum must be met at that time, at the maturity of these policies, yet quite a few will be terminated before then on account of death, and the dependents of these ex-soldiers will receive the face amount of these policies.

Also, if the Government allows the cash value to be borrowed, there will be quite a number who will have borrowed up nearly to the value of their policies.

It is the writer's opinion that more real and lasting benefits will result on account of the Government adopting life insurance as a means of rewarding the ex-soldiers, than if they had been paid in cash.

## Credo

By R. W. Farrell

*In the church is, potentially, all good, and it is for each member to endeavor to bring that good to its full fruition.*

Be it far from me to start a "chain of letters" in the direction of the Herald Publishing House, but I request space in which to make plain a few matters touching my personal relation to the Book of Mormon and to Free Masonry.

"I believe" (credo) that truth is the most sacred thing in the world—in the universe—for Jesus is Truth. Truth is the only thing that will make us free, and in this sense truth is a "perfect response to a perfect environment." When we have attained to this state of perfection, we have attained to a knowledge of God's power, and only till then are we saved mentally, physically, spiritually, for these three are one in the ultimate. So "I believe."

Only a few words are required from me touching Free Masonry. I have nothing to say against it. Some years ago I united with the lodge and upon leaving my native State took a demit. Since that day I have never sought to actively unite with any

local lodge. I have visited them five times in the past seventeen years. I am still a demitted Mason in good standing. As a rule the best citizens of any community are members of the Masonic fraternity, standing as they do for freedom of religious conscience, free schools, higher education, and morality. (I do not mention this to start any controversy. I am sure that the manager of the HERALD would not allow a controversy over a matter that admits of no controversy.)

However, I believe (that "I believe" again) that in the church of Jesus Christ is "enough and to spare"; and while that "enough" is not properly distributed, yet I have preferred to fix my faith on the mighty principle of justice and wait the day of the Lord. To this end, when I have been sought out by brethren who have expressed a desire to unite with Masonry, I have said that in the church is, potentially, all good, and it is for each member to endeavor to bring that good to its full fruition.

Masonry was born in time, and it will end in time. It is a body of men who help one another and also do good to those outside the faith. This is true largely of other orders, including the Grange, W. C. T. U., etc., and not leaving out insurance against sickness, fire, death. They are all *human* attempts to solve serious problems, and those concerned in their welfare are, in the main, honest men and women.

I believe that Jesus Christ referred to such, in other forms, when he said: "Leave them alone; if they be not against us they are for us." And inasmuch as it is quite difficult (and with me impossible) to determine the exact niche God has or has not made in which all these movements may function, it behooves us, I believe, to heed the instruction given by the Master and literally "leave them alone."

This does not mean to throw stones at them. Neither does it mean that a man should be hindered, either morally or physically, from uniting himself with all or any one of these lodges if he feels justified in doing so. This is not the day of the thumb-screw and rack (at least it should not be; but, alas, to correctly speak, it is in some places).

It should be, on the other hand, the day of faith in God, and to those who can receive it (because they have faith and power to live it) this God of whom I speak, and in whom I believe, is sufficiently large and powerful to justify such to place their full trust in him. Not only to heal their bodies and save from the plague that walketh at noonday, but also to save their property from burning and their home from disaster. In such a God I am trying to trust. "Lord, increase my faith."

Enough for the present on the foregoing.

Regarding my attitude toward the Book of Mor-

mon and Joseph Smith, I have a brief credo to give. I believe that Joseph Smith was a prophet, a human prophet, as were all the prophets from Adam to John. That in the philosophy (or message) which Joseph Smith gave to the world is found the very essence of Christianity. I believe that when he emphasized the subject of stewardships he threw the gauntlet into the arena of religious controversy and challenged the Christian world to demonstrate the teaching of Jesus in the Lord's prayer by some other means than practical stewardship. I believe that practical Christianity is active stewardship, worked out and applied as outlined in the Doctrine and Covenants.

Regarding the Book of Mormon, I believe that no other book offers to the world plainer and purer teaching on morality, as expressed in its highest form in the Sermon on the Mount. No man has approached the Bible and the Book of Mormon with his mind freer from prejudice than I. But in doing so, I did not surrender my reason, my power of mental deduction. I never intend to do so. I do not believe that every word or expression in the Bible is inspired, and neither do I believe such to be the case with the Book of Mormon. I do not believe a thing simply because my father told it to me.

I may say that I am studying the three books of the church with the aim of becoming better acquainted with the big vital truths they contain, endeavoring to place the proper emphasis where it belongs, never intentionally upholding a human thought, or expression, as divine, nor dragging a divine thought down to human level. With this belief as my touchstone, I take up every book written by man or given by the Almighty.

### The Need of the World

What did Macedonia want when her call was wafted to the apostle in his vision at Troas?

Macedonia had science, as it was then known; she had commerce; she had literature and learning and eloquence; she was civilized up to date.

What she needed was churches—groups of men and women, in every center, where the knowledge of God and God's great love for man could be regularly taught. And when Paul reached the new field that was what he proceeded to give. That was all he had to give.

And that is what the world most needs to-day. It was a great word of Woodrow Wilson, spoken at Carlisle, England, in a little church: "Out of quiet places like this flow streams of influence that enrich the conscience of the world."—*Christian Standard*.

## CHURCH NEWS

### Fall River Saints Attend Somerville Conference; Afflicted Ones Remembered and Blessed

FALL RIVER, MASSACHUSETTS, June 9.—A large number of the local Saints attended the ministerial conference at Somerville May 18. Doubtless this conference was reported by the Boston Saints. Brother Alma Coombs took part in the Saturday evening debate on baptism. Sister Mabel Daniel sang in the oratorio, "The Creation," and her husband, Arthur Daniel, had a baritone solo in the oratorio.

Brother Moses Sheehy returned from the conference on Monday, accompanied by his daughter, Ruth Sheehy Baker, and grandson, who remained in Fall River a week.

Elder Edmund Brown, of Providence, was the speaker at the morning service May 25. He was accompanied to Fall River by his wife and little son.

Brother Moses Sheehy was the speaker at New Bedford on the evening of May 25.

The sacramental service of June 1 was well attended. How wonderful it would be if the members could see the need of attending all the services rather than coming to the sacramental service only.

Sister Myra Cockcroft was able to come to this service after two years of suffering, during which she was confined to her bed. Sister Myra for many years was the organist of the branch, almost from childhood up to the time of her sickness. She is a graduate nurse and doubtless injured her back while on professional duty. She lay for long, weary months in plaster casts and submitted to several operations. Now she is much improved and able to walk outside. Sister Myra has been smiling and cheerful all through her trouble. She has been in a local hospital, and the Boston Saints were very kind to her while she was there. Sacrament has always been sent her, but she was glad to come to the house of the Lord once more.

Brother Walter McGuire, a seventeen-year-old brother, was one of the first to greet Myra. He was very sick the first year of her sickness. Walter testifies to the goodness of God to him. He will graduate this week from a local business college.

Sister Elida Stinton, after a serious operation, returned to her home in ten days. She continues to improve. A lovely May basket was sent to her from the Department of Women.

June 8 Elder Edmund Fisher, of Somerville, was the morning speaker. He spoke to the young people on "Honesty, industry, and integrity." He was accompanied by wife and son.

The pastor, James W. Heap, was the evening speaker. He spoke very highly of the work and ideals of the church President, Frederick M. Smith. Brother Heap urged the purchasing and study of the Inspired Translation of the Bible.

The Boys' Club will not meet again until September. Onset is so near Fall River that the Saints will visit there often. Some will be there all during the school vacation.

Some of the children are contemplating baptism on Children's Day, late in June.

Working conditions in the city are bad, somewhat affecting the Saints. Seventy per cent of the cotton mills are closed.

There was but a small attendance at the supper May 24, given by the Department of Women. About twenty-five dollars was made. This department has given to the branch a green felt cover for the piano, to protect it from dust when not in use.

A May basket was sent to Myra Cockcroft from the primary department. She was a teacher for a long time. Another basket was sent to our aged sister, Elizabeth Hargraves, who broke her hip about a year ago. This basket was filled by some of the older members of the branch. Both baskets were beautifully made by Sister Margaret Henderson and gave much pleasure to the recipients.

Brother William Baldwin made a mahogany chest for the silver belonging to the Department of Women. This silver is kept at the home of Sister Baldwin and loaned to any society.

The Department of Women will meet at the home of Sister Baldwin June 12.

### A Good Mothers' Day Meeting at Rhodes

RHODES, IOWA, June 9.—During the winter months there was considerable sickness in the branch. This, with the almost impassable conditions of the roads, caused quite a falling off of attendance at church; but since spring opened and our sick ones are well again, things have assumed their normal condition and are moving along with the usual interest.

May 11 Sister Lentell, head of the district Department of Women, was to have occupied at the eleven o'clock hour, but owing to car trouble she was delayed one hour. So the hour was very appropriately occupied by an impromptu Mothers' Day program, with Sister Bessy Laughlin, who represented the local Department of Women, in charge. Prayer was offered by the superintendent, after which there was a women's and girls' chorus and a women's quartet. This was followed by short talks on the subject, "What does the word *mother* mean to me?"

Voluntary speeches were called for, to which ten responded, five men and five women speaking. A good spirit was present, and others would have spoken had there been time. But by this time Brother and Sister Lentell arrived, accompanied by Brother and Sister Bish, of Des Moines. The meeting was then turned over to Sister Lentell, as it was deemed advisable to have her occupy at this time rather than call the congregation together in the afternoon.

The members of the congregation were given an opportunity to retire if they so desired, but we are glad to say that all remained and listened attentively to a splendid talk by our sister along the line of the importance of woman's work, both in the church and in the home.

Sister Lentell is a very ready and resourceful speaker, but owing to the lateness of the hour she had to cut her talk short, leaving out much that would have been both interesting and profitable. We hope, however, to have Sister Lentell with us again sometime. The Religio hour was well spent with the lesson and program work. Elder Lentell was the speaker at eight o'clock. He gave a fine talk from the text: "Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap." He showed the folly of the idea that the young must sow their wild oats.

The junior choir led the singing, and Mrs. Lentell sang as a special number, "The Lord is my Shepherd."

On May 18 Roy Cheville was with us. Having been sent for to preach the baccalaureate sermon, which was in the evening at the opera hall, he kindly consented to speak to the Saints at eleven o'clock. Brother Roy did not sermonize but gave a real heart-to-heart talk on the needs of the church, one of the urgent needs being consecrated men and women qualified for leadership.

In the evening the hall was crowded to its capacity. Our branch president, C. M. Richeson, offered the prayer, and the Methodist minister, Reverend Ferris, read the scripture les-



son and introduced the speaker. He said in part, "Nothing could be more fitting than that this young man who was raised up among you and graduated from your high school should officiate on this occasion. I therefore take pleasure in introducing as the speaker of the hour, Professor Roy Cheville, of Graceland College."

Space forbids even mentioning the special points, but suffice it to say that Roy was right at home and in his element when talking to those young people and did the occasion full justice.

May 25 Elder Henry Castings, district president; Stephen Robinson, district superintendent of the Religio, and Elder Frank Hull were with us. Elder Castings preached a powerful sermon on the financial law of the church from Proverbs 3: 9 and Malachi 3: 10.

In the evening at seven o'clock, after a short program, Brother Stephen Robinson made a fine talk on the objects and possibilities of the Religio. Elder Hull was the speaker at eight o'clock, giving a very fine sermon. All the services were well attended, and we felt we had been wonderfully favored during the month of May, for which we are thankful.

### Visitors Welcomed and Appreciated Work by Branch President

BEARDSTOWN, ILLINOIS, June 11.—Beardstown Branch was favored with a visit from two district officers the past month. They were the district chorister, Joseph Williams, and Sister Beth Williams, of Taylorville, Illinois.

Brother Williams gave a fine talk to the Saints on Sunday morning in the interest of music in the branch. He encouraged the young to take part in the singing, and those who played musical instruments were urged to use them at the church services. Sunday evening Brother Williams preached a fine sermon, using Revelation 2: 17, "To him that overcometh will I give to eat of the hidden manna," as his text.

Sister Williams met with the ladies after church services Sunday evening in the interest of the women. The Beardstown Branch has had a ladies' aid for several years, but have not organized the Department of Women.

The branch president, Elder M. R. Shoemaker, has preached two exceptionally fine sermons this month. His subjects were, "The sealed book of Daniel," and "The sealed book of the Apocalypse." Brother Shoemaker makes his own charts, and his sermons are always very instructive and of the highest order. Brother Shoemaker is perhaps one of the best posted men in the church on Bible prophecies and ancient history, and many times people of other churches go to his studio for information. He has an extensive library and is posted on the doctrines of various religions, and is therefore able to meet the issues of the different denominations as well as represent our own church.

The chart that he used when he preached on "The sealed book of Daniel," is the map of the Old and New Testament world, with the beasts of the seventh chapter of Daniel placed at the capitals of the four world powers. Of the two charts he made for the other sermon, "The sealed book of the Apocalypse," one shows the Cathedral at Rome in the center of the chart with the lightning striking it and part of the dome broken off. On the right are many churches with the steeples falling, showing the fall of Babylon; on the left, the Church of Jesus Christ and the Savior coming to his temple. The other chart he made for this sermon shows a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. In the center is a well-dressed elderly lady and her many daughters, Miss Calvin,

Miss Campbell, etc., representing the mother church and her daughters. On the other end of the chart is the gospel ladder, representing the organization, doctrine, and practice as restored. At the bottom of this ladder is the same woman of Revelation 12: 1, except that she has the wedding garment on, and the Savior is standing by her side holding a scroll in his hand with the words, "To the law and to the testimony."

### Rich Hill and Butler Meet in Basket Dinner

RICH HILL, MISSOURI, June 9.—While reading in the HERALD of the good things others are enjoying, our mind ran back over the past few weeks to some of the worth-while things we were privileged to enjoy, and we wish to take this way of expressing our appreciation of them.

Three or four days before Children's Day the Sunday school at Rich Hill received an invitation from the Sunday school at Butler, about nine miles distant, to meet with them for the Children's Day exercises and have a basket dinner:

About eighteen availed themselves of this opportunity and were privileged to enjoy a fine program, a splendid dinner, and a wonderful sermon in the afternoon by Elder W. E. Haden.

May 30 to June 1 found us at Coal Hill at the district conference, where we were again kindly cared for and greatly strengthened and encouraged. Here we found a nice group of young people who are willing to help.

At the little branch in Rich Hill we have very few young people, and we are greatly in need of a leader. However, the past few weeks we are pleased to note an increased attendance at our services by both members and nonmembers. We are expecting some baptisms soon. RALPH MURDOCK.

### Influx at Colorado Springs

COLORADO SPRINGS, COLORADO, June 8.—The Saints are active here, especially in the Sunday school. We have an addition of nine families to our branch, which makes it rather crowded, but we hope soon to be able to enlarge our church. May God be with us and help us keep ourselves in such condition that his Spirit will be pleased to meet with us.

We hope and pray that the work laid out by the General Conference may be carried out this year.

The deaths of Sister McMillen, Brother Cordell, and the infant daughter of Sister McGhuey occurred recently.

### A Welcome Spirituality

HAGERMAN, IDAHO, June 2.—A series of meetings began Friday and closed Sunday evening. The services were conducted by Elder R. C. Chambers, district president, and Elder R. L. Fulk, missionary of the district. There were preaching services, a round table discussion, and prayer services. The meetings were all well attended, and much interest was shown.

The Saints were greatly encouraged by the manifestation of the Spirit during the morning prayer service in a prophecy given through Brother Fulk admonishing them to be more diligent.

Visiting Saints from Shoshone, Buhl, Rupert, and Wendell were in attendance. The Hagerman Saints hope to have many more of these splendid meetings, as they are beneficial to all. ALICE M. PARKS.

## Sandyville Looks Forward; Is Not Discouraged

ACKWORTH, IOWA, June 8.—The Sandyville Saints met for Sunday school and sacramental services June 1, and the Lord was with us in that the spirit of love and brotherly kindness was manifested in all present. Brother Anderson was here. Feeling our individual weakness, we united our prayers in behalf of Sister Ivie Wells, who was operated on in the Lutheran Hospital in Des Moines last week. We are glad to report that she is getting along nicely, and hopes are maintained that she will soon be home again and join in our church services.

We are few in number, but if each one who can would attend and help with their part, the Lord would bless them in their effort to help carry on the work in this place.

No Sunday school was announced for to-day, as most of the congregation were planning to attend the convention at Lamoni, but the rain and mud have prevented, so we will make another attempt next Sunday.

June 29 is the day set for the Sandyville Saints to meet for an all-day meeting in behalf of the tithing and offering for the church. "Our minds should be stirred up by way of remembrance," and if God spared not Uzzah, who through ignorance of the Lord's commands put forth his hand to steady the ark, how much more will we be condemned if we obey not the law as God is giving it to us in this the hastening time.

## Home-Coming Celebration at Orion

ORION, MICHIGAN, June 7.—A large crowd attended the home-coming at the Latter Day Saints' hall here Sunday, June 1.

In the morning the usual Sunday school and sacramental services were held, and in the afternoon a program was rendered. Among the speakers in the afternoon was C. E. Lambkin, of Orion, with an address of welcome; Frank Davis, of Armada, gave the response, and D. M. Taylor spoke of past events. There were also Elders William Grice and William Davis, who helped organize the branch, and Walter Burnett, who baptized the first member of the branch; then Robert Coats and Frederick Simkiss addressed us.

The Orion Branch was organized on August 16, 1916, with a charter membership of six, and it now numbers seventy-three. The largest number gained in one year was in 1919, when twenty-one were received. At one time the branch numbered eighty-four, but many have been transferred to other branches on account of removal.

Only one death has occurred since our organization, that of dear Sister Lydia Burch who passed away in May of this year.

The Saints have had much opposition to meet from other churches and from nonmembers who have tried to discourage us in every way, by the usual slanderous reports about Joseph Smith and the old cry of Mormons, but it has only served to draw the Saints more closely together, and all are working in unity at the present time for the upbuilding of Zion in these latter days.

Our officers and priesthood consist of the following: Elder C. C. Lambkin, president; D. M. Taylor and William Hutchins, elders; and John Hall and V. D. Schaar, priests. The latter also holds the office of district Sunday school superintendent. Sister Emma Schaar is treasurer. We have one of the finest of young people's choirs under the leadership of Miss Mona Schaar, our organist and chorister.

JULIA HAMMOND.

## Open-Air Services at Bloomsburg Market Square

BLOOMSBURG, PENNSYLVANIA, June 9.—We have started an open-air service in this place, having obtained the necessary space in the midst of the bustle of the Market Square. Many people come to town on Saturday, so we conduct our services at eight o'clock in the evening there.

We held forth on May 31 and June 7 with nice interest. Elders Lewis Cunningham and Thomas Jones have occupied. We start with a song and close likewise, and it will not be egotism to say that our singing is an attraction.

The Sunday morning service from a quarter of eleven to twelve o'clock was occupied by the orchestra. Two organ solos were given, two piano solos, three vocal solos, and twelve short selections by the orchestra.

## Missionary Work at Bay Port

BAY PORT, MICHIGAN, June 9.—The Saints here have been looking forward to the time when they could have a missionary come and hold a series of meetings. The happy event arrived Sunday evening, June 1, when Elder G. T. Richards, of Carsonville, Michigan, preached his first sermon at Bay Port. This was the beginning of an extended effort to place the gospel before the people of this community.

The sermons each night have been very edifying, and the Bible has been explained in a manner so that all could understand.

On Sunday evening, June 8, Brother Richards delivered a stirring address on "The finished product," wherein he showed the effect of strong drink, fast living, and tobacco. In conclusion he gave all to understand that God expected us to be followers of Christ in very deed.

Our Sunday school is doing a good work, and we hope it will be the means of bringing our children into the fold of Christ.

Elder John McDonald, of Saginaw, formerly of this place, was a visitor to our meeting Monday evening, June 2. All were indeed glad to renew old friendship with him.

It is our aim to try to get the honest in heart to see the truthfulness of our message. Then all feel as though they have done their part. Our members are trying to advance the work in all its departments. You will hear more from us at the close of the series of meetings.

## Three Men Called to the Priesthood

DUNDALK, ONTARIO, June 9.—On June 8 special services were held here. We had prayer meeting at ten o'clock which will long be remembered. There was a gift of prophecy and tongues through Elder John Shields. In the interpretation three brethren were called to the ministry: Brother F. B. Stade, of Harriston, being called to the office of elder; Brother Samuel Batchelor, teacher; and Brother Wilfred Black, priest. The last two are both of Proton Branch. Elder James McLean, president of the branch, was also spoken to.

We had three preaching services also in which God was present. Elder James Morrison, of Owen Sound, spoke at half past one to an attentive audience. At half past three Elder David Pycock, of Toronto, gave another good sermon, and at eight o'clock in the evening Elder John Taylor, of Grand Valley, gave an excellent sermon on "Faith in God." He said if we have faith in God we will do his teachings.

MRS. W. F. MCLEAN.

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## Activity and Changes With Mapleton Saints

MAPLETON, KANSAS, June 2.—Easter Sunday was a very enjoyable day with the Saints at Mapleton. A pageant, "The angel message to Joseph," was rendered by our young people in the evening. The author is Sister Lola Quick McCallum. A large audience with the best of attention greeted it, and the young people certainly did their work well.

Apostle J. A. Gillen preached morning and evening, May 4. The verdict of all is that no one could have been sent whose work could have been more productive of good results. His discourses were of that character so much needed by the people.

He told us that his work primarily was to build up and set in order. Every sentence was sent home to the hearts of his listeners by that wonderful and compelling spirit so much enjoyed by Brother Gillen and radiated from him to the people. All are looking forward to Brother Gillen's return and trust it will not be far distant.

May 11 was a day long to be remembered by the Saints. An ordination service was held at 11 o'clock in which Brother Hollie Dennis was ordained to the office of elder, and Brethren Arthur and Orion Dennis and W. A. Jennings to the office of priest.

In the evening a program was rendered to a very large audience in commemoration of the mothers. The church was filled. Each number was well rendered. A tableau was presented, "Mother and her five children," by Sister Frank Graham, and the beautiful prayer she offered was a very touching scene.

On Sunday, the 18th, Brother Hollie Dennis baptized three children, his sister Verna, his daughter Erma, and Johnnie Weeks, son of Sister Bessie Weeks. Confirmation services were conducted in the evening by Brother John Graham, sr., Everette Hughes, and Hollie Dennis.

Brother Hollie preached his farewell sermon, as he expected to start for his western home the following Wednesday but was detained by the serious illness of his wife. We are glad to report that she is recovering.

Brother Lee Quick will act as branch president in the absence of Brother Dennis, by consent of the Presidency.

Brethren L. C. Hughes and Lee Quick attended the conference at Coalhill, May 30 to June 1, and reported a very profitable conference.

The Mapleton Saints sent in a request that the next conference be held here. The request was granted, and the conference will convene October 3 to 5. We hope for goodly attendance and a very spiritual time.

## Stockton Saints and the Church of Christ

STOCKTON, CALIFORNIA, May 28.—On May 11 Stockton Sunday school rendered a Mothers' Day program followed by a sermon on the same subject.

On May 22 the regular monthly cafeteria supper served by the Department of Women netted over twenty-five dollars. It has been decided to discontinue the serving of these suppers during the summer months and substitute ice cream socials.

The church by the name of Church of Christ came in a body, and their minister preached to our people. Their views are vastly different from ours, as they do not believe there are any apostles besides the original twelve of the New Testament. That no revelation is received is another of their beliefs.

They invited the branch to come to their church and have the pastor preach. Just how much good these meetings will do we cannot tell, but they seem to want to be friendly, and

we are thankful for that. If they were prejudiced, of course we could do no good whatever.

A cloud of regret hangs over this branch at this time because of the departure of our dearly beloved Sister Davison and Nina, wife and daughter of Brother H. J. Davison, who passed from our midst some time ago. They will make an extended trip east, intending to go to Boston before returning to California. Stockton will miss them very much, as they intend to be gone several months.

As a branch we are trying to live as Latter Day Saints should, and we enjoy reading what other branches are doing. The pastor has the prayers and hearty support of the members. We feel that God has been and is helping him in the upbuilding of the work.

## Interesting Occurrences at Council Bluffs

COUNCIL BLUFFS, IOWA, June.—The Department of Women held their regular monthly meeting May 15, at the Belmont Church. They report a splendid session with forty-three present. A very nice program was given. The cradle-roll superintendent reported eighty-five enrolled, with twenty-three ready for promotion into the Sunday school. A special service will be arranged for their promotion. The Belmont Study Class served the refreshments.

### *E. A. Smith Visits Council Bluffs*

President Elbert A. Smith was the speaker at Central Church, May 20, both morning and evening. In the afternoon he addressed about fifty-five of the brethren, most of whom were members of the priesthood.

The house was packed both morning and evening, and we feel that words cannot express the value of Brother Smith's visit to our branch.

### *Choral Club Gives Concert*

The Council Bluffs Choral Club gave a very fine concert at the Broadway Methodist Church recently. Several of our people are members, and Brother W. T. Spanswick is president of the club.

## Activity and Cooperation at Omaha

OMAHA, NEBRASKA, June 5.—Mothers' Day was observed on May 11 by an appropriate program which followed the Sunday school lesson. Sister Rose Adams, superintendent, had decorated the church most tastefully, with motto, pots of ferns in all the windows, and festoons of lavender and white crepe paper. Carnations were presented to every mother present. Solos were sung by Sisters Kelley and Fredrick; choruses by various classes; readings by Dorothy Elliott and Phyllis Leeka; quartet singing by Sisters Fredrick and Fleming and Brethren Greenway and Fredrick. Sister Anderson took for the theme of her brief address a page of history one hundred and twenty-five years old, reading to her audience a remarkable document written in 1799 by Asael Smith, grandfather of the Prophet Joseph Smith. This message was addressed to his wife and children, and was filled with all the wisdom and counsel a loving parent can feel for those dear to him.

The Department of Women have held two meetings at the church, quilting and sewing occupying most of the time. A new electric sewing machine is the latest addition to their equipment.

Sister Lillie A. Marks, so long assistant to Sister Zilpha Monroe at the Children's Home in Lamoni, is at home here,

visiting her mother and sister. She has been teaching school the past year and expects to do so this coming one.

Sister Roland W. Scott has been called to pass through the sorrow of losing her father, Mr. Thomas C. Bruner, who died at his summer cottage at Clear Lake, Iowa, Wednesday, May 28. He was a wholesale flour jobber of this city, an early resident, and widely and appreciatively known in this locality. His funeral was conducted at the First Congregational Church, Doctor Frank G. Smith preaching the sermon. Sister Scott and her family have the sincere sympathy of all our branch members in this sad trial.

Sermons of the past month have been delivered by High Priests Carl T. Self, R. W. Scott, and T. J. Elliott; Missionary B. F. Creel; District President H. A. Merchant; Bishop's Agent B. M. Anderson; and Solicitor T. A. Hicks. Visitors have included Brethren Anderson and Wallburn from Decatur, Sister Ruth Spaulding from Oklahoma City, Sister Nellie Williams from Independence, and Sister Mary Woodford from Texas.

On Wednesday evening, May 21, Brother Freming Self, son of Elder Carl T. Self, was ordained to the office of deacon. His father was spokesman in the ordination, High Priest Elliott and Elder Merchant assisting. Brother Freming is a young man of splendid promise, and for some time past has been actively performing many duties pertaining to the office of deacon.

Brother Harry Greenway has taken over the work of directing the young people's choir. He has obtained a number of splendid new anthems, and has rallied the young people about him to the number of about thirty. They are planning a musical program to be given the last Sunday evening of this month, and will be assisted by the regular quartet of the branch. Mention was omitted last month of the Easter cantata the choir gave on Easter evening, directed by Sister Olive Derry. Friday evening preceding that event, the quartet gave the cantata, "The seven last words of Christ." Both these evenings were very successful, and a real treat was given the Saints of the branch, many members from South Side also attending.

Brother George E. Steele, president of South Omaha Branch, is scheduled to speak for us next Sunday evening, June 8, while our Brother Merchant occupied their pulpit on the evening of May 25. We appreciate the fine spirit of friendly cooperation between the branches.

Sister Dora Marshall, of the Omaha Branch, and Brother Lewis F. Eden, of the South Omaha Branch, have been ill, the latter undergoing a serious operation for appendicitis at a local hospital on May 29. Hopes for his recovery are entertained; prayers to that end are requested.

### Three Baptisms at Macon

MACON, MISSOURI, June 11.—On the afternoon of May 18, the ordinance of baptism was administered by Brother J. W. A. Bailey, two sons of Brother and Sister Welch and the eldest daughter of Brother and Sister Charles becoming heirs of the kingdom.

Brother Bailey has been working in and out of Macon for the past month, and it has been the pleasure of the Macon Saints to hear some very fine sermons delivered by him. May 18 his subject was "Fundamentalism versus modernism"; May 25, "Church unity," speaking principally to the young. On last Sunday night he touched on tithes and offerings.

Tuesday evening, May 18, the president of the Department of Women, Sophia Binder, called a meeting and organized an embroidery club, principally in the interest of the young.

Sister Emma Moore was appointed leader of the Temple Builders by the president to fill vacancy of Mayme Joyce, who resigned as leader at last business meeting.

June 1 was sacrament day. There was a good attendance at all services, and a good spirit prevailed.

### Growth in Membership at Portland

PORTLAND, OREGON, June 4.—Six new members were baptized in outlying towns during the month of May by Elder John Hanson. Four were baptized at Vernonia, a flourishing lumber town west of Portland, and the other two at Estacada, where once were quite a large number of Saints, most of whom have moved to larger branches and other places.

Elders M. H. Cook and W. H. Barker and Sister Nelson Wilson visited a small group of Saints at Springwater, Oregon, Sunday, May 23, where sacrament was served and a Sunday school and Department of Women were organized.

The Portland priesthood conduct preaching services, and Sunday school is held every Sunday afternoon at the Saints' church at Oregon City.

The Department of Women of Portland gave a picnic at Mount Tabor Park Tuesday evening, May 6, and another at Laurelhurst Park Tuesday evening, May 20. They have planned to have some kind of a social affair every two weeks to encourage sociability among the Portland Saints.

W. W. (Billy) Belcher and his troop of Boy Scouts spent a night camping out at Eagle Creek and plan more similar excursions into the wilds during the summer months.

Last Sunday, June 1, the junior children motored out to a quiet, shady spot near Rocky Butté, where a peaceful hour was spent in the shadow of a towering wall of rock, whose vastness impresses young minds with the greatness of the Creator. This same site will soon be occupied by the largest Catholic institution of its kind in America; the Catholics' "Sanctuary of Our Sorrowful Mother," a project to cost five million dollars.

### Alexander Gets the Departmental Spirit

ALEXANDER, KANSAS, June 6.—This branch of the church has many things to be thankful for, and while our progress in the past has been rather slow, we hope for the future. Brother P. R. Burton, our district missionary, held some meetings in the early spring and gave some splendid missionary sermons that helped to build up the spiritual condition of the Saints as well as to interest the nonmembers. Only a few were baptized at this meeting, but seed was sown that in time will help bring fruit to the church.

The Sunday school, under the leadership of Brother Peter Boese, is growing, and there is a splendid interest shown by the pupils.

Our membership is mostly rural, and many of these people have to drive fifteen and eighteen miles. Basket dinners and lap lunches are quite the thing with us, as many of us come in the morning and stay for the whole day.

Brother Burton closed his meetings the last of March, because his throat gave out and he was forced to go home for rest. Sister Burton returned with him in May and organized a Department of Women, with Oriole and Temple Builder circles. Sister Crystal Teeters is in charge of this part of the work, and with her pep-and-go we are sure that it will be a success.

Our young people are getting songs and music ready for the reunion to be held at Studley, Kansas, the middle of August.

We are glad to have Sister Burton with us, and her advice and counsel are helpful to us. Now, with the departments well organized, we hope to progress, and by our efforts from an educational standpoint we hope to keep pace with the rest of the church.

Monday evening the young folks had a pep meeting and a weiner roast. Sixty-two were present on the church lawn, and the forepart of the evening was spent in playing games, then the weiner roast (this was a new experience to many) and a short program, Brother Burton acting as the toast master. Everybody said, A good time; let's go again. We all want to do our part to help redeem Zion, and we know that we must educate ourselves to the point where we can be of value to the church. We feel this can be done through the departments.

### Additions to Membership at Findlater

FINDLATER, SASKATCHEWAN, June 9.—We are progressing slowly, but I believe steadily. We have a membership of about twenty, some of whom have lost interest and so have become stumblingblocks in the way of others.

Elder O. L. D'Arcy and wife have been doing missionary work in the district, and as a result two have become members and several are very much interested. We have enjoyed the meetings very much, as Brother D'Arcy is a very talented speaker, and he is greatly assisted in his work among the people by the influence of his good wife. If each member of the church would live the life that becometh a Saint, what a wonderful influence the church would have.

We have not regular services in the branch but hold Sunday school each Sunday, which we try to make beneficial to all.

A very enjoyable time was spent at a picnic given by the Bethune Branch on May 24. The Bethune Branch is about twenty miles from the Sunset Branch, but as several of the members have cars the two branches are often able to join forces.

MRS. C. CARPENTIER.

### Book of Mormon Lectures and Baptisms at Windsor

WINDSOR, ONTARIO, June 7.—Elder C. E. Miller, of Toronto, Canada, gave some illustrated lectures on the Book of Mormon, historical structures, etc., for one week at the Saints' church here. The pictures were very clear and, together with the lectures, were very educational. A great number of the Saints have expressed themselves as having greatly enjoyed them. We wish Brother Miller Godspeed in his good work.

A large number from Windsor attended the convention at Chatham, Ontario, and reported a good time. A special coach was added to the train for their accommodation on the return trip, so of course they enjoyed that.

Sunday, June 15, there will be a baptismal and confirmation service for sixteen candidates in the Windsor Church. Others are investigating.

Elder J. Tyrell, of Chatham, who for a number of years was Bishop's agent and chorister for the Chatham District, spent Sunday visiting friends in this city and delivered the morning and evening discourses here on May 25.

On June 1 was the sacramental service, and a full house was present. Elder J. Leslie Brown, the pastor, was in charge. The evening sermon by Brother A. F. Moffat was also well attended, and he delivered a splendid discourse.

### Our Minister Occupies African M. E. Pulpit

DULUTH, MINNESOTA, June 4.—Brother George W. Day, district president, was down from his home at Bemidji and spoke at the eleven o'clock service on Mothers' Day, his theme being "Motherhood." Brother C. B. Freeman occupied at the eight o'clock service. Special songs were sung at both services. Out-of-town Saints were Elder Samuel Sloan and Brother Grant Byce, both of Two Harbors. May more of the Saints try to meet with us here, that we may all work in unity in building up the kingdom of God and establishing his righteousness.

May 18 Brother C. B. Freeman, branch president, was called on to occupy the pulpit of the African Methodist Church. There was good attention and attendance, and an invitation was extended for him to come again.

W. C. Stanty occupied at the evening service of the Saints with a manifestation of God's holy power, which has given him much assurance that if the Saints, and the ministry in particular, will live the gospel, God will give to his servants that convincing Spirit with such power that we will be able to bring the gospel to every nation, kindred, and tongue, realizing as Paul says, The power unto salvation to those that believe, and follow him who is the Savior of the world. His theme was effectual baptism.

On May 25 Brother C. B. Freeman was again asked by the board of trustees of the African Methodist Church to occupy their pulpit. At the same time Brother Samuel Sloan, elder of Two Harbors, spoke to the Saints at the evening hour.

Sister Lula M. Koppenhaven, of Gordon, Wisconsin, was in Duluth over the week end and stayed at the home of Sister Rose C. Stanty. She was able to take in all the services of May 25, when she again went to her home with a greater desire to live the gospel. She left an invitation for services to be held at Gordon.

Any having friends or relatives in this part of God's vineyard, write to W. C. Stanty, 403 Seventy-seventh Avenue, West Duluth, Minnesota, and he will endeavor to take the gospel to them.

### Summer Conditions and Activities at Brockton

BROCKTON, MASSACHUSETTS, June 4.—With the coming of the summer months, activities at our branch have been somewhat dull, owing to many of the members leaving for summer homes and cottages.

A supper was held in the interest of the Department of Recreation and Expression, which proved successful, and which created interest in a number of strangers who were present.

On May 30 the annual picnic was held at Mayflower Grove, about eleven miles from Brockton. The trip was made by auto, and a large number attended. Merry-go-rounds, seesaws, and swings furnished the youngsters much sport, while the young folks favored canoeing. There were races for all classes. We went at half past eight in the morning and arrived home at six o'clock.

Through the courtesy of Elder Frank S. Dobbins we are among those privileged to listen in occasionally on the radio at the church. On June 1 we tried to tune in on the program broadcasted from WGI by our branch at Somerville. Because of interference of other stations we were unable to hear it very distinctly.

The same evening a small play, entitled, "In quest of a great treasure," was presented by the Department of Recreation and Expression. The play was based on the story of



Naaman and his healing in the Jordan through Elisha, the great prophet. There was a cast of six characters.

For two weeks, June 2 to 14, Elder Orval Thompson will speak every evening at the church.

The Temple Builders are progressing nicely. They are now selling candy to increase their funds. A large number of boxes have been sold, and there are still calls for more.

## Young People's Convention

### The "Elijah"

The "Elijah" which was rendered Thursday and Friday evenings was so sincerely appreciated by the convention visitors and Lamoni people that some returned to hear it the second time. The work was so excellent that it will remain for years in the memory of many who heard it. Brother Evan Fry's account of the performance will give an idea as to its merit:

The "Elijah," which has been so eagerly anticipated by college students and prospective convention visitors, was presented on Thursday evening at a quarter past eight in the Lamoni Brick Church, to a crowd of about six hundred eager and attentive music lovers. To say that the performance was one of unusual merit conveys but a feeble impression of the reality, for from the first chords and grave dignified notes of the first Elijah recitative every musician, from the soloists down, seemed to enter whole-heartedly into the task of putting the intense message of the oratorio across to the audience.

The opening chorus, "Help, Lord," followed a well-rendered interpretation of the overture by Mrs. Amy Travis, pianist. In this first chorus number, the Oratorio Society did some of the best of their evening's work. Every attack was well timed, every note true, and expressions were carefully regarded. Following this came the tunefully melodious and beautiful duet, "Lord, bow thine ear," sung by Miss Margaret Armstrong and Mrs. Luella Wight, who skillfully enhanced the originally beautiful work of the composer. Mr. Eugene Christy's first recitative, "Ye people rend your hearts," was well done, but partly spoiled by the late arrival of some who had just arrived in town by way of the evening train. The aria following, "If with all your hearts," was superbly done, and carried the forceful and appealing promise of the words indelibly to those who listened. "Yet doth the Lord," the following chorus, effectively demonstrated the ability of the chorus to change moods under the skillful direction of Miss Carlile, as they sang first the agitated and swiftly moving strains of "His wrath will pursue us," and then of the second movement, "His mercies on thousands fall."

Mrs. Luella Wight's first solo recitative, "Elijah, get thee hence," gave her no opportunity for superb vocal display, but in the quiet, angelic message she found ample material for the use of her smoothly flowing contralto voice. The double quartet which followed, "For he shall give his angels," was well rendered, and thrilled everyone with the promise contained therein. A contralto recitative, again quiet and smooth, was "Now Cherith's brook," which in angelic tones directed Elijah to the widow of Zarephath.

Figuratively changing the scene, the next number was, "What have I to do with thee?" sung by Miss Margaret Armstrong. This solo and the ensuing duet which depicts in musical language the raising of the widow's son, is one of the dramatic high spots of the oratorio, and the soloists lost no chance for artistic interpretation, the voices blending beautifully and harmoniously on the final strain, "Oh, blessed are they who fear Him."

From this point the story of the oratorio moved swiftly. In a serious and dignified recitative, Elijah, in the person of Mr. Bailey, expressed his intention of going to Ahab to convince the king of the error of his ways. Ahab, meeting Elijah in the desert, demands to know if Elijah is "he that troubleth Israel." Elijah denies the charge and lays the blame squarely upon the shoulders of Ahab and Jezebel, where it rightly belongs, and ends by arranging for a test to determine whose god is the Lord. According to the terms of the agreement, all Israel is assembled at Mount Carmel, where Elijah and the priests of Baal have each prepared an altar and a sacrifice with no fire under it, and it is agreed that the god who answers by fire shall be God of Israel. Then comes the chorus, "Baal, we cry to thee," a howling heathen cry for recognition from their god, which increases as Elijah taunts them to "Call him louder," and after two repetitions dies away in a vain frenzy of entreaty. A startling and effective change from this frenzied attempt was the quietly pleading recitative, "Draw near, all ye people," followed by the quartet, "Cast thy burden upon the Lord." Then the climax of the first section, which started with the almost whispered prayer, "O thou that makest thine angels spirits," and grew into "The fire descends." Mr. Bailey did ample justice to all the artistic and dramatic possibilities in these passages and scored another triumph in the next aria, "Is not his word like a fire?" where he displayed remarkable freedom and at-home-ness in the difficult runs and intervals. Following this, Mrs. Wight gave a masterly interpretation of the quietly pleading and saddening arioso, "Woe unto them that forsake Him."

Then came the anti-climax of Part 1, beginning with Obadiah's plea, "O man of God, help thy people," which was short, effective, and beautifully done. The following recitatives with chorus interruptions told in musical words of Elijah's prayers for rain, supplemented with the cries of the people. In these short passages Miss Lena Wells deserves special mention as the Youth, her high notes coming freely and with strikingly clear and beautiful quality. As the climax or goal of this preparatory entreaty, the chorus broke enthusiastically into that thrilling number, "Thanks be to God," which closed Part 1 in a spirited and inspiring manner.

Part 2 opened with the principal soprano aria of the entire work, "Hear ye, Israel," which Miss Armstrong fairly surpassed herself in interpreting. The yearning of, "Oh, hadst thou heeded my commandments," and the majestic assurance of the prophetic "Be not afraid," were equally well done, Miss Armstrong seeming at her best through the entire number. Mr. Bailey followed with the warningly prophetic recitative, "The Lord hath exalted thee," which was perfectly done though relatively unimportant so far as the plot was concerned.

Beginning the most beautiful passages of Part 2, Mr. Christy sang the recitative, "Man of God," warning Elijah of the plot laid by Jezebel for his death. Tired out with his useless efforts, broken in body and spirit, Elijah then passes to the sublime and haunting melody of the aria, "It is enough." This was undoubtedly the climax of Part 2, and Mr. Bailey sang in a manner calculated to inspire all the emotional possibilities of the composition. The tenor interlude, "See now he sleepeth," effectually prepared the way for the familiar and ever beautiful "Lift thine eyes," which was exceedingly well done by the sextet.

The closing chorus, "Be not afraid," upheld the high standard set throughout the performance and held it to the last final note. Abundant applause at the conclusion proved that the oratorio had won the approval of the audience. Due to the unflinching efforts of Miss Carlile, who has been practicing the chorus since last September, all the chorus work was

of more than exceptional merit. A good foundation has been laid for the repetition of the Elijah next year.

Mr. Bailey as Elijah surpassed every expectation. His full, rich, and pleasingly dramatic baritone filled the auditorium even on pianissimo notes, and his dramatic interpretations of the Elijah role show the result of long years of training and study. He undoubtedly belongs in a class with Arthur Middleton, who is generally thought to be the greatest interpreter of the Elijah role.

Miss Armstrong was in excellent voice, and in both the role of the widow and in the "Hear ye, Israel," of Part 2 did splendid work, for which she deserves a world of praise and appreciation. Mr. Christy was welcomed as an old Lamoni boy, and responded nobly to the inspiration of the home town. He was in wonderful voice, and his tones carried a wealth of meaning. Mrs. Wight did effective and beautiful work in her various recitatives, each one creating just the proper atmosphere for what was to follow.

No account of the performance would be complete without a word of appreciation in behalf of Miss Mabel Carlile, the director, Mrs. Amy Travis, pianist, and Miss Florence Thompson, organist, each of whom have spent hours of time and patient effort towards making this production a success. The Elijah is by far the biggest thing that has hit Lamoni, this year at least, and all are hoping that it can be repeated many times, until Lamoni becomes known as a musical center and the home of "The Elijah."

#### *The Attendance*

All week visitors to the convention continued to arrive, until by Sunday the enrollment reached 865. If there had not been continued rain throughout the week, the enrollment would doubtless have reached the goal of 1,000 set by the convention committee. The showers of rain during the week kept the roads in a bad condition. Those who have ever traveled on Iowa roads after a rainstorm will appreciate the timidity of those desiring to come to the convention by auto.

To determine the success of the convention this year, one would but have to ask some one attending it whether or not they had a good time. Some who have attended numerous reunions and conferences and General Conferences have been heard to say they had the best time here they ever had in their lives. The earnestness and desire to get all that was manifested in the prayer services; and the general good will and happiness displayed throughout the convention caused a great hope and trust to well up in the hearts of the leaders of our church for the future.

#### *Prayer Services*

Often the success of a branch can be measured to some extent by the prayer services. Likewise, at the convention this year a measure of its success may be determined by the spirit in which the young people took part in the prayer services.

From the very first prayer service the spirit of devotion and consecration was felt, and this spirit increased until there was not nearly time enough to permit all who had a desire to testify.

The theme of the service on Sunday was, "What are the race and humanity doing for me?" Some extracts from the testimonies offered were as follows: "All that I am or that I hope to be; all that I desire to be is centered in this church; and in the destiny of this church hangs my own destiny; and in the destiny of this church hangs the destiny of this world. Humanity and the church together have revealed God to me. The church has given me a purpose in life, and humanity has objectified that purpose." "Some day I shall give back to hu-

manity what it has given me." "The church has brought me the message that has put me in touch with Jesus Christ."

The theme of the service on Monday was "Consecration," and such statements as the following were offered: "I want to make a new consecration of my life this morning." "I am here to prepare for better service." "I feel that I have gone at least one step forward in this convention."

On Tuesday morning a beautiful gift of tongues was given through Brother R. V. Hopkins, in which the Lord assured the young people of his existence and power and love, and promised them that the day is coming when his power shall again rest upon his people and they shall go forth and proclaim his word, and naught shall stay them. He also admonished them to prepare for the work to be given to them as the faithful ones who are older in years shall lay down their burdens, and asked them to "be faithful, holy, true, humble, and prayerful."

Perhaps no greater commendation of the excellent work being done by Graceland College could be found than in the large number of Graceland students who participated in the prayer services. They had come to Graceland and had caught the vision of service for which this church stands, and many are eager to make the necessary preparation and spend their lives in the service of the church and humanity.

The climax of the prayer services, and the climax of the convention, came at the prayer service at three o'clock Sunday afternoon when a large gathering of young people met in the dining tent on the hill. As the sun bathed the world in radiance, so the Spirit of God bathed the people with light and power and hope. Four men felt the message of God to his people assembled there and arose and gave the message of encouragement and assurance and admonition which touched the hearts of all present and sent each home with a desire to do just a little more in the work of preparation and service.

#### *Convention Forum—Saturday*

The theme presented at this session was, "Why the Department of Recreation and Expression?" with Floyd M. McDowell in charge. Brother McDowell stated that the reason for the department was that some group of individuals in this church should be interested in the proper solution of the playtime of our people, and harmonize it with the goal of our church. We dare not leave the leisure time of the people to care for itself. It will nullify the effort of the Sunday school, perhaps in one evening. Some one must do it, and it has been undertaken by this department. We are striving to get the children to live the gospel in their way. The department must be judged in terms of its effect in bringing its individuals towards the perfect pattern. There should be a man in the church, an expert with a salary, who can give all of his time to this work.

#### *Play—Saturday Evening*

One of the most interesting events of the convention was the presentation of "The passing of the third floor back," by the Graceland College Players. The tent was packed and many cheerfully stood. It was estimated that 1,200 people attended the service.

This play is written by Jerome K. Jerome and is a world-famous moral drama. It shows how the confidence and respect of a stranger appeals to the best that is in a number of people whose lives have been depraved, and how their lives have been turned towards good.

#### *Sermon by Bishop B. R. McGuire*

Sunday, June 8, at 11 o'clock, Bishop B. R. McGuire preached a very fine sermon to a large and appreciative audience. This will be carried home by many of the young people as one of the many profitable experiences they enjoyed.

Bishop McGuire said that if we give we receive, pressed down and running over. Man is said to be two thirds will and one third intellect. To educate the will, to strengthen it, to offer it a holy sacrifice is our task. Obedience, we are told, is better than sacrifice. Obedience to God's law is strength and power. It has brought the beauty and the fragrance of the flowers. He said that we have undertaken one task, the task of building the new gymnasium for Graceland College, and expressed regret that it was not completed, but hoped the young people would accomplish that task.

#### *International Service*

A very impressive and inspiring service was that held in the large tent on Sunday evening, June 8. Fifteen countries were represented on the platform, as follows: Canada, Russia, Norway, Sweden, Wales, Australia, Hawaii, Denmark, Holland, United States, Austria, Mexico, Scotland, Egypt, and England. The members of each country were introduced by President F. M. Smith, and short talks were given by Alexander Klein, of Austria; William Ely, of Scotland; Michael Johannes, of Egypt; and Wilfred Tordoff, of England. Each of them evidenced to the audience that they had caught a deep spirit of consecration and of service. Each expressed his desire to take back to his own country the message of the gospel, which has been given for the salvation of the whole world.

President Frederick M. Smith followed this service with a sermon, so vitalizing, so full of powerful appeal, that the souls of the young people were touched, and many hearts we feel sure responded silently to the appeal of the church made by President Smith. He said that the people are throbbing for something which will bring them relief. They are asking for some religion that is not merely lip service, but which reaches the heart, stirs the soul, and lifts people up on higher planes to Christ.

President Smith said we need young people who will go to a foreign country and stay not one year or two years, but spend their lives there. He pleaded that we bring people from those countries and allow them to receive education and inspiration from our institutions and carry the message of life to their country.

In conclusion he said, "God grant the day may come when Graceland will train a corps that will go to all the nations of the earth and carry this message that gives us hope that God's universal love will eventually establish universal peace."

#### *Series of Sermons by Evangelist J. F. Martin*

Brother Martin preached a series of four very inspiring and uplifting sermons. Each night the tent was crowded with interested and attentive young people. We are reminded of the prophetic statement given through President Elbert A. Smith at the convention last year, that the Lord had thousands and tens of thousands of young people whom he would call to do his work.

The first evening the subject was: "The call of the church to youth." Brother Martin said the church was calling the youth to service in two fields: First, The establishment of Zion, a city of refuge; and second, The carrying of the gospel to the nations of the earth. He said there is room for every talent and all the ability God has blessed us with, and there is a place for everyone somewhere. In conclusion, Brother Martin read a poem which he wrote the previous evening after listening to President Smith's eloquent appeal to the young people. This poem very beautifully expresses the stirring call of the church to youth.

The second evening Brother Martin's subject was: "The

church and the young man." The platform was filled with young men, and the tent full of young people was evidence of the eagerness with which Brother Martin's sermons were received. Some of the thoughts expressed by Brother Martin were as follows:

The goal of man should be not so much to pursue the goal of happiness as the goal of goodness. Men often forget that the road to happiness is the road of righteousness. There are people who believe that the ideal man is one physically strong; others that he should be mentally strong; and others that he should be spiritually strong. God intended him to be physically, intellectually, and spiritually well-balanced. He also said, "There are some here to-night whom God wants to carry the gospel to those who are in distress. I call upon you to suffer with Christ, to make the supreme sacrifice if necessary, that the gospel may grow. If you go willingly, you will be cared for; you will be blessed; you will be directed."

The third evening Brother Martin spoke on the subject, "The church and the young woman." He discussed the position of woman through the stages of the world's history and her superior position in modern times. He frankly discussed also the reason why the young woman should not attend the dance halls. He said that in his opinion woman's first and greatest work was motherhood and showed examples of their opportunities in the lives of women of the past. The splendid spirit of the sermon was carried into the song, "My times are in thy hand," which concluded the service.

The beautiful evening and the large and attentive audience were a fine setting for the concluding sermon of the series. The subject was, "Youth's answer to the call of the church." Brother Martin said that this answer cannot be given in a few words, but it must be given in the everyday act. The answer to this call is the sum total of the actions in the affairs of men. Among the many ways in which youth can answer the call of the church Brother Martin called attention to two: Loyalty to the home branch and the work thereof, and a response to the temporal law of the church.

#### *Convention Forum—Tuesday*

The subject of the forum was, "How can we make our reunions efficient and effective?" conducted by F. Henry Edwards. After discussing the status of the reunion work, Brother Edwards presented three major essentials as an answer to the question, as follows:

1. We must know where we are going.
2. We must discover the part that we can play.
3. We must make our contribution.

Brother Edwards also presented and discussed two objectives in reunion work: The objective of the reunion is the objective of the church, and the reunion must be made to conserve the immediate need of the people of the district in which it is held.

#### *Convention Forum—Wednesday*

The convention forum hour was occupied by a talk given by Sister Blanche Edwards on the subject, "What are our girls worth?"

After a discussion of the different values in the world, Sister Edwards beautifully presented the value of the girls to themselves; to their home; to their mothers; to their fathers; sisters, brothers, friends, the church, and to God.

#### *Convention Forum—Thursday*

The subject of this session was, "Our missionary program and the young people," presented by F. Henry Edwards. The discussion of the hour centered around the topics of concentration, self-propagation, and cooperation.

*Convention Forum—Friday*

The work of the Orioles was very ably presented by means of an Oriole play, in which the girls of a circle of Orioles go out into the world. At a later day they meet together again and tell of the things they have accomplished and the influence the Oriole work has had in their lives.

*Illustrated Lecture—Friday*

President F. M. Smith gave an illustrated lecture on, "Beautiful architecture the world over." The pictures shown by Brother Smith were some he took while traveling through Europe, and were much appreciated by those present. His ideals of architecture in relation to our church were expressed as follows:

"It is my ambition in this church to see a distinctive Latter Day Saint architecture. No people who have been a progressive people have failed sooner or later to write their ideals into architecture. I have hoped that somehow, somewhere, we would begin a building program that would write our ideals in architecture. Is there not also in the church somewhere not only the Michaelangelo, but the Milton and Shakespeare as well, who will portray the ideals of the church in poetry and prose?"

*Convention Forum—Saturday*

The subject presented at this session was "Scouting in theory and practice," under the direction of Brother Eugene Closson. Two of the Boy Scouts demonstrated some phases of their work, and following this, interesting ideas and ideals were presented by three Boy Scout leaders.

*Plays—Saturday*

On Saturday evening the tent was again crowded to capacity with wide-awake and happy young people. A one-act play, "Ashes of roses," by Constance D'Arcy McKay, was ably presented in a reading by Florence Juergens. "The ghost story," by Booth Tarkington, was given in a reading by Frances Van Fleet in an effective manner. The one-act play, "Neighbors," written by Zona Gale, was presented by a caste of players from the Independence Dramatic Club and brought peals of laughter from the audience.

The work of the evening was of a high order and was much appreciated by the audience. This is another line of service in which the young people of our church are preparing and through which many lessons of beauty and truth may be presented in a particularly effective manner.

*"The Opportunity of the Home"—Sunday*

At 9.30 a. m. in the Brick Church Sister Blanche Edwards spoke on "The opportunity of the home." She presented very feelingly the opportunity the father and mother have in the training and care of their children. She called attention to the popular and familiar song, "Home, sweet home," and analyzed the reason for the appeal which this song makes to the hearts of people the world over. She asked, "What is it that makes the home so dear? Is it wealth, poverty, brain power, or the mere possession of some special talent? No. It is the attitudes built up through working together, playing together, worshipping together, and occasionally suffering together. This is what makes the home what it is—a place where each one has his share."

In conclusion she said, "We speak glibly about the redemption of Zion, but nowhere is there a stronger factor for the redemption of Zion than the home. And the making of a home rests in your hands, in the hands of men and women, the boys and girls."

*Sermon by Elbert A. Smith*

At 11 a. m. Elbert A. Smith preached a very effective sermon on "The prodigal son's brother." He emphasized the

blessing coming to the young man who stays at home and works and maintains the honor of the family and to whom the father can say, "Thou art always with me and all that I have is thine." He also said that the greatest work of the church is not to reclaim the prodigal, but to see that he does not become prodigal. Much stress is laid upon revival services, and the stress should be upon the building.

*Class Work*

*The Stewardship Plan*, by Bishop Albert Carmichael, instructor.

In this class the practical and ideal aspects of the stewardship plan were presented in such a clear manner that those who attended the course are in a position not only to become stewards *now*, but to present the plan to others. The essence of this plan was adopted by General Conference, and the keynote of the course as presented was "commonality and surplus," which is the distinctive feature of the financial law of our church.

*Vital Significance of Our Religion*, by Cyril E. Wight, instructor.

The great number of young people who attended this class took away with them a surprising amount of information, considering the short time allowed at the convention for the class work.

In an analysis of our distinctive religion, Brother Wight discussed continuous revelation, divine authority, signs of power, principles of the gospel, the word of God, social aspects of the gospel, relation of our work to other religious movements, and making our work vital to youth. In the short space allotted it would be impossible to give an idea of the splendid work presented.

*Social Principles of the Gospel*, by F. M. McDowell, instructor.

The very fact that over a hundred attended some sessions of this class is enough to give some idea of the great interest shown by the visitors of the convention. It is not an exaggeration to say that the same spirit which attended the prayer services was felt in as great a degree in the class work.

The material presented was given under the following general topics: "The purpose of the gospel of Christ," "The definition of our social problem," "How Christianity attacks the social problem," "The social principles of Christ," "The social spirit of the doctrine of stewardship," and "The application of the social principles."

*Social Work*, by Mrs. M. A. Etzenhouser, instructor.

This course was ably presented by Sister Etzenhouser, who has had considerable training in social work, and it was enthusiastically received by large classes throughout the entire convention.

In this class the triangle of life, including heritage, environment, and training, was presented. Under heredity was given the physical defects dominant in man, intelligence, the four curves and their value, and the unstable nervous system. Happiness was defined as a perfect adjustment between man and his environment, and the factors that hinder that adjustment were poor physical health and wrong mental concepts. The solution of the problem was discussed in the agencies to correct physical ills and reeducation to correct wrong mental concepts.

*Applied Ethics for Young People*, by Charles B. Woodstock, instructor.

This class was originally intended to be given only one hour each day, but owing to the great interest shown in the subject, additional classes were arranged.

The philosophy of conduct was presented in an interesting manner, and the topics for the discussions of each day were, "Human nature and its interesting machinery," "The interesting world in which we live," "The problems of duty," "The problems of courtesy," "The problems of self-control," "The problems of industry," "The problems of recreation," and "The problems of the religious life."

*Book of Mormon Course*, by Bishop A. B. Phillips, instructor.

Some idea of the interesting nature of this course may be gleaned from the topics presented, as follows: "Origin of the book," "Events leading to published work," "Contents of the book," "Literary analysis," "Credulity of the book," "Historic value of the work," "The book as scripture," and "Theology of the work." An opportunity to receive instruction of this kind would be highly appreciated by hundreds, and probably thousands, of the young people throughout the church.

*Church History*, by Samuel A. Burgess, instructor.

Brother and Sister Burgess worked together in the presentation of this course. Only a limited amount of church history could be presented, but a foundation was laid for future study. The phases of the subjects discussed were as follows: Relation of the church to education; development of religious education from Adam down through the ages; history of religious education in our church; ancient and modern ideas of the city of God and social service, or stewardships; history of temple building in our church. An effort was made to connect the course to the other courses offered.

*Scoutmasters' Training*, by Eugene E. Closson, instructor.

About twenty-five took part in this course, which included a general review of scouting; how to organize a troop; duties of a scoutmaster and his relation to his troop; different tests that the boys take and merit badges explained and discussed; discussion from different men as to their ideas on the scout work; general review of the scoutmaster's handbook and demonstration in first aid and signaling, and other scout activities.

Prizes were offered to the two who took the most personal interest in the whole scout work of the convention. The first prize offered was a scoutmaster's handbook and the second prize was a scout handbook for the boys. A fine interest was shown by so many that it was difficult to know to whom the prizes should go.

*Choir Leadership*, by Mabel Carlile and Ed. C. Bell, instructors.

The things which were discussed in this course were problems of organization; material for large and small choirs; points in good choral singing; junior choir work; practical work in conducting choirs and orchestras.

*Oriole and Temple Builder Leaders*, by Blanche Edwards, instructor.

An inspiring course was offered, which not only presented the ideals for which the Young Women's Bureau stands, but some practical suggestions were given which could be taken home and used. The topics discussed in the eight class periods were as follows: Needs of girls and how the work of the Young Women's Bureau will supply them; The use of music and drama; Art in dress; Art in the home; Occupations; Having a good time; Program building; and Essentials in leadership.

*Principles of Religious Education*, by Roy A. Cheville, instructor.

The large numbers which attended this class were an inspiration to both the teacher and the individual members. A much better conception of what religious education is and

how it can be applied was gained. The definition, need, and existing theories of religious education were discussed, as well as the unity of the educational process, the essentials of a theory of religious education, and the religious education of childhood, adolescence, youth, and the adult.

Some of the points particularly stressed were that education is not so much a preparation for life, but life itself; the teaching of morals should not be that which is taught separate from other things, but it should bathe all the other parts of life; and in stressing the need of religious education for the young we have neglected to consider the religious education of the adult.

#### Recreation

Between two and three hundred participated in the recreational activity of the convention. A larger number have watched the games and taken notes. The aim of this recreational period as presented by Brother Eugene Closson and his assistants has been to train leaders in recreation who will be able to carry on this work effectively in their home branches and at the reunions. The way in which they responded was gratifying, for they caught the spirit of the recreation, and after being shown how to play the games, they used their initiative and participated in the games without any special direction. This spontaneous response indicates that they will be successful in their activities along this line.

The young people were divided into groups according to locality, the four groups being: East, including the north; West, including the south; Lamoni; and Missouri.

On Monday a playground ball tournament was held. The Western States won, and it was decided that the prize of a new bat and ball should be given to the North Dakota District.

On Tuesday a tournament in volley ball was held. Lamoni won first place and was presented with a volley ball to be used at their reunion. Missouri won second place.

A big convention track meet was arranged for Thursday afternoon, in which many participated. Thirty ribbons were won in first and second places in different events. The West won three, the East eight, and the Lamoni division nine.

Besides the special events, group games were participated in every afternoon, and a good time was had by about 250 young people at a marshmallow roast after the evening service, when stories were told and songs and games were participated in.

#### Exhibits

*Oriole Exhibit*.—A very interesting exhibit of the work of Oriole Girls throughout the church was appreciated by the convention visitors. There were comforters, flowers, needlework, photographs, books and magazines for the girls, and Sanitarium and nursery needs, the latter to be given to the Sanitarium and those in need.

*Boy Scout Exhibit*.—The Boy Scouts of Grand Rapids, Michigan, presented an exhibit of butterflies, handcraft, and nature materials.

*Book Exhibit*.—A fine display of numerous books was given on miscellaneous subjects. This was much appreciated and many of the books were sold. Many also took advantage of the opportunity and took the names of the books they wished to buy in the future.

A fine display of posters was given on Play, Health, Religion, and Recreation, purchased from the Child Welfare Association, 70 Fifth Street, New York, which would make excellent material for reunions.

*Patroness Bazaar*.—An interesting display of linen, needlework, hand-painted china, beads, notions, candy, paintings, and Graceland Cookbooks were on sale at the college buildings, and quite a number took advantage of it.



## Independence

### *The Campus*

The meeting at the Campus Sunday evening opened with its regular concert of music. This time the band was welcomed and gave the large audience a half hour of good music. Mrs. W. S. Kellogg, representing the Loloni Society for the Oneida Indians, spoke for some time. *Loloni* is an Indian word which means "Peace be unto you, and righteousness." It is an economic society, which incorporates many of the principles with which Latter Day Saints are familiar under the term *Zion*. Mrs. Kellogg is herself an Indian of the Oneida tribe and makes her home at present at Lulu Lake, New York, where this society is to have its headquarters. Following her address, Brother Walter Wayne Smith preached a short sermon.

Independence Day, July 4, will be celebrated at the Campus on even a bigger scale than last year. The Laurel Club conceived of celebrating the day in much the same manner as last year, and brought the matter before the city council, who gave their approval and, working with the Chamber of Commerce, are executing it as a community affair. The different committees are appointed and at work.

There will be ball games, races, and all manner of recreational activities throughout the day, moving pictures and fireworks in the evening, and abundant opportunity for picnic dinners at any time of day. There will also be a refreshment stand, and the Laurel Club will supply home-cooked foods for those who do not wish to wear themselves out cooking the big picnic dinner. There will be cakes, beef loaf, potato salad, and all manner of toothsome things.

Last year's attendance was reckoned at about 15,000. All are invited to assist in making this the biggest affair ever held at the Campus.

The church offices are filling up again, now that the Young People's Convention is over. Presidents F. M. Smith and Elbert A. Smith, Pastor R. V. Hopkins, Howard Harder, Sister Etzenhouser, C. B. Hartshorn, and Vernon Reese are to be found at their desks again.

The Quorum of Twelve will soon be busy at reunion work. At present we can report the whereabouts of some of them. John W. Rushton has departed for his field in Florida; T. W. Williams left the latter part of the week for California; E. J. Gleazer occupied the pulpit at Holden on Sunday, and Roy Budd at Cameron; J. F. Garver spent part of the week at the Young People's Convention and the rest of it on church business at Independence; D. T. Williams is in California; J. A. Gillen in Buffalo, New York, and Apostle F. Henry Edwards has spent the week at the convention.

Sister Alice Spurlock, who has been ill for many years, died at the Sanitarium on June 14. She was the wife of Elder Charles J. Spurlock, who is well known to many. Sister Spurlock was a regular attendant at church and Sunday school as long as she was able to go, after which time she enjoyed reading or hearing read the Book of Mormon.

The sympathy of the Saints goes out to those who remain. Besides her husband there is a brother, George Thompson, of Oregon; a sister, Mrs. Ellen Grandy, of Crosswell, Michigan; and a niece, Mrs. Guy Levitt, of Ogden, Utah. The funeral was held at the Stone Church Monday, June 16. Sermon by Joseph Luff, assisted by W. H. Garrett. Interment in Mound Grove.

We find among the visitors the early part of the week at the Young People's Convention at Lamoni, Iowa, as recorded in *The Lamoni Chronicle*, several Independence people: Agnes Adams, Virginia Budd, Mr. and Mrs. S. A. Burgess, Mr. and Mrs. C. E. Blair, Nellie Curtis, Beryl and Carol Craw-

ford, Mr. and Mrs. Arthur B. Church, Alberta Cox, Dorothy Cudworth, Eunice Dillie, Marie Dimick, Joseph Dobson, F. Henry Edwards, Mrs. Ida Etzenhouser, Mrs. Charles Fry, George E. Fender, Ada Fallon, Evan Fry, Mrs. James Gault, Mary Gouldsmith, Mrs. J. A. Gardner, Estella E. Goode, James A. Gillen, Howard W. Harder, Lillie Hansen, D. J. Krahl, Cecil Kester, Elizabeth Lloyd, Margaret McPherson, Roberta McPherson, Lewis A. Mauzey, Mrs. Jessie Morant, Louis Miller, Blanche Minton, Camellia Parker, A. B. Phillips, Vera Redfield, Iva M. Roberts, Pauline Roberts, Alta Mae Schafer, Mrs. C. R. Smith, Mrs. C. G. Simmons, Marcine Smith, Nellie E. Sampson, Winnogene Smith, Sheldon Schafer, Mr. and Mrs. M. H. Siegfried, Pauline Siegfried, Emma Snead, Gladys Teeter, and Jay Werhn. Several others went up by auto and train the latter part of the week. Perhaps we can learn who they were by next week.

### *Second Independence Church*

Brother James Wiltfong, a priest among the South Side people, was found dead last Friday evening with his neck broken, on the road along which he usually drove from work to his home. This is the second sudden death among that congregation lately. Brother Wiltfong was driving home from work, and it is supposed the horse ran away, and he was killed by being thrown from the buggy. He is survived by his widow, Sister Harriet Wiltfong, and the following children: Mrs. Bertha Woodhead, of Kansas City, Kansas; Mrs. Hazel Evans and Robert M., of Kansas City, Missouri; Edna St. John, of Muncie, Kansas; Hubert H., of Independence; and Miss Lorena at home. Funeral services were held at the South Side Church, Sunday afternoon. R. J. Lambert preached the sermon. Interment was at Mound Grove.

H. E. Winegar spoke to the congregation at Second Church Sunday morning, dealing on the preparation for life and service.

### *Enoch Hill*

Children's Day was observed at Enoch Hill all day Sunday. There was a short Sunday school session, following which the smallest children entertained with songs, drills, and recitations. At eleven o'clock Brother Frank B. Almond, of Denver, Colorado, preached on "The soul of the child."

The older children had their program in the evening. The church was prettily decorated for this, and special mention is made of the flag drill and the exercise, "The dream of summer."

A special business meeting will be held Tuesday evening to take up the matter of electing a new pastor. Brother Charles Fry, who has been acting in this capacity, goes again into the mission field, and the name of W. J. Brewer is before the people.

Kenneth Morford was reelected president of Religio and William Worth, jr., vice president, at the semiannual election last Friday evening.

### *East Independence*

An ice cream social will be held Thursday evening at the home of Julius Friend, corner of Turner and Elizabeth Streets.

A series of missionary sermons will be preached at East Independence every Sunday night through the summer. Brother William Bath, who has charge there, will preach these. The Walnut Park orchestra helped them out in a splendid way last Sunday night and promise their support for the summer.

Brother A. H. Parsons delivered the morning address, preaching along the line of duties of the Saints.

*Liberty Street*

On Tuesday evening, June 10, the Liberty Street orchestra gave a concert in the church for the benefit of the piano fund. This fund has nearly all been raised, and the congregation will rejoice when the last dollar is paid. They deserve credit for the short time in which this sum has been gathered.

Elder B. J. Scott preached Sunday morning on "The message of the hour as compared with that of the past."

*Walnut Park*

The sermon at 11 o'clock was by the pastor, Brother J. A. Dowker. In the evening the congregation met at the union services on the Campus.

## Radio

Toledo, Ohio, June 2, 1924.—"This gospel was taken from the earth," were words which convicted the speaker at the Stone Church at Independence, Missouri, Sunday evening, June 1. These words told me that the speaker was of the church which has been brought back to earth in these last days.

I was under the impression that K F I X could not be heard by us through the radio where I was listening, and was turning the dials attempting to get some music through the air, when suddenly, clear and distinct came the words, "the gospel was taken from the earth." Immediately I knew that no one but a true minister of God would speak such words, and I listened to the remainder of the talk until I heard the signal of the broadcasting station.

We see from the above statement that once one hears this blessed gospel story, the after hearing of it, though but a few words of it, will identify the church that the speaker is representing. I was much interested and turned the dials again and heard part of a sermon on "Truth." This, however, was so faint that I could not catch the signals. I could hear just enough to tell me that I was listening to a man preaching the gospel, which, as he said, "was the same yesterday, today, and forever."

C. A. BHN.

## Young People Attend Andes Convention

FAIRVIEW, MONTANA, June 9.—Most of the Fairview Branch attended the young people's convention at Andes, Montana, May 30 to June 1. Every branch in the district was represented. All seemed to have a very good time.

James C. Page, district president, who lives at Glasgow, was present, being on his way by auto with his family and four Glasgow young ladies to the big convention at Lamoni.

During the stay at Andes, final arrangements were made for holding an Eastern Montana reunion at Girard, July 8 to 13. This is about midway between Andes and Fairview.

## Sunday School Socials at Lima, Ohio, for the Kirtland Temple

LIMA, OHIO, May 30.—According to our promise to Brother James E. Bishop, of Steubenville, Ohio, the Saints here gave two socials, and the proceeds were turned over to him for the Kirtland Auditorium. We feel that we made good.

On May 10 we had the first social. Although a bad night we cleared \$9.04 over and above expenses. On May 24 the second social was held, at which \$15.15 was cleared. We have remitted this to Brother Bishop.

We surely enjoy the work here and hope the good Lord will enable us to be faithful, that his work may continue at this place. We surely thank the Saints for their good work, and pray that they may not grow weary, that God's Spirit may be with us always. This is the desire of a young brother in Christ.

J. F. REEM.

## EDITORIAL

(Continued from page 577.)

## Concerning Editorial Change

With reference to announcement in the HERALD of June 4, calling attention to the change in the editorship in the church periodicals, the undersigned in responding to their appointment as contributing editors for the *Ensign*, take this means of stating that this response is not to be interpreted as an indorsement of the action of the Board of Publication in effecting said change.

We are, however, as always, willing to serve the cause in whatever capacity thought to be for its best interest, so with the above explanation, accept this appointment as contributing editors and shall give to the work our most earnest and conscientious effort.

J. F. GARVER.

CHARLES FRY.

J. A. KOEHLER.

## K F I X

Broadcast from the new studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred and forty meters.

## SUNDAY, JUNE 22, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Anthem: "O for a closer walk with God," Foster.

Sung by Choir.

Soprano obbligato sung by Mrs. J. G. Fairbanks.

Sermon by Elder Walter W. Smith.

Hymn.

## SUNDAY, JUNE 22, 1924

7.30 P. M., From the L. D. S. Campus  
(Open air service.)

Band concert conducted by Mr. Roy Turner.

Hymn.

Sermon.

Hymn.

## TUESDAY, JUNE 24, 1924

9.00 P. M., From the L. D. S. Radio Studio

Male Quartet: "In the gloaming."

Roy Cato, Glen Fairbanks, Fred Goode, Omer Cato.

Soprano Solo: (a) "Could I," Tosti.

(b) Selected.

Corrinne Haines French.

Male Quartet: "Sweet and low."

Address.

Quartet: Medley of War Songs: "Do they think of me at home?" "Just before the battle, mother," "Tenting on the old camp ground."

Soprano Solo: "The Mattinata," Leon Cavallo.

Quartet: "Juanita."

This program was to have been broadcast June 12, but K F I X gave way for W D A F to broadcast the Republican Convention at Cleveland, Ohio.

## THURSDAY, JUNE 26, 1924

9.00 P. M., From the L. D. S. Radio Studio

A musical program will be put on by the Auditorium Orchestra, Robert T. Cooper, director.  
Educational Talk.

# MISCELLANEOUS

## One-Day Meetings

Kewanee, at Matherville, Illinois, June 22. Come, spend the day with us, and enjoy the social and spiritual uplift that always characterizes our all-day meetings. Bring basket lunch. Don't forget the district conference at Kewanee June 27 to 29. Apostle Gleazer will be with us at that time. E. R. Davis, president.

## Conference Notices

Eastern Montana, at Girard, July 12. Conference will convene at 2 p. m. on that date, during the reunion. Send reports to Earl Wilcox, Box 174, Glasgow, Montana, as early as possible after July 1. James C. Page, president.

## Reunion Notices

Maine, at Walker's Pond, Brooksville, Maine, August 16 to 23. Tents and rooms at reasonable rates. Meals cafeteria style. Best of preaching and spiritual services. Directed recreation. Boating, bathing, fishing, and oh, the blueberries! Floyd D. Black, secretary.

Eastern Montana, at Girard, July 8 to 13. Girard is located about twelve miles west of Fairview, Montana. There will be water, and free pasture for horses. Brother Ray Goldsmith conducts a general store and will provide provisions at a reasonable price. For any other information write A. R. Ritter, Fairview, Montana. James C. Page, president.

Central Texas, at Hearne, July 11 to 20. S. S. Smith.

North Dakota, at Sykeston, June 20 to 29. Sykeston is on the Turtle Lake Branch of the Northern Pacific. Those coming on the Great Northern, change at New Rockford for the Northern Pacific. Local Soo trains going west make connection with Northern Pacific at Carrington for Sykeston. Those coming from the west on Soo will be met at Cathay, six miles north of Sykeston, by auto. Please notify M. Rasmussen, Sykeston. Any other information required, write M. Rasmussen. J. W. Darling, secretary, Thorne, North Dakota.

Northwestern Kansas, at Studley, August 15 to 24. Good shade and camping accommodations. Campers will provide their own meals. Prices of tents: Low wall, 7 by 9, \$4.25; 8 by 10, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.75. High wall, 12 by 14, \$10.50; 12 by 16, \$11. Canvas cots, \$1. As speakers we expect Bishop B. R. McGuire, Evangelist U. W. Greene, Elder B. E. Brown, and Mrs. B. E. Brown, the latter being in charge of departmental work. Orders for tents and other inquiries should be made of C. I. Carpenter, 410 Grand Avenue, Independence, Missouri. C. I. Carpenter.

Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 22 to 31. Good auto roads; Pennsylvania Railway, north and south, through Vicksburg; Grand Trunk, east and west; all stop at Lemon Park. Going east, buy ticket to Pavilion; going west, buy ticket to Vicksburg. Tell the conductor to put you off at Lemon Park. Speakers are Apostle J. A. Gillen, Bishop F. B. Blair, Evangelist James Davis, and social workers, Elder M. A. and Sister Ida Etzenhouser. District conference during the reunion, August 23. E. K. Evans, president, 240 Travis Street, Northeast, Grand Rapids, Michigan. W. F. Ryder, secretary, 648 Prospect Avenue, Southeast, Grand Rapids, Michigan.

## Conference Minutes

GALLANDS GROVE.—At Deloit, Iowa, May 30 to June 1. John F. Garver, F. T. Mussell, and W. A. Smith were present. There were nine ordinations: three to the office of elder, two deacons, three priests, and one teacher. Fine weather permitted a large crowd on Sunday. The next conference will be at Mallard, Iowa. Elder F. T. Mussell was sustained as district president and Leonard Cockefair, of Mallard, as Sunday school superintendent. The Auburn orchestra was present and furnished the music. Mrs. Bessie Pearsall, secretary.

SPRING RIVER.—At Pittsburg, Kansas, May 10 and 11. Conference opened Friday morning at 10.30 with John Blackmore in charge. After the few preliminaries of the conference the program was read, and then the credentials from the various locals. Election of officers at the busi-

# THE SAINTS' HERALD

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ness meeting Saturday morning resulted in John Blackmore as president, and Mrs. C. E. Wilson, secretary-treasurer. It was decided to send the former president of the district a letter of appreciation in behalf of his splendid services in the Spring River District. Friday at 2.30, program by the Department of Women on child welfare; at 7.45, the evening was given over to the Department of Recreation and Expression. Preaching was had from F. Henry Edwards and Amos T. Higdon. Reunion will be at Pittsburg, Kansas, August 7 to 17. Conference adjourned to meet in Webb City, Missouri, in November. This was one of the largest conferences in the district for a long time. Mrs. C. E. Wilson, secretary.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Spokane, at Sawyer, Idaho, June 20 to 29 (479).  
North Dakota, at Sykeston, June 20 to 29 (383).  
Northern Wisconsin, at Chetek, June 27 to July 6 (481).  
Minnesota, at Minneapolis, July 3 to 13.  
Central Nebraska, at Inman, July 5 to 13.  
Eastern Montana, at Girard, July 8 to 13.  
Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
Northern California, at Irvington, July 17 to 27 (359, 503).  
Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).  
Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).  
Florida, at Alafara, July 18 to 27.  
Central Oklahoma, at Washunga, July 18 to 27 (503).  
Holden, at Holden, Missouri, July 18 to 27 (527).  
Southern California, at Hermosa Beach, July 25 to August 3 (335).  
Clinton, at Eldorado Springs, Missouri, July 25 to August 3.  
Western Nebraska, at North Platte, July 25 to August 3.  
Massachusetts, at Onset, July 26 to August 10.  
Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
Lamoni, at Lamoni, Iowa, July 30 to August 10.  
Western Colorado, at Delta, August 1 to 10 (575).  
Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
Western Oklahoma, at Eagle City, August 1 to 10 (575).  
Alabama, at Pleasant Hill, August 1 to 10 (215).  
Eastern Iowa, at Muscatine, August 1 to 10.  
Spring River, at Pittsburg, Kansas, August 7 to 17.  
Des Moines, at Runnels, Iowa, August 8 to 17 (575).  
Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
Portland, at Portland, Oregon, August 8 to 17.  
Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
Northern Michigan, at Boyne City, August 8 to 17.  
Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
Northeastern Illinois, at Elmhurst, August 14 to 21.  
Central Texas, at Hearne, August 14 to 20 (551).  
Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
Western Montana, at Race Track, August 15 to 24.  
Kewanee, at Galva, Illinois, August 15 to 24.  
Idaho, at Hagerman, August 15 to 24.  
Central Michigan, at Midland, August 15 to 24 (479).  
Northeastern Kansas, at Netawaka, August 15 to 24.  
Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).  
Maine, at Brooksville, August 16 to 23.  
New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
Far West, at Stewartville, Missouri, August 21 to 31.  
Southern Michigan and Northern Indiana, at Indian Lake, Michigan, August 22 to 31.  
Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

## Our Departed Ones

STAFFORD—Henry Jewell Stafford was born at Missouri City, Missouri, December 31, 1906. Died at Kansas City, Missouri, May 17, 1924. Funeral sermon by H. L. Barto, assisted by W. G. Hamann. Interment at Richmond, Missouri, where he had lived with his parents.



# INVESTMENTS

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The contributions which you make to the church do not belong in the expense column. They represent an investment in the most worth-while things in life.

Gold, silver, brass, granite, and marble are not to be compared in value with the things which build character: Truthfulness, honesty, temperance, virtue, kindness, sympathy, love, long-suffering, gentleness, goodness, meekness, faith.

These things develop civilization, build empires, insure peace, stabilize homes, create happiness. They endure when all material things go back to dust.

These are the things which the church nurtures and develops.

“Let us make man in our own image.” God has made his greatest investment in you.

You now have an opportunity to make an investment in your fellow man.

Every member is invited to

First. Pay his tithes in full to date.

Second. Give the earnings for these two days [June 9 and 23] as a freewill offering.

This will enable the church to carry out the program of the year ending June 30.

Make your investment to-day.

Sincerely yours,

BENJAMIN R. MCGUIRE.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, June 25, 1924

Number 26

## EDITORIAL

### Convention Hall

At the General Conference of 1920, the request of Graceland College for \$10,000 for a gymnasium was referred to the First Presidency and Presiding Bishop with power to act.

In 1922, at the next conference, the request by the college for \$15,000 was approved by the Order of Bishops but laid on the table by the General Conference.

Then in June, 1923, at the Young People's Convention, a movement was started to raise \$20,000 for a gymnasium, this to be a building suitable for assembly purposes or general convention meetings. This money as then stated was to be raised by subscriptions of \$5,000 each from Eastern friends, the business men of Lamoni, the young people at the convention, and Graceland College alumni. The town volunteered to raise above their amount to help out the young people who might not be able to raise their full share of \$10,000. In fact, the town and young people together have raised nearly \$15,000, but a little over \$7,000 was raised by Lamoni business men, and less than \$8,000 (slightly) by the young people (\$14,979.05 by both).

The First Presidency and Presiding Bishop also agreed last June to add the \$10,000 referred to them in 1920. This gave a total of \$30,000 to \$35,000 promised or proposed, for Eastern friends met the raise of the town and agreed to give as much, and an effort was still made to raise \$10,000 from the young people, including Graceland College alumni.

The money subscribed was very slow in being paid in, and this delayed the building too long to be completed in time for this convention, while heavy rains both last June and this have impressed on the young people the need for a permanent building for such meetings or conventions.

The generous action of friends in the East made up any deficit by an additional \$6,000, so work was

resumed in April, and the roof girders were being put in during the convention.

The building will be substantial and is erected as part of the proposed group, of which the new building, or Recitation Hall, or "Bide-a-Wee" is the first unit. It will be fireproof, erected of good brick and structural steel. The floor girders and walls are in, and now the roof girders. We have not heard the estimated cost, but according to figures made public \$38,000 has been made available: \$13,000 from the East; \$10,000 from the general church per conference action of 1920; \$7,000 from the business men of Lamoni, and \$8,000 from the young people, including Graceland alumni and old students.

These figures now made public, placed the young people's goal at \$15,000. Subscriptions were taken Saturday, June 14, and many of the young people, especially those not present last year, were wearing the same yellow tags as were used last year, "A Friend of Graceland." Saturday night a new effort was made with the large audience. As to the results of the present subscriptions we have not heard at this writing.

Certainly the interest of the young people is largest in such a building. 1. For a gymnasium for Graceland College, so as to comply with the Iowa law. 2. As an assembly place for Graceland, for entertainments and community pictures.

The present chapel is too small for Graceland's present needs for general assembly. And it is much too small for the lyceum course through the winter, and also for the community pictures. The town of Lamoni is interested in these latter two uses. Aside from the Brick Church in Lamoni, there is at present no hall suitable for assemblies of over two hundred except the Coliseum Building, and that building is suitable for not to exceed six hundred. The Coliseum is at present used for many community purposes, but even that building is small for many community needs.

3. The Young People's Conventions of the future. These meetings are beneficial, not only to the young people, but also to the college.

S. A. BURGESS.



## Our Place in the Sun

A group of men were discussing religion. It was evident that all were agreed save one. He stood out from the rest as though questioning their position. It was the crowd against the individual. The spokesman was urging the man to cast his lot with them. The man came back as follows: "Unless you can furnish satisfactory evidence that the church of which you are a member is making some essential contribution to society, there is no legitimate reason for its existence."

He paused a moment, as if to make more impressive what he was going to say, and continued: "Yes, I will go further. You Latter Day Saints affirm that a special dispensation has been committed to you—a dispensation which God has given to no other people in this age. If your position is correct, it devolves upon you to make good your claim, and you can do so only in one way—by making a contribution to humanity which no other group can or is doing."

No one took up the challenge. One by one the group melted away. The man was left alone. And something akin to longing was in his face. He, too, went his way.

This challenge is to us. What, then, our answer?

No institution is entitled to individual or group support unless it is making essential contribution to world betterment. A church no more than an individual should live of itself alone. A church has no legitimate reason for its existence if it lives of itself, for itself, and by itself. Such an institution is unsocial and, therefore, unchristian.

The mission of the church of Jesus Christ is to give out rather than to draw to itself. It comprehends contribution rather than the ability to acquire. Like the flower of the field, it has only the right to absorb in order that it may later diffuse. The evidence of the real worth of any church does not lie wholly in identity of organization and ritual with the teachings of Jesus, but more, far more, in the contribution it is making to the vital needs of humanity. That we cannot make this contribution without having this identity is affirmed, but identity of service and works is the vital thing. Mere doctrine, however true, is impotent and sterile when divorced from works. And such works comprehend far more than observance of rituals. These are creative and social.

We judge things by their fruits, not because they look like something else. A tree may look like another tree which bears fruit, and still it may be sterile. We should not overlook the fact that Jesus condemned the barren fig tree, not because it was not a real fig tree, but that as a fig tree it did not bear

fruit in season. The season for bearing Christian fruit is continuous.

The evidence of the worth of a church to an individual lies in what the church has done and is doing for the individual rather than in what the individual is doing for the church. What the individual does is his investment; what the church is doing is the guarantee of the individual investment. Sin offering and propitiation have at most but a minor place in real religion. The offering which God demands that this church shall make is to "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Christianity comprehends contribution rather than accumulation. It means building homes for orphans and widows as much, if not more, than building houses for God. God is not selfish enough to ask or accept houses for himself so long as the most humble of his children remain unsheltered. In the time of Moses, God was content to dwell in a tented tabernacle until every family in Israel had received its inheritance. A magnificent edifice of worship or even a temple should follow rather than precede the gathering and establishment of God's people.

It is not the tithing paid into the church, but rather the service rendered and the contribution made on the part of the church by means of this tithing to enrich the lives of those who lack, which will answer the demands of our critic and demonstrate our right to exist. A church may be rich beyond the dreams of avarice and yet have a depleted treasury. A church which exhausts the contributions of its members in order to keep the machinery of the church going is not keeping step with Jesus. A church which drains its votaries in order to perpetuate its ritualism and to sustain its priesthood is far from being a real Christian church. Of course a depleted treasury may be, and generally is, an indictment of the policy of the church, for when the church is carrying out the purposes of God as it should, there is the ever present assurance that God will provide.

What is the overshadowing mission of the church? What contribution has it made? What contribution is it making? We must not forget that just so soon as a church ceases to make contribution to the enrichment of the world in what may be termed priceless things, just so soon does it become a dead institution. We may not rest on our laurels and persist. Eternal vigilance is the price of divine acknowledgment.

One of the writers of the Book of Mormon states that the chief purpose of the book is "the convincing of the Jew and Gentile that Jesus is the Christ." This is essentially Christian. And to do this in-

volves the making the mind of Christ the mind of the church. Jesus Christ is at once our Leader, our Witness, our Commander. He is our only leader. There is place for but one leader in the church of Jesus Christ. All others are, at best, but followers. We may, and do, have many, many, great men within our communion, but they are our brothers. Together we follow Jesus Christ. We dare not follow any man however great and wise and good. The admission of such leadership and following is dangerous, for who is to determine where such leadership begins or ends? It has been urged that we follow some man so long as he follows Christ. And why? If, as here conceded, Christ is the standard, why project any man between us and Christ? Why? All men, at best, are human and susceptible to mistake. Jesus Christ alone stands sure, for he is both God and man. His name stands above every name.

Jesus never concerned himself about place or position. He demonstrated his leadership by his life. He instinctively withdrew from human adulation and worldly honor. He was concerned to place himself below all. He divorced himself from ostentation and gave himself to service. The only title which he arrogated to himself was that of Friend. And a church which expects to stand in these days of critical test must doff its robes and put on the carpenter's overalls. It must not be concerned with worldly dignity and honor. It will not trust in worldly wisdom. It will depend upon the Spirit which was in Jesus Christ to qualify for ministry and service. It will be intensively interested in demonstrating its Christianity by ministering to the world's need.

If we are to survive as a church, we must take our rightful place in the Sun. We must get back in the old paths. We must follow Christ. We must not only enshrine him in our altars and glorify him in our worship, but we must do the works which he did to demonstrate discipleship. Ours is the dispensation of Gathering. It is the dispensation which at one fell swoop strikes down caste and privilege. The name Brown, or Williams, or Smith, or Coolidge has no more significance in Christian leadership than any other earthly name. There is only one name given under heaven and among men whereby men can be saved, and that is the name of our Lord and Savior Jesus Christ.

Christ alone is our leader—all others are but servants and ministers—servants and ministers of God—servants and ministers to his children. Jesus lived and died for men. He gave himself to save men, regardless of class, or color, or character. He was interested in saving the wanton and the outcast. There was no superior class with him. The need of his fellows was the command of God to him.

Every man counts one with God. He has no pref-

erences. No man has the inside track. There is no royal family or favored nation. Every man stands or falls on his own laurels. When a man "stands at the door and knocks," God does not ask him where he came from. He is only interested as to where he is going. The man born of questionable parentage—the outcast—the wanton can come into our communion and be fellow with each and all of us—equal in heritage and possession by renouncing the evil way and accepting the leadership of Jesus Christ as Savior and Friend.

Christianity is to be distinguished because it spells brotherhood, fraternity, fellowship, equality, friendship. In the church of Jesus Christ there is no exalted priesthood, no elevated ecclesiasts, no superiors, and no subordinates. All are simply "workers together with God." And though men may be selected out of the group to occupy in positions of trust, this selection in no sense elevates them above the mass. They are thereby set apart and designated as servants to do the will of God who hath called them, and to carry out the wishes of the body of Christ whose servants they are.

Our mission is to reveal Jesus Christ to the world. And this can be done only by emulating his life. We do not teach Christ alone by precept, but by example as well. The church of Jesus Christ will be like Jesus Christ. He will be enshrined in all of its workings. It will be actuated by the Spirit of Christ. It will demonstrate its claim by giving its life for the weal of the whole world. T. W. WILLIAMS.

### The Young People's Convention

Many of the young people and several of the class instructors found it necessary to leave at the end of the week and so missed the second Sunday of the convention. But fortunately quite a few remained, determined to give and gain as much as was possible.

Those who were compelled to leave were unfortunate, as the services were unusually good even for this convention. Miss Blanche Edwards at half past nine spoke with her usual enthusiasm on "The opportunity of the home." Then at eleven o'clock President Elbert A. Smith, on "The prodigal son's elder brother," drove home many practical aspects of truth and right living. In the evening Apostle John F. Garver fittingly closed the convention with his sermon on "Vision."

In the afternoon the closing prayer service of the convention was held, and it proved to be the best prayer service of the whole session. The Spirit of God was very near. Several spoke in prophecy, in admonition and encouragement, while the testimonies of all, especially those young in years, were marked with earnestness, humility, and consecrated purpose.

S. A. B.

## OFFICIAL

### The Facts in the Case

*The Board of Publication's answer to the denouncement by President Smith.*

The denouncement issued against the Board of Publication by the President in last week's HERALD demands answer, and we present the facts in the case for the consideration of the church.

Three charges are made:

First: That the Board of Publication "assumed unwarranted powers."

Second: That the "'official' character of the HERALD has thus been changed."

Third: That "not even the usual courtesies observed in change of editors were extended to us."

Since 1860 the Board of Publication has moved forward in its work, conducting the business affairs of the HERALD, choosing and releasing editors, and acting for the church in all publication matters without being denounced or accused of assuming unwarranted powers.

The church in General Conference has plainly spoken on the question of whether or not the Presidency has inherent right to edit or dominate the HERALD, and by a vote of 733 1-3 to 99 2-3 in 1891 declared that "the editorial or other management of the HERALD is not comprehended in their official calling." The resolution as adopted by the conference of 1891, number 351 in the General Conference Resolutions, is as follows:

No. 351. (1) Whereas, the growth of the church has been attended with an increase of responsibilities and cares, making necessary the liberation of our chief officers from all burdens not necessarily included in their office and calling; and

(2) Whereas, we have witnessed with deep consideration the effect of over-anxiety and work upon the Presidency of the church, and

(3) Whereas, the law provides that they should be so cared for by the church as to enable them to devote their time and energy exclusively to the duties of the office held by them, and

(4) Whereas, We believe that the editorial or other management of the HERALD is not comprehended in their official calling, but is an added burden, imposed without command of the Spirit, or being necessary under the law.

Resolved, That the Quorum of Twelve and the Bishopric be authorized to take such steps and provide such means as in their judgment shall be proper to relieve the members of the Presidency from their present financial burdens and encumbrances (if any shall be found) and provide for the support of themselves and families according to the law, thus leaving them free and untrammelled to attend exclusively to the duties of the office of the Presidency.

Resolved, That the Board of Publication be requested to act in accord with the foregoing and release said brethren from all obligations connected with the editing of the HERALD.

Commenting on this action of the conference, the late President Joseph Smith, in an editorial in the HERALD of May 9, 1891, said:

When this resolution was voted upon the Presidency voted, nay; though it was adopted by a very great majority.

The Presidency voted against the resolution for the following reasons: 1st, It is their understanding that the control and management of the HERALD affairs are vested in the Board of Publication, and that the board must be left at liberty to provide for the editorial staff upon their judgment. 2d, The Presidency objected to that portion of the resolution which made it to be a part of the duty of the Twelve to look after temporal affairs, directing and controlling the steps or measures necessary to be adopted to release the Presidency; deeming it to be within the duties of the Bishopric; assisted, if need required, by the High Council, which is now organized and in condition to perform the duties attaching to it by the organic law of the church.

The Presidency have not the slightest desire to remain in the editorial control of the HERALD, or indeed to be connected with the office in any capacity, beyond the usefulness that they may be to the general good of the work. When in the judgment of those whose duty it is to look after the affairs of the HERALD, the services of the Presidency, both, or either of them are not needed, there will be no hesitancy on our part to lay down the utensils of the profession and retire from the office. And should it at any time become apparent to them that they were no longer acceptable to the general church as editors of the church organ, to hold further would be an act of egotism which neither is willing to exhibit.

Please note: "It is their [the Presidency's] understanding that the control and management of the HERALD affairs are vested in the Board of Publication, and that the board must be left at liberty to provide for the editorial staff upon their judgment."

The second charge is that "the 'official' character of the HERALD has thus been changed"—because it does not represent the Presidency. It is not the understanding of the Board of Publication that the HERALD is the official organ of the church because of any editorial connection the Presidency may have with it, but is the official organ of the church because the action of General Conference made it so, and because it represents the church as a whole and not any single quorum or group. The HERALD was launched in 1860 before there was a president in the Reorganization, and it exists to represent all the interests of the church.

As to the third charge that, "not even the usual courtesies were observed in change of editors"; here is the story: January 29, this year, the Board of Publication, discouraged at the low subscription list of the HERALD, sent a questionnaire to all general conference appointees, branch and district presidents, bishops and Bishop's agents, as well as department heads and publicity agents, asking each one to write the board, frankly stating their opinion regarding the matter. The letters poured in like a flood and were amazing in the sentiment they disclosed throughout the church and among all classes.

On the basis of over six hundred answers a report was drawn up and signed by the special committee of F. B. Blair, E. J. Smith, and Arthur E. McKim, and a summary or analysis was made of the letters as follows:

In analyzing the questionnaire, we give you a cross section of the opinion that seems to prevail throughout the church, and leave it to the board to judge. The comment on the HERALD falls into several general classifications; that is, nearly every letter mentions one or more of the following causes for the present low subscription list.

- (a) *That the "Herald" is a class paper.* There seems to be a widespread feeling that the HERALD is chiefly interested in education, departmental machinery and methods. The charge is frequently made that the HERALD is over the heads of the great mass of the people and is devoted to matters in which only a few are interested. Hundreds say that the HERALD seems to lack the spiritual quality that formerly characterized it, and that it is not representative of the plain gospel, or the ideals distinctly Latter Day Saint.
- (b) *That general unrest and division in the church causes indifference to the "Herald."* A great number of the replies indicate that the difficulties of the last few years and the feeling between the leading quorums have had a depressing effect throughout the church, and have resulted in a lack of confidence on the part of wide groups of the Saints. This has grown into indifference, and as a consequence the HERALD has lost many subscribers, and the business department has lost many sales of books and tracts.
- (c) *That the "Herald" is censored from a partisan viewpoint.* Many show that they believe the HERALD unfair in its selection of material and that it is open to those favoring the Presidency, but closed to those of other opinions. Some of the letters are very bitter on this point, and a large group seem to have lost faith in the fairness of the paper.
- (d) *That business conditions adversely affect the "Herald."* Business depression, especially as affecting the farmers, is given by many as the cause of the low subscription list. Coupled with this is the price of the HERALD which a very large percentage of the answers claim is too high.
- (e) *Dissatisfaction with "Herald" business methods.* Many long-standing complaints against the HERALD management are shown, chiefly having reference to mistakes in orders. The practice of cutting subscribers off the list soon after the subscription expires is particularly offensive to many.
- (f) *Favorable comment on the "Herald."* There are some who write in praise of the HERALD and its editorial policy. Some think that it has a splendid vision and that education should continue to be stressed. Many who would, no doubt, report favorably have not replied; and, of course, dozens of letters offer no criticism of any sort, favorable or otherwise."

We sent a copy of this report, together with a representative assortment of the letters themselves, to the First Presidency on May 9, and asked for their suggestions. We notified them that the consideration of this report would be made the special order of business before the Board for Friday, May 23. On that date the board took the report up for con-

sideration and, not having received any response from the President, adopted the following policy:

Whereas the Board of Publication, acting for the church in the direction and management of the publishing interests, sent a questionnaire throughout the church asking for frank criticism of the church publications;

And whereas the consensus of opinion as reflected in over six hundred answers unquestionably indicates a desire on the part of the members that certain definite policies be established in the conduct of the HERALD,

Therefore, be it resolved by the Board of Publication that the following policy should govern in the editing of the HERALD:

First: Insure an open church press.

Second: Accord space in HERALD columns freely to all general officials on equal and impartial terms.

Third: Allow free and frank discussion of any church problem, only attempting to confine arguments to the affirmative and not permitting destructive or altogether negative criticism.

Fourth: Give the news of the church as fully as possible and without bias.

Fifth: Balance the editorial content of the HERALD so that the educational, doctrinal, departmental, and spiritual factors may each be given proper emphasis. The HERALD should be broad enough to appeal to the membership as a whole, and an earnest effort be made to edit it so that it may minister to the varying groups within the church.

To facilitate the carrying out of the above program and policies, to reduce expenses and to rally the support of all the Saints to the church publications, resolved that the HERALD, *Ensign* and *Autumn Leaves* be placed under the direction of a managing editor, and that contributing staffs of six representative church men be chosen for HERALD, and for the *Ensign*, and a staff of three for the *Autumn Leaves*.

A few days later, on May 29, the board met with the First Presidency and thoroughly canvassed the matter, the Presidency objecting to the board's action. The board, however, did not feel that it would be justified in abandoning the policies adopted by it, nor rescinding its resolutions of May 23, nor did it think it advisable to accept all the editors suggested by the President. It then proceeded to the election of an editorial staff as shown in the published reports. If this procedure was discourteous, we do not know in what particular we were offenders.

We have made answer at this length so that the case may be very clear. We have sought no powers not hitherto freely acknowledged as belonging to the board, nor have we adopted any policy unfair to a single individual group or quorum. We have acted as we believe the majority of the church rightly demands, and are content to leave the decision to the coming General Conference.

The above statement was unanimously adopted by the Board of Publication in a special called meeting Friday, June 20, and its publication was ordered in the HERALD. BENJAMIN R. MCGUIRE,

*President Board of Publication.*

ARTHUR E. MCKIM,  
*Secretary.*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Be Ye One

*Synopsis of a sermon by S. A. Burgess.*

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Corinthians 3: 1-11.

If there is one thing that Jesus while on earth made plain it is the necessity of unity in the church. In that great prayer in the Garden of Gethsemane as recorded in the 17th chapter of Saint John, he repeatedly expressed that desire that they may be one, "Even as we are one, they in me and I in thee, that the world may believe that thou hast sent me." This unity for which he pleaded indicates also an individuality, but also they may be one—one in deed, one in spirit, one in devotion to the truth. On very near the same occasion, in the instruction given earlier in the day to his disciples, he gave them anew a command which was from the beginning, that they love one another.

Our scripture reading states frankly, "Ye are yet carnal, for whereas there is among you envyings, strifes and divisions, are ye not carnal? Where one says, I am of Paul, another I am of Apollos, are ye not carnal?"

The Doctrine and Covenants 76: 7 carries it even further, for in describing those of the telestial glory associated with those who are thrust down to hell, it includes several others:

These are they who are of Paul, and of Apollos, and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant.

This statement in modern revelation is even more

striking, for it includes among others some who say they are of Christ, that they are willing to follow Christ, that they are willing to follow their brethren so far as they follow Christ, yet they are actuated by the spirit of evil and of division. They have not received the gospel, neither the everlasting covenant. And while with their lips they may present the divine Master, yet in their hearts they are not following him and do not even know him or the spirit which actuated him. It is not enough to say with our lips that we will follow Christ. It is essential that in our lives we demonstrate that love one for another. As it is well expressed in Amos 3: 3: "Can two walk together except they be agreed?" They certainly are not one; they certainly do not walk together or desire to associate continually together unless they agree.

The Apostle Paul urged the Saints of his day, "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must account." In this instance he is evidently referring to the spiritual authorities. Many similar passages are to be found referring to those who have the right of secular government, as 1 Peter 2: 13, 14:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

Evidently it is the will of God that they should seek to be at peace and should not give cause for offense, for even in that day there were those who were too ready to find fault with the people of God. Then Ephesians 5: 22 directs, "Wives, submit yourselves unto your husbands," and again 1 Peter 5: 1-3 admonishes:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be received: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

Other passages can be found, for there are many that counsel us to be obedient to the powers that be. This did not mean slavery or subjection. It would mean they should strive to live at peace. First Peter 5: 3 shows what should be the attitude of the leaders of the church. They should not act as those who are "lords over God's heritage," but as "examples to the flock."

Again James 3: 1 reads, "My brethren, strive not for mastery, knowing that we shall receive the greater condemnation." Clearly we should not strive for the purpose of defeating our brother, of proving that he is wrong, but rather to establish



those things that are peaceful and which are true. We should strive for the truth, for if the spirit of envy actuates us, if secretly we are trying to put down another, if there is the spirit of contention for victory, then whether it be by officer or lay member, it is not right in the sight of God.

On the other hand, we are told repeatedly that we should contend earnestly for the faith once delivered to the saints (Jude 3), that we should contend for truth and faith, that we should strive earnestly for the faith (Philemon 1:27), that we should war a good warfare (1 Timothy 1:18), fight a good fight of faith (1 Timothy 5:12; 4:7). Such instances could be multiplied, as "Put on the whole armor of God." Evidently the right and truth should be contended for, though not in a wrong spirit, not for the sake of injuring others, not for the sake of self-aggrandizement, but for the sake of the truth. It may even be questioned if we do right in remaining silent when great issues are before us, when we seek peace at the cost of righteousness, if we remain silent because of fear of injury, because of hopes of rewards by seeming to agree with those with whom we do not agree. But it is the ignoble motive that is wrong. It is not right to contend, to be always contentious or seeking a cause of offense. We may err in too readily opposing as well as in failing to stand firm for the right and opposing that which is good.

This thought is splendidly expressed in Doctrine and Covenants 129:9:

The Spirit saith further unto the church: The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory,

Here the church is clearly told that differences of opinion will result in helping to bring to pass a unity of understanding when these differences are held in unity of purpose and desire for the good of the church. At first glance this may seem difficult to understand, though it should not be so. If we simply acquiesce in everything that is suggested, if we refrain or refuse to think for ourselves, we are not then the children of God, for he would reason with his children as one man with another. Again it is written, "Come now, and let us reason together, saith the Lord."

An opinion that is held simply through the authority of another, that is acquiesced in without thought or consideration, is not a real, personal opinion. We are not therefore firmly established in anything, let alone firmly established in the truth

and the unity of the sons of God, which is only possible through a knowledge of the truth.

But those who hold differences of opinion in unity of purpose and a desire for the good of the church of God, who are sincerely seeking righteousness, consider well the opinions of others as well as their own. We are not subject to the wisdom and errors of one alone, but every plan is tested, and when the matter is discussed we part, not only as friends, but each one should have a clearer understanding of the subject than he had before. It is truly proving all things, holding fast to that which is good. Differences of opinion held in this spirit, with fair and frank consideration one for another, a sincere desire for the truth, does result in a unity and a certainty of conclusion which cannot be reached in any other way.

Not even implicit obedience can reach a like certainty, because implicit obedience to the ideas of one or more will have to change when the imperfectly formed opinions of one or more are again changed. But through the conference of the sons of God, actuated by the Spirit of God, differences of opinion lead to a unity of understanding, to a unity of faith and a unity of brotherhood. So we are told, "Let us reason together (Isaiah 1:12), bring forth your strong reasons (Isaiah 41:2), prove all things, hold fast to that which is good (1 Thessalonians 2:21), and the Master, in his famous parable of the sower, plainly stated that the good seed is he who hears the word of God and understandeth it (Mark 9, Inspired Version). Such indeed bringeth forth a hundred-fold. If we take one portion of the word of God alone, we may easily come to a personal and even wrong conclusion. But with the help of others all come to better understanding.

Returning again to 1 Peter 2:13-17 we find clearly the statement set forth:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

The people of God should be free, but they should not use the claim of freedom, of free agency, of independence of thought, as excuses for maliciousness towards any of the brethren. But they should honor all men, love the brotherhood, and give to God that faith and love which is just. So we read 1 Peter 5:5:

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

The younger should submit to the elder, yet all should be subject to one another. The submission of wife to husband is not a blind obedience, but there should be that spirit of humility with all, for God "resisteth the proud and giveth grace to the humble." There should then be no division of rich or poor, of male or female, in an arbitrary sense.

Nor does the priesthood give the authority to lord it over others, but priesthood rather signifies the duty and spirit for service.

In other words, as Paul wrote to the Ephesians:

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. (3: 18-22.)

"A building fitly framed together unto a holy temple in the Lord." That is the unity of God. Every portion functions in its proper spirit, every portion submitting to every other portion, even the differences of opinion being used under God to bring about a unity of understanding. In that spirit we become the children of God, and the prayer of the Master is answered, that we may be one. Truly, then, we should act as a body rightly fitted together, or as stones fitly framed unto the holy temple of God.

## Christ and His Mission

By T. W. Williams

*The world needs Jesus Christ; needs him as never before, . . . not as an ancient idol, but as a living power in the world.*

Iconoclasm is a good thing at times, but as a steady occupation it means death not only to the object but to the subject of its purpose.

Muck-raking has its legitimate place in the world, but continued as a pastime, a passion, or a profession, produces myopia, or astigmatism, or both.

No one has any legal or moral right to deal with things offensive unless he desires to make the surroundings wholesome, and sweet, and clean. It is a crime to tear down without purpose or plan for reconstruction.

And this presupposes vision and objective. It suggests program. It at once imposes responsibility. It impels one away from narrow and selfish purpose. It takes one out of the self and develops consciousness of the other selves.

An epidemic of suspicion and innuendo and covert suggestion has overtaken America. There is occasion and cause for this. It is possibly true that some

men are all and more than others say they are. It is quite evident that there is corruption in high places. But there is more of good in man than bad. God has confidence in the ultimate attainment of the race. We may do well to follow his example. I am concerned lest in directing our attention to the blight and blemish we may lose sight altogether of the beautiful, the good, and true.

One may dwell on human mistakes and follies, one may sit in a corner and bemoan his fate and thereby become impervious to the stimuli which make for adjustment and realization and success. Whatever our condition, we cannot hope to overcome undesirable conditions by constantly pondering over them. At the same time we must not be blind to them. Let us locate the causes of unrest and infidelity and suspicion and eliminate them. An occasional house cleaning is essential to wholesome living. We cannot salve social ulcers and thereby proclaim collective health with any degree of success. It is our bounden duty to diligently inquire into the causes which produce disquietude and unrest. Every man who stands before the people in any capacity must be willing, aye, anxious, to have the spotlight of public scrutiny turned upon him. His life must be as an open book to be easily read of all men. A betrayal of trust should result in a cancelation of the trust.

When the Armistice was signed several years ago, many, many people visualized an immediate millennium. The lamb and the lion were to lie down together. The lion was to eat straw like the ox, men were going to beat their swords into plowshares and their spears into pruning hooks, and they would learn war no more.

A great world-wide crusade was instituted. A special and all-embracing international church union was effected. Millions of dollars were collected. It was proposed to take advantage of the psychological effect of war and its horrors and salvage the hopes and purposes of humanity as an asset for Jesus Christ. It was thought that sorrow, and separation, and death, and denial had prepared the race for introspection and perspection. It was proposed to harness what seemed like a wave of spiritual fervor and longing following in the wake of the World War and make it do service in the field of religion.

The newspapers of the Nation were loud in their acclaim of an era of universal peace and good will among the nations. Religious periodicals vied with each other in prophesying a new order of things, when fellowship and fraternity would displace individualism and sectional hate, when understanding and cooperation would be substituted for distrust, and jealousy, and rivalry among the peoples of the world.

The vision was inspiring, but the prophets reckoned not with life as it is. The wish was father of the thought. One cannot immediately emerge from a dense wilderness and appreciate the sunlight. The race cannot with sheer abandon plunge into savagery and barbarism and expect to come forth with clear vision and right perspective.

Out of it all has developed pessimism and despair and abandon which threatens the very foundations of our civilization. Institutions and purposes held sacred throughout the centuries are treated flip-pantly or held in defiance and derision. The home, the relation of the sexes, the attitude of youth to age, respect of children for parents, regard for veracity, consideration for the rights of others, all these have come in for such modification as to startle and sober those who are disposed to make other than a superficial analysis.

Men, serious-minded men, look with alarm at the multiplied evidences of treachery and treason now so common in high places. It is disheartening also to note with what seeming indifference the masses treat these revelations of open and flagrant maladministration on the part of their trusted representatives.

The war settled nothing permanently. Wars never definitely settle vital issues. At best all that a war can possibly do is to reveal superior military powers, rend asunder old compacts and alignments, and possibly pave the way for reconstruction. It may momentarily subjugate one group to another and allow the victors to dominate and direct the life of the victims, but there is nothing constructive in war—nothing on which a real civilization can be builded. The race has progressed in spite of wars, not because of them. The salvage of wars can only exist in the moral and spiritual consciousness of the people.

The old conditions which obtained in Europe prior to the World War still persist, the same old rivalries, the same old ambitions, the same inordinate selfishness both of individuals and peoples. These things which made of Europe a veritable charnal house during the years between 1914 and 1918 still exist and only await the recuperation of the nations to precipitate other wars which, when they come, will be vastly more destructive and more far-reaching in their scope and character.

And what part do we as a Nation and a Christianized people play in this great tragedy? Surely there has come to America and to the Christian men and women of this great land of liberty and democracy, a tremendous responsibility. Upon us rests the hope of the world.

God inspired and led Columbus to discover America. He moved upon our Pilgrim Fathers to forsake

the Old World with its rivalries and racial hates, its castes, and its creeds, to come to America and, without crown or king, to establish religious liberty and political freedom.

God raised up wise men, good men, men free from sectarian bias and ecclesiastical domination, to write our immortal Declaration of Independence which proclaimed universal and world-wide brotherhood.

Out of this has grown in a hundred and fifty years a people who are the marvel of the world, a nation rich beyond the dreams of avarice, a nation whose achievements in mechanical and industrial development stands unparalleled in history, a nation whose educational development has brought within the reach of the most humble individual possibilities hitherto undreamed of. We represent a church which sponsors the thought of divine direction in these matters. We believe God has intended that America should become in very deed an asylum for the oppressed of other lands—an ensign to the nations—a land where Christianity can fructify and flower and fruit to the full.

And yet this Nation lacks one thing. It lacks one thing more than aught else, and which we must have if we are to become the power which will steady the nations. We must possess the true spirit and purpose of religion.

There is one personality which we cannot get along without, one inspiring purpose which must dominate and influence our very lives. Lloyd George, that intrepid Welsh wizard, at one time during the dark and cloudy days of the war, and while addressing the British Parliament, gave expression to the thought that one thing was necessary—vitaly necessary—to preserve civilization, and that was the spirit and purpose of Jesus Christ.

We preach Christianity, but I fear that we do not know Jesus Christ as we should. There are times when we carry his message, but our proclamation lacks vitality and life. A modern rationalist voices our thought thus:

Jesus Christ, come back! The tones of your voice have not yet died away. In spite of false creeds and wizard priests through craft and rant, the heart of our age still turns to you. Touch the sorcery of our time and wake us from the vile enchantment of fear and foolish hate. Come! Deliver us from the doom of dead things. Bring life from the grave where faith lies bound. Jesus Christ, come back! Bring dreams and let dreams come true. Bring love that knits all hearts into one. Come back, Jesus Christ, come back!

The world needs Jesus Christ, needs him as never before, not as a fetish, not as a scapegoat, not as an ancient idol, but as a living power in the world, as a witness, leader, commander.

Even the Jews, who have suffered much as the result of their rejection of this their own countryman,

are turning to him, as Israel Zangwill so aptly puts it in his Easter message:

When we beheld thy kingdom come on earth,  
All eyes upturned to thee, all knees low bent,  
Man—swathed in thee as in an element,  
Art, music, letters, circling round thy birth,  
Bejeweled temples blazoning thy worth,  
Jehovah banished to our nomad tents,  
Then, brother, thee enthroned with bitter mirth  
We left, and on our thorny way we went;  
But now that once again we see thee bleed,  
Deserted where thy worshipers have bound thee,  
The agony is ours, thy homeless need  
After such startling glories so to brand thee;  
Dear, fainting Jesus, now to thine own seed  
Creep home again—who else can understand thee?

Jesus Christ knew no class, no creed, no nation, but allied himself with men. Jesus Christ came as the destroyer of idols. He sought to overthrow tyranny and oppression and make possible equality among men. He is, at once, the hope and inspiration of the ages. For did he not come to “preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty those that are bruised”?

Jesus Christ did not act for himself or of himself. He recognized his dependence upon God, his Father. He placed himself in correspondence with God. He believed in the fatherhood of God, and this fatherhood extended beyond individual purpose; it encompassed all humanity. God is father of the Gentile as well as of the Jew. He is a father to the uncircumcised as well as the circumcised. He is father to the good, the bad, to the learned, and the ignorant, to the immoral as well as the moral. He is father to all. His love extends equally in all directions.

Jesus comprehended brotherhood as comprising ministry, service, love. He at once was brother to everyone and everything, and that brotherhood took in all kinds and classes of men. It included the moral leper and outcast. It said to the man who had lost his way, “Ho ye! Ho ye! come give me your hand, and I'll give you a lift.” It said to the wanton and the dissolute, “Come, look up. I know all about your experiences. I know the cause of your infractions. I will not hold this against you. Come, let me help you to be your real, true self.”

The world needs just such a religion as Jesus brought to men—a religion of fellowship, and friendship; of palship, and good will; a religion which calls out the good in all men; a religion which makes men akin and enlists their courage in common purpose. And this means fellowship and confidence, freedom of expression, cooperation of effort.

Christ did not say, “Come, worship me because I am God, or the Son of God”; but rather, “Come, let

me love you and help you to become as God and I are.” He did not try to make others good, for he knew this was impossible. He was concerned only in doing good. The one great lesson which the Master sought to impress on civilization was that a man's attitude towards others must not under any circumstances or consideration be governed by the attitude of others towards him. We have but one duty, and that is to live the positive life—to do good for good's sake.

God grant that each of us may be able to so shape our lives according to the divine plan that we shall make Jesus Christ our great example and be able to carry on his work, that we may look for the beautiful, the good, the true, and seek to lead men to the heights of ministry, and service, and fellowship.

### Young People's Convention

*A review of the course offered in the church history class at the Young People's Convention, June 6-14, by S. A. Burgess.*

The course in church history at the Young People's Convention was not taken up chronologically, but topically. An effort was made to indicate sources and consider each subject in a philosophical way.

An effort was also made to correlate the class work with that done in other classes. The method of approach, however, was always historical. Thus the relation of religion and the church to education in general was considered, since the whole morning each day was largely given over to education, and Graceland College naturally brings that question to the front.

Religious education was given special attention by Roy Cheville and Miss Blanche Edwards, hence a history of religious education, including the Sunday school, was next discussed.

Stewardships, social ideals, social service, are the great themes of the day, and four classes were devoted to various phases of this theme, hence “The city of God” and “Social reconstruction” took about half of the whole series of meetings of this class.

Finally, two or three periods were given to the temples of the church. For there were two classes, and the work was not quite identical in both.

Quoting from memory, “History is the record of the Supreme One through the ages. The only right way to study history is to place oneself in accord with the divine mind, earnestly seeking to read the great lessons of the past.”

The progress of the race would be much more rapid if a record of all the experiments made by mankind—what was done, and how, and what were

the results—was not only kept but read. That would prevent the almost endless repetition of the same errors. That is true in physics, in chemistry, and in other sciences; it is true in social science.

We cannot claim to be the only people after whom the Spirit of God has reached. Ancient Israel was called to be a nation of kings and priests unto God; in other words, to be men who know, of understanding hearts (men who ken), and also priests or ministers of God to all people. For the true king is the man who knows and is therefore the humble priest of God, ministering to or serving others.

Before the dawn of history, traditions are found of great revelations. Within the scope of history, the light which lighteneth every man that cometh into the world (John 1; Doctrine and Covenants 85: 1, 2) has been working among the nations and people of earth.

History is not a record of great leaders or kings and their wars. It is not a record of a select class alone. It is a story of peoples, their institutions, their religion, their philosophy, their struggles; it is the storehouse of social science. Or for him who can read, it is deeper still the moving of the divine power back and through the leaders, and with the people, striving to guide them to better living, both in the sense of religion and also in the meaning of social service or sociology.

When we consider the great love of God, it is not surprising that we can find the great ideals of to-day expressed a thousand, two thousand, three thousand years ago, or more. Nor is it a source of discouragement.

### *Education*

It is not therefore a matter of surprise to find that the church of God in every age has always stood to the front on behalf of education; that is, education in the sense of full development of powers and the use of those powers in service to our Father and humanity.

Reference was made to Enoch and to Abraham, both in the Bible account and other records and traditions; also to the remarkable statement in Deuteronomy 6: 4-9. The Hebrew people are always commended among students of ancient peoples for their high stand with regard to the education of their youth. This training, started in the home, was continued by the priests of the synagogue and the rabbin.

But among other ancient people it was generally the case that education was conducted by the priesthood, or priestly caste. This was true in Egypt, India, Babylon, and even among savage races.

Among the later Greeks and the Romans, the state

took a larger share in public education. But Jesus was ever the gentle teacher, and the early Christian church shared, if it did not inspire, a revival of learning, though apostasy was followed by superstition and decline.

In the Middle Ages, the cathedral and monastic schools furnished the common as well as advanced culture, and many efforts were made to establish free schools for boys. It is peculiar to realize that a decline set in during the seventeenth and eighteenth centuries. Many objected to what they called "carnal" learning; others objected to all schooling for the masses as dangerous and tending to sedition. The period of 1750 to 1840 is referred to as one of the darkest periods for education in all history, particularly in England, and hence in America in general and especially the south Atlantic States.

There was a general dearth of adequate textbooks. It was in this condition that the church was reestablished on earth in 1830 and commandment given to W. W. Phelps and Oliver Cowdery to prepare school-books for children.

But New England had been and was earnestly working for public education. Harvard College was established in 1640, though small; Yale was started soon after, in order to secure a "school of the prophets"; Brown and other colleges were also started, all of these by different churches of the day but also with public support. But in addition to this, the movement for public schools had its rise as to practical measure in New England, and it was from there the founders of the Restoration came.

From the very beginning, this church has stood firm for education. Joseph Smith, jr., was a student all his life and a leader in securing like opportunities for others. Reference was made, in connection with existing educational conditions, to the common school at Kirtland, the school of the elders, the high school in the Kirtland Temple, schools in Jackson County and at Far West, the University of Nauvoo, the conference resolution of 1869, and finally, to Graceland College.

### *Religious Education*

Religion has been a vital part of education from the earliest times. A brief review followed of the various efforts for the religious education of children prior to Robert Raikes. The conditions in England in 1784, the rise of the Sunday school movement, its high ideals and progress in the first twenty-five years; then the comparatively slow development for the next fifty years to 1860 were tersely discussed. By 1860 conditions were ripe for a rapid forward movement.

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1875, uniform and graded lesson texts, teacher training, all belong to the next period, along with the Bible in the public schools, religious education in the week-day schools, junior church, and the church school. This brings us to the problems of to-day.

A brief sketch of our own Sunday schools included a review of the General Conference Resolutions, showing with other church history the closeness at all times of our Sunday school to the church, and the interest taken by leading church officials in the local schools. In 1890 the General Conference provided for the General Sunday School Association. Our various textbooks and quarterlies were discussed, and the splendid opportunity before us to-day for really progressive work was set forth.

#### *Zion—the City of God; Social Reconstruction*

As the Spirit of God has moved upon humanity, there have been efforts for social reconstruction from the earliest ages of which we have any record. Such effort to reform existing society has not always been connected with an ideal city, but such has frequently been the case, for the value of right environment has nearly always been recognized.

Reform has been sought (1) in the existing city and state; (2) in a new colony or city to be built now; (3) an ideal city is pictured which is to be erected by man in time; it is an ideal towards which to work; (4) the city is pictured as belonging to the world to come, a heavenly city to be reached after death. However, since we believe this earth is to be celestialized, such a city is still mundane.

From before the dawn of history, the various races of mankind have preserved the story of the state from which man has fallen and to which he hopes to return. Then not only the Bible and Doctrine and Covenants speak of the city of Zion and order of Enoch, but also the Babylonian and other ancient records contain the story.

Jerusalem was the city of peace, wherein the temple was built as a dwelling place for God. But other nations before as well as since have erected their holy cities, with a house of God, a city in which justice and righteousness were presumed to dwell.

The Hebrew prophets, as well as Jesus and his followers, sought to reform the existing evils of their age, and all spoke of the city of God in heaven.

Of ancient non-Jewish writings on this question, probably Plato's Republic is most widely known, though other writers before and after him also discussed it in lesser detail. Of the many writings in the past fifteen hundred years, Plato's Republic has served more or less as a model.

To name only a few of those best known out of the many and discuss them in some detail as examples, there was Augustine's City of God, Savonarola's

Theocracy in Florence, Italy, More's Utopia, Bacon's New Atlantis, Campanella's City of the Sun, Harrington's Oceana; followed by Babeuf, Owen, Blanc, Morelly, Bellamy, Wells, Hertzka, the Shakers, Cabot, the Amana Society, and the Harmony Society. Nor would a discussion of the general theme be complete without reference to the economic organization among the Israelites, the ancient secret orders, and the monastic system of the Middle Ages.

This historical review served as a basis to consider the history of the church in Kirtland, Independence, Far West, Nauvoo, Plano, Lamoni, and again Independence, with the various city plans and their significance for the time when presented, when cities and towns were built without a plan.

Then what was attempted and how far succeeded in each place in stewardships, how property was held, and why.

Finally, comparison of the Zionie plan and stewardship in the church with these earlier plans, and the advantage of the plan of our church, with its clear recognition of the family life and homes, and the common interest served through the storehouse.

#### *Temples*

At the close of the week, pictures of the temple lot in Independence, the temple lot in Far West, Nauvoo Temple, and a number of pictures of Kirtland Temple, both interior and exterior views, including the vestibule, vestry room, and a room on the third floor were shown, and a brief history given of each site. Especial attention was given to Kirtland Temple, the revelation commanding, the efforts and sacrifices made to build, the completion and dedication, and the vision of April, 3, 1836, received in the temple by Joseph Smith, jr., and Oliver Cowdery.

The character of the temple, its situs on the hill, the size of the building, and its division and interior arrangements, its veils and pulpits in both the lower and upper auditorium were discussed in some detail. Emphasis was laid on the fact that this is the only temple standing to-day built by commandment of God and accepted by the endowment of his Spirit. Also attention was called to the fact that Kirtland Temple was used for prayer and preaching services and other general meetings, and that the Nauvoo Temple was built for general services, to hold the conferences of the church and for regular meetings to which nonmembers were admitted.

The purpose of the course throughout was to help the class to a better understanding of our present problems, and cause them to feel the hand of our heavenly Father over them and all nations. The Spirit of God reaches after the honest in heart in every age.

## CHURCH NEWS

### New Church Home Purchased; Splendid Interest Demonstrated

VALLEY CENTER, MICHIGAN, June 16.—The work in this place is moving steadily onward. The Saints are in a high spiritual condition. The priesthood, consisting of two elders and two priests, are filling their offices and laboring unitedly for the onward progress of the Lord's cause.

Our numbers have increased to the extent that our church building could no longer accommodate the membership, and we had of late many nonmembers for which to provide room. As we were on the verge of building a new church, the Methodist Church offered for sale their brick structure here, which was well finished and equipped with church facilities and ready to step in and occupy.

Our church voted to buy, and we did, so are now occupying the new quarters. This places us in full possession of the entire religious movement in this village and vicinity.

Sunday, June 15, four more were added to our number by baptism, Elder Muir officiating. They were two bright young boys and two married ladies of very wealthy and respectable families, both having been very fervent members of popular churches. They will be a great help and have much influence over others in their sphere.

The Lord is richly blessing his people here. Elder E. D. Finken recently preached some good sermons for us while home on a visit. Our really wide-awake Sunday school is very ably presided over by Thomas Isles. Our chorister, Sister Susie Bernadine Muir, is alert to the duties of her office and attends well to the musical part, giving great assistance to all services.

A program committee of three, elected annually, provides a program for each day of prominence. We also have a social committee which takes care of all social events. With our well-organized forces at work in the branch, we can see where religion as a reality is demonstrated. We are receiving from the gospel what God promised would be revealed through the message of peace. The outside world cannot help but feel the effect. In fact, the result is proving so.

We are interested in the triumph of God's work, and we labor and pray for the accomplishment of his divine purposes leading up to the redemption of his people. May the day be not far distant when we shall sense fully the importance of this work of God and the necessity of living the religion of Jesus Christ.

### Men Called to Priesthood—Young Brother Loses Arm

WATERLOO, IOWA, June 16.—In our sacramental service June 1, the spirit of prophecy through Brother Hall, our branch president, called Brother William H. Wood to the office of elder; also Brother Guy Haynes to the office of priest.

Our young brother, Lyman Roosa, a foreman in a factory here, while adjusting a belt on to a pulley which was in motion, had his clothing caught on a revolving shaft and was thrown around in such a manner that his right arm was severed just above the elbow. Prompt help in getting him to the hospital and securing aid saved him from bleeding to death. He is now doing as well as circumstances permit, but he still needs the prayers of the Saints.

### Spiritual Meeting and Good Special Exercises at San Jose

SAN JOSE, CALIFORNIA, June 11.—The sacramental service on the first of the month was in charge of the pastor, assisted by Elders J. M. Range and C. J. Cady; also Robert E. Cowden, priest. A very spiritual social meeting was had after the passing of the emblems, the time being fully and profitably occupied. The Spirit, speaking through the pastor, gave comfort and encouragement to those who evidenced by their testimony that they were trying to fit and qualify themselves for the Master's service.

Mothers' Day and Children's Day were both observed by the branch here. Elder C. J. Cady was the speaker on both occasions, and his sermons were much appreciated by the congregation.

On May 30 the Sunday school held its annual picnic, which was attended by about fifty of the Saints and their friends. All seemed to have a very enjoyable time.

On account of other diversions, there was not a large attendance at the midweek prayer meeting this week, but the few that were there all took part in the meeting, some in prayer, some in testimony, and some in both. A very enjoyable meeting was had. The Lord made good his promise, Where a few are gathered together with true purpose of heart, I will bless.

We are expecting a thinning out in our branch here soon. Cupid is reaping a harvest among our young people, and in the near future expects to deport at least a half dozen of them to what they no doubt hope will be more genial climes. May peace and happiness attend them; and may they not hold any grudge against Cupid afterwards.

We are expecting Elder G. H. Wixom here the latter part of next week to assist Cupid and to hold some more meetings.

### Encouraging Activity and Special Blessings at Sacramento

SACRAMENTO, CALIFORNIA, June 9.—Mothers' Day, May 11, was fittingly observed here. The theme was emphasized in the program in the different departments. Special music was rendered by the choir of women's voices at the morning service. One pretty feature was the passing of flowers to the congregation during one solo number, by several small girls. Elders T. J. Lawn and W. H. Dawson were the speakers for the day. A large attendance was had, as occurs on every special occasion.

#### *Healing Follows Administration*

Sacramento Sunday was another enjoyable day. Brother and Sister George Vallem, of Lodi, were visitors. They and others bore testimony of appreciation of Brother Vallem's good health, regained through administration by the local elders, after the doctors had given up all hope, when he suffered a frightful injury by being gored by an enraged bull, over a year ago, at his farm home near Lodi. Since the accident Sister Vallem became interested in the work and was baptized, and she also received a great physical blessing through administration. All praise was given to the living God.

#### *Children's Day Program Broadened*

Children's Day was observed here June 8. Elder George H. Wixom spoke for us both morning and evening, with hearty support by the choir, and is to occupy three evenings this week at the church, going on to Chico for Sunday. A fine attendance greeted Brother Wixom as usual, and all enjoyed

the messages presented. At the close of the morning service, a baptismal service was had in the church font. Brother Wixom officiated. Five boys and one girl, our Sunday school pupils, and one woman, were baptized and later confirmed, Brother Wixom and the local priesthood acting. The sister baptized is the daughter of our aged Sister C. W. Blair, a pioneer member here and branch clerk for over thirty-five years, as well as Sunday school superintendent for a great many years, and a faithful worker in all departments. This being the only member of her family to ever join the church brought tears of joy to her and gladness to all. As a number of Saints from near-by towns came in for this day, by previous arrangement a lunch was prepared, and all met at a local park with a number of the local members, including Brother Wixom, and over forty enjoyed a bounteous spread together.

Sister C. H. S. Bidwell, assistant superintendent of the Sunday school, has acted as superintendent by request of the latter officer for the past four months, doing a creditable work. On our several special days she has provided programs of excellent talent from our local townspeople, both children and adults.

The Department of Recreation and Expression, with Brother W. H. Dawson, leader, maintains a good interest. A novel feature has been the assigning of programs of successive evenings, with a good response, to the various groups, such as the boys, Oriole Girls, choir, and Department of Women. There are two classes for study, the older group continuing the Zionie themes, and the younger class the Book of Mormon study. This latter class includes the young people and is much enjoyed by them.

### Good Attendance at Tunnel Hill; Many Activities

TUNNEL HILL, ILLINOIS, June 14.—This writing finds Mrs. Sparling and myself at this point, at the quiet and beautiful home of Brother and Sister Dan Casey, where we are made welcome. The old missionaries well know that this has been the home of all for many years. They know how to make one welcome.

We are holding meetings at what is known as the little red schoolhouse, which the few Saints here bought and fixed up for services, and their efforts are rewarded with a full house each night. It is only another proof of what a few faithful ones can do when they are willing to try. The secret is, the Department of Women.

I was called away to Mount Carmel to preach the funeral sermon of Lenora Hood, the daughter of Brother and Sister Luther Griess. The night I was gone, Sister Sparling, as the district worker for the Department of Women, very satisfactorily filled the appointment with a lecture on home influence.

I wish to state that our district conference which was held at Marion was well attended, and the visiting Saints were highly entertained and cared for in the city park with a very elaborate spread of such things as contribute to the sustenance of the outward man. After that five young ladies were baptized.

On Friday night previous to convening of conference, the large congregation which gathered at the church were very highly pleased and entertained with a pleasing program presented by the Sunday school and visiting talent. The audience were favored by readings from three local girls who have participated in different intellectual meets over southern Illinois. Two of them have won laurels for their high schools. Each of them displayed in a high degree their control of a valuable talent, with others who participated. There were

also some very nice vocal duets and solos rendered, accompanied by the talented pianist, Veneda Casey, who also presented a piano solo in a very masterly way.

Altogether the conference was very peaceful and spiritual. The preaching was of the very best and proved beyond doubt that there is young talent developing, which is no doubt pleasing to God and very satisfactory to us older ones and all who are interested in the welfare of the district.

HENRY SPARLING.

### Fine Conditions and Profitable Day at Perry

DES MOINES, IOWA, June 17.—Just thought I would write and tell you about our very enjoyable and busy day spent at Perry with the Saints there last Sunday, June 15.

We had Sunday school at ten o'clock with Sister Mollie Bolander, the efficient superintendent, in charge. After study period a short program was rendered which was enjoyed by all present. At eleven there was preaching by the writer from the text, "Seek ye first the kingdom of heaven." A splendid audience was present, and good attention was given.

At two o'clock we again met at the church to proceed from there to Beaver Creek, where we held baptismal service in charge of Elder Partridge, and three precious souls were immersed in the waters, Brother E. C. Kibby, the faithful pastor of the little flock at Perry, officiating.

Those baptized were Mrs. Eva George and her daughter Mildred, and another little girl whose name has now fled from my memory. The countenances of all three reflected the joy that was in their souls as they came forth from the watery grave: all splendid people, who, we think, will prove themselves "valiant soldiers" as time shall render opportunity.

Brother Partridge will be remembered by many people of Lamoni and vicinity as having been at one time pastor of the Methodist congregation there. He and his good wife are rejoicing in the gospel and are among the valuable assets of the Perry Branch.

Through the kindness of some one present who had a car, dear old Sister Grandma Moore, who has been afflicted for some time and not able to attend any services, was able to be present at the baptism and rejoice with us at witnessing the induction of three more precious souls into the kingdom.

At four o'clock we again assembled in the church, where we had confirmation service and prayer and testimony meeting. The Spirit of the Master was present, to the joy and encouragement of all. Brother Kibby was in charge of this service, and Brother Partridge and the writer did the confirming.

Religio was at quarter of seven, the whole hour being given over to a concert by Sister Nellie Martin and her music pupils, with some outside talent assisting. This was a most excellent program and spoke well for the talents of the performers and the ability of their teacher. The youngest pupil was a little girl five and a half years of age, who brought down the house by her excellent performance on the steel guitar. Sister Martin is an indefatigable missionary, as well as music teacher, and says that two more of her pupils have signified their intention of being baptized in the near future. These, when they are baptized, will make five converts to her credit within the year. She also has three others very much interested.

Sister Martin is a 1924 graduate of the Progressive Series Course, passed their very difficult examination with a grade of 94, and received a letter from the examining board congratulating her on the high grade made for so difficult a course.

At eight o'clock, preaching service in charge of Brother Partridge, the writer again occupying as speaker. Subject: "Knowing the Lord." Another good audience and good attention.

And thus a busy, enjoyable, and profitable day came to an end. Brother and Sister Deal and Sister Turner, of Woodward, and others were welcome visiting Saints, and quite a number of nonmembers were present at all the services.

The church was decorated with flowers, and we were all happy.

The branch at Perry is small, but we have some splendid and devoted Saints there who, we think, will cheerfully hold the banner of King Immanuel aloft and successfully carry it forward in their community.

Fraternally, E. O. CLARK.

## Warton Completes Change in Church Buildings

WARTON, ONTARIO, June 16.—It has been some time since you have heard from here, but though it has been so, we have not been resting on our oars, so to speak.

Some two months ago we made a motion that we were either going to repair our old habitation as a church building or purchase another. Upon inquiry we were informed we could purchase, in exchange for our building, a fine brick building, with but a small amount to be paid as difference in the exchange. Our people made the deal for this building which our predecessors in church work here tried to purchase eighteen years ago.

During the past two months our people have worked long and hard, painting and repairing this building so that we could feel proud of it and could invite our religious friends.

Two weeks ago we had the privilege of having our aged brother, Patriarch John Shields, with us for sacramental service. The Lord saw fit to use our brother in the gift of tongues and interpretation. The Saints in general were commended for the work done, some individuals were spoken to and told that their work was acceptable unto God, while two were called to the office of elder and one to the office of priest. Everyone was made to rejoice.

Yesterday we had our official church opening. A good spirit prevailed throughout. Our social service was at half past nine, preaching at eleven, also at half past two and at seven, by Elders Percy Farrow, James Monison, and Joseph Yager.

We are encouraged in the work done thus far, giving our church here a brighter outlook than it has had for years.

## Good Organization in the Twin Cities

TWIN CITIES, MINNESOTA, June 19.—The Minneapolis Branch is working very hard to complete the enlargement of their church building in time for the reunion next month, and the work is progressing rapidly. With voluntary labor of from twelve to fifteen men every evening and some during the day, the additional floor space and other improvements in arrangement and appearance are fast materializing. Supper is furnished by the Department of Women, so that the men can go directly to the church from their regular employment.

The Department of Women is also doing nobly in raising funds to pay for the materials through sewing and other work. An ice cream social held the first part of the month netted over thirty dollars for the building fund.

Six young people from the Twin Cities attended the convention at Lamoni, and they are now back full of enthusiasm

and eager to carry over some of the excellent spirit of the convention into the work of the branch.

Young people's prayer meetings, held every Sunday morning at half past eight, are being well supported, and are of much benefit and encouragement to the young people.

News has been received that Sister McDowell, as well as President F. M. McDowell, will be here at the reunion; also Sister Hield to represent the Department of Women. The reunion is scheduled to start on time, with all arrangements and plans made, to begin July 3 and last until July 13.

## A Successful Ten-Day Revival at Troy

TROY, KANSAS, June 16.—The work in this branch is moving along, striving to hold the fort. Brother J. D. Stead, of our missionary force, and Brother F. G. Hedrick, a local man, held a ten-day meeting at the Fanning church this spring. All were revived and edified.

The young people's department have a volley ball court on the church lawn and are very enthusiastic, having won all games played so far this season.

There was an Easter program, also a Mothers' Day program as specials.

Edna Dittmore, of Troy, Kansas, attended the Young People's Convention and reports a very profitable and enjoyable session with others of like precious faith.

Miss Vera Twombly, of Fanning, is attending summer school at the Kansas University. She is surely missed in our young people's department.

## Several Welcome Visitors at Rockford

ROCKFORD, ILLINOIS, June 17.—The Saints here at Rockford are still trying to uphold the banner of truth.

Easter Sunday a program in charge of the teachers of the Sunday school was much enjoyed, all of the children and many of the older ones taking part.

April 27 Elder and Sister Hayer, of Marseilles, Illinois, and Elder J. Cooper, of DeKalb, Illinois, met with us. The members here always welcome visiting Saints, and we hope these will come again soon, and that others will not forget us. We were glad to meet Sister Hayer again and learn that she had just organized a Department of Women at Belvidere.

On Mothers' Day the Department of Women had charge of the morning services and were very fortunate in securing Sister W. L. Christy, of Beloit, Wisconsin, to give the address, and Sister William Pinkerton and daughter, of Belvidere, to render the musical numbers.

One of the many visitors from Belvidere was Sister Michail, of California, whom we had not met for many years. We were more than glad to learn that she expects to make her home with her daughter, Sister Pinkerton.

Brother Vowels, priest, and his family, of Garden Prairie, Illinois, met with us on May 25, Brother Vowels preaching at the morning hour. His remarks were very instructive and showed deep study. He informed us that preaching was a new work for him, but he need not feel discouraged, as the Lord is surely blessing his effort.

Sacramental Sunday, June 1, Elder J. O. Dutton, of Madison, Wisconsin, and a large number of Saints from Garden Prairie met with us.

Monday, June 2, the Saints had planned to meet at the home of our pastor, Elder J. A. Dan, 1532 Benton Street, to meet Elder Dutton's wife, but it rained so hard we didn't dare leave our homes.

The Department of Women are coming right to the front,

meeting every week, getting ready for a bazaar in the fall. They are studying the Mothercraft Manual and are finding it very instructive. They met at the home of Sister Fred Kell on June 11, as a surprise party for Sister Mabel Ferguson, it being her birthday. Many beautiful and useful presents were received by her.

We were sorry to learn that the mother of W. L. Dennis, a priest in our branch, is in a very critical condition at her home in Madison, Wisconsin.

Some time ago, two of our number were called to the priesthood: Brother James Ferguson to the office of priest, and Brother Fred Kell to the office of teacher. Brother Ferguson has been ordained, but Brother Kell is not quite ready yet. We are sure he will be soon, as the Lord blessed him so abundantly when he was searching for the light.

Thus the work goes on, but we need the prayers of the Saints, and our prayers are for the advancement of this work.

### Des Moines District Holds Large Conference

Elder F. T. Mussell writes from Des Moines, Iowa, to the Presidency as follows:

"Our conference one week ago passed off pleasantly, and I think profitably to all who were present. It was said to be the largest gathering for a conference in this district for some years. A spirit of harmony and peace pervaded each session. There were nine men ordained to different orders of the priesthood as follows: deacons, 2; teachers, 1; priests, 3; and elders, 3.

"This increase in the ranks of our local forces should be a help in the various localities and be a means of greater activity in the district work, as they are all men in the prime of life and strength of manhood, and their labors will be recognized in the upbuilding of the work intrusted to our care.

"Brother J. F. Garver was with us and was feeling at his best, and while his labors were strenuous, yet he acquitted himself creditably. His counsels were enjoyed, his sermons inspired, and his presence appreciated."

### W. L. Christy, Former City Missionary, and Others Visit Chicago Saints

CHICAGO, ILLINOIS, June 19.—First Chicago Branch is pressing on and trying to advance the great latter-day work. Our attendance at church services and Sunday school is good. We had the pleasure of hearing our ex-city missionary when Brother W. L. Christy dropped in on the last Sunday in May.

On June 3 our Religio Department secured a gentleman from the Western Electric Company who very ably gave a lecture regarding moving pictures, the telephone, and the construction thereof. This was an evening well spent. We also had some solos from a radio singer of prominence.

Our pastor, Brother Bone, spoke to us on June 1 about the financial law. This is a law that shows how much we are in the faith.

On the 8th our district vice president, Brother O. A. McDowell, was in our midst and gave us one of those sermons for which he is noted. Everyone who heard his talk could not help but have a greater determination to press on.

In the observance of Children's Day the older people entertained the children. Pretty plants were distributed to all the children present.

We were given a most excellent sermon on the 15th by Brother Philemon Pement. Brother Pement digs deep in the

storehouse of knowledge of spiritual things. In the evening all were agreeably surprised when Brother F. F. Wipper arrived. We are always pleased to welcome home those who are in active service.

We are preparing for the district conference to be held at Mission Branch. The Bishop's agent, Brother R. N. Burwell, dropped in recently and gave us a talk on financial law. Sister Burwell also visited with us.

Brother Hadley and his mother, of Wisconsin, are now in our midst. Brother Yarrington was a visitor last Sunday, and we also had Brother Ely, of Niagara Falls, New York. Visitors are always welcome.

### Santa Ana Will Do Her Bit

SANTA ANA, CALIFORNIA, June 10.—Leonard S. Rhodes was pleasantly surprised on the morning of June 10, upon his return from work at Orange, to find a couple waiting to be married. The happy couple were Charles J. Dahl, of Los Angeles, and Sister Mattie J. Swinney, formerly of San Bernardino, now of Los Angeles. They were married at half past twelve in the parsonage. Sister Rhodes and Mrs. Sheldon were the witnesses. After a brief honeymoon Mr. and Mrs. Dahl will be at home at 5913 South Flower Street, Los Angeles.

We rejoice with the Los Angeles Saints that Brother Walter W. Smith is to become their pastor. Of course Los Angeles is not Santa Ana, but we are hoping we may be permitted to borrow him sometimes and profit by his able sermons.

Sister Olive Clapp, Sunday school superintendent, has recently returned from a short vacation in San Francisco, where Brethren Wixom and Hull are holding aloft the banner of King Immanuel.

On Sunday, June 8, Brother Rhodes preached a sermon on "What lack I yet?" dealing principally with filing inventories, paying tithing, and the giving of offerings by all, from the children up. We promise the Bishop that he can count on Santa Ana to respond with their tithes and offerings on the consecration days, not because a sermon was preached, but because here is a band of some of the most loyal Saints in the church. Now, altogether, Santa Ana, the church and your pastor are counting on you.

### Looking Forward to the Onset Reunion

A special feature of the reunion at Onset this year will be a young people's convention, under the personal direction of President F. M. McDowell. In the *Convention Arrow* from Lamoni we read:

"The class taught by Brother McDowell was packed to capacity Tuesday morning, as it has been every morning since the opening. The subject is a live one, so that it is small wonder that each class is always interested and the hour is one of such enjoyment to all present. It is too bad that the work cannot be held for a month or two. I'm sure each one would go back with a renewed vigor to make the effort to solve the 'problems of human living together' as Brother McDowell is teaching it to us."

Brother McDowell will conduct the same class at Onset, and no young person can afford to miss it.

Volley ball, playground ball, and tennis tournaments, swimming, and boating will furnish ideal recreation. Everyone is invited. Come and enjoy the reunion with us from July 26 to August 10.

E. L. TRAVER.



## Lamoni Stake Items

### Hiteman

Since our last report of the Hiteman Branch to the HERALD, we have passed through some severe persecution and also uplifting experiences.

A Reverend Carl Bassett, of Pasadena, California, evangelist, was holding revival meetings in the Baptist church. He made a number of false accusations concerning our work and our people. We felt then it was quite a trial, but it has since proved to be a blessing, as our young people are more desirous of studying the work so that they can defend it in times like this. Furthermore, it was the means of hastening the baptism of some who were greatly interested in the gospel story. Brother Holloway, on Sunday, May 4, baptized Mr. and Mrs. Adam Clark and daughter Edith, Mrs. Reese Williams and daughter Nellie, and Elizabeth Bennett. All of these are fine additions to our membership.

Brother W. E. Prall, of Lamoni, held a series of meetings from May 25 to June 1 which was a great strength to the Saints here. The meetings were well attended and very inspiring. Sunday, June 1, was home-coming day, and Saints attended from Taylorville, Illinois; Des Moines, Knoxville, Pershing, Albia, Frederic, Chariton, and Lucas, Iowa. The Department of Women served luncheon and dinner in the church, cafeteria style. They have long since won an enviable reputation in this line.

At half past one a baptismal service was held at which time Brethren Ed Rowley and Prall baptized the following: Mrs. Sam Davis, Mrs. W. I. Bates, Marjorie Marshall, Jennie Allison, Margaret Allison, and Clarence Bennett, of Hiteman, Iowa. Brother Prall endeared himself to the people during his short stay here. On Wednesday evening, May 28, after preaching service, the choir surprised him at the home of Brother Dave Smith. Many games were greatly enjoyed, and appetizing refreshments were served. As the parting time came, our choir director, John T. (Nobby) Wilkinson, presented him with a fountain pen in behalf of the choir.

After the closing sermon on Sunday evening, he was followed home by a large crowd and serenaded, and presented by our branch president, Brother William Wilson, with a purse of money, which was the closing scene of another grand spiritual feast for the Hiteman Branch.

Our Sunday school lost several members during the attack on our church but has gained many new ones. Our attendance previous to this was from eighty to ninety, and it now stays around the one hundred twenty mark. It has also been active in rendering programs. Owing to so many of our singers helping with the community Easter program and the chorus for the baccalaureate service which came on Mothers' Day, our programs for both of these days were held at the morning service and were attended by large and appreciative audiences. Brother Robert Zimmerman, of Lovilia, brings his orchestra over on special occasions, which is greatly appreciated.

The choir rendered a forty-minute musical program on Sunday evening, June 1, and three musical programs at Lovilia during Brother Holloway's discourses there. One Bluebird and two Oriole circles have been organized recently, led by Misses Ann Morgan and Ruth Smith and Mrs. Leona Burk. A Young People's Bible Study Club has also been formed, to meet one evening a week. Preparations are under way at present to form a Bible study club for the married folks.

Our branch has also been strengthened by the addition of Brother and Sister Ed Rowley and family, who recently moved here from Dallas; and Brother and Sister Floyd Bar-

ker, of Taylorville, Illinois, are expecting to locate here, as he has a position in a barber shop in Albia.

We are enjoying visits from Brother and Sister William Phillips and family, Brother and Sister Joseph Wilson and daughter, of Taylorville, Illinois; Brother and Sister Alex Miller and son, of Vincennes, Indiana, and Brother and Sister Thomas Williams and son, of Wichita, Kansas. Clyde Phillips and wife, Sister Elsa Phillips, of Taylorville, Illinois, were here for several weeks.

The graduation class this year had several members of our faith, of whom Miss Nell Morgan received first class honors and Charlie Burk third.

## Holden Stake News

### Holden

Elder R. W. Farrell, pastor of the church at Warrensburg, preached in Holden Sunday, June 8, at eleven o'clock.

An ordination meeting was held at eleven o'clock, June 15, Apostle E. J. Gleazer having charge. The following were ordained to the stake high council: Glau W. Rodger and Roscoe F. Moorman, of Sedalia, and Carl V. Hopkins, of Grandview. Brethren Gleazer, Phillips, and Krahl officiated in the ordinations. The Spirit was present throughout the entire service.

The introductory hymn, "God is marshaling his army," was sung, followed by prayer by President W. S. Macrae. Sister Enola Baker very feelingly sang the song written by President F. M. Smith, "Come, thou sweet Comforter." President F. A. McWethy offered a special prayer preparatory to the ceremony.

Brother Gleazer, following the ordinations, delivered a powerful sermon, to the appreciation of the Saints. The addition of these brethren to the council fills the vacancies existing. Men of the attitude of these brethren can only bring success to the cause of Christ.

In the afternoon the stake high council met at the stake office for the consideration of business preparatory to the conference, which meets at Knobnoster June 21 and 22. Bishop A. B. Phillips met with the council and presented some matters which he had considered.

The evening hour was occupied with a very splendid discourse by Bishop Phillips.

### Lexington

We had one of the best and most spiritual services Sunday at eleven o'clock that we have ever had here. At a quarter of seven six children were baptized and were confirmed at the beginning of the program. Two babies were blessed at the same meeting. The Spirit of God was present throughout the entire day.

### Blue Springs

The Saints at Blue Springs held their first sacramental service Sunday, the work having been opened at this place one month ago. Two children were blessed, the infant daughter of Brother and Sister C. A. Mills, and the other the youngest child of Brother and Sister W. E. Oglesvie.

The outlook is bright at this place. The average attendance is about twenty-five, including four nonmembers. Services are held every Sunday: Sunday school at a quarter of ten, preaching at eleven.

### Warrensburg

About two thousand students had enrolled for the summer term at the State Teachers College for the opening week, beginning June 10. Later arrivals are expected to raise this to

two thousand five hundred. Among this number are fifteen of our young people who are preparing to teach or raise their qualifications in the profession. Four are from Butler, Missouri, and have schools for this winter in their home districts.

## Independence

An indoor farewell reception for Brother Walter W. and Sister Eunice Winn Smith was held in the building on the Campus, Friday evening. This was given by the executive officers of the Stone Church Sunday school, the teachers of the beginner department, and the members of the K. I. P. Class. Sister Smith has been superintendent of the beginner department for nearly eight years; Brother Smith has taught the K. I. P. Class for about three years.

A few games were played, after which C. B. Hartshorn, on behalf of the Sunday school of which he is general superintendent, expressed appreciation for the work of the two who are leaving. C. J. Cox, president of the K. I. P. Class, presented Brother Walter with a bill purse, a gift from the class, and he expressed the appreciation of the K. I. P.'s for the devotion which Brother Smith had given to the interests of the class. He also offered to the Sunday school executives the services of the class, if needed as officers and teachers.

Brother and Sister Smith made response, then Sister Russell Etzenhouser led the group in three songs, the last of which was, "God be with you till we meet again." Refreshments of ice cream, cake, and punch were served.

Miss Frances Van Fleet, of Cucamonga, California, on her way home from Graceland stopped at Independence a few days to visit with Misses Mary and Nellie Curtis.

Mrs. Clara Belle Houghton and Miss Isabel Houghton, of Davenport, Iowa, are visiting this week with Doctor Florence Houghton at Independence.

Mrs. Laura Jervis, of Lamoni, Iowa, is a guest this week of her daughter, Marcella Schenck.

Among those registered at the Young People's Convention the latter part of last week are found the names of the following from Independence: Carlyle Bernhard, Sara Butler, Mrs. Mamie A. Closson, Mrs. A. K. Dillee, James A. Fligg, R. O. Flanders, James D. Gault, Frank Hill, Nellie Halstead, Mr. and Mrs. C. B. Hartshorn, R. V. Hopkins, Grace Lovell, Mrs. Louis Miller, Mrs. J. Charles May, Mrs. J. V. Newberry, Louise Newton, Gladys Newton, Mr. and Mrs. Vernon Reese, Mr. and Mrs. Hale W. Smith, Ellis Short, sr., Ellis Short, jr., and Lillian Zimmermann.

L. G. Holloway, A. Carmichael, J. F. Garver, C. E. Wight, and George N. Briggs, of Lamoni, have been seen in town this week.

Brother and Sister George Barraclough, of East Saint Louis, Illinois, were among the campers this week at the tourist quarters on the Campus. They are motoring to California and expect to be sight-seeing until the middle of September. They plan to visit some of the Saints' congregations along their way, if the brethren and sisters will welcome them in tourists' attire. Sister Barraclough is the author of "Easter dawn," the pageant which was rendered in many branches this spring.

Brother Walter W. Smith preached his farewell sermon at the Stone Church Sunday morning. Patriarch I. N. White, who converted him to the faith, occupied in the stand with him. Brother Smith said that of all the titles which had been bestowed he liked best that of "Brother Walter," which gave him a feeling of being folks together. At the close of his talk, Sister Smith spoke a few words in appreciation of the friendship she had enjoyed with the Saints of Independence.

"God be with you till we meet again" was feelingly sung as the benediction song.

President F. M. Smith attended the Northeastern Illinois conference at the Mission Branch the latter part of the week.

Apostle Roy Budd preached in Holden, Missouri, Sunday.

Brother E. J. Gleazer occupied at the Campus, talking on "Eternal life." This he said was not a gift, but a condition won by each person who would enjoy it. The band was present and gave their usual half hour of good music.

The second quorum of deacons and their families, with a few invited guests, enjoyed at the Campus, Sunday noon, a picnic lunch, a worshipful program, and an address. This is an annual June occurrence, and is planned for the obtaining of closer social contact, better understanding of their work, and general advancement.

President F. M. and Sister Ruth Smith extended invitations to all the Saints' congregations of Independence to the wedding of their daughter Alice to Brother F. Henry Edwards, at the Stone Church, at eight o'clock on the evening of June 27.

Miss Rogene Anderson, daughter of Sister Audentia Anderson, of Omaha, Nebraska, is visiting with her sister, Mrs. Alfred W. Hulmes.

Brother Albert Zimmermann, who has been visiting his sister Lillian, left for his home in Philadelphia last Thursday.

Mrs. John R. Green entertained Friday afternoon in honor of Mrs. Richard Kelley, of Philadelphia. About forty-five enjoyed the pleasant time together. Brother Kelley and the children are also here.

Mrs. Arthur E. McKim gave a bridal shower in honor of Miss Alice M. Smith Thursday afternoon, June 19.

A very pretty wedding occurred Tuesday evening, June 24, at the Stone Church. Miss Celia Gunsolley, daughter of Brother and Sister V. W. Gunsolley, was united in marriage to Robert Fred Vardeman, son of Doctor and Mrs. R. W. Vardeman, of this city. The wedding was at 8 o'clock with President Elbert A. Smith officiating. Miss Alta Butler was maid of honor, Miss Velma Paxton and Miss Lillian Williams, bridesmaids. Mr. William C. Vardeman acted as best man, and Claire Turney, of Lamoni, Iowa, and Foster Hulse, of Independence, were attendants. Myrl Russell, Julia Koehler, Mamie Etzenhouser, and Mrs. Grace Bullard were ushers. The music was furnished by Robert Miller, with Mrs. Aileen Reick and Mr. Paul Craig soloists. A reception was held at the home of the bride's parents on West South Avenue immediately after the wedding.

Bert Landfried, son of Brother and Sister Philip Landfried, was married Saturday, June 14, to Miss Elina Erickson, of Sugar Creek. The young couple will make their home in Sugar Creek.

The marriage of Sister Eva Keller, West Short Street of this city, to Brother Gilbert T. Hedrick, of Atchison, Kansas, occurred at the bride's home Tuesday evening, June 17. These young people were Graceland students and met each other while at school there.

Brother Arthur Daniel, who conducts the Daniel cafeteria in Independence, has been in the Sanitarium this week. He underwent an appendix operation and is reported to be getting along quite well.

Sister Pauline Becker Etzenhouser returned Monday, June 16, from a trip through the West, where she visited relatives in Phoenix, Arizona, and friends in Los Angeles, California. While in Los Angeles she played a forty-five minute program which was broadcast by the KFI station of the Los Angeles *Examiner*.

The officers of the I X L Class of the Stone Church Sunday school, which is composed mostly of young married peo-

ple, became almost discouraged about four months ago over the lack of study interest displayed so set about to correct it with a Red and Blue contest. The enrollment was about seventy-five or eighty, so they were not so much concerned over membership as they were the lack of "pep." The big points in the contest were counted for prepared lessons, attendance, and promptness of the old members; new members were counted but only as minor points.

The contest proved to be a revival. Old-time members who had dropped out returned, new members were added, until the average attendance of the class for the four months was one hundred ten, and the enrollment was more than doubled. Some testified that they had studied more in these four months than in years previous. The stirring contest closed Tuesday evening, June 17, with a big banquet which the Blues tendered the Reds as their forfeit. About one hundred forty were present, and it started out with a glad jollification, born of the jubilation of youth. The crowd assembled in the lower auditorium, where they engaged in music and group songs until summoned to the dining hall. They marched in with class officers and guests first, followed by the winning Reds, then the Blues as hosts.

There were four tables, and the room was decorated with red and blue for the most part, although the green and white, class colors, were also in evidence. Sister S. A. Thiel, a member of the class, furnished bouquets for the tables.

Invocation was offered by E. J. Gleazer, after which a three-course dinner was served, interspersed by toasts and songs. Dave Archibald, class president, talked first on the nature and history of the occasion, after which Jack Custead, song leader, led the assembly in "Three cheers for the Reds and Blues."

Then Sister Flo McNichols, teacher of the class, was introduced, and emphasized the object of the contest and the continuation of research and study. Frank Hershey, leader of the Reds, and Pauline Hancock, leader of the Blues, responded with clever speeches in which Mrs. Hancock challenged the Reds on regular attendance and bespoke for the losing side a continuation of remaining "true blue."

Elder E. A. Curtis acted as toastmaster and had a story to fit every occasion. The Reds sang, "Good morning, Mister Blue," to which the Blues responded with a competition of enthusiasm.

Russell Etzenhouser spoke on "Pulling together"; Sister Freda Miller on "These married men." Then Pastor R. V. Hopkins arrived from a wedding and tried to mix "toast" and ice cream. Vernon Reese told about "The worst scrape I was ever in," ending with a plea for peace, suggesting that instead of smoking, all pipes be used for blowing bubbles as tokens of fellowship. Then the song leader sang, "I'm forever blowing bubbles," and all joined on the chorus.

Apostle E. J. Gleazer, who thinks he was permitted to partake of the festivities because his wife is a member of the class, said in looking at the material of the I X L Class, he wondered what was left to compose the other classes of the Sunday school.

C. B. Hartshorn, general superintendent of the Stone Church Sunday school, closed with a talk on the art of knowing each other, under the title, "Pure gold and tinfoil." A wonderful spirit, which had accompanied all, now swelled until many were in tears, and the toastmaster announced that the song "Blest be the tie that binds" would be appropriate. So that which began in jollification ended in serious thoughts and uplifting determinations.

About thirty Laurel Club members, with their husbands and a few invited guests, met at the Campus Thursday evening, June 19, to bid adieu to Brother Walter Wayne and

Sister Eunice Winn Smith, who are leaving June 28 for California. These two prominent workers depart on the eighth anniversary of their residence in Independence for Los Angeles where Brother Smith has been made pastor of that energetic branch.

A splendid banquet was served on the big tables under the trees from half past six to nine. Sister T. J. Watkins, president of the Laurel Club, acted as toastmaster, President F. M. Smith and Pastor R. V. Hopkins gave the toasts, and Brother Walter responded. The high appreciation of the Saints for the services of Brother and Sister Smith, especially along educational lines, was expressed by the speakers. It is hoped and believed that their absence will be but of few years' duration.

A very beautiful wedding occurred at the home of Brother and Sister D. H. Crick Wednesday evening, June 18, at half past eight, when Miss Margaret Crick and Clarence Cudworth were married, with Walter W. Smith officiating. The wedding march was played by Miss Florence Koehler; Mrs. Helen Flanders, sister of the bride, acted as matron of honor, and Miss Vera Adams and Miss Dorothy Cudworth were bridesmaids. Frank Cudworth was the best man, and little Arthur Douglas Flanders acted as ring bearer. Essie Belle Crick was flower girl. Brother Paul Craig sang "Because," Miss Emma Snead played the "Song of love," and Miss Madge Nesbitt sang "I love you truly." The bride and groom will make their home at 1709 West Short Street. Out-of-town guests were Mr. and Mrs. William Pitt, Mrs. Mildred Touhey, and Mr. and Mrs. Fred Pitt.

Brother W. J. Brewer is now pastor of Enoch Hill. The Saints there heard Brother W. D. Bullard at eleven o'clock on the duties of the Saints, and Elder B. J. Scott in the evening. Brother Joseph Luff spoke at Walnut Park.

Elder R. J. Lambert, pastor, preached the morning sermon at Second Church. A priesthood session was held at five o'clock in the afternoon, at which they were addressed by Elders S. H. Fields and E. E. Willard.

East Independence enjoyed a sermon from A. H. Parsons in the morning, and Brother Bath continued his missionary sermons in the evening, using the theme, "Baptism." The Willing Workers gave a social Thursday evening for the benefit of the new church building.

Due to a change of superintendents in the primary department of Liberty Street, also the drive to pay for the piano, which occupied the time of many of the workers, no Children's Day exercises were held at Liberty Street this year, but promotion exercises were had Sunday morning after a short session of the Sunday school. Nine primaries were promoted to juniors. The exercises were short and simple but much enjoyed. Following the children's part, Sister Marcella Schenck, who has been superintendent of the beginner and primary department, gave her farewell speech under the title, "Why don't you bring your children to Sunday school?"

At the eleven o'clock hour, Elder F. E. Fender, who is in charge of Group 25, talked to the older people on "Problems that concern us all," basing his remarks on the exercises just previous.

The lower circle of Orioles of the Liberty Street district visited the Sanitarium some time ago, where Miss Copeland, superintendent in charge, gave orders that the girls were to be shown everything about the building. They became so enthusiastic that the wish to do something gave them a motive for their next work. They set about to make some nursery quilts. This meant learning to sew, and after patiently trying they succeeded in making two quilts. They also purchased bath towels with nickels which they saved. The quilts, towels, and a roll of soft, white cloths were taken out to the

Sanitarium last Wednesday. The girls are now preparing for a bazaar which the women of Liberty Street expect to hold in the fall. Some of the Orioles are learning to do beautiful work with their needles. Two weeks ago the ten girls enjoyed an all-day picnic at Swope Park under the supervision of Brother and Sister Moriarty.

Doctor G. Leonard Harrington returned Saturday from a visit to Philadelphia, Pennsylvania.

Sister Fannie Pender, who has been in the Isle of Pines for about three years teaching and laboring as an unordained missionary, sails for home July 14.

There is a new carpet on the choir loft and aisles of the Stone Church, which adds much to the appearance of the building. The Laurel Club is to be thanked for this another service, similar to those they are in the habit of rendering. The carpet and padding together cost them \$503.75.

#### *School Proposition for Independence*

There is to be submitted to the voters of the Independence School District a proposition to issue \$200,000 in bonds for the erection of a grade school building in the south part of the town, a site being under option at the end of South Cottage Street, composed of two acres of fine lying ground, and for the erecting of an annex to the Junior High School Building on West Maple Avenue, making this a really commodious and well-equipped building for the housing of a real junior high school, including the ninth grade, thereby relieving the present congestion in the William Chrisman Building. The unfavorable and congested condition of our schools makes it imperative that this movement carry, and all should keep in mind the date of the special election, which has been called for July 8 at the courthouse.

### Northern and Central Wisconsin

When the appointments were read at the close of last General Conference, and I learned that Northern Wisconsin District was to be my field of labor, my mind went back to past years, when my first active local, as well as missionary, work began.

I met with the Saints at the Wyeville conference the first of November. I surely enjoyed this meeting with old friends and Saints. There was a large attendance at all the meetings, and a splendid spirit prevailed. The same peace and unity and power that was present at the close of the General Conference was felt and enjoyed, seemingly by all.

From the above meeting, by request of the district president, E. J. Lenox, I went to Chetek, where years before I had visited in my first missionary work. We held meetings here for over a month, ten miles east of town, at Potato Lake, where Elder Roy Colbert had been doing a good work, where a number had been baptized, and a live Religion and Sunday school are being held. I also held meetings west of town at Pine Creek, where there are a few families of Saints.

Later during the winter, in company with Brother E. J. Lenox, the writer held meetings at Wyeville and at Porcupine with fine interest and attendance, also at Chetek and Black Falls. Visiting among the Saints in all the places mentioned, we found good and faithful workers, both members and officers of the church and departments, doing all they can to forward the work.

During the winter a series of meetings was held at Tomahawk, a sawmill and papermill town. Because of good labor conditions, several families of Saints had moved there who had been live workers in the church.

A Sunday school was organized, and a Department of Women was doing good work. Regular preaching services

were arranged for. Brother George Clark, being ordained a priest, dispenses the word for them.

We also visited Harshaw in company with Brother Lenox, where there are several families of Saints who have kept the camp fire blazing by holding regular Sunday school and other services in a schoolhouse. Brother Frank Loomis was ordained a priest and will break the bread of life to the faithful band here.

There is a good prospect for the work in the future at both these last named places, and also at Minoqua, some miles north, where Brother and Sister Jay Loomis live. The Methodist pastor here has sent word that we can have his church for meetings and that he will do the janitor work. We will surely accept his offer.

We have also visited and held meetings at the homes of isolated Saints in Sparta, La Crosse, and other places.

Lately we met and held meetings with three families of Saints near Wisconsin Rapids, where Brother Houghton baptized some and held meetings a year ago. The meetings were held in Brother Gibson's dwelling. A number of Indian neighbors attended—educated, intelligent people who seemed very much interested, both young and old.

One of them, a father of a large family, whose grown daughter attends high school and whose son is preparing for missionary work among his people, said to me, "I believe the Bible and in God and Christ, but I don't belong to a church. I know what you are preaching is the truth and is like gold." They were much interested in the two-way chart and said, "It's the truth; something inside of us tells us it is true."

With regret I closed meetings there for a time. I will go back in the near future to attend to the baptism of Brother Lowe's daughter and son. The Indian friends bade me good-by, requesting me to come back soon, so they could hear some more of the word of God.

I was called from the above place to the two-day meeting at Porcupine Branch. A good spirit prevailed here.

We also met with the Saints of Appleton, where there is a fine though small Sunday school, and regular prayer meetings are held. Nor would we forget the faithful band at Ashland who have for many years kept their Sunday school going.

May God bless all the workers, and I will be glad to have any other isolated Saints or friends who wish missionary services to write to my home address, Box 217, Plano, Illinois.

I have enjoyed the work very much. Brother E. J. Lenox is a fine young man and a congenial companion and is being much blessed in his work in the district. He is loved and respected by all.

LESTER O. WILDERMUTH.

### Baptisms at Tulare

TULARE, CALIFORNIA, June 11.—On Sunday, May 25, our district chorister, Sister Birdie Clark, of Sacramento, California, visited the branch and organized the choir. We appreciated her visit very much.

At nine o'clock Sunday morning, June 8, there was baptizing at the home of Brother Loren Walker. Mr. Martin Cannon and son Walter, of Fresno, and Leonard Smith, our branch president's son, were baptized by Elder H. C. Snively. The confirmation took place before the preaching service.

The Sunday school was well attended on Children's Day, June 8. Several nonmembers attended. During the Sunday school hour the following program was rendered: Song, "Consecration," by the school; prayer by H. C. Snively; cantata, "Zion redeemed"; song, number 213, Saints' Hymnal, by the school. Several nonmembers took part in the program.

## Former Bishop's Agent of Norway and Sweden Is Dead

The Presiding Bishopric are just in receipt of a letter from C. Oscar Johnson, our missionary in Sweden, advising of the death of Sister Hannah Lawrence who was buried on May 29. Sister Lawrence was for a number of years Bishop's agent for Norway and Sweden. Brother Johnson makes the following comments in regard to her:

"She was a good and faithful member, a true Latter Day Saint willing to do all she could for the work she believed with all her heart to be from the Lord. I am indeed glad that such a good woman had an opportunity to hear and obey the gospel and for many years live for the same. She has left a good memory, and I believe no one has anything but good to say about her. If we had many members like her it would be a pleasure to work in a community where they lived."

## Improvements and Special Meetings at Joyfield Branch

ELBERTA, MICHIGAN, June 6.—Elder A. C. Silvers has been holding meetings in Blaine Township at Putney's Hall. He has preached several fine sermons, and some are quite interested.

He began the meetings Tuesday, June 3. Last Sunday afternoon he preached in the Wood Schoolhouse, in Blaine Township. He will hold meetings in Putney's Hall the rest of the week.

Joyfield Branch has purchased roofing for the church.

Sunday school and prayer meetings are still held on Sundays.

## New Members of Experience at Artland

ARTLAND, SASKATCHEWAN, June 8.—This branch seems to be a mecca for Latter Day Saints, to judge by the truly delightful way they are moving in this spring and uniting in worship at the old hall. These are among our new arrivals: Sister Beatrice Huggett and family from Pike Lake, Saskatchewan, whose daughter, Grace, teaches school here; Brother William Rawn and wife, from Lansing, Michigan; Brother Alvin E. Randall and wife, from Indiana; Mr. and Sister Charles McCallum and family, from Piapot, Saskatchewan; and Brother Stephen Cooper, formerly of England.

Elder A. James Cornish and wife, Brother Rudolph Cornish, and Sister Grace Huggett started for Ruthhilda, Saskatchewan, June 7, to worship with the Saints of that branch over Sunday.

Elder J. J. Cornish delivered a stirring address this morning from the text, "Upon this rock will I build."

Brother Samuel Derbyshire and family, who moved to California last fall, have returned and have begun house-keeping again within reach of the meetings. They thought California wonderful, but they returned. You see there is a tradition that there is magic in the waters north of the Saskatchewan River, and those who once quaff of those waters return. Elder J. W. Peterson returned, Elder Birch Whiting also, and now Elder Elmer E. Long is returning and will labor in this district.

Two surprise birthday parties last week were enjoyed, one on June 3 at the home of Sister A. James Cornish, and the other at the home of Sister Franklin B. Atkinson on June 6.

Besides other presents, Sister Cornish received a hammock and Sister Atkinson a quilt.

The Department of Recreation and Expression is gaining in numbers and interest. There are two recreational leaders, Elder A. James Cornish and Noble Harper. Brother E. Leslie Mogg is leader of the boys and Sister Lillian Bates of the girls.

On June 6, after the lesson study of the Book of Mormon, Noble Harper, in charge of the recreation, shocked the members by announcing they would spend the recreation hour spooning. Some started for home, but the majority, who were not afraid of Noble and were curious as to what was coming next, remained. Whereupon he told them to join hands and form a circle. Then he produced two large spoons and the fun began. Those who were not there wished they had been.

The boys will start a baseball game soon for their recreation, while the girls will applaud.

## Young People Active at Port Huron

PORT HURON, MICHIGAN, June 11.—The young people's organization of this branch recently enjoyed a social evening at the home of Sister Grace Farmer and are to have a weiner roast at the home of Sister Brewer located on the Saint Clair River at the edge of town. These get-together meetings benefit the young and help bring them closer together and also closer in touch with church work.

All are looking forward to the joint reunion of the Detroit and Eastern Michigan Districts which is to be held at Port Huron. They expect to have the reunion this year at the foot of Lake Huron, in a beautiful location, very easy of access and in touch with all the things needed to make the reunion a success.

Plans are being worked on to enlarge the church, and with one new pavement going in we will soon be in better shape to entertain our friends when they call.

## Children's Day Activities

STOUX CITY, IOWA, June 17.—On June 15 the morning hour was given to the children. We are sure their gift to the Lord was pleasing and acceptable. The children from Anthon, a neighboring town, were unable to get here on account of the almost impassable roads.

A beautiful ordinance in the house of God was witnessed by nearly a hundred. Three young maidens entered the waters of baptism to become more closely related to the heavenly Father. His Spirit was much in evidence. Those taking the name of Christ upon them are: Marie Johnson, Hazel Van Sickle, and Frances Whitcher. Little Gueldon Edwards was blessed by Elders C. Streeter and George M. Vandel.

We have been called upon by that grim reaper, Death, and as a family the Saints mourn together the absence of our dear sister, Ada Agnes Frost. She was kind, bore her trials patiently, and her reward is sure. Even time cannot erase the memories of a sister devoted to her family, her church, and her God.

The correspondent of Salt Lake City, Utah, writes that they enjoyed a visit from Apostle D. T. Williams June 1. He preached both morning and evening, which was greatly appreciated by those who heard him.



## Deselm Branch Has Several Visitors

DESELM BRANCH, MANTENO, ILLINOIS, June 13.—The Sunday school gave an interesting Children's Day program, Sunday morning, June 8, which was followed by a chalk talk for the children and young folks by the pastor, Elder Earl D. Rogers.

Sister Allott, of Wilmington, is very ill. Our district superintendent, Elder J. L. Cooper, was called to her bedside Tuesday evening, June 10. His presence is a source of help and strength to the entire family.

Brother Paul Pement and Brother Leslie Rogers are busy working with the boys and getting a scout troop organized. They plan a weiner roast and an all-night camp for June 14.

Sister Florence Strauss, of Claytonville, Illinois, has been a guest of Deselm Saints the past fortnight.

Brother and Sister Elmer Kahler, Sister Pauline Kahler, and Sister Shiffman, of Wilmington, and Elder J. L. Cooper attended the prayer service Thursday evening, June 12. Their presence was a source of inspiration to the faithful few who were present.

Brother and Sister J. H. McGuire, of Hammond, Indiana, cheered the Deselm Saints by their visit June 7 and 8. The Saints, as many as possible, are planning to attend the district conference at Mission June 20 to 22.

## Meets Missionaries While Touring in Idaho

Brother C. C. Randall, who is traveling by auto in the West, writes a few lines from Nampa, Idaho, where he is visiting his daughters. He worshiped with the Saints at Boise, and met Brethren D. S. Chambers and R. L. Fulk. A splendid program was enjoyed after the Sunday school hour. This was in charge of Sister Lykins. Then a picnic lunch was enjoyed by the Saints in the park, after which Brother Hoisington baptized two girls and two boys.

Brother Randall has visited Arrow Rock Dam and the Hanson Bridge near Twin Falls. He expects to visit Salt Lake City, Shoshone Falls, and other points of interest on his return.

## Children's Day at Webb City, Oklahoma

WEBB CITY, OKLAHOMA, June 17.—Sunday, June 15, was very appropriately celebrated by the Saints residing between Webb City and Foraker, in the cattlemen's vicinity. The program was very beautifully rendered by the young people and the children. One was surprised to know that this was the first Children's Day program ever given at this place. The day was spent in the following order: Sunday school at ten; Children's Day exercises at eleven; basket dinner at half past twelve; preaching at half past two; early candlelight prayer service of about thirty minutes; evening preaching services.

Brother A. H. Christensen preached in the afternoon, and Brother Edward Workman, a young priest, delivered his first sermon in the evening, Brother Arthur Slover in charge. Brother Slover announced that there would be a meeting at the schoolhouse on Saturday, June 21, for the purpose of organizing a Religio.

Brother Slover and family have moved from Bristow, Oklahoma, and located near Apperson. This gives him ample opportunity to preach when his work does not hinder. He is quite near, only a distance of a few miles, several points where Brother Christensen has initiated the work.

A good spirit prevailed throughout the Sunday sessions. Local and visiting Saints all seemed to have a day of rejoicing.

## MISCELLANEOUS

### Change in Price of Religio Quarterlies

For a number of years the *Religio Quarterlies* have been printed at a loss. This is due to two factors: the very low price, and the comparatively small number sold. The price heretofore has been less than the Sunday School Quarterly, and yet the smaller number printed has made the cost per issue much more than that of the *Sunday School Quarterly*. Beginning July 1, the price of the *Religio Quarterly* will be as follows: Senior quarterly, eleven cents per quarter, or forty cents per year; junior quarterly, eight cents per quarter or twenty-five cents per year.

Respectfully submitted,

F. M. McDOWELL,

*Acting Superintendent of the Department of Recreation and Expression.*

### Change in the Superintendent of the Department of Women

*To Whom It May Concern:* Sister Dora Glines has presented her resignation as superintendent of the Department of Women, to go into effect June 30, 1924. To fill this vacancy until the time of next General Conference, the First Presidency have appointed Miss Blanche Edwards. All correspondence for the Department of Women should be addressed to Miss Blanche Edwards, Office of Departments, Lamoni, Iowa. We know that the workers in this department, together with all the members of the church, will find Miss Edwards most ably qualified to carry on this work. We beg for her your confidence and support.

F. M. McDOWELL,

*Member of the First Presidency.*

### Notice

General Conference appointees will please attend the reunions of the districts to which they are appointed unless other arrangements have been made between them and the reunion committee.

GENERAL REUNION COMMITTEE.

### Addresses

T. W. Williams, 903 North Hyperion Avenue, Los Angeles, California.

### One-Day Meeting

Central Michigan, at Midland, July 25. The young people will hold this meeting, and a cordial invitation is extended to all. The young people are especially urged to be present. Come with well-filled baskets. Mildred Mitchell.

### Priesthood Meetings

Central Michigan, at Saginaw, July 5 and 6. The church is on 1534 South Jefferson Street, and the priesthood meetings will be conducted as they were at Beaverton. As a priesthood, let us look forward to this meeting, that it may be the means of making us more righteous and competent servants. Matthew Umphrey, president.

### Home-Coming

At Lees Summit, Missouri, June 29. This notice is for you if you have ever lived at Lees Summit. All former members of the Lees Summit Branch are requested to bring basket dinner and come for the day. A program of addresses and music will be held at the church morning, afternoon, and evening. Between these services lunches and a social hour will be participated in at the town park. Mrs. Childers, president of the Department of Women.

### Reunion Notices

Clinton, at Eldorado, Missouri, July 25 to August 3. Beautiful camp grounds, good shade, and plenty of good water. Meal tickets, \$3.50 for 21 meals. Tents: 10 by 12, \$2.75; 14 by 16, \$4. To these tent prices, will be added the trans-

portation charges from Joplin to Eldorado and back to Joplin. Rooms with good bed, \$3. We can get several rooms close to the grounds. We will have good speakers. Send all orders to R. T. Walters, 400 South Forest, Eldorado Springs, Missouri. R. T. Walters.

Western Colorado, at Delta, August 17 to 24. J. F. Garver and other good speakers will be in attendance. All join and help make this reunion even a greater success than that of last year. The conference will be held the last two days. Important business is to be transacted. Please note the change in date, the notice in HERALD of June 11 being a mistake. J. Arthur Davis, president, 324 B. S. W., Miami, Oklahoma.

Lamoni Stake, at Lamoni, Iowa, July 30 to August 10. Tent prices: 7 by 9, 3-foot wall, \$3.75; 10 by 12, 3-foot wall, \$5.50; 12 by 14, 3-foot wall, \$7; 14 by 16, 3-foot wall, \$10; 10 by 14, 6-foot wall, 2 rooms, \$9; 14 by 14, 6-foot wall, 3 rooms, \$12; 14 by 21, 6-foot wall, 5 rooms, \$15. Tent orders must be received on or before July 22. Army cots may be rented for 50 cents. Upon request tents will be erected for a slight charge. Apostle E. J. Gleazer and Evangelist J. F. Martin will be in attendance at the reunion. For further information write Lamoni Stake Presidency, Lamoni, Iowa. C. E. Wight, president.

Western Nebraska, at North Platte, July 25 to August 3. Principal speakers will be Benjamin R. McGuire, P. R. Burton, Gomer R. Wells, and Joshua Carlile. Order tents at once from E. R. Sivits, 1220 North Locust Street, North Platte, Nebraska. Price \$2 and \$4. Let us make this a real old-fashioned camp meeting with a big camp and lots of "pep." Yes, it is really worth the effort. J. F. Payne, secretary, Tryon, Nebraska.

Conference Notices

Massachusetts, at Onset, July 26 to August 10. Come to Onset this summer and help us make our reunion bigger and better. Come and enjoy the association with the Saints, the inspirational prayer meetings, and the splendid sermons. There will be class work for all, covering the church problems of to-day. For information regarding meals, tents, or rooms, address E. L. Traver, 154 Cedar Street, Somerville, Massachusetts. For further information see Church News, page 616. E. L. Traver.

Southern California, at Hermosa Beach, on the reunion grounds, August 1 and 2. N. T. Chapman, president.

Minnesota, in Minneapolis, July 12. Conference convenes in the afternoon. George W. Day, president.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)  
 Spokane, at Sawyer, Idaho, June 20 to 29 (479, 599).  
 North Dakota, at Sykeston, June 20 to 29 (383).  
 Northern Wisconsin, at Chetek, June 27 to July 6 (431).  
 Minnesota, at Minneapolis, July 3 to 13.  
 Central Nebraska, at Inman, July 5 to 13.  
 Eastern Montana, at Girard, July 8 to 13 (599).  
 Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
 Central Texas, at Hearne, July 11 to 20 (599).  
 Northern California, at Irvington, July 17 to 27 (359, 503).  
 Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).  
 Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).  
 Florida, at Alafloa, July 18 to 27.  
 Central Oklahoma, at Washunga, July 18 to 27 (503).  
 Holden, at Holden, Missouri, July 18 to 27 (527).  
 Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Clinton, at Eldorado Springs, Missouri, July 25 to August 3.  
 Western Nebraska, at North Platte, July 25 to August 3.  
 Massachusetts, at Onset, July 26 to August 10.  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Lamoni, at Lamoni, Iowa, July 30 to August 10.  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
 Western Oklahoma, at Eagle City, August 1 to 10 (575).  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Eastern Iowa, at Muscatine, August 1 to 10.  
 Spring River, at Pittsburg, Kansas, August 7 to 17.  
 Des Moines, at Runnels, Iowa, August 8 to 17 (575).  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Northern Michigan, at Boyne City, August 8 to 17.  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
 Northeastern Illinois, at Elmhurst, August 14 to 21.  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor  
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 Central Michigan, at Midland, August 15 to 24 (479).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).  
 Northwestern Kansas, at Studley, August 15 to 24 (599).  
 Maine, at Brooksville, August 16 to 23 (599).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Western Colorado, at Delta, August 17 to 24 (575).  
 Far West, at Stewartville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

Our Departed Ones

FLOWER.—Anna Flower was born at Newson, England, June 24, 1851. Came to America in 1858. Baptized August 13, 1864. Married Thomas Flower in 1869, who died shortly after moving to Independence in 1887. Death from street car accident May 22, 1924. Leaves one daughter, Grace Brown, of California. Another daughter preceded her. Funeral from the Stone Church. Sermon by Joseph Luff; W. H. Garrett and R. May assisting. Interment in Mound Grove Cemetery.

BULLARD.—Egbert D. Bullard was born in Lee County, Iowa, February 12, 1843. Married Helen Sager, September 14, 1865. Baptized in 1870, ordained elder shortly afterwards. Enlisted in his country's service August 14, 1862. Discharged a private June 6, 1865. Died at Fort Collins, Colorado, May 12, 1924. Leaves wife, seven sons, four daughters, and one sister. Two children preceded him. His children are: Fenner F., Freeman E., Albert J., George F., Alma E., Fred E., Mrs. Luana Galbreath, Mrs. Ella Ackleson, and Mrs. Clara Lambkinof. Funeral from the home. Sermon by Bruce E. Brown. The G. A. R. had charge of the services at the cemetery.

BOWMAN.—Arlene Louise Bowman, only child of Brother Floyd and Sister Chloe Bowman, was born July 20, 1915. Died at the home of her parents at Cincinnati Landing, March 23, 1924. Funeral services at the Union church, New Canton, Illinois. Sermon by William Guthrey. Interment at Park Lawn Cemetery in Barry, Illinois.

SHELLEY.—Enez N. Boomer was born at Fountain, Michigan, December 18, 1882. Married Jesse M. Shelley, October 25, 1902. Baptized when a young girl. Was a member of the Detroit Branch. Died March 21, 1924. Leaves husband, mother, and four sisters. Funeral from the Methodist church, Marion, Michigan, in charge of the Methodist pastor. Sermon by G. R. Kuykendall. Interment in the Marion Cemetery.

MORRIS.—Alanson Allen Morris was born at Galveston, Illinois, September 20, 1887. Died at his home in Kansas City, Missouri, April 30, 1924, after an illness lasting only a few days. Leaves wife, daughter, mother, father, sister, and brother. Funeral services were conducted by James F. Keir. Interment at Olathe, Kansas.

ROBINSON.—Robert Robinson, son of Anthony and Jane Robinson, was born at East Ranton, England, May 16, 1853. Came to America in 1863. Married Addie Maxwell, March 10, 1887. Baptized in 1888. Died at Des Moines, Iowa, May 6, 1924. Leaves wife, eight children, and fourteen grandchildren. Four children have preceded him. Interment at Pine Hill Cemetery. Sermon by E. O. Clark.

PIERCE.—Oliver Dewight Pierce was born at Genoa, Illinois, March 28, 1856. Married Eliza See, December 5, 1876. Moved to Iowa in 1886 and later to Lamar, Nebraska, where he homesteaded. Baptized in 1894. Died at the home of his daughter, Mrs. Rhoades, of Oakland, California, April 10, 1924. Leaves wife, two daughters, six sons, thirteen grandchildren, five great-grandchildren, one sister, and one brother. Two sons have preceded him. Funeral at Chase, Nebraska. Sermon by George E. McConley. Interment in Chase cemetery. His children are: Mrs. Jennie Browning, Mrs. Sylvia Rhoades, Earnest, Frank, Elmer, Roy, Orrin, and Avery.

SCHREIER.—Marie L., daughter of Fred and Emma Schreier, was born May 19, 1911. Died, after a short illness, May 1, 1924. Leaves parents, one sister, and five brothers. Interment at cemetery in Olton, Texas.

## Radio

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, JUNE 29, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Beneath the shadow of the Great Protection," Dickenson.  
By Choir.  
Anthem: "Come, O thou traveler unknown," Noble.  
By Choir.  
Sermon by Elder R. V. Hopkins.  
Hymn.

SUNDAY, JUNE 29, 1924

7.30 P. M., From the L. D. S. Campus  
(Open-air service.)

Band concert under the direction of Mr. Roy Turner.

Hymn.  
Prayer.  
Selection by the Band.

Sermon: "Divine authority in religion."  
By Bishop Arthur B. Phillips.  
Hymn.

TUESDAY, JULY 1, 1924

9.00 P. M., From the L. D. S. Radio Studio

Mrs. Clara Curtis, Mrs. Goode, Mr. J. A. Dowker, and Mr. E. C. Harrington will sing a number of hymns which have been requested.

"The old, old path," Smith-Anderson.  
"Hark! listen to the trumpeters," Rink.  
Tenor Solo: Selected.  
Mr. Clayton Wolfe.  
Soprano and Tenor Duet: "Sing, sing, birds on the wing," Nutting.  
Miss Bernice Griffith.  
Mr. Clayton Wolfe.  
Address:  
"Silent night."  
"God is marshaling his army," Mills.  
Tenor Solo: Selected.  
Mr. Clayton Wolfe.

THURSDAY, JULY 3, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the L. D. S. Radio Orchestra.

"Cupid's frolic," Miles.  
"Campus echoes," Rollinson.  
"Ave Maria," Gounod.  
Address:  
"Lassie O' Mine," Walt.  
"Jerusalem," Parker.  
"Spanish Dance No. 1," Mozkowski.

?

"Have you made a consecration  
Of you earthly time and store?  
Have you laid them on the altar?  
Then the Master asks no more."

Hundreds of willing hands and hearts have responded to the call to:

- 1st. Pay their tithes in full to date.
- 2d. Set apart their earnings of June 9 and 23 as free will offering.

that the program of the church for the fiscal year ending June 30 might be successfully completed.

The work of the church is a cooperative effort. Its success depends upon each one doing his part. Now is the time for you to share with us the joy of achievement, by *making your contribution to-day.*

Sincerely,

BENJAMIN R. MCGUIRE,

Box 256, Independence, Missouri.

*Presiding Bishop.*

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, July 2, 1924

Number 27

## EDITORIAL

### Morality Is Part of Religion

It was repeatedly emphasized that the value of the Sunday school is to be determined by its value to the church. Morality cannot be taught advantageously aside from religion.

The work of religious education receives continual and emphatic discussion. This includes an adaptation of the work as fully as possible to the age of the child and the following of a natural course in the religious development of the child. This religious education should not be confined to half an hour on Sunday but should be supported by the church school in sermons adapted to children and to young people. A service primarily prepared for adults is not well adapted to either children or young people and fully accounts for their absence and lack of interest in church service. The reasonable way is to provide special services for both of these younger groups.

There also is need of more work during the week. We spend two dollars on secular education to two cents on Sunday school or religious education. This is not a just proportion. We spend hours on school work compared to minutes on religious education. This also does not keep the due proportion.

While some scientists object that science does not want to come to religion every Saturday night to be checked up, religion can well reply that it does not want to come to scientists, true or so-called, to be checked up *every* night.

The work of religious education includes the teacher training, the preparation of teachers for their special duties. Training as a public-school teacher is not sufficient. There must also be the appreciation of right matter and logical method in the teaching of children to assist in their proper intellectual and moral development.

But with all the emphasis that was given at the International Sunday School Convention on religious education, practically equal emphasis was put on the evangelization work, the necessity of conversion, the necessity of spreading the message of Jesus Christ and teaching the Bible, which is above all else the life of Christ. The Sunday school does

not fulfill its mission unless it brings the young people into the church. The difference is that the Sunday school is open to all without profession or question. The church requires of necessity a profession and an acknowledgment of Jesus Christ.

The church should conduct at least its own fundamental work in religious education. The use of the term *church* means the individual church of each of the various communicants and denominations. Each denomination is encouraged to prepare its own particular lessons founded on the results of research and investigation by a general committee. Each church is left free to teach its own particular doctrine and to train its own teachers, though it would also recognize that some work of a general nature can be handled better in a united way.

And through it all comes the work of the home as being primary both for religious education and also for evangelical work or proselyting; our first duty and problem is to hold the children. In this the Sunday school has some difficulty, because practically only one girl in three is a Sunday school member, and one boy in four.

United effort means a study of the best methods of teaching religious education. It means in the final analysis a study of actual facts and conditions, the use of principles of pedagogy as far as they apply but by no means blindly. At times we may be taken with a fad for a time, but we wish to preserve open-mindedness to secure the best possible methods for the instruction of our children, young people, and adults according to conditions and knowledges, attitudes as they are.

To accomplish this we must have a definite aim, and that aim is high, as ultimately it means association in the family of God, and the preparation of individuals to take upon them the name of Jesus.

At the Country Life Conference held in Saint Louis a few months since, a moving picture film was shown of a farm boy and his prize flock of chickens. The birds were fine because the boy had a scientific knowledge of chicken culture and had applied his knowledge to the care of his flock. But the boy was a mouth breather and showed further effects of malnutrition. The chickens were better cared for than the boy.

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## Statement of Acceptance

As has previously been announced in the HERALD, the Board of Publication selected me as one of several contributing editors to the HERALD. It is understood that the function of contributing editors is to contribute. Editorial management rests with the managing editor, the board having defined and outlined the editorial policy.

Under normal conditions the appointment tendered me would have been accepted without hesitation, that being the work I would prefer to do. However, several factors have entered in that have caused me to weigh the matter before accepting.

First, for more than a half century, or since May, 1865, some member or members of the Presidency have been in editorial charge of the HERALD as the official organ of the church. Indeed, during practically all of that time the President of the church has been editor in chief. The policy has been too historic to be casual. Though it may be true that the conference of 1894, viewing with concern the burdens and anxieties of the Presidency, authorized the board to relieve them of editorial work and responsibility, it is equally true, and strikingly significant, that despite this gracious permission, President Joseph Smith continued as editor in chief to the day of his death, twenty years later. His action, as clearly as anything could do, illustrated his thought in the matter.

The late action of the board in relieving the Presidency of editorial control divided the board itself, raised an issue between the Presidency and the board, and no doubt raised an issue in the minds of the Saints, some being for and some against the action. This has made it difficult for me to accept the position of contributing editor without danger of being misunderstood. However, after careful and prayerful thought I have decided to accept, with the statement and reservation that in so doing I in no way forfeit any claims that the Presidency may rightfully have when the matter comes to a final hearing. I do not argue the question at this time, but leave it for the people to decide at the right time and in the right place.

Though favorable to a wide range of discussion in the HERALD, I feel that General Conference has set certain limits. It is no secret that radical differences of opinion exist between church representatives. At present these differences are most marked between the President of the church and the Presiding Bishop. Conference has spoken quite definitely regarding situations of this kind. And so many of us have of late extolled the validity and binding force of General Conference Resolutions that few of us can gracefully ignore them.

General Conference Resolution 298 says: "Where

radical differences of opinion occur between leading representatives of the body, the discussion of them should take place *in quorum capacity*, and *not* through the *columns of the Herald*."

Having of late been a party to a most earnest and sincere seeking after a solution of these differences in meetings of leading quorums of the priesthood (where the resolution says the discussion should be) and feeling that the possibilities of such discussion in quorum councils are by no means exhausted, I have felt regret to see the discussion carried to the HERALD (where the resolution says it should not be).

I wish to use my pen in a constructive and helpful rather than in a controversial way, and in a way to support the faith of our fathers. In all humility I may say that no one need invite me back to the faith of our fathers. I have not wandered from it. I should like to be helpful to the Saints at large. When the shepherds contend, the sheep are likely to be scattered, possibly hurt. My anxiety is for them. But Saints, though called sheep, must be more than sheep. Divisions of opinion have often existed, even in the days of Christ. Remember Lincoln's motto, "This, too, will pass." We must learn to stand on our own feet and still labor and serve and give. If mistakes are made, time will bring correction. Let us learn to labor and wait and pray, withholding nothing that the Lord has asked of us to do, and with faith trust the One who shall eventually set his house in perfect order.

The Saints are free to analyze any arguments presented to them, but should not decide on rumor, as a host of very false and misleading rumors have gone abroad. Before crediting a rumor, no matter how plausible, it is well to seek an explanation from the person or persons affected, that none be condemned unjustly and unheard. This applies to both sides of the controversy. Those who keep a Christian spirit and act from principle will do well. Those who are of a bitter spirit and are moved by personal grievances, fancied or real, will certainly suffer loss. Let us remember the nature of our calling and profession. ELBERT A. SMITH.

## The 1924 Christmas Offering

Enthusiasm is the headlight on the train of progress. Bishop John C. Dent, of the Chatham (Ontario) District, is "all lit up" with hope and enthusiasm over the Christmas offering prospects for his district. He writes us under date of June 10: "I have been encouraging the Christmas offering this year and expect that our district will at least *double last year's amount*." That is the spirit that characterizes success. Encourage your associates to double their efforts. Others around you will see the



way to do more, and soon an enthusiastic train of followers will be following. Progress is made in just this fashion. You believe in the Christmas offering movement because you have seen it harvest what would otherwise have been wasted energy. You have seen it promote teamwork with both young and old. You have seen it bring good results both to the giver and to the church.

May we count on you to encourage the Christmas offering this year? May your district, following in the wake of your enthusiasm, "double last year's amount."

Sincerely yours,

BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

### Unity an Essential Requirement

Latter Day Saints possess ears that are trained to this language, found in Doctrine and Covenants 38: 6: "Be one; and if ye are not one, ye are not mine." An application of the sentiment is made by individuals according to the particular field of church endeavor in which they find themselves working. We believe this is legitimate, as the quotation is a sentence of general application.

The Author is Jesus Christ; the object of its utterance was that the church to whom it is given might prepare itself for the coming of the Lord, that a way of escape might be had from the power of the "enemy," and that the church might be gathered unto God, a righteous people.

Should the church at any time find itself lacking

this oneness, it immediately becomes a duty to examine into the causes of the departure of the condition which marks the organization as the Lord's. It also becomes the task of the church to regain the condition—it is the divine requirement.

Oneness may be brought about by the exercise of effort along many different lines, and is seldom obtained by one kind of effort. There are a few elements which cannot be ignored, and one of these is mentioned in the parable which this quoted statement succeeds in the book—the element of justice between individuals. Unity cannot be obtained except justice be served, and favoritism banished; except esteem for the brotherhood be courted and exercised, and the impugning of motives and the suspicion of sordid intent be banished.

It may be there are those who occupy in the church who are not lovers of justice; it may be there are those who do not deserve esteem and confidence; suspicion in the minds of Saints may be the result of sin and perfidy which have been committed. If this condition be found, there is but one remedy, the casting out of the disturbing member or members.

The church of Christ cannot exist while part of its membership follows after justice and those virtues which enlist esteem or respect and another portion follows after individual preferment and acts of convenience.

Unity is the divine requirement; it can be attained. Nothing need be lost in the process except the tawdry, the sinful, the corrupt. R. J. L.

## Acceptable Gifts

The purpose of a gift is to gladden the heart of two—him who gives and him who receives. Unless it gladdens the heart of the giver, the heart of the other cannot rejoice, if he knows.

God knows!

When we exalt our giving to the station of a religious act,

When we feel in our hearts the joy of giving,

When we present our gifts as a token of our devotion to the cause of Christ, we get out of the act that which God has intended that we should.

"The Lord requires the heart and a willing mind."

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, BOX 256.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Prodigal Son's Brother

*Sermon by Elbert A. Smith, at Lamoni, Iowa, June 15, 1924, at the Young People's Convention.*

Jesus was a master story-teller. In a very few words he told stories that are immortal. These are called parables, and I think that without question the greatest of them, because it touches humanity at so many points, is the story of the prodigal son. Usually in this parable human interest is centered around the prodigal, and the average preacher in his exegesis of the parable has devoted his attention to the prodigal. The prodigal has become the big figure in the parable, and he acquires a certain splendor in the process, while some other parts of the story have been dimmed thereby.

We must remember the language of the father to the prodigal son's brother. No other part of the story is more significant than those words, "Thou art always with me, and all that I have is thine."

#### *The Three Characters*

There are three persons figuring in this parable, and because they are not simply local Hebrew characters that Jesus talked about, but because they are characters that repeat themselves in every age and in every community, the story is fresh to every generation.

First, there is the prodigal son. Every community has its prodigal son who wastes his inheritance. He is the waster and the spender, who trails his father's name in the dust. Happily, later he repents.

Then there is the father, a tragic figure that repeats itself from generation to generation—the father of the prodigal son. A mother re-creates herself in her daughter. A father re-creates himself in his son, and his heart and brain are woven into texture in his dreams regarding that boy. All that he hoped to be and has missed, he thinks that his son will be. Everything that is admirable that he has loved and not always been true to, he hopes that his son will love and serve. When that son becomes a prodigal, neither the penitentiary nor the grave nor hell itself has any trouble greater than that for that man. But later, if the prodigal shall repent and come home and give promise to make true the dreams that the father had at an earlier date, heaven has no greater joy for him.

There is the third figure, the prodigal son's brother, the young man who stayed at home and worked and maintained the honor of the family and the integrity of his father's name, who was a part-

ner with the father, to whom the father could say, "Thou art always with me, and all that I have is thine." This is the boy who by the average preacher is dismissed, possibly with a contemptuous criticism because he lost his temper at a certain critical time. It seems to me if we can forgive all that the prodigal did, we can forgive this brother and get from him the lesson that the parable has for us.

Jesus, in the story of the prodigal son, intended to illustrate the attitude of God towards man. The father represents God; the sons represent humanity. And just as forgiveness by the father of the wayward son represents the attitude of God towards sinning humanity, the statement which the father made to the dutiful son must represent the attitude of God towards his dutiful children to-day: "Thou art always with me, and all that I have is thine."

#### *The Attitude of the Prodigal*

So, having heard the story of the prodigal which has caused sympathetic tears to flow from many eyes, it is perhaps time that we note the other story, the story within a story, the story of the prodigal son's brother. To get that we have to review the story itself:

First there is the prodigal son. His attitude, as we first see him, is that of unreasoning self-determination. Self-determination is a fine thing when it is governed by reason, but this boy was stubborn. He *would* have his inheritance. He *would* go where he pleased. Then there was the lure of the far country. He took his inheritance and went to the far country.

Certainly the far country has not lost its lure since the day when Jesus told this parable. I do not understand that the far country is a far country in a geographical sense. It may be a long way off. It may be in New York or San Francisco. Or it may be close at hand, just around the corner where young people congregate in dance halls and gamblers' dens and bootleggers' joints; where they waste their inheritances. It is a far country only in the sense that it is a long way from father's house. And it is the romance and the appeal and the mystery and the adventure that call to youth, because the real facts of the case are hidden from view.

There is nothing on the face of these to clearly indicate the disease and the dirt and shame that are always associated with sin. There is nothing appealing about the drunkard lying in the gutter, perhaps blind from bootleg whisky, or the same man awakening in jail with a charge of manslaughter against him. But it is an appeal to the boy to go out and do that which is prohibited. The other is concealed. It comes later. There is no appeal in the brazen face of the dissolute women when it is seen

in broad daylight. There is no appeal in the disease and the blindness and the suffering in the sanitariums and hospitals that come as the result of this journey to the far country. But all this is covered or under a mask of light and romance and adventure.

This young man went to the far country, and the next thing we hear of him is that he lost his inheritance. What is your inheritance? It may be money. It may be a good name that your fathers have handed down to you from generation to generation. It may be good health. This young man lost all his inheritance. The next we hear of him is that a famine came. That is the natural result. After waste comes want, and after revelry comes emptiness. In the midst of this we are told that he came so low he had not food to eat. The friends who had helped him spend his inheritance were not there to help him in his time of trouble. Those who hang about the corner drug stores of our cities to help boys squander are not the ones to help one develop his life. When the period of wasting has ended, their job is done and they have nothing more to offer.

So this young man, having no one to help him, sought employment. He sought work. That was the last thing that he had thought of. It should have been the first. Only in his extremity did he seek employment. The first thing that any man ought to think about is useful service—work. That is the last thing this boy thought of, and having made no preparation for life, the only job that he could find was tending hogs. A rich man set him to tending hogs. That does not mean so much to us as it did to those who first heard the story. Jesus was talking to the Jews, and he was talking about the hog. To the Jews all that the creature was good for was for the purpose that he was put to when the Devil entered into him. So the last stage of degradation was reached by this young man when he became an attendant upon hogs. And he was in such privation, the story tells us, that he fain would have eaten the husks.

#### *The Psychology of Confession*

Now comes the beautiful part of the story. In this condition of suffering he came to himself, or, in the slang phrase, "he took a tumble to himself." He had a period of sanity. He saw what he was, and where he was, and what he had done, and what he had lost. When a man begins to see things as they are, then there is hope for him, especially when he begins to reach the point where he will admit that they are as they are.

The next thing this young man did, having seen the situation as it was, was to repent; and you will notice the character of his repentance. He said,

"I will return and say unto my father, I have sinned against thee and before heaven." Sometimes people come to the church and say, "If I have sinned, I am willing to be forgiven," and the "if" is bigger than the repentance. There was no reservation with this young man. He said, "*I have sinned.*" A man has to face the truth if he repents. "You shall know the truth, and the truth shall make you free." And no man can ever get free until he sees the truth and admits it. That is the psychology of confession, that he not only sees the truth, but he puts it into words; he formulates it into words that he may face it and know the truth.

You don't have to tell God you have sinned. Nine times out of ten you don't have to tell the church you have sinned. You have to tell yourself. That was the confession of the prodigal son. As we would say to-day, "He came clean." When a man does not come clean in his confession and his restitution, his recovery is always doubtful. When he keeps back a part of the truth, you are never sure whether or not he is going to make good.

#### *The Return and the New Start*

The next logical and wise thing to do, this boy did. He returned home. He had the courage to turn about and go back to his father's house humbly. He didn't know he would get the fatted calf, but he said, "I am not fit to be thy son. Let me be as one of thy servants." This young man was willing to start at the bottom. That was the hope there was for him, that he was willing to start at the bottom of the ladder and be a servant and climb up to the place that a son should occupy. That was fine indeed, but we must not lose sight of the penalty that he had to suffer.

Day by day, by heartbreaking persistency, he had to build up a good name in the community where his name had become barred. His was the name that had not been mentioned in the family. They could talk about the son that remained at home. You can talk about the son that is dead, but the prodigal son you cannot talk about. The father and mother can talk about him by themselves, in the evening, but when the neighbors are there his name is not mentioned. He was not dead; he was worse than dead. And in that community he had to make a new start at the bottom and recover himself.

#### *The Attitude of the Father*

We come now to the attitude of the father. He had never cast the son off. He had never disinherited him. He was waiting and watching for him. He saw the son "afar off" and went to meet him. I say that this is intended to represent the attitude of God towards sinners. God will meet him a long way off the minute a prodigal starts for home. The

old discipline which said that Jesus "came to reconcile God to man" was just as wrong as anything could be. The old thought that God was so angry that he would not be reconciled until he saw human suffering was wrong. God loved the world. He so loved it that he gave his only begotten Son.

### *The Prodigal Son's Brother*

Now we come to the prodigal son's brother, who so often is dismissed with a rebuke because he misunderstood the situation. This young man had remained at home. He had been obedient to his father. He had helped him for "many years," and he had been faithful and true, while his brother was a waster and a spender and had stood for those things which disintegrate the home. The prodigal son's brother stood for those forces which keep the home intact. The record says that on that very occasion "he came from the field," from his toil, perhaps weary and possibly irritable as some of us are when we have worked very hard. Seeing the people and hearing the music, he asked a servant what it was all about. And when it was explained to him that the prodigal son was home, he was angry and said, "I, father, have served thee many years and you never gave me a feast."

You know when a man or a boy or a girl is habitually decent and fine, it is expected as a matter of course. When the wayward son comes back, then the ado is made about him. But when a man is always honorable and straight, it is taken as a matter of course. And that was the finest compliment that father could have paid that son, to take it as a matter of course that he would be that kind of a son. One feast was made for the prodigal, but three times every day when that father sat down with the good son there was rejoicing. The prodigal son's brother said, "You never made a feast for me, but when this my brother who has eaten up his inheritance with harlots in riotous living is come, you make a feast for him." The father, who had been so willing to go out and meet the down-fallen son, was equally ready to explain to the dutiful son the situation by saying, "My son, thou art always with me, and all that I have is thine." That must have cleared up the situation. That meant more to that boy than any fatted calf could possibly have meant. While we usually think of the joy because of the prodigal's return, you have only to refer to those words to realize that the real joy of that father was in the son who remained at home. "*Thou art always with me, and all that I have is thine.*"

Any father who has tasted the joy of fellowship on a working basis with his son knows what that means. I think Almighty God knows what it means and realized the joy of fatherhood when he said,

"This is *my* beloved Son in whom I am *well pleased.*" Any man who can say, "This is my son in whom I am well pleased," stands up a little taller. The joy of that father was in that son.

### *Rejoicing the Year Round for the Prodigal Son's Brother*

It is true that on that particular occasion when the boy who was lost came back, the boy who was dead came to life, everything was forgiven, and the joy of the moment eclipsed all else. The woman who lost a piece of silver and found it, at that moment had more joy than she had with the nine pieces that were never lost. In the light of those examples I interpret the language of the Master when he said, There is more joy in heaven over one sinner that repents than over ninety and nine just men who need no repentance. At that moment the joy over the repentant sinner eclipses all else, and it is so in the community when there is a conversion. But the community three hundred and sixty-five days in the year should thank God for the ninety and nine just men who go ahead and do the work of life, sustaining church and state and home.

The son that comes back occupies the center of the stage one day, but for the remaining three hundred and sixty-four days of the year the community should rejoice with the son who has the backbone to stay at home and do his duty and keep himself clean. Would you not rather have a year-round rejoicing than one day of joy in a lifetime?

There are two lessons to be gleaned from this story. The general application is this, that to-day we are raising in America many prodigal sons and daughters. It might not be too much to say that there is one born every minute. You know when a man spends all his money on a gold brick, or puts it up on a shell game, or invests in mining or oil stock without security, we say he is "a sucker." What is the prodigal by comparison who not only puts money but his character and all that he has into a shell game or buys a gold brick with it. I say we are raising many prodigal sons and daughters who are making that kind of a bargain in life.

The Institute of Social and Religious Survey of New York recently made a survey of moral and social conditions in the country and a religious survey particularly in the State of Indiana. It and other institutes have collated some interesting statistics. We can see the truth of these statistics if we read almost any daily paper. Annually there are in America sixteen thousand murders. They say that four billion dollars' worth of property is stolen annually in the United States; that there are at least sixteen thousand suicides, many of them by young people and children; that there are many drug ad-

diets not yet twenty-two years of age. Juvenile crime has increased to an alarming extent. And at the same time it is pointed out that while there has been an increase in crime there has been a decrease in religious training. Twenty-seven million children in America do not receive any religious or moral training worth mentioning. As religious training goes down, crime goes up. As the spirit of atheism and materialism comes in, prodigals are produced, as atheism leads to contempt for our own lives and the lives of others.

### *The Fruits of Atheism*

When Clarence Darrow, the noted criminal lawyer, debated in Kansas City some time ago with Doctor Durant, he said that life is not worth living, and the only reason he lives his own life is because he finds himself alive; life is a senseless fool thing that has to be gone through with because he does not like to blow out his brains. I think it is exceedingly fitting that Darrow should have come to the defense of those two millionaires' sons in Chicago. They were students of the atheistic philosophers. As he attaches no importance to his own life, they attached no importance to the life of others, and for their own pleasure and to get a thrill and a little money, they captured a helpless lad and put him to death. There was not a grain of moral perception or idealism or sportsmanship revealed in their lives. It was not there. Atheism does not put it there. If there is any, it kills it. To the extent that atheism crowds out religion, we are to have just that kind of prodigal sons and daughters, who attach no importance to their own lives and none to the lives of others.

Many of these prodigals are not produced by poverty. It is not because they have no opportunity. It is only recently, some months ago, that the East was shocked when the daughter of one of our Federal Reserve Bank presidents committed suicide. She had all that the twentieth century could offer her, and yet, having lived her prodigal life, at the very moment when a woman should be getting joy and service from life she threw it away.

Those two boys in Chicago, sons of millionaires, had all that the universities could give them, all that society and culture had to offer them. It all goes to illustrate that wealth and culture and education alone are absolutely inadequate to build human character or save society or the individual. We must have religion.

Peter was right when he said, "Add to your faith virtue, and to your virtue knowledge." Reach perfection by these progressive steps. And yet in the schools to-day we seek knowledge, and we carefully avoid the religious training, and we give very little attention to virtue. That is why we need Grace-

land. That is where the church must enter in with our work of religious education. Secular education, while we must have it, is not in and of itself adequate. Four years ago Dean Frederick Jones, in his commencement address at Yale University, made this statement: "We are approaching a moral crisis, nor do I think we can avoid it by education."

### *The Dynamic of Religion*

The old log cabins that the Pilgrim Fathers built along the shores of Massachusetts Bay—the log cabin that sheltered Abraham Lincoln—sheltered poverty-stricken families; but they had a dynamic, they had religion. But the homes of to-day have everything but religion. They have card games; they have dances; they have pleasure seeking in all its forms; but they haven't time for religion. If we are to produce something besides prodigals, then home and school and church must unite in religious training. It has gotten so that we hardly dare mention the name of God in the schools.

### *To Build Better Than to Reclaim*

If the gospel of Christ means anything, it means that the right development of the Christian character is a growth. Christ never wandered off to a far country to come back. That is not the ideal. That is the thing to be avoided. Hence the greatest work of the church is not to reclaim the prodigal but to see that he does not become a prodigal. The old idea of the conversion, that children must wander to the far country and then, years later, be reclaimed at a revival service, is all wrong. The stress ought to be laid on building, not on reclamation. There is not a successful carpenter in the world who would build his house that way. To build on crooked foundations and then later on try to reform them is folly.

I think I once told you the story of the farmer in East Independence whom I found in the process of erecting a small building. I noticed that he had taken great care with the foundation. He dug clear down and laid his foundation on the solid rock. I noticed that he did not have any convenient building at hand by which to make comparison by the points of the compass, and I asked him if he laid out the foundation by the compass, and he said, "No; I laid out the foundation by the north star."

That is what we need in building life. As early in life as possible young people should be taught to lay their foundations by the north star, the polar star of truth. There is not a good horticulturist in the world who would set out an orchard and let it grow up with weeds and become gnarled and scabby and pest-ridden, and then when the trees are about to begin to bear, go through and try to reform them by purging and pruning them.

The big end of our work should not be revival and



reclamation. It should be to help young people grow straight and fine from childhood. We have got to put religion into the lives of our children and have fewer prodigals and more like the prodigal son's brother. We must have our missionary and revival programs, but our big work must be with our young people and our children (and our neighbor's children if happily we may bring them within the sphere of our influence). That is the general lesson.

#### *Special Lesson to the Young*

The special lesson to you young people is, Stay close to your father's house. Not necessarily close geographically, but maintain filial relationship with Almighty God and with the father and mother with whom you have been blessed, although they may be far from you. Keep the ideals they gave you in your hearts, and maintain your filial relations with them as a son or a daughter. Heed their advice. Accept their rebukes. You will probably never find a better friend than your father and your mother. I was denied a father's companionship. I had to find both in my mother. I have thought sometimes if I could have had one day or only one hour of my father's association I would have been thankful. I have sought recompense in my association with my sons.

Maintain your inheritance. Increase that inheritance. Keep yourself clean, industrious, and honorable. Then it will never be that you will taste the fatted calf, but you will hear the father say, "Son, thou art always with me, and all that I have is thine."

### Some Educational Problems Involved in the Establishment of Zion.—No. 2.

BY A. MAX CARMICHAEL

*This is the second of a series of treatises on an important subject, the first of which will be found in "Herald" of May 7.*

Notwithstanding the two emphases of thought within the church, different, if not antipodal, regarding the establishment of Zion, to-wit, its coming down out of heaven, and its being established by us through a growth from our present level of spirituality, the most of us, whether adherents of one school or the other, feel ourselves morally responsible to try to work out this Zion, this democracy of God on earth, this state of brotherly love. The most of us are persuaded, even though we trust much to the transcendental and supernatural elements, that we are not warranted in lying down, waiting for God to act, but that we must "be up and doing." "Were it not for the transgressions of my people, speaking concerning the church, and not individuals, they might have been redeemed even now."—Doctrine and Covenants 102: 2.

Stating it a little differently, the most of us give gladly a willing consent to the proposition that we must prepare for Zion; that we must train our children to further the accomplishment of the Zion condition; that our general church activities, Sunday school and other departmental activity, should tend to further the cause of Zion by educating our children for its accomplishment. "Zion Builders" has become quite a popular slogan lately in certain quarters among our young people. Does not the acceptance of such a slogan show the tendency of the times? Does not it give us the aim of our educational movement for our young people? In fact, does not it serve to give us a presupposition for the determination of our religious educational philosophy? The writer feels that he is here stating propositions to which by far the greater number of our people would give ready assent.

But to give assent to the general proposition and to agree on details either of aims, immediate and subsidiary, or of method, are different things. Let us enter into a consideration of these details. We will first direct our attention to methods.

The first basic question we should ask is this: How does the child become moral, religious, or spiritual? How does the church, or society, impress the youth with its moral culture, its religiosity, and spirituality? How does the child acquire spirituality? For the moment, at least, we will assume unanimous agreement in the meaning of the terms *morality*, *religiosity*, and *spirituality*, though the author is skeptical of such unanimous agreement. But perhaps an approach to our problem from the standpoint of methods of education for Zion rather than the normal approach by a discussion of what Zion is, of what spirituality or brotherly love is, will give us a new illumination of just what is before us in bringing unanimity in the understanding of what we are after, Zion, or spirituality. In other words, as we study the various methods which might be used to attain something which some call Zion, or morality, or spirituality, we will perhaps be able to study critically what we really have supposed that Zion means in a way that we could not do were we to approach it in the normal *a priori* way.

This question of just how the child attains spirituality is one of fact, not of theory. The facts are observable. They are before us. We have witnessed people, youth, becoming spiritual. But our observations will differ; we will not see the same facts. The writer, however, will picture the facts as he sees them, fully conscious of the fact that his perceptive faculties are human and that he may err. But such are the facts as he sees them. Such is the way youth becomes spiritual; at least, as spiritual as he does become.

The child is born into and becomes a member of a social order, called the family. His first activities, which he himself must perform in order to live, nature has already provided him with the capacity to do, or he has already learned to do in his prenatal state. For instance, nature has already provided him with the capacity to nurse. The greater part of what is necessary for the maintenance of his life is performed by his parents. He is absolutely subject to what they do for him. But he soon begins to have desires for which he has not already learned solutions and which he finds that his parents do not satisfy. For instance, the baby desires a change of position in his crib. Of course, he does not actually think it out that he wants a change of position, but his general bodily feeling becomes nauseous; he begins to cry. This brings the parent, and the parent picks him up or changes his position. By frequent repetition, he learns that the cry brings a change of position, or a picking up from the crib, and satisfaction as a consequence. The desires for which new solutions are necessary continue to multiply. For the solution of them, he is dependent upon his parent as a part of his environment. What is the chief source of his knowledge for the discovery of the solution of these desires? It is the action of his parents. Whatever he sees his parents do to solve the same situation, he imitates. If the parents' actions solve the problem without question, he accepts their mode of solving the problem without question. Whatever they do without question, he does without question. Whatever they do without protest or question or criticism, he accepts as right without protest or question or criticism, as a usual rule. We qualify our statement here by the phrase *as a usual rule*, because there are other factors which are apt to enter to disturb this mode of handing on to our children our moral order or of building up their moral habits and consciences. But these facts come in later in life. In early childhood, the child has no reason to doubt the parents' word or the propriety of their acts. If they should tell him that the moon was made of green cheese, he has no reason to doubt it.

To the five-year-old child, the new-born baby was really brought by a stork, whatever that is, just because papa said so. Santa Claus does really come down the chimney. Papa has said so. An acquaintance of mine told me of an experience which he witnessed while riding on a Pullman coach. A lady across the aisle told her little six-year-old girl that if she were bad, the black porter would shut her up in the berth "up there," and he (the porter) had a long knife. The reality of this to the child was exhibited by her running to her mother every time the porter appeared. Why not! Had her mother not told her so? And her mother knows, of course. She

has no reason to doubt it as yet. In my house my six-year-old girl is not doubting the existence of the heavenly Father as a metaphysical or moral postulate, because his existence is never questioned in the house (at least not in language she would understand). Father and mother pray to him; she prays to him. Of course he is. She never even takes occasion to assert his existence. He just is; that's all. That's just the way she finds it in the house. It will probably be many a day before she does question his existence, if ever.

To eat with a fork instead of with a knife; of course, that is the right thing to do. It's done in the home without question. To put sugar in the tomatoes—of course, that's the right thing to do; father does. Five-year-old daughter must not be too familiar with the negro maid; mother's looks tell her so. Seven-year-old Johnnie must not play with dolls; it isn't manly; father's looks tell him so. It's the right thing to get up and give your car seat to an old woman, of course; father always does. That is, it is the right thing for fathers to do. The only way to kill a chicken is to wring its neck; that's the way we do it at our house. It's perfectly right not to pay the railroad fare for the five-year-old son if the conductor doesn't ask for it; that's the way our folks do.

Father and mother have learned a long time ago that if they can decide between themselves apart from the children what the children should do, it will be much easier for the children to accept that thing as the thing to do. Hence fathers and mothers are advised in books on child training that they should not discuss before the children the policy to pursue with the children. If they appear not to question what they have decided to do, the children will not so easily question it. The children seeing that father and mother do not question it, they will not. It's the thing to do; father and mother have both said so.

This method of the child's absorbing the moral order of his family, this method of passing on to the child the moral status, the moral customs, the moral conventions, the moral and theological beliefs of the family, extends into the social life of the child outside of the family. Institutions beyond the family pass on their moral and spiritual conceptions and practices the same way.

The Quakers have for generations passed on the feeling that it is not worshipful to have an organ in the church, or even to sing in church. It has never been seriously questioned in their congregations up to the recent generation, and hence each coming generation has had a tendency to accept it. Our Catholic boy makes the sign of the cross on his breast. Everyone else does so. The priest and the sister say to do so. The child has a tendency to accept it as the

thing to do. When the name of Christ is mentioned in the sermon, or in the repeating of the Apostles' Creed, the Catholic and Episcopalian child bows his head; all the church members do. Therefore he has no thought of doing otherwise. The Pope is infallible, when speaking *ex cathedra*. Of course; all the members admit it. The children of our Utah brethren do not doubt that Brigham Young was the right successor. It is never questioned in their congregations. Of course they are perfectly sure that Joseph the Prophet was the author of the polygamous revelation. It is always asserted so in their meetings, and that, no doubt, without proof; because adducing proof is to imply a doubt; at least, I venture to guess that no proof is adduced until doubting is anticipated, not much ahead of that. Likewise, children of Reorganized Latter Day Saints are perfectly sure that Brigham Young was the author; it is always asserted so, and it is never questioned in orthodox circles. The Episcopalian fourteen-year-old choir boy never doubts that Jesus was conceived of the Holy Ghost, if he knows what that means. Has he not with the other choir boys and with the congregation been chanting that belief for these many years now? The normal Latter Day Saint boy does not question the truth of the claims of the Book of Mormon; it is never questioned in his church. The Jewish child has never suspected but what Christianity is a compromise between the pure monotheism of Judaism and pagan idolatry and polytheism; all the members of the synagogue think so. Likewise he is sure that Isaiah's Servant of Jahve is the Hebrew race. That it might refer to Jesus of Nazareth he has not heard the first inkling. Why should he not accept the traditional interpretation of Isaiah in Jewish theology?

The church has learned a long time ago that if it can pass on its beliefs in theology and morals to the child without having anyone question them in the church, the child is much more apt to accept them as the facts than otherwise. The preacher is not expected to present both sides of the question; there is only one side. That is asserted as true, and if the assertion is all that is necessary to bring an acceptance, no argument need be adduced to prove it true. Sunday school classes are expected only to tell what Abraham did, not to discuss whether God did actually tell him to slay Isaac. Nobody throws a monkey wrench into the gear as does one who starts to question. If all the priests can agree just what to say, and go into the pulpit and say it, the members will accept it the more easily. Let no one go out of the ecclesiastical or quorum council and say anything otherwise than what is agreed upon. This is sometimes advocated for professional reasons, or for economical reasons, but both the professionalism and

the economics of the advocacy have a pedagogical basis. In other words, for all priests to agree is good pedagogy.

But let us notice whether the principle is applicable to the absorption of the moral life outside of the church. What child ever questions the fact that strychnine will kill him if he swallows any. Very, very few children ever question the impropriety of killing human beings, outside of national warfare or self-defense. Why? Just because largely it is never questioned. All people with whom he comes in contact accept the fact that strychnine will kill, and to commit unjustifiable homicide is improper. What eight-year-old child has not already completely accepted the moral principle that father has a right to spend his income for tobacco, or that he himself has a right to spend the money that father gives him for candy, even though other children in the world are starving for want of bread? That is the universally accepted moral of his social world. How many Latter Day Saints, even of those who are serious candidates for membership in the Zion that is to be, feel that they have a perfect moral right to spend their income on luxurious clothing while many, many people in our own countries and of foreign countries have not heard of the restoration of the principle of continued revelation through Joseph Smith, or while several hundred thousand children in the United States, let alone the many in other countries, are unable to get a common school education because of poverty?

Why do they accept it as their right to spend money on luxurious clothing under such conditions. Largely because it has never been questioned. Even an East Side New York newsboy of twelve years has accepted as the inviolable moral principle that a West Side resident has a right to have five limousines, while he is earning money to keep his mother and three younger brothers and sisters alive. Of course if he chances into a socialist Sunday school on upper East Side, a monkey wrench is thrown into this method society has of passing on to children its accepted moral principles. We introduce this exception here just to strengthen the force of the principle that we are trying to illustrate copiously, to wit, the principle that the child has a tendency to accept as infallible, inviolate, and "sacred" truth those moral principles as exemplified in practice, those principles of religiosity that society passes on to him as right in themselves. On the other hand, the Communist's child never thinks anything but that the institution of private property is the cause of his father's poverty, and the cause of society's ills. It is always asserted in his Sunday school as the truth; it is never questioned. Perhaps, too, that Karl Marx and not Jesus gave us the true principles

upon which human society can best be constructed is accepted as truth; he has never any occasion to think otherwise, at least while in the company of his Communist brethren. Consequently these statements become the infallible truth to him; or, at least, they become so strongly impressed upon his social thinking that it is exceedingly hard to dislodge the conceptions.

Let us illustrate this method of the child's attaining his spirituality in the field of ideals. A noted psychologist has recently said in a religious magazine that an ideal becomes an actual law in the life of the child the more powerfully if it is given to him without argument. If it is asserted as a truth with no expectation that it might be questioned such as an accompaniment of an argument for its acceptance would imply, it is a stronger ideal and has greater force in his life. For instance, if we can as a generation of adults, all without any thought of its being questioned, tell a child that honesty is the best policy, it will be a much stronger rule in his life, and will be much more readily observed by him, than if we pass it on to him bolstered up by arguments that it is true. The very accompaniment of argument carries an implication that perhaps all do not accept it as being true. The argument of this psychologist seems incontrovertible. Let us apply it to the sex question. How we fear to have young men debate the question of continence before marriage. Does not their very questioning and debating seem to show us that the ideal of continence is less a law in their life? It certainly does.

We have attempted to describe and illustrate one of the most effective methods whereby the coming generation absorbs the moral order of the present society. We have brought in illustrations from all fields of human endeavor. We have illustrated it by examples that we agree with and hope that the child will continue to hold, and we have illustrated it by examples that we hope the child will soon give up and wish he had never accepted. We have mixed these two classes of examples up, with the endeavor to hide the ones we would wish him to continue to hold and those we would have him discard. The writer wonders how many of our Latter Day Saint readers, when they were reading the illustrations of the principle with reference to Catholic boys, or Episcopalian boys, or Utah Latter Day Saint boys, or Communist boys, had a feeling of nodding acquiescence to what they thought was the writer's objection to these boys being taught these fallacious (so we think) doctrines, but had a "twitching" of the heart when they read the illustrations which Reorganized Latter Day Saint boys are accepting without question. If we did, let us stop one minute and pray for consistency to be our lot. The writer

ruthlessly mentioned certain Reorganized Latter Day Saint principles along with the rest for the avowed purpose of bringing home to us the meaning and practice of this method of passing on our religious and spiritual heritage to our children, so that the conclusions we draw about this method of teaching spirituality will be done with all the facts before us.

Does anyone fail to see the problems which this method of passing on our moral and spiritual heritage to our children brings to us as religious educators? We think there can be no one. The most of us have things which we hope our children will never question. Certainly all of us hope the child will never question the fact that swallowing strychnine will kill one; that one should never commit unjustifiable homicide; and that continence is to be maintained before marriage. No doubt the overwhelming majority of us hope the child will never question that private property is sacred, and that communism is impious; that one should not use tobacco; that the Doctrine and Covenants is in all parts the word of God to us to-day. A very large but not so overwhelming majority, we guess, as in the previous examples, are hoping that our children will never question the impropriety of dancing, of joining secret lodges, or the right of one to spend his own legal income in questionable oil stock, even though somebody else's child is starving.

Many questions come to our mind about this method of passing on our spiritual heritage. Shall we rely upon it entirely, i. e., shall we expect to pass on all our moral laws to the child without argument or proof, expecting him to accept our word? Can we use this method alone if we wanted to? Think of the illustration on not using tobacco in answering this last question. If we can't rely upon it entirely, shall we use it primarily, and use other methods only when we are compelled to? Or shall we rely upon this method as little as possible, using other methods preferably and this one only when we must? Shall we discard it altogether? If we decide to mix our methods, using this along with others, what shall be our deciding principles? Yes, there are other methods. This is only one way the child becomes spiritual.

The writer has intentionally evaded answering these questions in this article. His sole purpose here was to bring up the facts which raise the issue. He has endeavored to hide his bias, if it is possible for one to do that. He shall endeavor to discuss the answers later. But anyway, it is not his answer that counts as much as yours, as members of our church. What do you think about it? Each of us must accept a responsibility in answering these ques-

tions. They affect vitally the religious educational policy of the church.

The writer would be pleased to have anyone write in, giving his opinion with reference to these questions. The correspondence will have such confidential treatment as the correspondent desires. Don't for a minute think that you can slide out of the responsibility of thinking upon these matters. This is your church, and in religious matters we have less "use" for the one who thinks he can give an "expert" answer than we do in any other field, as medicine. I would by far sooner accept as gospel truth what my medical doctor would say about my health than I would what my priest or my minister or my Sunday school superintendent would say about the religious educational policy for my boy. There's my bias cropping out.

### Power of Example and Precept in Keeping the Law of Tithing

BY R. J. L.

When the writer was a child eight years of age, David Dancer was Bishop's agent at Lamoni, Iowa, and Henry C. Smith was interested and engaged in collecting tithes and offerings for Decatur District, then comparatively new territory in the Reorganization.

I was a member of a traveling missionary's family, our sustenance coming from our own labors and frugality, assisted by the church treasury, when and if it had funds, to the extent of twenty-five dollars a month. Being just a normal boy, I often asked questions, and a question to my tiny but potent mother about that time ran something like this: "Where does Brother Dancer get all his money, mother? He can't earn all it takes to keep the elders' families!"

Her time was fully occupied, and her strength answered many demands, but she paused, put down the work she was doing, looked seriously at me for a moment, made an explanation of how the Lord's people at his command gave one cent out of every ten cents they were able to accumulate into the hands of men like Henry C. Smith, who took the funds to the church treasury kept by Brother Dancer, and he dispensed them to keep the orphan and the widow from the pain of hunger and cold, to send the missionaries to their fields of labor, and to help their families to live during the absence of the husband and father. This mother of mine was not a school-educated woman, but she had a faculty of teaching, and then and there she implanted the idea that it was a great privilege to give money to the Lord's storehouse or treasury.

Following up is another normal childish trait, and after a few hours—or more likely it was minutes, for minutes of those years seemed like hours of these—we wondered and asked mother if we might not be permitted to pay tithing on our store of hoarded wealth, which we were expecting might at some time be large enough to purchase an express wagon. Modern boys call the vehicles "coaster wagons," we think.

Again work was halted and explanation was made that this *could be done now*; that it would be a sacrifice (the purchase of the wagon would of course be delayed) as well as a delightful privilege, but if I were sure I wanted to pay my tithing I could count my money, and when we went to town we could pass by Brother Smith's and hand him the money and get a paper receipt we could keep forever, which would say just how much we had helped the Lord's work.

Nervous fingers handled the small silver, copper, and alloy coins as an anxious and excited mind made the count; joy and pride were generated as it was determined we had somewhere between thirty-five and fifty cents to turn over; and at prayer that evening a soul ascended in simple but fervent words of joy for the chance of helping care for the poor and sending the gospel to the corners of the earth.

Before the trip to town came, the store was added to by the sale of some berries which had been picked on shares, and one of the most joyous moments of my younger years was experienced when Brother Smith wrote my first tithing receipt, put my money in a buckskin bag with more money, and said, "Now, —, we have to-day added a new helper in the Lord's work, and Brother Dancer will be glad." He then told of how he had just passed several dollars into the same bag, it being a tenth of the sale price he had just received for a cow, and the precept of paying tithing as you go was planted.

A few months later there came into our hands a copy of the SAINTS' HERALD containing the Bishop's report, and we were assisted in finding our name in print, together with the statement of the amount we had paid. But here also came the example of Brother Smith, of Brother Dancer, and their names in the published list. The amounts some had contributed made me very ambitious to do more, and I was off to a good start in keeping God's law, to give into the hands of his officers one tenth of that with which he blessed me.

Years have come and gone, and to-day as we read a letter from Bishop McGuire, transmitting the letter of a consecrated sister in the East, and asking that the sister's letter be reproduced, that "other mothers may feel the value of their teachings to their children in regard to observing the temporal



law," we have a poignant desire to add to the testimony of the sister, hence this reminiscence.

*A Letter to Bishop McGuire From a Tithing Solicitor*

Among the "faithful tithers" of the branch (a solicitor soon learns them as well as the spasmodic ones) there is a sister, a widow upon whom many burdens have fallen, yet she is prompt with her tithe each month, and always as I take it I feel to ask God to make it up to her, because from the human standpoint I know she cannot give away one cent without a denial of some real need; but she is so happy in the gospel and so glad to give that I would never suggest to her that she has no tithing, but an offering. Some one told her that during a discussion of tithing, and she came to me quite upset about it. She said, "Perhaps it isn't enough to be classed as tithing, and of course I do have to go without things I need in order to pay it, but the Lord helps me keep out of debt; I pay my rent and for my food; and before I buy another thing I pay my tithing, else there would be nothing. If you think it ought to be an offering, put it in, but I would rather it went in as tithing, and I think the Lord understands my feeling." I replied that it certainly should go in as tithing, and although a general law of tithing had to be given on what constituted the necessities of life and what is surplus, it is largely a matter between us and the Lord. He who lives up to the letter of the law will receive his blessing, but he who lives according to the spirit of the law will receive a blessing that differs in degree.

I am thankful that mother taught me the law of tithing along with the other gospel principles. We always paid our Christmas offering from the money we made picking berries, and when we went to work it was an easy transition from Christmas offering to tithing. We expected to pay it as we expected to pay any debt. I firmly believe that early in life children should be taught the habit of systematic giving; the amount may be of small consequence, but the habit of giving according to one's means and of increasing the offering as the income increases is of importance both to the individual and to the church. Isn't it true that we are lagging behind our church program to-day because our people have not been educated properly in giving? It was years before I heard anything about tithing as a definite law. It was counted unto you for righteousness if you did pay tithing, but it wasn't taught to the recruits in the gospel, and many of the older Saints of the district never did pay tithes. Brother M. C. Fisher has done a wonderful work in educating the Saints of this district to fulfill their obligations and accept their privileges in complying

with the gospel law. I was glad to hear a brother say recently that our missionaries are instructed how to teach tithing to all candidates for baptism, and to have those coming in as new members file their inventories. A person who is converted as deep down as his pocketbook is thoroughly converted; the person whose conversion does not extend so far may be a mere believer, and in this age (if ever) mere believers are no great asset to the church.

I am thankful mother taught me that tithing must be paid. On a visit home recently I looked over an old diary and found some items which were of interest to me and which I am going to use when talking to our young people on tithing.

It was a record of my first year away from home as a breadwinner. Perhaps those items may interest you.

32 weeks at a salary of \$7.50.....	\$240.00
Board and laundry at \$4.....	\$128.00
Stage coach fares.....	5.00
Clothes .....	40.00
Books .....	15.00
Debt paid .....	10.00
Expenses to two conferences.....	10.00
Reunion expenses of self	
and mother .....	20.00
Church and Sunday School .....	4.00
Miscellaneous .....	2.00
Tithing .....	6.00
	\$240.00

The most interesting item was that \$6 tithe on a salary of \$240 for thirty-two weeks. Evidently my kind parents charged me no board during the long vacation, or I worked it out. I am sorry now that it is not given more in detail, as I would like to know what luxuries I bought with that two dollars.

That little itemized account recalls much to me, and I want to weave it into a little story to tell to some young people who have lately been questioning me about tithing. One earning fifteen dollars a week for over two years, with a two-week vacation given her, has felt that she hasn't anything on which to pay tithing; yet when her board of seven dollars is paid she has almost twice our little school-teacher's entire wage. Of course living wasn't so expensive then as now; perhaps there were not so many allurements in the shops in those days; but I think our young friend must have had to deny herself of many things even in that far-away day, and the chief difference in the girls lay in the fact one was taught she had an obligation—the other has not been taught that.

With this letter I wish to inclose my inventory

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## NEWS AND LETTERS

### Apostles Hanson and Curtis in the Holy Land

By Paul M. Hanson

ROUM, MOUNT LEBANON, May 28.—On May 16, Elder J. F. Curtis and I left Jerusalem in a Dodge motor car for places in northern Palestine and Syria. As the Holy Land is not a large country, one soon passes from Judea into Samaria and then into Galilee. The road is good, and is patrolled by police. Many small wheat fields are in the valleys and on the hill-sides. Groups of men and women are harvesting the golden grain, taking hold of the stalks in one hand and using a small sickle in the other; then tying into bundles. These are placed on donkeys and camels and are carried to where it is to be threshed in the ancient manner, by animals drawing planks or other weights over the grain. Then it is winnowed in the wind. Nearly everything is carried on the backs of animals and men.

In passing picturesque scenes of small villages on rocky hilltops one recalls the words of Jesus, "A city that is set on a hill cannot be hid."

So many experiences of an unusual character have crowded into our lives since our entrance into Palestine that we marvel at where our lot has been cast. We have traversed the land of the Bible from its southern to its northern boundary and from its eastern to its western border. Our eyes have rested on flourishing gardens, orchards of olives, oranges, figs, and other fruits, and waving grain growing in the midst of fertile valleys and on terraced mountain sides. We have also seen mountain wastes and desert regions. One marked impression of the country is its diversity of climate and scenery.

Some villages and towns are almost entirely Mohammedan, others Christian. People who profess belief in Christ, re-

(Continued from page 637.)

and tithing report which did not get sent last January, although it was made out at that time. My items seem rather large for one individual, but they fluctuate, as I have to help at home, and some years it means more than others. Car fare is one of my necessary living expenses, and I am obliged to pay dues in local, state, and national school federation, as well as to take courses. I have not included in this report the cost of those courses. I wish later to send you a list of my budget and expenses and have your decision on which items tithing is due. It used to be simpler when I paid tithing on everything outside of my board, but as expenses have increased and my scale of living has been forced up, I have found it impossible to use that old method.

Well, I have taken up enough of your time. I wish to say that I appreciate those bulletins you are sending your solicitors. I pin them on the bulletin board at church, marking in red pencil items that seem to apply to our local conditions or are of general interest. I have used them in talks and have found a couple of items that served as a basis for testimony in social service, so the experiences of others help.

ardless of the church to which they belong, are known as Christians.

At Nablus, once known as Shechem, the capital of Samaria, we visited the well where Jesus engaged in conversation with a Samaritan woman. We drank of the cool, refreshing water, and thought of the beautiful, timely, and effective comparison made by Jesus of it with everlasting life.

Near by and in full view from the well is Mount Gerizim to which the conversation between the Master and the woman turned.

Customs in the East are extremely slow in changing. Many now existing are of ancient origin. This land is in many respects as it was in Bible times. Even to-day one does not see a mingling of the sexes of the people of the East in the mosques, synagogues, places of amusement, of restaurants. On the streets one seldom sees husbands and wives together, and when they are seen the man generally walks ahead of the woman.

The high priests of the Samaritans in Nablus we did not see, as he was out of town, but we conversed with his son, Nagi Kahen, who conducted us through their synagogue and showed us their Pentateuch rolled on sticks, which they have guarded and preserved from remote times. The Samaritans number only one hundred and sixty men, women, and children in all the world. In their physiognomy they bear a resemblance to the Hebrew.

When in the plain of Esdraelon, we glimpsed Nazareth, a long way off up in the hills. In leaving the plain a long ascent is begun, winding round and round, until, looking at several curves in the road, it took much the appearance of a figure eight. Then we beheld the city, nestling in the hills. From near Nazareth, sweeping and magnificent views are spread out before the eyes: Mount Hermon capped with snow, Mount Tabor rising in solitude from the plain, and the plain itself, bordered in the distance by the mountains of Samaria.

In Haifa, which lies near the sea at the base of Mount Carmel, we stayed with Mr. G. Y. Mansour, a well-known Arab instructor in various languages and educational subjects, in whose home we held several preaching services.

On the slopes of Mount Carmel, on which Elijah challenged the priests of Baal to prove their claims, grow grapes, olives, and figs, and on its summit are orchards and pine trees. I was told that next year one thousand or one thousand five hundred houses are to be built on the mountain for the possession of Jewish colonists. Not only here, but also in the plains of Sharon and Esdraelon, remarkable headway is being made by Jewish colonies and others, some of which we visited.

One experience we shall ever look back upon in pleasant memory and with gratitude to the One who is beneficent, is our visit to Tiberius on the Sea of Galilee. So large a part of the work of Jesus was done in this vicinity that one visiting Palestine misses much who does not see this place.

Samaria and Galilee are much more inviting respecting cultivated land than Judea.

The sea, which is about fourteen miles long and seven and one half miles wide, is in the midst of peaceful-looking mountains. So clear is the air that one can easily see across the water, or from one end to the other. The entrance of the Jordan is in the northeastern end, and its exit is in the southwestern corner.

Capernaum, a short distance by boat, contains most interesting and marvelous ruins of a synagogue, believed to be the one built by the centurion whose servant was healed by the Lord.

A small village, not far to the west of Capernaum, is

pointed out as Bethsaida, the birthplace of Peter, John, and Philip.

It was interesting to visit the water's edge in Tiberius very early in the morning and see the fisherman in their open boats, propelled by oars and sails, coming in with their fish after toiling all night. The fish, excellent for the table, are sold to the highest bidders at the landing wharf. On the wharf are fishermen mending their nets.

In going by boat to any given point we noticed that the boatmen keep close to the shore as much as possible, to avoid being caught in a sudden squall.

Mount Hermon, robed in snow and veiled in clouds, rises in the distance, while here palms are waving their feathery branches in the breeze. I fell in love with the Sea of Galilee.

Here and in other places I sometimes kept Brother Curtis awake at night changing photographic plates under bed covers or getting into wardrobes and having him release me. Trustworthy dark rooms in the East are difficult to find. At different times I was told the "dark room" was perfectly safe, but I knew from light coming through cracks it was not. Photography is to me one of the marvels of latter days.

As the way was clear for us to go from Beirut, Syria, to Naples for about the same fare as via Alexandria, Egypt, we booked our passage from the former port to sail via Smyrna, Constantinople, Athens, and Malta on the S. S. *Lomartine*, of the Messageries Maritimes Company, which is to leave Beirut May 30. Brother and Sister Harry Passman will accompany us.

This opened the way for us to call at points in Syria. In Damascus we visited the Protestant cemetery and unitedly paid tribute to the memory and labors of Elder Rees Jenkins by placing flowers upon his grave. He died away from home in the Master's cause. Carved in his tombstone are the words: "Elder Rees Jenkins, Reorganized Church of Jesus Christ of Latter Day Saints, born at Cilcemen, Wales, August 10, 1869. Died at Damascus, May 9, 1918. He died in the Master's service."

From here we journeyed to Baalbek, where most marvelous ruined temples were spread out before our eyes. It has been my privilege to see some great monuments left by human hands, but these, for magnificence, architectural perfection, and beauty, left the deepest impression. One cannot but be astonished at the sculpturing and the construction which is so massive in character. In the west wall of the foundation which served as a substructure for the great temple dedicated to the worship of Baal, are six huge blocks of stone, and above these are three other blocks, each measuring approximately sixty-four feet in length, fourteen feet in height, and twelve feet in breadth. It seems almost impossible that human hands could have built such a structure. All around lie colossal fragments of bases, cornices, and columns.

One of the strange things in the ruins is the presence of great columns, and fragments of columns of red and rose-colored granite, twenty-three and one half feet long and more than three feet in diameter, transported from Assouan in upper Egypt.

At present we are at the home of Brother George Njeim in Roum, a village situated high up in the mountains of Lebanon, about fifteen miles from the Mediterranean. He was converted under the preaching of Elder U. W. Greene, and is a fine, intelligent young man of Arabic blood.

Frequently we are above the clouds. Snow lies not far away on some of the ranges. The ancient Phoenician cities of Sidon and Tyre are in plain view, the harbor of the former between a small island and the shore showing clearly in a field glass. The mountainous scenery about Roum is attractive and unique, flat-roofed villages dotting the landscape as far as the eye can reach, some on the mountain slopes,

others perched on ridges and surrounded by rock-walled terraces in which orchards of figs, grapes, pomegranates, mulberries, and olives thrive. Many of the mulberry trees are denuded of their leaves, owing to numbers of the inhabitants engaged in raising silk cocoons. The mulberry leaves are fed to the silkworms.

In various parts of Lebanon are large springs, the cool, limpid waters of which refresh the flocks of sheep, goats, and cattle, and water the land.

In this part of the country there is a good type of people, earnest, conscientious, and better educated than in many other parts of Syria. The American University in Beirut, American College in Sidon, and other high class schools have exerted a far-reaching influence over the people of the East, especially of this neighborhood.

One day we visited the cedars of Al Mouassir, about thirty-five miles from Roum. They are somewhat difficult to reach, situated as they are near the top of a mountain, close to the snow line. The Bible mentions the beauty, height, and utility of these trees. A great quantity of this wood was employed by Solomon in building the temple at Jerusalem. Herod the Great used this wood in reconstructing the temple. Of all the cedar groves which covered the slopes of Lebanon in ancient times, there now remain but five. The trees, stately in appearance, some of great height and large in circumference, with their horizontal, widespreading branches and aciculated leaves, are beautiful to behold. It was a long climb to the grove, and the way was steep and rough, but Brother Curtis was with us, fresh and interested, when we arrived at the top. Much of the time we were in the clouds, at times not able to see the trees though they were near us, but before we left the clouds lifted, and the delight of our hearts was furnished by the sun shining brightly on the mountain side.

When in Palestine I could not but contemplate the changes which had taken place since I visited the country in 1906. Then the Turk was in control. One thing resulting from the World War was the lifting of the Turkish heel from this land. Nothing but force would accomplish this needed change. It seems that the time for liberating universal forces for the executing of the decrees of God relating to the restoration of the Jews to their ancient homeland had come.

Naturally there is deep feeling between the Arabs and the Jews in the Holy Land, of whom the former greatly preponderate in numbers, over the working out of the Balfour Declaration. Many difficult problems consequently confront the British Government, that holds the country under a mandate given by the League of Nations.

We saw the Nebbi Musa (Prophet Moses) celebration held some weeks ago in Jerusalem by Arabs, nearly all of whom were Mohammedans. Their sentiment was in favor of Palestine for the Arabs. Speeches were made by men carried on the shoulders of others; banners were carried, and a number while marching were waving swords. A sufficient police force was on hand with machine guns, and two armored motor cars were stationed near the Jaffa gate, so there was no trouble.

Perhaps I should have noted that in Jaffa (Joppa) we did some preaching. In Roum we have done a little preaching and visiting with the people. To-day, May 28, two young men, Arabs, twenty-five and twenty-six years old, respectively, were baptized in a spring of beautiful water in a deep valley among the mountains.

Before taking my departure from Jerusalem I yielded to a desire to visit once more the Mount of Olives. From our Mission House I wended my way through the city and then through the old city which is inclosed with walls, past the Jews' wailing place. Here they were sobbing over their departed glory. After standing on the southern wall and from

its ramparts looking upon some of the great blocks of stone in the southwestern wall of the temple area, viewing the Valley of Jehosaphat to the south and the Mount of Olives to the east, I passed out of a gate on the south and followed the southern wall until I reached the Valley of Kedron. In turning the southeastern corner of the city wall the tombs of Zachariah and Saint James, the former of which is garnished, and the Pillar of Absalom in the valley below, came suddenly into view. I crossed the valley, passed by the Garden of Gethsemane, then ascended the Mount of Olives, which is a little tiresome but not difficult to climb. On one of the summits of its undulating ridge is a Russian convent, from the tower of which I looked out upon the Wilderness of Judea, the mountains of Moab, and the Dead Sea.

The sun in setting was now and again breaking through the clouds, casting shadows over the city.

The Mosque of Omar, with its huge grayish-blue dome, attracted my chief attention. In the grounds were many Mohammedans worshipping, bowing to Allah, and proclaiming their faith in Mahomet. These grounds were once the area of the temple of the Lord. My heart became heavy; I thought of what had happened, and what might have been. The fountain of my tears was opened. Israel with a great, glorious, and triumphant future, their children now mourning and looking back upon nearly two thousand years of nightmare!

Nineteen hundred years ago! The Messiah was a man of sorrows, acquainted with grief, and was rejected of men. In the temple courts, now in the hands of aliens, Jesus preached and labored and loved, yet against him was combined opposition. Misunderstanding is the cause of most of the world's troubles and sorrows. Enough of what bears on every subject is not known. I thought of the church the Lord established, and many things that had occurred since he was on earth: elements of destruction working within and without the church, bringing on the dark night of apostasy; and of the forces within and without the church that well-nigh wrought its destruction in latter days. Of the temple in Jerusalem, not one stone was left upon another, but all were thrown down; and of the temple in Nauvoo, not one stone remains upon another; the removal was complete.

Near by was an olive grove, and in a secluded spot I cast myself down in the shade of one of the blossoming trees. Across the valley, and below me, were Jerusalem and the Mosque of Omar—how ominous in meaning of rejection of God! Here on the mountain Jesus conversed and fraternized with his disciples, told them many things pertaining to his work, loved them, and finally for the world sweat great drops of blood in soul travail.

My heart found expression in prayer. I meditated on the majesty, power, and goodness of God in redeeming man, reviewed my life and many blessings, spoke forth in praise and gratitude to him for his leadings in the days of my childhood, youth, and manhood, for what my eyes had seen, my ears had heard, and my heart had felt, and for the church. I prayed fervently to God to bless the church in its entirety, and make bare his arm before all nations in bringing to pass his good pleasure concerning Israel.

My faith in the divine sonship of Jesus Christ and his work continues unchanged; owing to conditions that have occurred in recent years, of which much remains to be made known, I cannot but wonder if the joy of service of former years will return to me. Servants of God should be able to perform their work with hosannahs to God welling up in their hearts while in service.

BEIRUT.—Brother Passman and wife have arrived here, and we are all ready to board the steamer which sails to-morrow, the appointed day, at 2 p. m. We are loath to leave Elder

D. B. Sorden and family alone in this field. He is entering upon his difficult work at the Mission House with good heart, and for his devotion, sacrifice, and faithfulness, God will in time richly reward him and use him in further service.

Brother and Sister Passman have done a good work, and after their long absence from their native land we are happy to see them with their faces turned with joy towards home.

### Everybody Works at Kingston Branch; Two Boys Drown

KINGSTON, MISSOURI, June 24.—Our branch is not in as good working order as we hope to see it soon, although the attendance at all services is quite good. Some nonmembers attend the services. We have preaching, Sunday school, Religion, and Wednesday night prayer meetings. The priesthood of the branch consists of four elders, one teacher, and one deacon. All take an active part in the services. Sacramental services are held at eleven o'clock the first Sunday in each month. Brother C. E. Wood is the branch president, and he does not excuse any of the priesthood. They all take their turn in the stand.

There will be a two-day meeting held at Kingston the second Saturday and Sunday in July. We are expecting the stake officials to be here and hope to see a good attendance of members and nonmembers.

The weather has been so rainy this month that many farmers are about to lose their corn crop. We hope for better conditions.

Sister McPeek, from Indiana, is visiting her son, Brother A. McPeek and family, having arrived last Sunday. Brother Douglas McPeek and his father attended a part of the Young People's Convention at Lamoni, Iowa. They returned home quite well pleased with their trip.

We were pained last week to learn that the eight-year-old son of Brother and Sister John Harrington, and also the little son of Brother and Sister Robert Deim, were drowned in Tom Creek, three miles south of Hamilton, in the Oak Dale vicinity. Brother A. Salisbury, of Saint Joseph, Missouri, preached the double funeral in the Methodist Church at Hamilton to a very large and attentive audience. May the Lord cheer and comfort each sorrowing heart.

May the Lord's work prosper and the honest hearted ones be gathered into his fold.

### Spiritual Progress in Wisconsin

TOMAHAWK, WISCONSIN, June 18.—The Saints here are looking forward to the coming reunion at Chetek. The Saints are active, with a good attendance at Sunday school. Prayer meetings are not so well attended, but generally a very good spirit prevails.

Brother George Clark preaches occasionally and is trying to keep the seed growing which was planted by Brethren Wildermuth and Lenox.

The Saints are mourning the loss in the near future of Brother and Sister Ray Mair who are contemplating a move to Hammond, Indiana. May God bless them in their new endeavors.

Last Sunday, June 15, Elder Howe, of Antigo, with his little daughter, drove to Harshaw, where the Saints of Tomahawk met with the Saints of the former place in sacrament. A peaceful spirit was present. Brother Howe spoke in the afternoon on the text, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

We are trying to keep the banner of King Immanuel flying, and ask the prayers of the Saints.

## Some Ontario News

PORT ELGIN, ONTARIO, June 23.—A very pretty wedding took place at the home of Mr. and Mrs. Otto Schrank when their daughter, May, was united in marriage to Elder Percy Farrow, Elder Grant St. John officiating.

A large number of our branch attended the church opening at the Wiarion Branch June 15.

June 22 some of the Saints were at Owen Sound attending the priesthood meeting. Owen Sound district conference will convene at Guelph June 28 and 29. A number from here intend going.

CHATHAM, ONTARIO, June 23.—A very pretty wedding was solemnized at the home of Brother and Sister Edward Armstrong May 24, when their daughter, Olive Enna, was united in marriage to Edwin Vince, son of Brother and Sister Thomas Vince, of West Chatham. The wedding march was played by Mrs. Ivan P. Prichard, sister of the groom. The wedding ceremony was read by Elder John Dent, of Merlin. The bride's attendant was Miss Neva Ellis, while the groom was attended by J. Jones. These young people will make their home in Highland Park, Detroit, Michigan.

## Nauvoo Items

NAUVOO, ILLINOIS, June 23.—Strawberries are ripe in Nauvoo. Ten thousand dollars worth of berries were shipped from this vicinity in one day. The men are busy packing, the women canning and preserving, and the children are out in the berry fields trying to excel each other in picking. Brother Layton was on hand Sunday morning with his receipt book, and all were anxious to obtain a piece of it, for that was the day set for the tithes and offerings to be brought in.

The Department of Women held a strawberry and ice cream festival on the church lawn and netted a nice little sum. Many of the most influential people of the town were present and gave liberal patronage.

Children's Day was observed in a very pleasing manner. Brother Berve spoke to the children at the morning hour, impressing many truths upon their minds in a way that they will not soon forget. The evening program was in charge of Sister A. L. Sanford. The songs, recitations, and drills by the children, and selections by the orchestra were well received. The church was prettily decorated with an arch of roses, peonies, and syringa blossoms. The pastor of the Methodist Church dismissed his evening service, and the whole congregation came down to enjoy the concert. The branch voted to return the compliment, so the following Sunday evening they visited the Methodist Church and listened to Reverend Baker's sermon on "The evils of dancing." A splendid feeling seems to prevail throughout Nauvoo towards the Latter Day Saints.

The sacramental service was another of those spiritual feasts that have been so frequent in Nauvoo. The Lord spoke through Brother Berve, commending the Saints for their humility and unity, telling them that if they continued to maintain this unity and watch their words, their deeds of kindness and words of love would draw such as would help build up the waste places of Nauvoo.

The branch was again richly blessed at an eight o'clock prayer meeting that was held Sunday morning at the request of our young brother, Vincil Johnson, who has lately come among us from Fort Madison. All came fasting, and the Lord poured out his Spirit from the early morning service until the close of the day. Emma Burton spoke in tongues, and the interpretation was given through Brother Berve, tell-

ing the older ones to carefully cherish the young people of the branch. A fine, active group of young people are growing up in the Nauvoo Branch, and everything is being done to safeguard their future.

Our young brother, Jesse Fisher, made a trip to Kentucky and returned a married man. His bride was warmly welcomed, and another home is established in our midst. The Department of Women gave the bride a shower, and many useful gifts were presented for the new home.

Sister Dexter Heady had a birthday on the 12th of June. As it was the regular meeting day of the Department of Women, it was decided to turn it into a surprise party, and as Sister A. L. Sanford had a birthday coming the following day, she was also included in the surprise. Ice cream, covered with fresh strawberries, and cake were served. Each sister was presented with a dozen pretty plates.

Sister H. J. Davison and daughter Nina, of Stockton, California, visited the Sanfords on their way to New York and Boston. Jennie Fairclough and Helen Layton, of Independence, spent a number of weeks in Nauvoo, visiting relatives and lending their talents to the various programs presented.

## Kansas City Stake Items

### Central

The regular monthly stake meetings were held on Sunday, June 15. The priesthood were occupied at three o'clock with a questionnaire composed by Brethren A. R. White, D. E. Hough, and R. E. Browne. Thirty-six numbered questions pertaining to our work were propounded, on letter-sized sheets, with a space for written answers. After answering questions, sheets were exchanged, and the totals of affirmative and negative answers were chalked on a board. In this way the sentiment of the body was secured, yet not divulging the identity of the ones making answer. While there was not a unanimity of opinion on all questions, they modestly answered "No" to the question, "Are you satisfied with the work being done by the priesthood of Kansas City?"

The Department of Women was addressed by Sister Anne Friend Roberts and Sister Strachan on cradle roll work.

The elders' quorum will not take up the study of "The priesthood." Brother Ira G. Clutter was ordained counselor to the president of the quorum.

Speakers in the recent past have been from the local force, A. R. White, W. R. Odell, S. S. Sandy, J. A. Tanner, and F. B. Blair.

Children's Day exercises were fittingly observed here as well as at all the churches of the stake, baptisms and confirmations being in some instances a part of the proceedings.

### Fourth Church

The Fourth Church broke all previous records in Sunday school attendance when on Mothers' Day one hundred forty-five were present. A picnic followed on May 30, and a Children's Day program later.

The prayer meetings are spiritual and uplifting, an especially inspiring feature being the activity of the juniors, some of them from nine to fourteen years of age, taking active part in prayer and testimony. The early morning prayer service, held each Sunday for the young, is growing in interest.

The special services for the juniors have been a success, creating a feeling among them that incites them to activity in the various departments.

The Progressive Club, true to name, is progressing, having with other activities recently completed a quilt, the blocks having been pieced by Sister Needham, of the Holden Home.



A series of meetings to be conducted by W. I. Fligg, missionary, will open on Sunday, June 15. They hope to succeed in their work by right living and earnest effort.

#### Bennington Church

The new addition to the church building is nearing completion, which with the older part will furnish seating capacity for about three hundred. It is of brick veneer construction. They are fortunate in securing volunteer craftsmen in doing part of the work, brick masons being needed most.

On July 4 a basket dinner will be served at the church, and they especially request all brick masons who can do so to join them in laying brick and eating the good things furnished by the sisters. The location is Thirteenth and Bennington Streets.

#### Tawas City News

TAWAS CITY, MICHIGAN, June 23.—Sunday, June 8, Elder S. T. Pendleton closed a series of meetings in our branch, the result of which must be left to the Lord to determine. The seed was faithfully sown, and God must give the increase.

June 15 Elders John Wade, of Saginaw, Michigan, and Bert Turner, of Bay City, Michigan, visited our branch; Brother Wade in the interest of the Sunday School Department. Brother Turner spoke at the eleven o'clock hour, to the upbuilding of the Saints.

A number of the Saints of this branch attended the one-day meeting at Whittemore June 22.

#### My Visit to Taylorville, Illinois

CASEY, ILLINOIS, June 20.—Saturday, April 19, I arrived at the home of Brother Joe Price, to conduct a series of meetings, as per previous arrangements, beginning Monday night. The Sunday being Easter was turned over to the committee on the Easter program, and in the morning Sunday school was held at the usual hour. The classes taking their respective places surely made an inspiring spectacle— young men and maidens fired with a zeal that surely would cause any missionary's heart to swell within him, feeling that some day there will be many willing hands to carry this grand work on and on.

I was made to know that all this body of one hundred sixty-eight scholars, representing thirteen classes, was bought by real effort upon the part of those that were intrusted with the work (Brother Phillips, superintendent, and Brother Joe Williams, president of the branch), as well as the previous workers and missionaries.

The membership there is two hundred twenty-five enrolled members, and with all the members present there is no room for nonmembers. I suggested that in the near future they would have an early and late mass, like our Catholic neighbors.

Special mention is due the sister who teaches the primary class, twenty-five in number. Every little eye and mind is attracted by the animated and illustrated lessons given by the sister, who is very original in presenting them. There is a great tendency for even the larger children, between the ages of twenty-five and ninety years, to want to mingle with the class when it is in action. I would that we had many other teachers who were so fully in love with their classes.

Taylorville is a mining town, and while they are not so rich

in this world's goods, they are surely rich in the Spirit of God, and our desire is to see this branch continue to grow until the great Superintendent of Minds will say, It is enough; come home.

E. L. ULRICH.

CASEY, ILLINOIS, June 20.

#### The Prospects Are Encouraging at Pueblo

PUEBLO, COLORADO, June 19.—The Pueblo Branch has been enjoying a goodly portion of the Spirit of God since the last news letter, and there are fine prospects here for the future. A new place has been opened recently for services where the gospel is being told to those who have not had this privilege before. The ministers are all active and eager to see the work push forward.

The pastor, Elder Wilbert Richards, was pleasantly surprised last Friday night, June 13, at the home of Brother and Sister Eve, when it was announced that the Saints had remembered his birthday. Ice cream and cake were served, and Brother Richards was presented with the money to purchase a book. As it was the regular evening for song service, most of the time was spent in singing the sweet songs of Zion, which pleased the pastor very much. A very pleasant time was had by all.

The Department of Women recently gave a "Rube" party, at which pies were sold and the proceeds given to the building fund.

#### Prejudice Dissolving at Bradner

BRADNER, OHIO, June 16.—The Bradner Saints are much encouraged with the Lord's measure of kindness to them. The clouds of persecution which have existed in the past are gradually passing, and many are becoming friends to the church. When we first came here to live, persecution raged. One night four years ago, I had a dream and saw myself playing the piano in the Methodist church, and I thought, "Oh, that will never come to pass, for their members are our worst enemies."

This spring our son Herbert was chosen by the public school to represent Bradner in a county vocal contest to be given at the Methodist church. Herbert won first honors in two different contests. I played for him and have sung and played for funerals several times in the same building since. Herbert also sang at the Memorial Day services given at the town hall.

These little things convince me that God is in this work and will be with his people if they put their trust in him. Any weapon formed against this work will not prosper.

The Department of Recreation and Expression is being largely attended, and Bradner has a fine number of very promising young folks whom we trust God will preserve from the worldly elements. They are now busy making a tennis court on the rear of the church lot. So, many changes are taking place for the advancement of God's cause here.

The Department of Women have purchased and paid for a piano, and we are hoping that the spirit of love which has so far prevailed among us may ever continue. May God bless all who are striving to build up the cause.

OLIVE ULRICH.

A letter from the branch correspondent at Lincoln, Nebraska, says that they recently enjoyed a visit from Patriarch F. A. Smith. Brother Smith gave several blessings while there. The Saints are feeling very discouraged at present. Their branch president has moved to Wyoming, and they are left without a captain or pilot.

## District Conference and Other News From Moorhead

MOORHEAD, IOWA, June 24.—The quarterly conference of the Little Sioux District, which convened here June 21 and 22, passed off very nicely. It was preceded by the convention on Friday. The district president, Brother Joseph Lane, was in charge, being assisted by Brother C. B. Woodstock. The subjects of the Christmas offering, budget system, and Young People's Convention were discussed, and many good thoughts presented.

The evening's program was in charge of the Moorhead local. The usual routine of business was transacted on Saturday. It being the annual election of district officials, Brother Joseph Lane was reelected district president, to choose his assistants; Sister Ada Putnam succeeds herself as secretary. But few changes were made in the officials, as will be seen by the secretary's report.

The speakers during the conference were Brethren Joseph Seddon, Charles Putnam, and F. Mussell, the last-named a visitor from the Gallands Grove District. Prayer services were held at nine o'clock in the morning both Saturday and Sunday.

There were many visitors present, among whom was J. F. Mintun, of Council Bluffs, who was a missionary in this district for many years. Moorhead friends hope he will return during the summer and make a more complete visit, as his many friends wish to renew his acquaintance. The October conference will convene at Woodbine.

It is considered that Moorhead was very well represented at the Young People's Convention. Those in attendance were our branch president, Brother T. O. Strand, and daughter Francis, Fern Wilson, Helen McDonald, Edward Struble, Mr. and Mrs. John Adams and son, and Arnold, Aurilee, and Alice Jensen, all of whom bring good reports of the meetings held there.

Sunday, the 29th, Sunday school at the community church of the Jordan expect to hold a Children's Day program followed by a picnic dinner. This is a newly organized but a prosperous Sunday school.

Elder J. T. Spence and family, who recently moved from here to Cherokee, were among the quarterly conference visitors.

Brother Thomas Crandall is still very ill at his home, with seemingly no encouragement of a return to health.

## News From Eastern Iowa

OTTUMWA, IOWA, June 27.—The work here is moving along very nicely. We are pleased to report that Brother George Santee, who had over half of one foot, and the other leg taken off at the knee seven weeks ago, is improving and is now able to be taken out in the car in the afternoons. While at his work as a conductor of a freight train, he was walking on top of the cars and slipped down between. This brother has been wonderfully blessed through administration.

Sister Florence Kreiger died here on June 4, after a long sickness of fifteen months. She was a very patient sufferer. We have lost a good, faithful sister.

Three were baptized on June 25 as a result of the work of the Sunday school.

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At the present time our Department of Women is busy getting ready to give a play.

Elder C. E. Willey, of Lamoni, Iowa, preached two sermons here on June 8 which were well received.

## President Frederick M. Smith Attends Mission Conference

MANTENO, ILLINOIS, June 28.—The Northeastern Illinois district conference which was held at Mission June 2 to 22, was well attended, every branch in the district being represented.

President Frederick M. Smith's presence there Saturday and Sunday was a source of inspiration to all the Saints. Brother Smith preached Saturday evening, the subject being, "Our heritages." He gave a stirring talk to the priesthood Sunday morning and preached from the subject, "They say," Sunday afternoon.

President Smith admonished the Saints to be a praying people, for a praying people will not go wrong very long; also he advised them to keep faith in God and to observe the Golden Rule, as the sifting time is here. He requested the prayers of the Saints in his behalf that he may be enabled to do God's will.

Elder Charles Burr, who has served many years in the mission field, also gave a timely admonition at the sacramental service Sunday forenoon. This service was characterized by the spirit of prayer and good fellowship.

The time Friday afternoon was given over to discussion of various phases of the district work. On Friday evening a splendid program was rendered, consisting of music and readings. Through the efforts of Sister Winifred Hayer some members of the Ottawa high school faculty were present and assisted in the program.

Elder J. L. Cooper, district superintendent, had charge of the business sessions Saturday. Reports were read and accepted, lively discussions followed, especially in reference to the reunion. The reunion committee was instructed to serve meals at the coming reunion, beginning August 14, at as near cost as possible.

The following officers were elected to fill vacancies caused by resignations: Sister J. E. Wildermuth, district Sunday school superintendent; Brother Oliver McDowell, superintendent of Department of Recreation and Expression; Brother Lewis Gauthier, Bishop's agent, subject to the approval of the Presiding Bishop; and Sister Lottie Hougas, district chorister, subject to the approval of the general chorister. The December conference will be held in Plano.

The district missionary, Elder J. E. Wildermuth, preached Sunday evening. Brother and Sister Wildermuth were glad to renew acquaintances, as they visited this district when first starting out on their matrimonial journey.

The Mission Saints kindly entertained the visiting Saints, showing forth the true spirit of hospitality and Christian love. A sumptuous cafeteria dinner was served Sunday noon at the home of Sister Electa Hoy. The conference extended a rising vote of thanks to the Mission Branch for their kindness.

## New Missionary Visits San Francisco

SAN FRANCISCO, CALIFORNIA, June 24.—On Sunday, June 8, our new missionary, Virgil Etzenhouser, was in our city and preached for us. His talk was well received, and we expect to hear from him often hereafter. We are looking for good results from his labors among us.

On the 15th Elder E. B. Hull was here and preached both morning and evening to an attentive congregation. We like to have the missionaries drop in on us. They are always welcome.

Elder G. J. Waller from Honolulu occupied our pulpit on

the 22d. It seemed like old times to see and hear him. He was president of this branch some years ago so was at home among us. It was interesting to hear of his work on the islands among all races of men.

Our branch is in good condition, all working together for the good of the cause, with no apparent discord. The groups are doing well, and attendance is increasing. The Richmond group is studying the revelations in the Doctrine and Covenants and find much food for thought contained therein. Sunday school and Religio are well attended. Our local elders are always ready to preach the word when there are none of the "higher ups" present. We are keeping the gospel before the people.

### Lamoni Stake Items

Children's Day was observed at the Brick Church last Sunday, both morning and evening. The eleven o'clock service was by members of the beginner, primary, junior, and intermediate grades, over one hundred taking part. The rendition of the cantata, "Zion redeemed," was the leading feature of the program. This was supplemented by songs and readings on a similar theme. In the evening a mixed program was given, including numbers by the junior choir and orchestra and a sermon by Bishop A. Carmichael on the value of constructive service. Both programs were excellent. The decorations were of the most beautiful ever arranged on the stage. A canopy overhead and a background of white streamers, each streamer tipped with a garden rose; green screens draped in graceful sprays of syringa; roses around the outside of stage at back, and everywhere large bouquets of roses and peonies, gave a charming effect. The program was in charge of Misses Florence Thompson and Olive Elefson, the chorus work in charge of Mrs. C. E. Wight, and the orchestra of J. H. Anthony.

Word comes from President McDowell that he, in company with his wife and Miss Myra Nelson and K. C. Harder, is enjoying a delightful outing at Devils Lake, Wisconsin. From there Brother McDowell expects to attend the Chetek and other reunions.

Despite the daily rains and threatening clouds, Bishops Carmichael and Yarrington, with their wives, started Wednesday for California, overland. Their car was fitted with every convenience for a real camping trip, which it is hoped will prove not only a pleasure but a benefit to health as well. They will attend several reunions in the coast States during the summer.

Lamoni and vicinity has suffered its share of damage from heavy rains the past week. Grand river near here has been over its banks, and the lowlands have suffered from loss of crops considerably. The continued wet during the corn-plowing season has cut the prospect for a good yield short, as some of the corn is already past weeding. However, farmers are quite generally optimistic, thinking much of it may yet be saved and the shortage of yield may bring up prices.

Lamoni's community pictures are in full swing, being shown at Central Park once each week. The pictures furnish wholesome amusement for the summer months and offer an opportunity for a general get together for the people of the community. They are largely attended.

Brother W. E. Prall is holding a series of meetings in Lucas, Iowa, this week.

Pleasanton, Iowa, one of the oldest towns and also the location of one of the oldest branches of the church in this section, is rejoicing over the prospect of being lifted out of physical darkness. A special election has been called to vote on the issuance of bonds for the installation of electric lights.

The majority of the citizens seem to favor it, and the necessary amount of bonds has already been contracted for. An extension line will be run from here by the Lamoni Electric Company.

Lamoni is rather quiet since the close of convention, the return home of most of the college students, and the going away of a number of teachers and leading community spirits to summer school. However, a lull is sometimes good, and the rest will be conducive to greater renewal of energy in various activities with the coming of fall.

The choir has been reorganized under the direction of Evan Fry. The Lamoni-Graceland Oratorical Society of course was disorganized with the close of college, but the choir work will be continued during the summer, and the musical part of the services will not be allowed to suffer.

### A Busy Branch Makes Interesting Report

FLINT, MICHIGAN, June 21.—Work on the new building for the Third Church is progressing slowly. The aim of the local membership is to complete the building with volunteer labor. The men are working each evening, and since the factories are working a little better than half time, plenty of opportunity is given for the rest of the time to be spent on the church. Thus the expense of the building will be cut considerably.

Tent services for the summer have opened in Mann-Hall addition of Flint. It is on the west side of the city, in a section where very little church work has been done. Elder Robert Orme is in charge, and from reports received a very good interest has been worked up. A Sunday school is under way with a fine showing of children from the outside.

Brother Herman Fultz and Sister Martha Kuhn were united in marriage on June 1, by Elder Matthew W. Liston. They left that afternoon, touring to Lamoni to attend the Young People's Convention. They report bad roads en route, so it was necessary for them to leave their car at Fort Madison, Iowa, and complete the trip by rail.

The passing on June 16 of Sister Rosemond M. Terrell, at Montrose, Michigan, marks the departure of another of the faithful. She had been in ill health for the past year and a half. She was always eager to do what she could for the interest of the church. Brother Samuel E. Mitchell, who has been a member of the church over forty-five years, also died the early part of the month. Elder Liston preached both sermons.

Sister Lida Budd Robertson has been very busy the last few weeks assisting with recitals. Her readings have been a feature of the programs, on which she has appeared. She directed the play, "Welcome home, Jimmy," given by the dramatic class of the Department of Recreation and Expression of the First Church. The class gave the play at Detroit, Orion, and twice in Flint. They also expect to give it later at other places in the district.

The dramatic classes of the Second and Third Churches are very busy. The class at the Second Church recently played to two full houses, and the interest is now centered on the Third, who will soon play the "Old-fashioned mother." These classes are doing some fine work in dramatics, and they should be encouraged to keep the good work going.

The Young People's Department is busy assisting near-by branches, as is their custom during the summer. Juniata and Otter Lake are their objectives this year. Brethren Sterling Roy and Dewey McNamara are capably taking care of Juniata, organizing a Sunday school and holding preaching services every Sunday afternoon. Otter Lake is receiving various speakers each Sunday evening.

## Independence

The committee on Fourth of July celebration met in the Chamber of Commerce rooms Monday, June 24, for furthering their plans on the all-day celebration at the Campus. These are some of the features to be: All-day supervised play for children, a day nursery for the relief of tired mothers with young babies, a program of sports, band concerts, orations, free motion pictures in the evening; closing with fireworks.

Preparations for dispensing good, wholesome, and nutritious food, as well as the regular Fourth of July refreshments are ample, and this under the auspices of such able individuals as guarantees perfect satisfaction.

The principal address is to be made by Judge Fred W. Coon, of Kansas City, who is reputed to be an educational and entertaining speaker.

Boy Scouts will feature the day by a parade and demonstration of their work, and parents who have not posted themselves on the advantages offered by the Boy Scout organization will have opportunity.

The dignity and simplicity which characterized the wedding of Sister Alice Myrmyda Smith to Apostle Francis Henry Edwards on Friday evening enhanced the sacredness of the ceremony and made it a fitting example to the young of the church. The public betrothal, the use of our own ceremony, the recognition of God as a partner in the house of the Lord, made this marriage an holy occasion long to be remembered. The double ring service was used by President Frederick M. Smith, father of the bride. Sister Ruth Smith, mother of the bride, accompanied her, while the sisters of the bride and groom, Miss Lois Smith and Miss Blanche Edwards, were the bridesmaids. The groom's attendants were Roland Blair, of Kansas City, and Mr. Herbert Maughiman, of New Orleans.

Virgil Thompson, organist of King's Chapel, Boston, played four organ selections and Mrs. Neal Thomason two piano solos. Brother Paul N. Craig, accompanied by his wife, sang "Bedouin love song," and Mrs. I. A. Smith sang a cycle of three love songs, the words of which were composed by Sister Alice, the bride.

Following the ceremony a reception was held at the home of Brother and Sister F. M. Smith, in Kansas City; assisting in the reception were Brother and Sister F. B. Blair, Brother and Sister Mark N. Smith; Brother and Sister Sturges, Brother and Sister T. J. Watkins, and Brother and Sister Ellis Short. This gathering, too, was an example of simplicity, democracy, and hospitality. Brother and Sister Edwards will spend their honeymoon in the mountains of Colorado.

President Frederick M. Smith spent Sunday with the young people of Michigan at a convention of the Young People's Organization which met at Detroit. President Elbert A. Smith enjoyed the home-coming at Lees Summit on that day.

Pastor Roy V. Hopkins spoke to the Saints at the Stone Church in the morning, and Brother A. B. Phillips preached to the various congregations who unite at the Campus on Sunday evenings.

The South Side Saints listened to Brother James F. Keir on "Revealed religion versus evolution in religion," at eleven o'clock.

Sister Florence Chappelow, of the South Side congregation, was married Thursday, June 26, to Lester Patrick of Kansas City.

The Walnut Park congregation heard Brother Richard S. Salyards at eleven o'clock; and at Liberty Street the pastor, J. M. Baker, spoke on "When shall we have Zion?"

East Independence still continues their missionary services of Sunday evening. Brother Bath spoke this time on "The

laying on of hands." Brother A. H. Parsons spoke at eleven o'clock.

Brother and Sister Walter W. Smith and son Ronald left the latter part of the week for Los Angeles, California. Wayne and Dudley, the two older sons, will spend the summer in the East as instructors in Boy Scout camps.

Miss Lillian Zimmermann left Saturday for Philadelphia to spend her vacation with her parents and to visit other points in the East. Miss Edith Troughton, nurse at the Sanitarium, also went to Philadelphia.

Last Sunday at the eleven o'clock hour at Enoch Hill, Elder Joseph Luff made a forceful appeal for "More knee work," stressing the absolute necessity for individual and united prayer to God as a solution for our present difficulties.

At 7 o'clock Elder Charles Edmunds preached an inspiring sermon to a completely filled auditorium. The evening preaching services are taxing the capacity of the building, as also are the morning services. The influx of Saints into this section and the good spirit of unity prevailing is very cheering.

Mrs. Leonard Harrington and Mrs. Henry Stahl entertained at the home of Mrs. Harrington Tuesday, June 24, in honor of Mrs. Richard Kelley, of Philadelphia, Mrs. Edward Fox, of Providence, Rhode Island, and Mrs. Rufus Smith, of Spokane, Washington.

Miss Beatrice Loise Julian, daughter of Mrs. Eva Julian, was also among the June brides. She was married to Francis Wayne Snapp, son of Mr. and Mrs. Homer Virgil of Mount Washington, Saturday evening at the Stone Church. President Elbert A. Smith officiated, and Mrs. Pauline Etzenhouser furnished the music. Myrl Russell acted as maid of honor, and Del Crenshaw was best man. Mr. and Mrs. Snapp will make their home in Kansas City.

## Cherokee Saints Active and United

CHEROKEE, IOWA, June 24.—The branch here is still alive and trying to do its part of the Lord's work. The spirit of harmony and unity is gaining ground, and as a result we notice better attendance and interest at all services.

Sunday, June 1, about thirty Saints from here attended the district conference at Deloit. The young people's meeting was addressed by Apostle J. F. Garver, and the priesthood meetings were very much enjoyed. The special ordination service, at which nine men were ordained to the priesthood, was something never before witnessed by many and was very impressive. Brother W. W. Reeder, of our branch, was ordained an elder.

Brother Albert Haynes and Lynn White and Sister Ellen Miller have returned from Lamoni, where they attended the Young People's Convention. They report a very enjoyable and profitable time. Brother Albert Haynes gave an interesting talk Sunday morning, June 22, telling of the good things he heard while there.

Sister Landingham, or Grandma Landingham as she is known to us, is seriously ill, and her recovery is doubtful. She has been relieved of much pain through administration by the elders.

Sister Alice Hussing and husband, of Missouri Valley, who have been visiting here, attended services Sunday.

The Department of Women held a bake sale at a down town store June 12, and realized a nice sum of money for their treasury. They will have an ice cream social on the lawn at the home of Brother and Sister Crippen Friday evening of this week.

We are glad to see a greater desire among the Saints for better and greater service in the Master's work, and we believe all will work with more zeal than they have been doing

in the past. We know if Zion is to be made perfect everyone must help in some way. No halfway measures will be accepted, but a whole-hearted work by all will gain for us a great blessing in future times.

### Three Baptisms at Bay Port

BAY PORT, MICHIGAN, June 23.—The special series of meetings held at Bay Port, starting June 1, were brought to a close Sunday evening, June 22, and as a result three were baptized Sunday. These will be a great help to the branch here, for all they needed to make them real Christians was baptism.

I surely enjoyed my stay with the Saints of that place. They have a good Sunday school, and the Religio is in running order. The latter is neglected in many branches. Each prayer service was of a high order, and the Spirit of God was felt to a marked degree in all services.

There are a number of young people in the branch, and their hearts are in the gospel, which is very encouraging, and it does one good to hear them lift their voices in song. I hope they will continue to put their trust in God, for by so doing they will be of great help to any branch in the church. I hope the time may come when I shall be able to return there to preach the gospel again. At the closing service I was presented with a nice purse, which I was very thankful to receive. I trust that God may bless those kind-hearted Saints and friends for their assistance.

At any time that I can be of help to any branch of Saints I shall be only too glad to give a helping hand. May God bless the onward progress of his work is my prayer.

G. T. RICHARDS.

### Toronto Loses Valuable Workers

TORONTO, ONTARIO, June 25.—The Detroit Branch recently added to its list of devoted Saints at the expense of the Toronto Branch, when two of our Hebrew Saints, Michael J. Crowley and wife, moved to that place. Ontario is losing many of her best citizens on account of Uncle Sam enjoying a season of business prosperity; many of our people are moving across the line in search of employment.

The North Toronto Branch is fighting with its back to the wall, trying to pay for a lot so it can erect a new building. They recently used our church building to put on a musical recital under the direction of Professor George E. Boyce, being assisted by Blanche A. Needham, Pearl Gray, and William Buck. This was a success; all present enjoyed every number, and approximately seventy-five dollars was raised above expenses.

When we were holding our big theater meetings, the North Toronto and Humber Bay Branches closed their evening meetings and came to our assistance. Now it is our turn to help them, especially when we have no debt over our head.

We all are looking forward with pleasure to seeing Brother Frederick M. Smith at our reunion at Woodbridge.

Sister Abbie Judkins, of Poteau, Oklahoma, says: "We have a town here of about 3,500 population and two good railroads. We are only 326 miles from Kansas City. I am anxious to have our work opened up here. We used to have services once in a while, but not for several years have we had a sermon. I believe there are many good people here, but they are too busy to investigate. We have seven members here, but not very active."

## MISCELLANEOUS

### One-Day Meetings

Central Michigan, at Midland, July 13. Young People's meeting to which all are invited. This is to correct the date published in last week's issue. Mildred Mitchell.

### Addresses

British Isles headquarters, 98, Nags Head Road, Ponders End, Enfield, Middlesex, England. All communications for general church appointees and the several departments of the church should be so addressed instead of to Saint Leonard's as formerly.

### Reunion Notices

Little Sioux and Gallands Grove, at Dow City, Iowa, August 15 to 24. Tents: 10 by 12, low wall, \$5.75; 12 by 14, low wall, \$6.75; 12 by 19, low wall, \$12.50; 14 by 16, low wall, \$14; 14 by 21, low wall, \$16; 14 by 21, 7-foot wall, \$18.25; 12 by 28, 7-foot wall, \$21.25; cots, \$1.25. Send orders with remittance to J. L. Butterworth, Dow City, Iowa. Orders must be in early to insure proper service. Extra cost added to late orders, such as messages and extra freight or express. Sleeping room may be had in the homes at a reasonable rate. Apply as above to J. L. Butterworth.

Seattle and British Columbia, at Silver Lake, Washington, August 1 to 10. The grove is nine miles south of Everett, on Pacific Highway and Seattle-Everett Interurban, at the south end of the lake. Those coming with autos turn in on the new road which goes around the lake, just south of the large square house on the rise of ground on the west side of the highway. Tents: 8 by 10, \$3.75; 10 by 12, \$4.75; 12 by 14, \$6.25. If obtainable, springs can be had at a nominal fee. Plenty of straw for use, and everyone is urged to bring ticks. Meals: breakfast, 15 cents; dinner, 30 cents; supper, 25 cents. Free fuel for all who wish to cook, but it is requested that all who possibly can will patronize the restaurant, as we have endeavored to make the price as low as possible. Provision store and refreshment stand in operation on the ground. The rent of tents may seem quite expensive, but it will be quite probable that others may be glad to share with you. Patriarch Gomer T. Griffiths, Apostle Roy S. Budd, and Bishop I. A. Smith will be speakers, also Blanche Edwards, general departmental representative. A program will be given Friday evening, August 8. First conference session in the afternoon of August 5. All who have performed missionary work within the district during the six months ending June 30 will send report immediately after said date to the undersigned. Branch clerks also report upon blanks that will be furnished them for the same period. Frederick W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

Eastern Michigan and Detroit, at Port Huron, August 8 to 17. We are happy to announce the low price of our tents for the joint reunion. We are asking each branch president and pastor of the two districts to act as our agents and solicit orders for tents. Please have your order in the hands of C. C. Whitford, 640 Tenth Street, Port Huron, Michigan, by July 15. Tents: 7 by 9, wall tent, \$3; 9 by 9, wall tent, \$3.50; 10 by 12, wall tent, \$4; 12 by 14, wall tent, \$4.50; 12 by 16, wall tent, \$5. Cots, \$1. Special programs have been made which will be mailed to the various branches in the near future. The speakers and workers selected are among the best, so do not fail to attend. Get your order in now, and if possible mail remittance for tent and cots with order. Matthew W. Liston, 306 Eighth Avenue, Flint, Michigan.

### Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Northern Wisconsin, at Chetek, June 27 to July 6 (431).  
Minnesota, at Minneapolis, July 3 to 13.  
Central Nebraska, at Inman, July 5 to 11.  
Eastern Montana, at Girard, July 8 to 13 (599).  
Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
Central Texas, at Hearne, July 11 to 20 (599).  
Northern California, at Irvington, July 17 to 27 (569, 503).  
Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).  
Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).  
Florida, at Alafloa, July 18 to 27.  
Central Oklahoma, at Washunga, July 18 to 27 (503).  
Holden, at Holden, Missouri, July 18 to 27 (527).



Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Clinton, at Eldorado Springs, Missouri, July 25 to August 3 (622).  
 Western Nebraska, at North Platte, July 25 to August 3 (623).  
 Massachusetts, at Onset, July 26 to August 10 (623).  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Lamoni, at Lamoni, Iowa, July 30 to August 10 (623).  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
 Western Oklahoma, at Eagle City, August 1 to 10 (575).  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Eastern Iowa, at Muscatine, August 1 to 10.  
 Spring River, at Pittsburg, Kansas, August 7 to 17.  
 Des Moines, at Runnels, Iowa, August 8 to 17 (575).  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Northern Michigan, at Boyne City, August 8 to 17.  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
 Northeastern Illinois, at Elmhurst, August 14 to 21.  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24.  
 Idaho, at Hagerman, August 15 to 24.  
 Central Michigan, at Midland, August 15 to 24 (479).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215).  
 Northwestern Kansas, at Studley, August 15 to 24 (599).  
 Maine, at Brooksville, August 16 to 23 (599).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Western Colorado, at Delta, August 17 to 24 (575, 623).  
 Far West, at Stewartville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

**Conference Minutes**

**HOLDEN STAKE.**—At Knobnoster June 21. Conference convened at 10.15 a. m. with a song service in charge of Roscoe B. Moorman, assistant stake choir leader; special prayer service, 10.30. Roy S. Budd and the stake presidency presided over the conference. Reports were received from the stake bishop, superintendents of departments, elders' quorum, and second quorum of deacons. Officers elected: D. R. Carmichael, superintendent of Department of Recreation and Expression; Lucille Kittinger, stake recorder; I. M. Ross and B. C. Harder, counselors for the bishop. Preaching in the evening. Sunday: Prayer service, 8 o'clock; Sunday school, 9.30; preaching and ordination meeting at 11; basket dinner at noon; quorum meeting at 1.30; song service at 2.15, address following. The speakers during conference were Roy S. Budd, A. B. Phillips, and D. R. Carmichael. A splendid spirit prevailed at the prayer meeting; words of comfort and instruction were given through the Spirit. Classes were arranged during the Sunday school hour for the various departmental superintendents and special workers in the stake, the stake superintendent of each department having charge of the respective classes. D. R. Carmichael was ordained an elder and Freelin Hampton a priest. Elder W. S. Macrae spoke in behalf of the Square Deal Dining Hall which is conducted by the stake at the State Fair, asking for helpers in the work at that time, August 16 to 23. He advised the conference that the donation the helpers had made in the work of the church figured \$9 a day per person. The conference voted the following resolution: "Whereas the restored gospel of our Lord in these latter days has brought us the blessings of the Holy Spirit as in days of old, and whereas the holy priesthood has again been conferred and God has spoken to the church to-day through its President and Prophet divinely appointed to lead the church; therefore we, the ministry and members of the Holden Stake in conference assembled, express our appreciation of these blessings and hereby pledge our support to the Presidency and to Frederick M. Smith, as the prophet, seer, and revelator of the church; and to the doctrine of stewardships as adopted by the church; also we give our confidence and support to the Quorum of Twelve and the Presiding Bishopric." A vote of thanks was extended to the Knobnoster Saints for the hospitable entertainment afforded the conference. Conference adjourned to meet at Holden, Missouri, subject to the call of the stake presidency. Blanche Christenson, secretary.

**FREMONT.**—At Glenwood, Iowa, May 17. Conference convened at 10 a. m. with A. M. Chase in charge. Branches reported: Glenwood, 88; Shenandoah, 99; Hamburg, 23; and Bartlett, 30. Ministry reporting were: A. M. Chase, T. A. Hougas, H. N. Pierce, N. L. Mortimore, M. W. Gaylord, F. B. Knight, G. M. Steele, C. W. Forney, Roy J. Dunsden, William Eyley, and S. S. Clark. At the 2 o'clock meeting T. A. Hougas gave an explanation of the plans and arrangements of the grounds and buildings where the reunion is to be held in August. J. F. Garver and Charles Putnam gave short addresses. Religio program on Saturday evening; Sunday school at 11 o'clock, Sunday; Department of Women occupied at 3.30; teachers' meeting at 6 p. m.; Religio at 7; preaching by Benjamin F. Creel, John F. Garver, and A. M. Chase. C. W. Forney, secretary.

**Our Departed Ones**

**WHITE.**—Viola Lucy White, daughter of Leonard and Lucy White, was born at Independence, Missouri, August 24, 1901. Baptized June 9, 1912. Died after a long illness at Independence, Missouri, May 14, 1924. Leaves father, mother, and three brothers, Joseph, Alma, and Herbert. Funeral from the Stone Church. Sermon by J. W. Rushton.

**SIMMS.**—Mary J. Simms, wife of O. D. Simms, died after a long illness, at El Reno, Oklahoma, May 22, 1924, at the age of twenty-nine years, eleven months, and fifteen days. Leaves husband, two daughters, four brothers, and one sister. One child preceded her. Funeral services in charge of S. Maloney. Sermon by J. M. Terry. Interment at Beaumont, Texas.

**WEITLICH.**—Frank Weitlich was born at Watertown, Wisconsin, May 13, 1858. Baptized March 12, 1892. Married Aisina Wirtzes, March 27, 1890, who died, leaving seven daughters and three sons. Five daughters

**THE SAINTS' HERALD**

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have preceded him. Married Alice H. Cook, May 8, 1912. He died at his home in Saint Joseph, Missouri, May 16, 1924. Leaves wife, three sons, two daughters, three sisters, and two brothers. Funeral from the Saints' church at Maple Grove four miles north of Stewartville, Missouri. Funeral in charge of D. E. Powell. Sermon by T. T. Hinderks.

**Radio**

**K F I X**

*Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.*

SUNDAY, JULY 6, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn.  
 Prayer.  
 Baritone Solo: "How long, O Lord, wilt thou forget me?" Wooler.  
 Mr. Jack Custead.  
 Soprano Solo: "A little while," Rolfe.  
 Mrs. Robert Miller.  
 Anthem: "O for the wings of a dove!" Knight.  
 Soprano:  
 Mrs. Robert Miller.  
 Miss Helen White.  
 Alto:  
 Mrs. Essie Isenhardt.  
 Miss Elizabeth Okerlind.  
 Tenor:  
 Mr. Francis Holm.  
 Mr. Douglas Flanders.  
 Bass:  
 Mr. Robert Miller.  
 Mr. Jack Custead.  
 Mr. George Miller, pianist.  
 Sermon: "Preparing the way of the Lord."  
 By Elder R. S. Salyards.

SUNDAY, JULY 6, 1924

7.30 P. M., From the L. D. S. Campus  
 (Open-air service.)

Band concert under the direction of Roy Turner.

Hymn.  
 Prayer.  
 Selection by the Band.  
 Sermon: "A vital religion."  
 By Elder Cyril E. Wight.

TUESDAY, JULY 8, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical program arranged by Mr. Arthur Storm, violin teacher, Independence, Missouri.  
 Educational talk.

THURSDAY, JULY 10, 1924

9.00 P. M., From the L. D. S. Radio Studio

Musical program given by Mrs. Alice and Mrs. Bertha Burgess.  
 Educational talk.

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# THE SAINTS' HERALD

Independence Mo  
1808 Lexington St  
G B Harrington

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

OFFICE  
REORGANIZED  
OF LATTER DAY

any man among you have save and concubines he shall have (Mormon, Jacob 2:36.)

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

Volume 71

Independence, Missouri, July 9, 1924

Number 28

## EDITORIAL

### Can the People Be Trusted?

God's manifest trust in man is one of the most striking and inspiring things in human experience. Despite the multiplied evidences of perfidy, and folly, and sin, and rebellion, he never withdraws his confidence. He has faith in man.

The human race has never yet become so insolvent as to forfeit divine credit. The spiritual spendthrift and the moral profligate can always get a new start. God will stake anyone who desires to make good, and this regardless of his past. There may be an hundred failures charged against him, yet God will take another chance. And he does not recount old scores or remind the debtor of his past. Bad debts are not carried forward to harass and hamper the man who wants to get ahead.

Every opportunity is given to balance accounts and make assets exceed liabilities. At frequent intervals debts which cannot be paid are charged off to profit and loss. Nature never gives up. There may be drought, floods, fire, pestilence, war, but the aftermath of all is the opportunity to recoup. The whole universe seems pulling for the man who tries.

In the very beginning of human life on this planet, and before man had any experience whatever, God gave to him his agency, which involved the right to live his life as he might elect, subject always to the eternal law of cause and effect. The Almighty knew that the only way in which man could develop would be to allow him to do things for himself. God could do everything for man, and he would lack every essential quality of real manhood.

God does not intrude or spy on man. He seems to say: "I propose to place you on your good behavior. I will turn you loose and permit you to shape your own life as you may elect, with the understanding always that whatever you sow that you must reap. This is the universal law. I will, in no sense, shape your life for you. I will not impose my superior wisdom on you, for there is no place for superiors and subordinates in my universe. I will help you all I can. I will persuade, entreat, and inspire, but I

will never force. While I am supreme in my universe and have all power and wisdom, still I will not assume 'supreme directional control' over the most infinitesimal of all my creatures, for to do so would degenerate the race and frustrate the whole purpose of creation. Even the ant shall live without any ultimatum from me."

God could have made man like a machine. He could have done man's thinking for him. He could have dominated his life. In that event there is no question but the creature's acts would have been more in keeping with the mind of God, but he would not have been a man, but just a thing, an automaton. Character is not developed in this way. The upstep of the race is voluntary.

Children learn to crawl by themselves. No amount of walking on the part of the mother will cause the child to acquire the power of locomotion. The mother may know much more than the child, but it can develop only by personal effort. Growth comes from doing things rather than in having things done for us. It might be a restful thing to have somebody always on hand to do our thinking, to make decisions and determine actions, but under such a regime we would lose our capacity to think. Nature is extremely jealous of her gifts. When we do not use them she takes them away.

There are two ideas of government in the church to-day. One group affirms that the masses are not capable of self-government—that democracy in matters of state is all but a failure and in the church has no legitimate place. Common consent takes the form of assent; and agency, what there is of it, means, "Follow your leaders." It is urged that in the divine scheme some men are born to rule and others are born to obey.

The Caussian Curve theory, of German origin, is advocated. This theory divides humanity into three groups—the intellectuals at one end of the curve, the incompetents and deficientes at the other end, and the great mass in the center. The incompetents are a negligible quantity; the intellectuals, in the nature of things, are born to lead, and it is the duty of the mass to obey. In this case, decision always rests with the man farther up. Every man is expected to carry out the orders of his superior, even though he

may not fully understand or agree with the order. It means, "Obey counsel and ask no questions." "Do as you are told." "Agree with your superiors or get out."

The other group maintains that one man has the same chance with God as another, that there are no divine handicaps in the spiritual life; that moral, spiritual, and intellectual growth and power come through exercise and development. This group renounces caste, special privilege, infallibility, or supreme directional control by any man, quorum, or group over other men or groups. It proposes an organization of men and women who mutually carry on as fellow workers with God. In this scheme there is no place for superiors and subordinates. Every man is the peer of every other man. Though some may be selected from the mass to positions of trust and responsibility, they act as servants rather than dictators or overlords.

It was Wendell Phillips, that intrepid apostle of liberty, who said, "Trust the people with the gravest questions, and in the long run you educate the race."

And he said one other thing which is equally pertinent: "The accumulated intellect of the masses is greater than the heaviest brain that God ever gave to a single individual."

Putting it in another way: The combined wisdom of the entire group is greater than that possessed by any member of the group. This seems axiomatic, for whatever wisdom may be possessed by the individual is included and becomes a part of the mass wisdom. There is nothing lost when even a great man condescends to pool his wisdom with the mass.

God said, "Come let us reason together." I can imagine him going farther and saying: "Let us talk things over. We want the opinion of everybody, wise, foolish, learned, unlearned. We want universal converse. I will not make others do things as I say. I will trust men. I will not take immediate and personal supervision of all the departments of the universe, but I will delegate responsibility and permit the greatest amount of individual initiative, believing that in thus trusting men I will get the best possible results. I will not command in everything. I will allow a rose to bud and blossom and flower in its own field. I will allow birds to mate and by the law of selection hatch and rear their young. I will allow men to build and create and invent and discover without my O. K. I will not assume supreme directional control over the activities of men. This is not the way of the universe. I will trust humanity."

And we may do well in our church work to emulate the Almighty. Give the people a chance for self-development. Allow them to think and act for themselves, without having always to carry out the order

of some one higher up. And we can still possess priesthood and maintain organization and solidarity, for, after all, as Lowell has well said, "The true oneness of a people depends upon the spirit in them, not upon the power over them."

T. W. WILLIAMS.

### To Act as Contributing Editor

At the General Conference of October, 1859, it was ordered that "the church publish a monthly paper to be devoted solely to the interests of the church." It was further ordered "that Elders Z. H. Gurley, William Marks, and William W. Blair be a committee to supervise the publishing of said paper." This was six months before Joseph Smith became president of the church. Out of this action of conference grew the issuance of the TRUE LATTER DAY SAINTS' HERALD, subsequently called the SAINTS' HERALD. At the April conference of the church in 1865, it was ordered "that President Joseph Smith be appointed to take charge of the publishing and editorial department of the HERALD and of all our publications." Since that time until recently one of the First Presidency had been chief editor, the SAINTS' HERALD being the official publication of the church.

In 1870 the General Conference ordered the incorporation of the Board of Publication and provided that the president of the church should be president of the board. The following year, however, it was provided that the Board of Publication should be permitted to elect its own president. Since the incorporation of the church in Illinois in 1872, the Presiding Bishop has nominated the Board of Publication, and since 1879 he has been a member of that board by request of General Conference.

In 1885 the General Conference adopted a resolution concerning the editorial policy of the HERALD. Paragraph 3 of this resolution provided "that where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the HERALD." From which it is clear that the literary interests and editorial policy represented by the HERALD should not be determined by the Presiding Bishop or by the Board of Publication, except that its financial aspect is committed to the board to supervise in accordance with the corporate authority held.

In view of the fact that the recent action of the Board of Publication has resulted in radical differences of opinion existing between leading representatives of the body being presented in the columns of the HERALD, it has been difficult for me to accept the position of contributing editor, to which the board elected me, without at least such explana-

# OFFICIAL

## Concerning Church Government

With reference to the matter of church government growing out of a council of the First Presidency, members of the Quorum of Twelve in America, and Order of Bishops, convened at Independence, Missouri, April 15 to 25, 1924, we the undersigned members of that council hereby express our willingness to abide by the conclusions of the council almost unanimously reached as follows:

This church, as defined by the late Joseph Smith, is a theocratic-democracy—not man-made, but of divine appointment and origin. (Matthew 16:18; Doctrine and Covenants 1:5; 17:7; Book of Mormon, 1 Nephi 3:221; Book of Nephi 10:1.)

The government of the church is by divine authority through priesthood (Doctrine and Covenants 1:2, 5; 68:4; 104; Acts 20:28). The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25:1; 27:4). It is divine

tion of the situation as would make clear my viewpoint in regard to it. I have decided, however, to give the service asked for to the best of my ability, believing that the Board of Publication expects to be responsible and answerable to the General Conference for the change of editorial policy recently adopted.

Whether or not it is better for the radical differences of opinion now being discussed in the *HERALD* to find expression in that manner, rather than wait till the quorums and the General Conference take action concerning them, need not be discussed now, as it is too late for such consideration to be effective. It seems clear, however, that the discussion of the points at issue should not be confined to any one side of the controversy, for to do that would result in greater harm to the body, it may be, than to use the privilege extended by the Board of Publication in the existing circumstances.

It is my sincere conviction that the Spirit of God will so move upon the officials and members of the church that the divine will shall eventually triumph. I do not feel to question the sincerity or motive of anyone, no matter how much we may be found to differ in opinion; and it is this conviction of the integrity of those concerned which buoys my confidence that better unity will ultimately prevail in accordance with the word of God.

A. B. PHILLIPS.

government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

God directs the church through clearly indicated channels (Doctrine and Covenants 43:1, 2; 27:2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122:9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122:2, 9; 104:42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church affirms the interdependence of departments and coordination of action, and holds General Conference as the instrument of the expression of the will of the people.

And we observe:

1. That the chief executives of the church, the First Presidency, should not be discredited in seeking to exercise functions in accordance with the above principles in harmony with the law as laid down in the standard books of the church, but should be supported by the faith and confidence of the Saints.

2. That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, reserving final judgment until the conference meets to hear the cause. And most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.

3. We fully believe that God is the founder and builder of the church. Jesus said, "I will build my church." All should be faithful and steadfast, looking for the final victory. We fully believe the church is destined to go forward. It remains for the Saints to be humble and full of love, having faith, hope, and charity,

For Zion's weal,

FREDERICK M. SMITH, *President of the Church.*

ELBERT A. SMITH, *of the First Presidency.*

F. M. MCDOWELL, *of the First Presidency.*

(Continued on next page.)

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J. A. GILLEN, *President of the Quorum of Twelve.*  
 F. HENRY EDWARDS, *Secretary of the Quorum of Twelve.*  
 J. F. GARVER, *Apostle.*  
 E. J. GLEAZER, *Apostle.*  
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 J. A. BECKER, *Bishop in Zion.*  
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 J. A. KOEHLER, *Bishop of Far West Stake.*  
 A. B. PHILLIPS, *Bishop of Holden Stake.*  
 F. B. BLAIR, *Bishop of Kansas City Stake.*  
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 B. J. SCOTT, *Former Bishop of Far West Stake.*  
 ELLIS SHORT, *Bishop.*  
 R. T. COOPER, *Bishop.*  
 C. E. IRWIN, *Bishop.*  
 M. C. FISHER, *Bishop.*  
 JOHN ZIMMERMANN, *Bishop.*  
 A. F. MCLEAN, *Bishop.*

### To All Publicity Agents

The appropriations committee, which consists of two members of the First Presidency, two members of the Twelve, and the Order of Bishops, disallowed any funds for the operation of the Publicity Department office for this year. We wish, however, to see the splendid work you are doing continued, and we trust that you will in no way slacken your efforts nor allow your interest to cool.

While we will have no money to carry on the usual work at headquarters, we do not want that to result in the disruption of the fine work you have helped to build up in the hundreds of branches throughout the church. Nearly everyone recognizes that publicity is needed now as never before, and we look to each publicity agent to do his part as in the past.

Please make your reports and address the Publicity Department, Box 255, as before. And even though no funds being appropriated will make it impossible to provide the service heretofore available, yet what personal cooperation and help we can render are freely offered you.

ARTHUR E. MCKIM,

*General Publicity Agent.*

July 1, 1924.

## MONEY

This word comes from the Latin word *moneta*, an epithet of Juno, in whose temple at Rome money was coined.

It is simply a medium of exchange.

To-day we use chiefly gold and silver as standards of value, but primitive people have used various articles, such as furs, olive oil, sheep, wampum, salt, etc.

Money is a necessity in the conduct of the work of the church. It is just as necessary as prayer and preaching.

The giving of it is a token of our appreciation for what God and Christ have done for us.

Our willingness to give is an index to the development that has been brought about in us through the teachings of Christ.

Through this medium of exchange we translate our effort in the field, in the office, in the factory, or elsewhere, into the ministry of the Man of Galilee. We make it possible for another to GO in our stead.

"As ye have received, freely give."

Fraternally,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Working Church

BY S. S. SMITH

Son, go work to-day in my vineyard.—Matthew 21: 28.

At the battle of Bunker Hill, it has been related, an old lady was seen with the American patriots marching out with enthusiasm, shouldering a broom. When asked, "What can you do with a broom?" she lustily replied, "I can show them which side I'm on." So, likewise, if I can do no better than only to show which side I am on, in making this address before you on the subject of the working church, I shall feel amply repaid.

Various metaphors are used by the Master, such as that of a warrior, a sower, a fisherman, a builder, and a shepherd; but the comparison of the vineyard is the most impressive and beautiful. Isaiah makes reference to this (5: 1, 2) where the work of God's kingdom is compared to a vineyard "in a very fruitful hill," but he laments that this vineyard brought forth wild grapes instead of tame. In the New Testament, reference is made to the transplanting from the wild state to that of the tame.

This allusion freshens memory of a vision or dream that came to your speaker some years ago. I beheld myself pulling the little seedling trees from the low, sandy river bottoms and transplanting them in the rich table-land above. My labor had spanned a series of years, for my first planting had grown to be sturdy trees of large size, and I could see the gradation from the large, massive trees down to the little whips I was then planting.

#### *The Latter-Day Work*

I am glad, yes, rejoiced, to know our great movement is spoken of as a work—"the latter-day work." Work signifies diligence and labor, and the very name carries with it the idea of service and activity. One cannot promote this work by inactivity.

My particular grouch to-day has reference to the difficulty confronting us to get the membership to function in groups with the grand objectives of our faith, in which true teamwork and cooperation, as well as fellowship, are indispensable to forward movement. I would not say the ministry run true to form in every instance, but I am confident their senses are more keenly alive on such matters than the rank and file of the membership, and it is well to heed their advice.

In studying the situation I feel entrenched in the thought, the work of the church and her ministers is more than that of preaching sermons and scolding. As I see it, we want that fellowship that stands

for the kingdom of God, to labor for higher ideals, for better education, for a truer justice, and the elimination of evil in every sense, and the banishment of misery and poverty that so often are at our door.

#### *The True Import of Education*

There is the strong popular demand for education which is to be reckoned with; but such, however necessary, is not a substitute for religion. Education is essentially that which deals with the moral and social processes, and it has concern with every influence, religious and otherwise, that goes to formulate character and give that character a wise and useful career for himself and others.

J. S. Mill, the utilitarian philosopher, included in it everything which "helps to shape the human being." Plato was not far wrong when he defined its purpose, "to develop in the body and in the soul all the beauty and all the perfection of which they are capable."

The grandest manifestation of a true education is to possess the love of God and a regard for our fellow man. To manifest the ethics of the religion of Christ is the crowning genius of all education. The man who has gone through school and graduated, and has several learned degrees, and has traveled and is enriched by observation and the personal contact with the customs of many lands, but has no love of God in his heart and has but little regard for his fellow creatures, is not learned. He is no more than a pagan, because he is merely brain trained and not enriched by that fruition resulting from a true education. The results of a true education will ever be that of a personal religious life which is dedicated to the cause of humanity and the living of the teachings of Jesus Christ.

We would, then, judge no person educated who persists in living on a low ethical plane. Education, when associated with spiritual life, power, and testimony, is acceptable; but when it stands divorced from spiritual ideals it is a travesty to call it religion. Its tendency then is to develop into "vain philosophies" and the eruditions of men.

#### *Jesus Christ Preeminent*

We should bear in mind, among the really great Jesus the Christ stands without a peer. Where in all our search do we find one who has reached so high, or so low—to the very height and depth of man's every need? We can do well to exalt him and give him preeminence in all things.

The children of Zion should be joyful in their King and let his fame and greatness be spread abroad. It is commendable to study the glory of our Lord and Master, and thus know that he intends only the happiness and safety of his beloved church.

### Indolence Not Tolerated

"Son, go work to-day in my vineyard," is a command to you, my brother, as well as to me. All are called, and none are exempt from service. We are all hired to *work*. The Proprietor has not employed us to spend our time eating fruit. We should remember indolence is not tolerated. (See Doctrine and Covenants 42:12; 68:4; 75:5; 85:38.) A lazy minister is but another human abuse of the active principle of service and work. Such a one prostitutes a high and holy calling and inoculates with the seeds of indolence wherever found. We all know the lesson of the sluggard that slept. The parable of the talents, too (Matthew 25:18), has its moral aspects, and such lessons should be ever kept alive.

Now what is your talent, brother? Is it not your capacity, your ability to accomplish things in this life? The thought is: We all have some responsibility, and there is a task imposed on every one. We do not all have the same talent. Some have eloquence to plead for Christ, others intelligence to devise, and still others skill and strength to follow temporal lines. Some give time, others wealth, others influence. All may not work in the same field of activity, for some are called to publicly proclaim the gospel and go abroad while others are not. If your call is not to preach, you can at least pay tithing, make freewill offerings, contribute your consecrations, and thus build up the work at home.

### Three Spheres Open for Work

There are three spheres open to us, and in each of these we can work: *the home, the neighborhood,* and last but not least, *the church*. Doubtless the latter transcends all others.

### The Family and Home

The family is well said to be the nursery of the church, for the one merges into the other. The duty of all parents should be obvious. (See Doctrine and Covenants 68:4; 90:6-8.) To men and women there should be this constant and forceful reminder of the obligations of parenthood which is due the children of their household that should stabilize their interest for a wholesome future. Parental duties neglected means a future social calamity. Our offspring have the right to be well born. They should never be denied the privileges of education. They have a right to their childhood and its play. And, too, they should have their training for *work*, for life devoted wholly to play will not prove a hopeful prospect.

Over the bier of a darling child the preacher quoted: "The death of a beautiful child is a public calamity, for the earth for the moment is less fair." But do you know, the thought is far more chasten-

ing, of *the life of a child* left to grow up in sin and to become polluted without restraint of a conscientious parenthood? May we realize as fathers and mothers the responsibility toward childhood. May we labor for better homes, that the children of to-day may grow up to that of a useful manhood and womanhood.

### Our Civic Duty

There are certain civic duties in your neighborhood, your town, as well as your nation, to which you are amenable and from which you should never shirk. Let me give you a few plain words right here: There are too many who talk of the failures of government, the corruptions in high as well as low life, and the menace of the foreigner in our midst. It occurs to your speaker that it is time to arouse and consider the *menace of the native born American* who has virtually abdicated his American citizenship in favor of the man of low ideals, and has allowed his well-earned birthright to be hidden away in a dark corner of indifference, and thus is culpably negligent in exercising his franchise that has cost so much treasure and blood to maintain.

Beloved, if we believe this Government was conceived in liberty, and its Constitution and laws were enacted in justice to God and man, should we not see to it that in the coming election *everyone will vote* to perpetuate this Government and do our level best to put good men in office, that the denizens of "little Italy" and other sections of red and ribald tendencies do not carry the day and corrupt these great American ideals? In many sections the tendencies for evil greatly predominate, and our good citizenry need to be most vigilant.

### Duty to the Church

Our duty to the church stands supreme to all other duties. In fact, when we are functioning in all other lines of good service we are serving the church most gloriously. All are called to the service of the church. We should work for her peace and pray for her prosperity.

There are many departments in the church that are urgently calling for your service—the Sunday school, the Department of Recreation and Expression, the Department of Women, the various lines of social work, and the great field of educational activity. These are all very promising. All this, and more, in the rehabilitating work of the redemption of our people, in promoting that social uplift, is a task of no mean proportion.

There are dangers ahead, it is true; and I sometimes think, so modern have some of us become, we do not know where we are or where we are going, but we are on our way; and in our stride to keep pace with the times we have forgotten our own

spiritual needs. No home can afford to surrender the family altar and the Word of God.

### *The Tendency to Localize*

The development of this age of the working church in her duties at home has somewhat diminished the attention of many zealous Saints from the great field of the world. It should be apparent that the missionary impulse must exist where the Spirit of Christ abides. That individual or group which has no interests other than its own immediate circle will prove calamitous. Well might we ask, Is our indifference due to crass ignorance? and can such be remedied by study, observation, and prayer?

It sometimes has occurred to me that some regard missionary work as a form of activity appended to the church and its normal work; in fact, a kind of hysterical, spasmodic display of energy, carried on by a few freakish persons dubbed "missionaries."

We take it that the religion of Jesus Christ is meant to be universal. The needs which are nearest home appeal to the average man most strongly. That kind of generosity which exhausts all of its power of internal motivation upon those on the *other side of the sea* and are supremely oblivious to the physical ills, wants, and sorrows, and downright beggarliness of those *across the street*, we must hold as an abnormal variety. A charity that does not begin at home is a spurious kind indeed; but equally so, the charity that begins at home and stays at home is as defective as that which goes abroad and is oblivious to its nearest neighbor. The golden mean is, that the working church will be equally interested in both.

### *Christ's Policy Universal*

Beginning at Jerusalem, the apostles heralded the gospel abroad in many lands. Not many of us have troubled ourselves in defining this universal missionary policy to-day. And when defined, do we see in such definition an expression of normal life in the church and its mission to all nations? To this task have we given our reasonable service? We know this gospel as restored to earth in latter days is the counterpart of the gospel of old and, with all that it implies, would wonderfully brighten the darkened lives and alleviate the sorrows of men of other lands.

As we think of it, how extensive and lowering are the clouds of woe and obtuse ignorance; of the lands as yet unvisited by the crusaders of the blessed Christ? The magnitude of the subject and the vital issues it arouses are a sufficient reason for profound study and spiritual preparation on the part of those who have been divinely called to this worthy task.

Think of the great nations that lie south of us. They largely are of the blood of Israel. They doubtless would gladly receive the testimony of their pre-

vious ancestry, whose record we have, which has come forth in latter days through the providence of God, if only we had the means of bringing it to their attention.

The foreign work of the church, up to the present time, although very commendable, is scarcely a commencement. That phase of it which the church is yet to assume should beget a lively enthusiasm. It is this broad general purpose that should enliven our slumbering energies and create a consecrated body of intelligent workers that are abreast of the times, and would willingly go to the ends of the earth. Others have done it, and why not we? Into the lives of these nations we can carry the vision of the adequacy of God. Whatever is right is possible. Ours is the forward look. Our path, however, is an ascent.

Knowledge of such matters brings responsibility. We would then conclude that knowledge and responsibility are closely akin to our contemplated method of attainment. To those that have heard the call, there can be no turning back. It is a call to life's service and a willingness to abandon everything else for its accomplishment. A realization of the overshadowing power of God that has residence in the fact, "Without Me ye can do nothing," will be its principal controlling factor.

### *All Races Included*

We should recognize all classes of humanity, white, red, brown, yellow, and black skinned, as being peoples of the human race and fellow creatures of a Father's sovereignty, having opportunities and gospel privilege. We should not entertain reservations, regard some as hardly human and others unworthy of notice, because of nationality or caste. To do this is neither Christian nor godly.

If such is our spiel as ministers, we had better draw in our colors and cease claiming to be representatives of the church of Jesus Christ, for we could be at best but an aggregation of extremists, who have not sensed the world-wide commission of the atoning Savior. On the contrary, the missionary who is willing to lay down his racial prejudice is not limited to a narrow groove, and thus he can heed the universal message, "Go ye into all the world." The very note of Christianity is universality.

### *Our Neighbor*

Christ gave superior law to that of the Mosaic statute, in giving a new definition to the word *neighbor*. The old Jewish concept was that God's special providence was centered in them, that they were favorites, and that no one outside their racial blood could possibly be worthy.

How superior to think, My neighbor is any human

being whom I can reach and give the helping hand? The old ethenic morality of the Jews must give place to that of a universal love. This essential fact will ever be a component factor in the individual as well as the group life of the brotherhood; and, too, that this love shall have its constant opportunity of expression and expansion. No other person than Christ, and those whose intuition has been supplemented by his Holy Spirit, has capacity for extending this universal appeal.

#### *Love Has No Boundaries*

In missionary service one must learn to distinguish between the essential and saving truth of heaven and the many things which worldly minds have woven into the warp and woof of the true faith. Works of love that indicate a spirit of good will and a desire to be helpful to all sorts and conditions of men, even to the remotest parts of the earth, will exhibit that element in which our gospel lives and has its being.

The attempt to shut our message in and to erect and maintain human boundaries of limitation beyond which its spirit of blessing shall not travel, will prove fatal to its very existence. There are no geographical boundaries that this message of salvation does not cross. Good will is a country that has no frontiers.

#### *Methods of Propaganda*

It is to be hoped the working church of the future will come to understand the business of heralding our message and will carry across the great evangelistic crusade for which we have prayed and looked so long; will not be that wholly dependent on the public acclaim of preaching by the ordained ministers alone.

Do not misunderstand me. Public preaching, or the mass movement in reaching the people, as it is called, should never be abandoned and doubtless never will be; but the public ministry of the priesthood must be supplemented more and more by that of a closer and more personal contact. The business of the church is to interest itself in the people. If we cannot get the people to come to us, we must go to them. This should be done in a businesslike way. As the business man gains trade by going to the people, as the politician secures his following by personal canvass of his district, and as the promoter of religious cults and fads entices the listening ear by the social visit, so will we meet with results commensurate with effort if we make special preparation, and thus make the personal contact with the people, bearing as we do the most sublime message of the age.

#### *Personal Service Needed*

I hope some day we will become alert enough to emphasize a personal service for Jesus Christ, and such will be a vindication of discipleship. Not only the ministry alone, but every member will be utilized for service, and we will put across a persistent yet winsome and passionate quest for souls.

In this way we can make the entire membership one great throbbing, breathing brotherhood, for evangelistic responsibility will be expected of all. Thus every member in a way will be a propagandist in speaking the favorable word, in giving the friendly tract, in making the social call, in extending the kindly invitation, and thus in a thousand ways doing good to the neighbor across the way.

It is to be hoped we will exalt the value of a consecrated and concentrated personality. It would seem many have lain down on the job, and the ministry have not received that cooperation they should have received in making the personal plea. The membership should feel, as they have been warned, that it is their duty to warn their neighbor. We should not wait for the missionary to come along before we seek to give the enlightenment we bear of the gospel restored. You should consider it your part, in various ways, to bear the good news to others at all times. Such methods of propaganda are winning marvelously everywhere else, so why not with us? Let every Saint learn his duty and his possibilities for good.

Every member should be a worker, as the ant in the ant hill and as the bee in the beehive. In like manner every Saint can be a conveyor of good news—a missionary if you please—and this high ideal as a corollary will stand as the high light of our missionary and pastoral hope.

#### *Giving and Receiving*

It seems to be a difficult lesson for the average student of this latter-day work to grasp and hold, that it is more blessed to give than to receive. But this is one of the essential factors that will make for success, and we need to lay it to heart.

It should be made plain that in the nature of true religion in human experience, giving and receiving are correlatives, and no man can hope for success without giving, any more than he could without being a receiver of benefits. "Freely ye have received, freely give," is a maxim that is as potential now as ever in the Christian faith.

The Saint is a giver in many ways, and through many channels his gracious ministry flows. His giving does not always take the form of material aid, but wherever a service is rendered, and a kindly word is spoken, it is giving, nevertheless.

It would appear as ill-advised for any minister to



advocate that it is evil to desire and to possess material riches, and to bend one's energies in the accumulation of more. It is the duty of every man to put forth a legitimate effort to get along in temporal acquisition, and such is very commendable; but such should be taught to set one's heart on getting, with selfish motives, with never a thought of conferring benefit, is a sin of no small magnitude. If we have freely received, we should liberally give, or such will redound to our condemnation. Then, too, money wrongfully gained can never be sanctified by giving part of it away.

#### *The Consecrated Purpose*

Ours should be a consecrated purpose, in gaining as well as in the bestowment of wealth. Money that has been gained by extortion, by pursuing illegitimate business, such as the illicit sale of liquor, the white slave trade, in grinding the face of the poor, by unmerciful treatment of rivals in trade, by corrupting government officials, and the thousand and one illegal ways of amassing wealth, can never change the wrath of God to that of a smiling approval by sharing with him such ill-gotten gain. Such, beloved, is not the Lord's money, and he needs none of it to carry on his work.

We should never soil our hands with the rewards of iniquity. To accept such by the working church would be an intimidation against her testimony, for could the church legitimately condemn when she is made to share in the gains of dishonesty? There are many to-day in the religious world who come under the prophet's bitter words. (See Isaiah 1: 14-17.)

#### *Opportunities of the Day*

The time in which we live is one of mighty significance. The business of the working church is connected with, and to a certain extent made sponsor to, the political and social changes of the time. This theme is one so important that we cannot afford to be ignorant thereupon. The enlargement of our scope of vision to the present hour and its demands, is one thing very needful.

Doubtless we will need some revision of our present ideas. It is to be hoped the Spirit of God will permeate and that in each forward movement we will be in accordance with divine wisdom. Such should keep us apace with the political, industrial, and intellectual enlargement, which we trust will prove harbingers of a spiritual expansion and, finally, the ushering in of the millennium.

Have we, too, caught the vision of the city, New Jerusalem? If so, our whole soul will be on fire with faith and love. If this is our possession, our heritage, Christ says, "Your heart shall rejoice, and your joy no man taketh from you." Never were

words more cogent with life and light to depressed and sorrowing souls. As the working church, ours should be that life rich in spiritual insight and aglow with human sympathies.

"God grant us wisdom in these coming days,  
And eyes unsealed, that we clear visions see  
Of that new world that he would have us build  
To life's ennoblement and his high ministry."

### Latter Day Saints and the Labor Question

BY JOHN W. RUSHTON

The following is based upon an article written by request for a labor paper of the West. It is submitted together with a remarkable prayer by Rabin-dranath Tagore, the great Hindu Mystic and Seer:

O Giver of Thyself! at the vision of Thee as joy let our souls flame up to Thee as the fire, flow unto Thee as the river, permeate Thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough fully to see and hear Thy universe and to work with full vigor therein. Let us fully live the life Thou hast given us, let us bravely take and bravely give. This is our prayer to Thee.

Let us once for all dislodge from our minds the feeble fancy that would make Thy joy to be a thing apart from action, thin, formless, and unsustainable. Wherever the peasant tills the hard earth, there does Thy joy gush out in the green of the corn, wherever man displaces the tangled forest, smooths the stony ground, and clears for himself a homestead, there does Thy joy enfold it in orderliness and peace.

O Worker of the universe! We would pray to Thee to let the irresistible current of Thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried up soul-life. Let our newly awakened powers cry out for unlimited fulfillment in leaf and flower and fruit.

For many centuries the churches have been concerned all but exclusively with the "other world" and its interests. To prepare for death and the future, to save them from hell, and to secure for them the bliss of heaven was the great business of the church. Even now there are voices raised against any effort to align the church with the forces which make for righteousness and justice here and now. They would prefer that the straightening out of maladjustments be postponed until we reach the other side. Fosdick reminds us of a case of this kind:

An American business man not long dead, who hated any word from the pulpit about social righteousness, used to complain: "Preachers are talking so everlastingly about this earth. I've done my best to get them to stick to the gospel, and not allow 'worldliness' to get into the teachings of the church; but the good old preachers have gone to glory." Yet, this pious zealot helped wreck the finances of a great railroad system and with part of the proceeds built a theological seminary.

Men do not always remember that just as the present is the result of a past of infinite length and variety, so the future can only be what we are now engaged in making it.

The New Testament reveals that our Lord was much concerned with the life of man here and now. He predicates the divine appraisal of man's ultimate worth upon what he does in this life, and plainly teaches that his future will be the result of his past. With singular persistency Christ includes the present commonplaces in the sum total of the All.

The program which Christ accepted at the commencement of his ministry was taken from the classic prophet of the Jews, Isaiah. Under somewhat dramatic conditions he took this stand in the synagogue on the Sabbath day, in the presence of the church people, to the consternation and chagrin of the leaders. A most superficial reading of this program discloses that the chief features are: the problems of poverty, injustice, deformities, ill health, and social iniquities through which the masses were in misery and want. The life of this great Teacher was lived in terms of restoration, redemption, and the right to full expression of life, the liberty to enjoy social opportunities and inheritances in equality, at least so far as capacity and ability would allow. His history may be summarized in the cryptic paragraph: "He went about doing good."

To be sure, heaven was of interest to him, but he made it a matter of ethics rather than geography. What man is, determines what he will get. His explorations therefore were within rather than without. He found sublimities in commonplaces, angels in men and women. His miracles were in the splendid powers he discovered in the souls of men and women, even though submerged in sordid and poverty-stricken conditions and in the vortex of disease and deformities. He brought to the surface ideals of the spirit and showed how these could be interpreted and translated in loving service to mankind. So effectively did he teach this thing that a youthful fisherman, who in spite of his humble origin and commonplace surroundings nevertheless became the world's greatest dreamer and apocalypticist, said with a vigor that startles us: "If a man say, I love God, and hateth his brother, he is a liar." This summation of the Christian philosophy is direct though possibly crude, but as one who lived on the bosom of the Master and understood perhaps more fully than any of his friends what Jesus was, his word commands our respect.

That the church in its inception had both a social and economic content cannot be denied. While awaiting the realization of their mistaken idea of the immediate return of their Lord in regal splendor and power to take the kingdom and rule over it, they

nevertheless had some definite ideas of the need of preparation for that event and sought to regulate the communal life in harmony with what they believed was the intention of their Master. As time passed they grew impatient with the simplicities of the "way of the Lord," and soon mysticism, institutionalism, priestcraft, ambition for place and power resulted in the surrender of high and holy principles to gain unholy advantages in the alliance between church and state. To gain sovereign patronage which brought ease, wealth, and prestige of "this world," the church lost Christ and his distinguishing grace. "He was not of this world." So down the dark way of apostasy the church went, forsaking the Christ who had breathed into her being the breath of his divine life, and soon became a tragic ghost—a Christ-forsaken church.

At various times, under noble men of different names and nationalities, efforts were made to bring back the church to her forsaken Lord, without avail. Only in very recent times has there been an earnest and convincing revival of interest in the church's duty to the present and in the life and well-being of man here and now. It was not until 1885 that in the United States were compelling voices lifted to proclaim the duty of the church in the establishment of economic and social justice. Such men as Washington Gladden, Josiah Strong, and R. T. Ely were in the van. To-day there are many voices of eloquence and passion and others who with pen are writing in words of flame, voicing this message of a new social order.

One of the latest to speak to us in America, Charles A. Ellwood, gives a clear, clarion call in his latest book, *The Reconstruction of Religion*, a few sentences from which we quote as follows:

Social religion must oppose anything immoral or unjust in the economic system in which men must work and live, because such evil will make impossible the realization of a satisfactory moral character in individuals and of a satisfactory order in society. Now economic conditions are the chief material elements in the social environment. It is idle, therefore, to think that religious ideals can be realized if economic conditions hostile to these ideals are permitted to exist. . . .

Religion must be a set of practical attitudes towards practical problems. The economic life must become suffused with the highest spiritual values; it must be dominated by humanitarian ethics.

In view of the history of religion and of the church, it is all the more remarkable that in 1830 the Latter Day Saints should give a conspicuous place to a social and economic program, strangely out of touch and in advance of the religious teachings and spirit of the times. In the Book of Doctrine and Covenants, which consists of alleged "revelations" to Joseph Smith, is contained the polity and discipline of this church, and quite outstanding in

volume and vigor are the instructions to the church regarding labor, the relationships between employer and employee, the attitude of the man towards his task, and the object in view of all economic effort.

Not only is the dignity of labor insisted upon, but its place in the development of character which is the basis of destiny is emphasized without ambiguity: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

Among other moral obligations assumed by each member of the group is the following: "The remembrance of the poor, and to consecrate thy properties for their support with a covenant and deed which cannot be broken."

Tithing and consecrations are the taxation imposed upon all to the extent of their "increase." This is to be used for the benefiting of those who are not supplied with what they need. While not regarding poverty as a permanent feature of societal life, nevertheless it has to be alleviated until the causes are abolished. Involuntary poverty and misfortune may overtake anyone, but such victims should not be penalized; they are the subjects of the sympathy and concern of the whole group.

But still deeper there lies the problem of causes. The church must be concerned with this problem and be interested in the devising of ways and means of readjustment so that "Every man may be amply supplied, and receive according to his wants." In this there is the germ of a tremendous and thorough-going reform, which the church gathers up and includes under the term *stewardships*. Through this process it is hoped to realize that condition of society in which "there shall be no poor, nor shall there be any that is called rich." It will be a state of communal life in which "every man will be made accountable unto me [the Lord], a steward over his own property, or that which he has received by consecration inasmuch as is sufficient for himself and family."

This teaching of "stewardships" provides that each shall consider himself a trustee. Possessions, talents, opportunities, position—all that a man has or is, or whatever position he holds—does not constitute a monopoly to be used for selfish ends, but to be used for the benefiting of society or the group. Not personal rights, but social functions and obligations will be the considerations of chief import under this law, being expressed not in personal gains and advantages, but in terms of function and service for the welfare of the whole.

Fundamentally, it is a matter not of mechanical arrangements so much as it is an attitude of mind which dynamic sociology demands, for as Lester Ward says, "Sociology as a whole rests primarily

upon psychology." What a man thinks he tends to become, and no man can "become" anything without affecting all others either in the process of becoming or in the ultimate result of the process. In this attitude of mind underlying this doctrine of stewardships, the individual holds himself in relationship to the society of which he is a part as one who serves in all the powers of his selfhood, whether talents, genius, possessions, opportunities, place, position, all shall be held by him as a trusteeship to be used, not for his personal enrichment, but as a means through which he functions for the welfare of the group. Not individual acquisition, as Professor Tawney, of Oxford, terms it, but cooperative activities directed to social betterment.

We repeat that all of this implies more than mechanical adjustments. For without the bond of moral and spiritual ideals, all devices will fail. There must be cooperation between men, the creation of a human bond in which individuals will be united for efficient functioning for universal good without which stewardships will be only a dream.

With Ruskin, who may be described as one of the nineteenth century prophets in both art and economics, we believe that there are matters more vital and immediate than the questions of wages, profits, and interest. The measure of a man's worth is not in his accumulations, but rather in the quality and quantity of his contributions to the sum total of human happiness. There is no difference in principle between the man who exploits his opportunities for selfish gains as a capitalist and the spirit of selfish shirking which may characterize the laborer. The spirit in any and all who may think more of fees than justice, more of salaries than healing, more of allowances than the revelation of the truth, more of wages than of service is necessarily antisocial and will result in injury to the one who perpetrates this sort of thing as well as to those who may be the victims.

We may without any hesitation accept the following program given many years ago by Doctor Washington Gladden regarding the relationship of the church to the modern problems in economics and social affairs:

1. The church is not on the side of capital, but while not necessary to take sides in the struggle between capital and labor, she must rebuke selfishness and rapacity on both sides. She must not take the side of the stronger against the weaker.

2. The church should approve and encourage the combination of labor for the protection of its interests. Unions are lawful and necessary. Capital organizes to control prices, and labor is helpless without organization.

3. Unions can secure arbitration of labor disputes,

and under present conditions this is the best way of avoiding strife and securing justice.

4. Industrial partnership, profit-sharing, and co-operation offer at least suggestive ways of rendering effective service by incorporating good will into the economic system as a working force.

To which we may add:

5. Stewardship, involving trusteeship of talents, opportunities, money, possessions, and position.

No one can be happy while there are any involuntarily.

No one should be rich while there are any involuntarily.

We might once again state the program of our social ideals which we composed and first used in the Panama Pacific Exposition at San Francisco in 1915:

Social reform by individual regeneration.

Every man having equal opportunity to be his best and do his best for the good of all.

Love the dynamic.

Righteousness the principle.

Justice the basis of social relationships.

To organize men and women into the kingdom of God.

To provide all with suitable means which with their talents shall become their stewardship.

Each one being brought to the task he is best able to perform, the product to be distributed so that none has less than is needed, and no one more than he can use.

PENSACOLA, FLORIDA, June 24.

## The Necessity for Individual and Collective Morality

Radio address by R. S. Salyards, at Independence, Missouri, March 25, 1924.

The term *moral* relates to the right practice, manners, or conduct of men as social beings. It means being subject to the moral law as a free agent; to be virtuous, just, irreproachable. Synonyms for the term are, *ideal, spiritual, ethical*; briefly stated, being honest and straight—doing as one would be done by.

Man is a composite, threefold being—physical, intellectual, and spiritual. He exists in a threefold universe, similar to his combined nature, of which he forms part, and in which, under God, he stands at the head, the ultimate, crowning work of creation. He is made to occupy an exalted position, and is not true to himself or to his Creator unless he fills the place to which he is appointed. Law rules the universe; behind all the forces and realm of nature is the Lawgiver, directing, upholding, maintaining all things to a definite aim or purpose. That which is governed by law is preserved and developed by law; that which rejects the government of law and

becomes a law unto itself, becomes perverted and corrupted.

Physical life, intelligence, and morality constitute a divine trio of three in one, linked into unity to comprise the being of man. Combined in the image of the Divine Unity, the three cannot exist separately; each is complementary and essential to the other, and life can be perpetuated and perfected only as all are conjoined in conformity to the principles essential to life; for such principles are the eternal verities. Standing erect, gifted with intelligence, a moral nature, and language, man is intended to know the truth, to speak the truth, and to conform to its order always.

Kant said there were two things that filled him with awe: the starry heavens and conscience in man. The one manifests God; the other, moral nature in man. Man is not himself, is not true to God, to his fellows, nor to himself when he fails to observe moral principles. Made in the image of God, richly endowed, the self-evident explanation of his constitution and station is that he is designed to attain a threefold, ultimate perfection in character and environment; for all life clearly indicates purposiveness, design, the far-off divine intent of ultimate perfection.

In every age man's imperishable intellectual and moral endowments have shone out strongly. Through the inspiration of seers, poets, philosophers, statesmen, etc., man has made manifest the greatness and attainment of which he is innately capable, when his soul is linked and interlocked with truth. Man normally is religious, and morality depends upon religion. The concepts of God, of truth, and of morality are normal to the life of man; it is only when man becomes perverted and corrupted that he becomes abnormal and immoral. In the days of his simplicity and morality he has built enduring structures; in periods of great material advancement and luxury, many lose sight of morality, and civilization becomes undermined and men decay. Such has been the fate of every great civilization; and to-day history threatens to repeat itself in the menacing increase of immorality. Individual and collective morality must be recovered and maintained in every nation if peoples and institutions are to be perpetuated. Every step in advancement has been based upon observance of moral law, hence every backward, every disintegrating movement is clearly traceable to its violation. It has been necessary always to enact laws to sanction morality. So deeply rooted in the very constitution of all things, material and general, is this principle of morality, that immediately upon any infringement of law, nature sets in operation forces to counteract and destroy the evils resulting from its negation. The workings of

law are immutable; behind it, directing it, controlling its manifestations, is the "power which makes for righteousness," which is the savor of life unto life or of death unto death.

To-day, as in other ages, we are threatened with an overwhelming flood of immorality in individual and collective life. The great war was caused by materialism and economic immorality; and the end is not yet. The world is rushing on, weath- and pleasure-mad, wild in its blind quest for material things and physical satisfactions. All phases of life are being corrupted by this evil tendency, until there is genuine alarm among the serious minded. Never before has there been greater material development, and never has there been more rapid decline in morality. A revival of spirituality among nations was predicted to follow the war, but notwithstanding the terrible sufferings incident to that great conflict, the nations of Europe, now largely indifferent to the lessons of their fiery trial, are plunging headlong with great recklessness into a wild passion of materialism. Russia is demoralized with a government founded upon wholesale murder and an undermining of religious ideals. Men of prominence in our own land are crying out against the growth of downright paganism in America; and among religious people the need for the teaching of religion and ethics in home and school is being accentuated. Ellwood and other sociologists of international repute are proclaiming that if the world is to be saved from reversion to barbarism, religion must become the motivating force of life. Statesmen, moralists, publicists, in other nations and in our own nation are voicing the danger and calling for reform.

Our cities and towns contain many people who are vapid, silly, and thoughtless, dressed and adorned in modern style, with empty minds, and seemingly incapable of serious thought. They drift about, floaters on the tide of human life, having no worthy object in view, and seemingly disinclined towards stability, holding to no ultimate purpose. They make an appearance, but give little or no evidence of sound common sense. These creatures meander our streets, habitually crowd the theaters, and maintain an existence neutral if not positively immoral, unconcerned with anything that does not pertain to passing life, physical needs, and foolish tendencies. Rush, whirl, excitement, mere artificialities, satisfy them; and living upon such diet they become weak and inane. It is time to characterize this thing—I am not half stating it. There are groups of wealthy and fashionable people, bejeweled and bedecked in the height of fashion, proud and garish in their display, whose religion and charity is a side line, who live luxuriously and wastefully while they dole out a meager charity. The middle and lower classes,

too, contain too many who are idle, extravagant, and wasteful. The times demand a revival of individual and collective morality, sober thinking, a genuine re-examination of the meaning of life. Life is losing its sacredness, dignity, and nobleness in all too many. The trend is far from being upward; it is decidedly downward, and the downward movement is gaining rapidly in momentum.

Picking up at random the *Kansas City Times* of March 6, 1924, we find the following samples of movie programs: "The song of love"; "Shadows of Paris"; "Reno"; "Sporting youth"; "Living models"; "Fools' Highway"; "Jealous husbands"; "Day-time wives"; "Red lights"; "Flaming passion"; "The green goddess"; "The wild party"; "Has the world gone mad?" Thousands, young and old, absorb this miserable stuff daily, including Sundays, throughout the world. Even little children are taken, to drink in this poisonous mixture of passion, silliness, and crime. And this is but one of the many organized immoral forces which is corrupting our youth and our modern life. Witness the government oil scandal, the scandal in the Veteran's Bureau, and others too numerous to indicate, which are themselves breeders of bolshevism and loss of confidence in government and in men.

Following the last congressional election, a defeated Senator and a retired Congressman each made the following statement in substance:

We do not tell the truth here in Washington; we fear to face situations; we are afraid of our constituents; we avoid confronting the facts and do not deal with public questions upon a basis of truth and fact.

How significant are such statements; how far-reaching are the results in a deadening of the moral sense of citizenship!

Attention frequently has been called to the prevalence of immorality in some of our schools and other institutions. Doctor Marion L. Burton, president of the University of Michigan, says:

Americans to-day need most of all to develop a spine. Too many of us have lost the inner standards of right and wrong. People ask themselves what others are doing, not what is right.

Doctor Burton is also quoted thus in a plea for the return of the chivalry of the Middle Ages and the removal from campus life of "many things that should turn red with shame the face of any decent man or virtuous woman"; this in a convocational address. He also said: "Things have transpired recently that are as raw as anything that has happened in my fifteen years of administration experience." Doctor Burton told the four thousand students and members of the faculty:

You students are lazy. You loaf, you gamble, you spend week ends in big cities, and then you wonder why we don't



want you here. We don't want loafers here, and we will get rid of you as fast as we find you out. Student evils in this university must go.

Congressman Tinkham, of Massachusetts, is quoted as follows in the public press:

"The District of Columbia is 300 per cent more drunken than Paris, and 2,000 per cent more murderous than London." Statistics on arrests in Washington as reported by the police department, he said, "disclose a civic depravity and social disintegration under present conditions and laws both appalling and unbelievable."

He indicates as foremost causes

for these amazing and portentous phenomena of American social decline are the loss of confidence in and respect for present congresses, and therefore, for laws passed by them, and the abdication of certain sects of the Christian church from their spiritual direction and leadership and their assumption of political and legislative domination.

Divorces in the United States, he said, have increased 100 per cent the last ten years.

Doctor Stearns, of Phillips Academy, Andover, Massachusetts, said:

Lawlessness brought about by disregard of the prohibition law has got to such a point that we are almost the most lawless nation on the earth. It has bred crime in high places and low.

Burglary, highway robbery, and murder prevail in our cities, and it has been found necessary to draft leaders trained in the art of war to suppress crime in Chicago, Philadelphia, Kansas City, and other cities.

Kathleen Norris has written: "Perhaps old-fashioned fidelity will come in again some day."

The legislature of South Dakota has adopted this:

Resolved, That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the principles of fundamental righteousness. That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence. That parents be adjured to exert every effort to restore the old-time influence of the home in molding the lives of their children, for the development of conscience and morality, that the family altar be restored, and that in self-sacrificing love the little ones be trained in the simple virtues of truthfulness, honesty, and respect for the rights of others.

To-day we face the age-old evils, clothed in modern garb, of wrong against right, disputing, contending for the mastery. Morality, individual and collective, is threatened with almost ultimate extinction. Men and women, old and young, are being more and more absorbed in material life, adjusting themselves to the prevailing trend. Pleasure seeking, excitement, sensationalism, movement to no definite end, are indulged to great extreme regardless of consequences. The old-time home life,

conducive to sanity of body and mind and stability of character, with parental oversight and nurture—wholesale association with father and mother, with restraining ties and moral control—is largely a thing of the past. It is a greater responsibility to rear a family now than in earlier times.

To combat these evils, there must be a return to self-control and sane self-direction based upon fundamental morality. School children must be taught, at home and in school, the imperative need of strict obedience to moral principles. Language, mathematics, science—the general body of teaching—is not enough. There should be and must be definite moral teaching—religious life and instruction in the home, moral training in the schools. Music, elocution, and the general run of arts have their place, but religion and morality are of first importance. No one untaught and undisciplined in morality is fitted to be a parent or a public educator; and only men of strong moral character and devotion to public duty should be appointed as members of boards of education. Politics and politicians should be kept out. In a word, the innate relationship of morality to life must be realized, comprehended, and be deeply sensed and practiced if the present generation and those that shall follow are to be saved from demoralization and ruin.

It is, after all, normal to do right; it is abnormal to do wrong. The moral person has a sense and atmosphere of wholesomeness, of satisfaction, of cleanness, a consciousness of human and divine approval. The man who is faithful to public and private duty is serene and happy. He has the respect of all, including the wrongdoer. The man who is unfaithful to his marriage vow is unclean, untrustworthy, and contemptible. The woman morally frail is silly, worse than ugly, and weak beyond description. Other immoralities are also reprehensible. Let there be assistance and reform for the transgressor, but let there be hate for and determined opposition to the immorality now so largely condoned.

Morality is positive, creative, constructive, foundational; immorality is evil, negative, and destructive of character and institutions. The times demand strong moral, self-controlled men and women in individual and collective life. There can be nothing more damaging than a course of conduct contrary to known principles of truth. To be conscious of morality and to live in disregard of conscience is to demoralize and to disintegrate the very personality itself.

Morality is that for the sake of which all things exist; it is the alone essential thing in the world. It is no postulate, idea, but at once necessity and a fact, the most intensely living of personal powers—Jehovah, the God of hosts.

## Infallibility

BY JAMES F. KEIR

One of the contributing editors in the HERALD of July 2 makes the following statement:

Though favorable to a wide range of discussion in the HERALD, I feel that General Conference has set certain limits. It is no secret that radical differences of opinion exist between church representatives. At present these differences are most marked between the President of the church and the Presiding Bishop. Conference has spoken quite definitely regarding situations of this kind. And so many of us have of late extolled the validity and binding force of General Conference Resolutions that few of us can gracefully ignore them.

General Conference Resolution 298 says: "Where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place *in quorum capacity*, and *not through the columns of the HERALD.*"

We fully agree with the sentiment of the quotation from the General Conference Resolution and commend the whole of it for careful reading, but it is a little late to bring forth the argument based thereon. It will be remembered that those formerly acting as editors of the HERALD permitted the free use of its columns to present their views and those favorable to them. See HERALD of January 10, 1923, "Essentiality of loyalty," and September 6, 1922, "Functions of the Presidency in relation to the work of the Bishopric," etc.

Some may be led to believe from what has appeared in print that all of our present official difficulties are between the Presidency and the Presiding Bishopric. Such is not the case. The principles involved are far-reaching and affect the rights of the humblest member in the church. The changes in church government and polity which are being advanced are, we believe, innovations which are in direct opposition to the law written in the books and to established custom.

In the face of the admonition, "Oh ye elders of my church . . . ye shall see that my law is kept," we must contend for that which is written. To do otherwise would mark us as unworthy of the confidence reposed in us.

We have not the slightest desire to impugn the motives of those who differ from us. We believe that they honestly think the things they want will be for the best interest of the work, yet our opinion is that the policy which is now advocated to give "supreme directional control" of all departments of church work in one quorum or one man, is not warranted in the law.

Some shudder at the suggestion that the presiding officer of the church could be mistaken in any policy which he might advance for church government.

Such a position is most dangerous and certainly untenable. We have ever opposed the belief, such as held by our Catholic friends, in an infallible leader. A leader might be ever so honest and sincere and yet be mistaken. We have never affirmed a belief that all the church does is directed by plenary inspiration. The church has expressed itself on that point:

"The sole mouthpiece of the church" is Jesus Christ. We are to receive commandments as a church only as Christ communicates the same; and we are entitled, as a church, to be first satisfied that Christ did give any commandment purporting to come from him, before accepting, or receiving the same.

"Plenary inspiration" has never been affirmed by the church; but we believe in the so named "authorized" books of the church as true and proper standards of evidence in the determination of all controverted doctrines in theology.—General Conference Resolution 308: 7, 8.

If one thing is more sacred than another, it is a revelation from God; yet God gives to us the right to challenge that which comes to us in the name of the Lord. Shall it be called heresy then to question the judgment or opinion of an officer in the church? Surely not, nor should those who are courageous enough to do so be branded as "self-appointed or aspiring leaders," or as a "weapon in the hands of Satan." It is usually taken as an indication of the weakness of a position when appeal is made to petty prejudices instead of directing attention to a discussion of the principles involved. Upon this point the late Joseph, whose memory we revere and whose wisdom we cherish, says:

Before any new and false doctrine, *though advanced by the presiding elder* of the church could be accepted to any great extent, to the subversion of the faith of the many, thus endangering the leading away of the church, *it is subject to challenge* [emphasis mine, J. F. K.] from any one who may deem it important, and then must pass the ordeal provided in the church articles. There are three bodies of judges who may pass upon the matter: the Presidency, the Twelve, and the Seventy; and while these quorums are filled with reasonably fearless and independent thinkers there is little danger of serious schism, by reason of ambitious leaders.—SAINTS' HERALD, July 15, 1880.

I was asked the other day to point out a single instance in history where a prophet had ever led the people of God astray. Apparently this party thought that the answer to this question would be conclusive, but it would not. To prove that it had been done would not prove that it would happen again. To show that it never happened would not be evidence that it could not be done. While the biblical account is very meager, yet such accredited witnesses as Isaiah (3: 12; 9: 16), Jeremiah (23: 11, 13, 25), and Luke (Acts 20: 29, 30) bear testimony to the fact that leaders have and may yet make such mistakes. Just one passage given to the church a few years ago should satisfy any reasonable person that it is

possible for even a prophet to go wrong, and this being true it is our responsibility for our own welfare as well as the leader's to examine carefully and prayerfully that which is presented. Doctrine and Covenants 127: 8: "Should my servant Frederick M. Smith prove unstable another may be chosen, according to the law already given."

Doubtless many of my brethren will be heard through these columns setting forth the vital issues now affecting the peace of the church. We shall leave to another pen or time the discussion of these weighty matters, yet be assured that this is not a personal difference between any two officers of the leading quorums. The issues involve fundamental principles which must be settled by a careful evaluation of all the factors involved. Speaking for myself, as one of the Presiding Bishopric, the church should know that we have chosen neither the time nor the weapons of this conflict. Having been precipitated into it because of official position, we have acted only as our judgment directed in trying to discharge the duties of the trust imposed in the office. We had earnestly hoped that the position taken by either side could be set forth publicly without any attack upon the character of the ones carrying on the discussion. The President in addressing the priesthood in Independence, July 6, is reported as saying, "Either the opposition which has asserted itself is going to become supreme and the rest of us eliminated or vice versa." As one who has signed the "Open Letter," let me say that our desire is to keep inviolate the fundamental law of the church and those customs and usages which time has demonstrated are wholesome and safeguard the rights of all. We disclaim any desire to eliminate those who differ from us in opinion, but believe that the Spirit of the Master demands of us that we shall grant to others the same privileges that we ask for ourselves.

Christianity has not explained suffering and evil; no one has done so; no one can do so. Yet it has done two things greater, more profound and more profitable for us. From the first it has immensely widened and deepened the fact, the reality, the awful potency and baffling mystery of sorrow, pain, sin, things which abide with man across the ages. But Christianity has also, from the first, increased the capacity, the wondrous secret and force, which issues in a practical, living, loving transcendence, utilization, transformation of sorrow and pain, and even of sin. Christianity gave to our souls the strength and the faith to grasp life's nettle.—Baron von Hügel.

## NEWS AND LETTERS

### Spiritual Experience at Kirtland

BY WILLIAM PATTERSON

Probably the greatest and most elevating experience of my ministry occurred at the Kirtland Temple Sunday morning, February 10.

#### *I Ask for a Blessing*

From the time I became a member of the church, I had been fearful of exercising the gift of prophecy, and had prayed that God would withhold that gift from me lest I should be carried away by emotionalism and so discredit myself and the gospel. However, after I had delivered a few sermons in Kirtland, this fear left me, and I found myself praying privately that the spirit of the prophets would rest upon me. I did this that I might know for myself concerning the times in which we live and be able to rightly interpret the prophecies. I asked that if necessary I should speak in prophecy the next Sunday morning. This attitude was in contradistinction to my whole church life.

#### *The Blessing Given*

When I entered the house of God on the morning referred to, a beautiful, peaceful influence pervaded my soul. As I took my seat in the front pew, this influence became slightly stronger, making me so happy that tears of joy coursed down my cheeks. Later I ascended the pulpit with one who was to open the service, and he announced hymn number thirty-four of the Hymnal. Paraphrasing the words of another: Never did the words and the singing of a hymn come more forcibly to the soul of man. To me it was prophetic of the times in which we live. I felt like crying out with all my soul to every member of the church:

"Awake, ye saints of God, awake;  
Call on the Lord in mighty prayer,  
That he will Zion's bondage break,  
And bring to naught the fowler's snare.

"Then let your souls be stayed on God;  
A glorious scene is drawing nigh;  
Though tempests gather like a flood,  
The storm, though fierce, will soon pass by.

"Awake to union and be one,  
Or, saith the Lord, 'Ye are not mine';  
Yea, like the Father and the Son,  
Let all the saints in union join."

The brother offered a very impressive invocation, asking that God would pour out his Spirit upon us as he had upon the Saints of early days in this building. As I rose to speak, I noticed a heavenly glow throughout the temple, apparently enveloping the congregation. I realized that the Spirit of God was especially working with some, and they were melted under its influence. (This may be verified by those present.)

#### *Instruction Regarding Prophecy*

I had spoken for a short time, when the gift of prophecy descended, and I was led to speak of the fulfillment of the times of the Gentiles; of the destruction of the people by wars, famines, pestilences, earthquakes, and human strifes. I was made aware that the "Saints shall hardly escape" these things because of their lack of devotion, watchfulness, de-

velopment, and consecration. Even some of the priesthood will become a prey to the Adversary and meet with destruction because of dilatoriness, and because they esteem lightly their priesthood authority and join other organizations, with which the Lord is not well pleased. A number are at present under this condemnation, and if they do not return unto God and respect their high calling, great condemnation will rest upon them. Some of these are fast losing the Spirit and will eventually oppose that which they have testified to be of God. The prophecies in respect to the destruction of the ungodly and the desolation of the world are now in course of fulfillment. The times of the Gentiles are rapidly closing. Peace is taken from the earth. The revelations in the Doctrine and Covenants will surely be fulfilled, especially sections 5: 3 and 45: 4.

#### *The Endowment Conditional*

I had been greatly concerned about the endowment and the time and manner of its bestowal. I had previously supposed that at a special time in the future God would pour out his Spirit upon the ministry, and they would be endowed with added power. This is an error. There are some who are partially justifying themselves by waiting for that time, but they will never receive the endowment, even though they are then living and holding the priesthood. Only the true and the tried will receive this special blessing. There are a few in the church who are preparing for this outpouring by humility, love, faith, study, and consecration—each of these being essential to that development. The experience at the closing session of the last General Conference was an assurance to the church that the set time to favor Zion is at hand and the beginning of the period of spiritual outpouring upon the church. Since that time many of the ministry have experienced special blessings and will continue to receive until, through the means God has given in his law, the final endowment will be given.

As a result of this outpouring of the power of God, I know that the things recorded in the books of the church will be fulfilled—some of them in the near future. May God help us as a church and as a ministry to awake from our slumber and be prepared for the things which must soon come into the world.

#### Service for Graduates

DES MOINES, IOWA, June 26.—Sunday evening, June 7, a very beautiful and impressive service was held at the church in honor of our graduates from high school. There was no intermission between Religio and the church service. As the classes marched in from the study rooms, the graduates were asked to take the first two rows in the middle section of the room, and the students in high school and those who had previously graduated occupied the remainder of the section. Brother J. W. Johnson, one of the first graduates of the branch, talked briefly to the class on "What the world requires of us." Brother Johnson has been very successful in the business world and is a splendid, exemplary young man, so was well prepared to talk on this subject.

Matilda Johnson represented the class by a reading and Bernada Jordan by a vocal number. John Baker next spoke, representing the next year's class. The gist of his talk was a plea to the older people to have faith in the young and to sustain them by their prayers and their council, that they may accomplish the task that the church asks of them. Each number was especially fine. After a selection by the orchestra, our well-loved pastor, David E. Dowker, preached the baccalaureate sermon, taking for his subject, "What the church expects."

As he looked into the faces of that fine body of young people, he was visibly affected. After gaining his poise, he compared their outlook on life with his at that age. He made them see how, with the finer training, they were better prepared to meet life's problems than he had been, but he pleaded with them in his humble, gentle way to think of life in terms of service to the church and humanity, and as he explained to them that as their preparation had been greater than his, so would their responsibilities be correspondingly increased, one could not but make the observation that though he had been denied the scholastic attainments he had desired, he at least possessed the one great qualification that is so necessary to be a successful steward in this church, in that he is humble and full of love.

There is a large group of splendid young folks in the branch, and it is our greatest hope that we may not only save them to the church, but that we may make useful men and women in the church and community.

The following Tuesday evening, Sister Davis's class, which comprises the young people of the church, entertained the graduates. The class presented to each a fitting gift, showing their regard for them. This class meets alternating Thursday nights to study the works of the church. Brother Earl Hall, a very able student of the Doctrine and Covenants, has recently been selected to teach them this subject. They are trying to qualify themselves by learning something of the church and its government.

The branch was well represented at the Young People's Convention. Those in attendance were Brother and Sister Dowker and two daughters, Brother and Sister Bish, Brother and Sister Lentell, Brother Castings, Stephen Robinson, Oren Allen, Ann Maitland, and Ruth Mussell.

Preparations are being made for a successful reunion.

MARGRET DAVIS.

#### Healthy Growth in Coal Hill Branch

ELDORADO SPRINGS, MISSOURI, June 8.—We are just a small country branch, but have a little band of good workers here who are trying to keep the camp fires burning.

In the past two years we have had eighteen or twenty added to our branch here. At least twelve were brought in through the efforts of our missionary, W. E. Haden. All were baptized by him.

One of the new members, Brother John Rittenhour, was ordained a teacher May 31. Another, Sister Lois Adams, was chosen as our district Sunday school superintendent. Others are helping all they can with the work of the branch. We have rejoiced over the addition of these earnest new members, and they have been a strength and encouragement to the branch.

Last winter there was quite a bit of sickness in our branch, and many blessings were received through administration. Many times in our prayer meetings we rejoice in feeling the presence of the good Spirit.

The district conference met with us May 30 to June 1. A goodly number of Saints from all over the district met with us. We felt the presence of God in the first meeting, and it continued throughout the entire conference, drawing the Saints closer together and causing them to rejoice in this wonderful work.

Friday night, May 30, the Department of Recreation and Expression rendered a nice little program in which several branches were represented. Sunday afternoon we had a sacramental, prayer, and testimony service. In this meeting the gift of the Spirit rested upon Brother Abner Lloyd, and a prophecy and admonition was delivered to the Saints.

This meeting seemed to be a crowning joy of the confer-

ence. Many present expressed their thankfulness in being permitted to attend the conference and rejoiced in the presence of the Spirit in our midst.

Our son Paul took sick on Saturday night of conference. He was administered to, but continued to be very sick all night. We feared we would not be permitted to attend the Sunday services. When it came time for us to get ready to go, his high fever was gone, and he said he felt able and wanted to go to church. We went, and he seemed to enjoy being there but seemed sick all day. Sunday night he felt much worse and did not rest much, and Monday morning he was quite sick again. Brethren Moler and Haden being in our home, they and Brother Davis administered to him. In a few hours he was well. This is only one of the many blessings which have come to us.

MRS. PEARL DAVIS.

### Summer Activities—New President Elected

BEVIER, MISSOURI, June 26.—Services in the church building were resumed June 15 after an absence of about a month, while the interior of the building was being painted and the walls and ceilings decorated. The walls were given a sponge finish, consisting of a grayish-blue background with a pink and wine-colored design, and wine-colored borders and lines, the colors blending together and presenting a beautiful appearance, restful for the eyes. A number of the brethren have volunteered to paint the outside woodwork free, the branch furnishing the material.

J. W. A. Bailey, missionary, occupied the morning and evening hours Sunday, June 15. The branch has asked Brother Bailey to hold a series of preaching services when it will suit his convenience, which will be soon. He is now holding forth at Macon.

At a branch business meeting held June 16, Elder W. B. Richards presented his resignation as branch president, which was accepted. Brother Richards is now located at Kansas City, Kansas, and this was the reason for his resignation. Elder Ben S. Tanner was elected to serve the unexpired term.

Another important item of business transacted was the rescinding of the rules in force for electing members of the branch priesthood. A motion prevailed taking the appointing power out of the hands of the branch president, and allowing the branch to elect the different officers. Fred L. McKane was elected branch priest; John Pearson, teacher; and W. T. Hicklin, deacon.

Elder J. A. Tanner and Sister Tanner, accompanied by their daughter, Mrs. Alfred Hitchcock, and the latter's daughter, Doris Elizabeth, arrived here on June 14 for a short visit. Elder Tanner preached at Macon on the 15th and at Bevier the 22d. Bevier is the boyhood home of Brother Tanner.

Sister Archie F. Smith and children, Crawford, Annalee, and Marybeth, returned to their home in Oakland, California, on June 22, after a three months' visit. Marybeth was born here during the visit and was blessed by Elders Bailey and Tanner June 15.

Quite a number of the Bevier Saints attended the North-eastern Missouri district conference at Macon June 21 and 22. The visiting missionaries present were E. F. Robertson and J. W. A. Bailey of the district, J. A. Tanner, of Kansas City, Missouri, and Thomas J. Elliott, of Providence, Rhode Island. The two last-named were visiting in the neighborhood.

S. J. Joyce, sr., of Macon, was ordained to the office of elder. The Macon Saints served a basket dinner on the church lawn to the visitors.

### Gala Day and Visitors at Marshall Branch

MARSHALL, MISSOURI, June 23.—Yesterday, June 22, was a gala day for the Saints here. An excellent sermon was had in the morning by Elder Harold Thayer. Brother and Sister S. C. Wright and children, of Nelson, were present, bringing with them their guests, Mr. and Mrs. W. H. Haig, of Independence, Missouri. The latter couple have become somewhat interested in this latter-day work through the radio broadcast from the Stone Church.

A large party dined at the home of Elder Levi Phelps; then, by request, Brother Phelps preached at the church in the afternoon from a chart. He talked especially on the church organization for the benefit of the visiting party. At night Brother Phelps preached again on "The marvelous work and a wonder," evidently satisfactorily to all.

Sister Sarah Johnson and Brother Johnson, who have been visiting their daughter, Sister Tickemyer, were present at the evening meeting. They are talking of moving to Marshall.

Sister Lois Spohrer is ill with a fever.

### Denver Appreciates Work of Frank Almond

DENVER, COLORADO, June 23.—The weather here is oppressively warm. Some of the Saints are taking a vacation, and the congregation of Sunday, June 22, was about half the usual size.

Elder Delbert Kemp was the speaker at the morning service on the subject, "Cast thy bread upon the waters."

Elder Frank B. Almond has returned from Independence and has decided to remain in Denver. We think his services are needed as much in Denver as on the editorial staff of the church. Denver is filled with tourists from every State in the Union, and we need a man who can properly represent the church in this city.

Homer Shupe and wife came up from Trinidad to visit with friends and relatives and worship with the Denver Saints. There are no services held in Trinidad.

Brother Chappel and family, of Lincoln, Nebraska, are visiting in the city, and the young ladies are taking an active part in the choir work.

### Institute Work at Moundsville

MOUNDSVILLE, WEST VIRGINIA, June 25.—On June 4 the district Sunday school officers brought the institute to Moundsville, beginning at nine o'clock with prayer and sacramental service. A lecture at ten o'clock was given by the district superintendent, W. A. Schoenian, on the subject, "Do we cogitate?" At half past ten the assistant superintendent, Samuel A. Martin, of Wheeling, gave a talk on organized classes. At eleven James A. Stacks, of Steubenville, Ohio, spoke on "The greatest Sunday school." O. J. Tary, district president, at half past eleven talked on "Worship in the Sunday school."

The afternoon services opened at two o'clock with music furnished by the district orchestra, the district chorister in charge. The following program was rendered: reading, "Come up higher," Leora Schoenian; solo, "I come to thee," Lela DuBois; talk, "Public speaking," John Ross Criswell; paper, "Successful teaching," Anna Schoenian.

At half past three Elder L. E. Serig, of Wheeling, spoke about "Book review," following which Floyd Taylor played a violin solo. The surprise of the day was a talk on Sunday school work given by Patriarch John F. Martin, who also delivered an inspiring sermon in the evening.

The Department of Women is still working hard for the



advancement of the cause. They recently donated one hundred dollars towards the Kirtland cafeteria debt.

The district chorister and pianist, Anna Schoenian and Oma Montgomery, are now at Fair View Branch assisting Thomas L. Clark in evangelical services. They are going from there to Glen Easton where a musical concert and lecture will be given.

The branch was saddened by the death of a dear sister, Bessie Noller, who was laid to rest in Nauvoo Cemetery, Friday, June 20. Services were conducted by Elder Thomas L. Clark.

### Holden Stake News

Our two stake missionaries are busy in their work. Elder R. D. Weaver is occupying in the new church at Sedalia, preaching interesting sermons to appreciative audiences. Elder Alvin Knisley has been preaching at Lone Elm Schoolhouse, eight miles northwest of Paola, Kansas. He has baptized one and expects to baptize more in the near future. He will continue his labors in Kansas indefinitely.

Elder H. B. Thompson, and A. C. Christenson, priest, filled the appointment at the Home Sunday morning. The pastor, Brother Krahl, occupied at the church at eleven o'clock, and James N. Curtis, priest, had charge of the service.

In the afternoon at two o'clock a baptism and impressive confirmation service was held, Brother R. L. Dillon, superintendent of the Sunday school, in charge. V. E. Bowers and Freelin Hampton, priests, officiated in the baptism of the five children: Ira Bixby, Charles Weeks, Josephine Nicholson, Catherine Ament, and Janice Hampton. Elders I. M. Ross, H. E. Moler, C. F. Scarcliff, and D. J. Krahl confirmed those baptized.

In the evening the church observed Children's Day with an appropriate program given by the children from the cradle roll up, with Superintendent Dillon in charge. The decorations were beautiful, and the musical numbers and other exercises were well rendered. The committee in charge were Sisters May Moler, Arline Weir, and Neva Lycan. The program reflected credit upon their work.

#### Lexington

We had a wonderful sacramental service Sunday which was enjoyed by the one hundred five in attendance, one hundred of whom were members. In the evening at a quarter of seven six children were baptized by J. A. Brendel. They were later confirmed by G. M. Shippy, J. E. Johnson, and J. A. Brendel. At the evening preaching hour we had the Children's Day program. The confirmation service was a part of the program. Those baptized were Earl Orndoff, Joseph Rank, Robert Elkins, Laurel Shippy, Esther Crowe, and Amelia Butler. Two babies were also blessed at this service, the daughter of Brother and Sister W. M. Crowe and the son of Brother and Sister Frank Shippy.

Brother and Sister Roscoe Moorman, of Sedalia, were with us Sunday. Sister Lola Johnson and Brother Moorman are working in the interest of the Department of Music of the Holden Stake.

Brother D. J. Krahl was in Lexington for a short time in behalf of the stake work. Sister Maurine Burch will spend the summer in Warrensburg at summer school.

#### Marshall

William P. Mitchell, deacon, preached an excellent sermon Sunday morning, June 8. Elder Levi Phelps gave an interesting discourse Sunday night on the missing books of the Bible, showing that the canon of Scriptures is not full.

Brother Phelps's doctrinal sermons are appreciated. Several nonmembers attend our preaching services.

The Sunday school is increasing in attendance and interest. Religio is also well attended, and good programs are given. A Temple Builder chapter was organized Sunday afternoon of June 1, with Sister Marion Terrell, leader; Sister Cassie Johnson, assistant; Sister Genevieve Tickemyer, recorder; Sister Lois Spohrer, assistant. The young ladies chose dramatics as their study. Their colors will be black and white. They are starting out enthusiastically, and it is hoped much good will be accomplished by them.

#### Atherton

Children's Day was very fittingly and impressively observed the second Sunday in June. In the evening the pastor occupied, using the subject, "If a man die, shall he live again?"

Brother and Sister Boswell have departed for their home in Moorhead, Iowa. The home vacated by Brother Boswell is now occupied by the family of Brother Amos Higdon. Brother Higdon preached for us before he left for his field of labor. His sermon was much appreciated.

#### Knobnoster

Children's Day was observed June 8 by an appropriate program which occupied the eleven o'clock hour. Following the program ten children were baptized by Elder R. E. Burgess, after which a splendid basket dinner was served, the children being served first in honor of the day. The confirmation of those baptized took place at half past two. Brother R. F. Moorman, assistant stake chorister, was present June 8, looking after the musical interest of the work.

Sister Eva Redfield, our musical director, who has been confined to her bed for about two weeks, is slightly improved.

Elder J. F. Petre preached two splendid discourses on June 15.

### Lamoni Stake Items

LAMONI, IOWA, July 5.—A series of meetings held June 22 to 29 at Lucas, Iowa, by Elder W. E. Prall was very successful despite unfavorable weather conditions. Bad roads and high water prevented many from attending who had planned to do so. A creek near Lucas rose until its width measured eighty rods, and it was not possible to cross it. Notwithstanding, both the crowd in attendance and the interest grew nightly, and on the second Sunday two boys were baptized by Elder William B. Farley, president of the branch.

Preparations are in progress for the Lamoni Stake reunion. Speakers engaged for this time are Elders John Martin, E. J. Gleazer, J. F. Garver, and L. G. Holloway. Indications now are that there will be a greater number of Saints than usual from other parts of the stake who will attend throughout the entire time, tenting on the grounds. Brother Prall is busy to-day putting up automobile placards advertising the reunion.

Convention visitors will be interested in knowing that the weather has cleared up in Lamoni. However, it did not do so with the close of convention. Only seven clear days are reported during the month of June, with a rainfall of 4.85 inches.

At a recent meeting of the Patroness Society of Graceland, reports showed a net income of \$36.18 from the serving of the Lambda Delta Sigma banquet in May, and of \$133.75 from the bazaar held during the Young People's Convention. This will be used toward paying the five hundred dollar pledge for the new gymnasium. When this society pledged the sum of five hundred dollars about

three months ago, it looked pretty big to some, but those who knew the past record of these loyal Graceland supporters had no fears. Already the treasury holds almost half enough to liquidate it. They have also taken the agency for "Fabric Patch-it Paste," a substance for mending without thread, which according to demonstrations held by them proved to be a great time and labor saver, and they hope to realize a steady income from the sale of this article. An organized effort is also being made by the ladies to introduce the Graceland Cookbook into many more homes throughout the church.

Elder James Thomas left Monday for Tulsa, Oklahoma, his first objective in a chain of southern reunions which he expects to attend. He was accompanied to Tulsa by his brother-in-law, Brother M. T. Mortimore, who went in the interests of his geological work. They were entertained en route by Brother and Sister V. L. Krucker, old-time friends, in Miami, Oklahoma.

Brother and Sister J. H. Anthony and two daughters, Helen and Emily, also their two nieces, Delphine and Kathryn Skinner, started a series of serenades last Sunday evening, the music of Joe's guitar blending beautifully with the sweet voices of the children and Mrs. Anthony on the evening stillness, when they visited at the homes of a number of shut-ins. All were indeed grateful for the pleasant experience, and the beaming faces of the young people told of the joy of service experienced by them.

### Boston News

BOSTON, MASSACHUSETTS, June 29.—The Boston Branch has enjoyed a very encouraging year so far and is looking eagerly forward to the coming young people's convention and reunion at Onset. Much is being planned and anticipated, and it is expected that larger numbers than ever before will enjoy the beautiful surroundings and excellent opportunities of the place.

Brother Thompson has been very diligent in his work in the southern New England District, and his visits to our branch are always a source of much pleasure. Earlier in the month Elder Thompson and the Boston choir, under the leadership of Brother James Houghton, broadcast an evening service. From the many letters of appreciation and requests for copies of the sermon, the Saints believe that this was a very successful attempt to give our friends a fair understanding of the gospel we believe.

On Children's Day a very excellent program was given by the Sunday School Department. On this same day two babies, Marjorie Esther Carter and David Ivester, were blessed; also there were two baptisms, Ruth Alice Carter and Edna Stockbridge.

The Saints are all glad to welcome back to their midst Brother and Sister Richard Baldwin, who have recently returned from the British Isles. Also, they are glad to welcome Sister O. L. Thompson and family, who have come to join Brother Thompson and to make their home here.

### President Smith Visits Canada

WINDSOR, ONTARIO, July 3.—President Frederick M. Smith arrived in Windsor June 30, according to previous arrangements, and addressed a very large and appreciative audience at eight o'clock in the evening. Brother Smith took as his subject, "They say." The expression of the congregation was that he might speak for four hours if he wished. Refreshments were served after the service.

Evangelist R. C. Russell is resting up at home after an attack of high blood pressure.

Quite a number from here attended the convention in Detroit and report a good time.

The third annual branch picnic will be held at Lake Saint Clair Grove Saturday, July 5. Arrangements are in the hands of the branch president and superintendents of departments, who are planning a good time.

Elder L. D. Campbell has returned home after a short missionary trip to Delhi, Ontario.

Sister Olive Crouchman, daughter of Brother Harry Crouchman, has been quite ill but, we are very pleased to report, is improving.

During the postal clerks' strike throughout Canada, Windsor mail was tied up for several days, during which time the Saints missed the church papers. It is over now, however, and the mail man is again in evidence.

### News From El Reno

EL RENO, OKLAHOMA, June 30.—El Reno has had a visitation of very hot weather which has a depressing effect on gospel work, as it makes swimming pools and artificially cooled theaters more popular than the church. Yet enough of the pure love remains in the hearts of the Lord's people to maintain the church services.

The branch recently voted that the pastor should have a suit of clothes more suited to this warm climate, and that it should be paid for from the budget fund.

Through the generosity of Brother and Sister H. K. Rowland our little church was further beautified by placing a beautiful covering on the rostrum and a rubber runner down the aisle; also the purchasing of two suitable chairs for the rostrum, all of which adds beauty and dignity to the Lord's house. Thanks to Brother and Sister Rowland.

The Sunday school, Religio, and Department of Women are well supported and doing good work. The pastor gives a Bible study lesson for the latter at their Thursday afternoon service, also for our Young People's Association which meets on Thursday nights.

A number of Saints came over from Oklahoma City recently, headed by Sister Bailey, and gave us a fine presentation of "The friendly visitor," which was graphically presented and highly appreciated by a church full of people. Surely such visitations do good. Thanks to you, dear city Saints.

Because of justifiable reasons, we asked the branch here for a vacation which, after due consideration, was granted. This gives us the privilege of returning to our Independence home for a season. We may return to spend the winter here. Our address will be 1614 West Short Street, Independence, Missouri, after July 8.

J. M. TERRY.

Brother Ward A. Hougas, of Venango, Nebraska, in renewing his subscription says that the district is making a big effort to put the North Platte reunion on the map again, as they are convinced it can be done. He is enjoying quite an interest in the work in western Nebraska and eastern Colorado. Schoolhouse crowds at his regular appointments often average above eighty.

Sister Lulu Morehouse, of North Head, Grand Manan, in sending a subscription for the HERALD writes that her grandfather, Brother E. Flaggs; her aunt, Sister Jane Tidd; and herself are the only Saints on the island, so they would like to hear from some other Saints of their success. These three joined the church last year at the Onset reunion.

## Independence

An ideal day marked the Independence Day celebrations at the Campus July 4, which were under the direction of the Chamber of Commerce, and a community affair. Happy crowds came and went throughout the day. Picnickers spread their feasts on tables and ground. Races, pictures, fireworks, and playground apparatus furnished amusement for the children, while adults were more interested in the ball games. The Y. K. T. class won over the I. X. L.'s in the morning at a score of 4 to 3. Excelsior Springs scored 9 to 3 against Independence in the afternoon. Speeches were had from Forest Hannah, who made an appeal for support to the proposed Memorial Legion Building in Independence, and from Honorable Fred W. Coon, who spoke on patriotism.

The Laurel Club workers were prominent at the home cooking sale and the fish pond. All proceeds of the day are to go to the Laurel Club.

Saturday evening's picture, "Orphans of the storm," drew an immense assembly of spectators to the Campus, but the picture was totally unfit to show where small children and those of tender and sensitive natures come, expecting to witness something of a restful nature. The stirring, dramatic scenes of the French Revolution and Reign of Terror, the abduction of young girls, the wanton lives of fallen women, death and condemnation to death of pure and innocent as well as of tyrants are what make up the picture. In this horror they were held for nearly three hours, and many who favor the use of the moving picture, and the picture drama, were wondering where our censors had been when this picture was selected.

Sacramental services were held at all the churches at 11 o'clock, with excellent attendance everywhere. President F. M. Smith had charge at the Stone Church; Brother Whiting at Second Church; F. J. Lewis at Enoch Hill; B. J. Scott at Walnut Park; C. E. Willis at Liberty Street, and Brother A. H. Parsons at East Independence.

Brother J. W. A. Bailey preached to a crowded house at Enoch Hill at 7 o'clock. A series of missionary services will be held on Sunday evenings to which an invitation is extended to all. Keep in mind the hour is at 7 p. m., one half hour earlier than is usually set.

Brother W. J. Brewer, the new pastor, is assuming his duties and meeting with cooperation. All are looking forward to a constructive future.

Brother William Bath continued the missionary series at East Independence Sunday evening with the subject, "Organization of the church." Brother A. H. Parsons will deliver a series of lectures there the coming Sunday mornings on "Centralization of power."

East Independence has prayer meeting Wednesday night, choir practice Thursday night, and Religio Friday night.

There will be preaching services at Walnut Park next Sunday evening.

Brother C. E. Wight, president of Lamoni Stake, spoke at the Campus Sunday evening on the subject, "A vital religion."

A Religio session will be held at the Stone Church next Friday evening. Religio has been broken into lately and study classes are getting behind.

The Sunday school executives of the Stone Church met Sunday morning to discuss school problems and plan to hold another meeting soon.

William Wilson, of the primary department of Stone Church, was baptized yesterday. Three baptisms were had at Enoch Hill the latter part of the week.

President Elbert A. Smith went Friday to attend the funeral of his mother's brother, M. W. Hartshorn, at Mara-

thon, Iowa. He stopped over Sunday in Des Moines, Iowa, preaching afternoon and evening.

Brother P. G. Fairbanks, who works in the Presidency's office, is spending his vacation in Chicago.

Brother Charles May is home from his mission field and busy as usual. He preached in Kansas City, Kansas, last Sunday night and has his calendar full for several appointments ahead.

Most of the Quorum of Twelve are busy in their fields. Brethren Ellis and McConley were last heard from at the close of the Australian Mission conference. Brethren Hanson and Curtis were just leaving Palestine. Brother Budd left for the West this week to attend reunions. Brothers Garver and Williams are already in the reunion work, where the Twelve will be very busy the next few weeks. Brother Gleazer is in Illinois at the present writing, and Brother Gillen has just returned from Ohio.

The priesthood assembled at the Campus at 2.30 Sunday afternoon, where President Frederick M. Smith addressed them on the issues of the present hour. The attendance was so large that the Assembly Hall would not accommodate all; some, therefore, were deprived of hearing the address. Following the meeting in the Assembly Hall of the Campus Building, the various quorums met in their separate rooms to discuss the issues and their particular quorum problems.

As this issue of the *HERALD* goes to press an election is being held for the purpose of voting \$200,000 bonds that added school facilities may be supplied both in the Junior High and the grade schools. It is proposed to erect a new building at the junction of South Cottage Street and Alton Avenue where the board has an option on two acres of fine ground. Sentiment seems to be overwhelmingly in favor of this movement, and unless those who do wish it accomplished fail to vote, it will be carried. This should take precedence over any public measure now in contemplation, and if Independence people cannot afford to do more of a public nature at this time, there should be no hesitancy as to which to support. Our school problems demand a solution.

Group Ten, south division, was greatly saddened on the morning of July 4 to hear of the sudden death of little Kenneth Johnson, son of Sister Anna Johnson, who died of acute indigestion after a very few hours of illness. Kenneth, almost three years of age, was a neighborhood baby. His mother is a widow who bravely supports her family, and her work sometimes takes her from the home. She is so much loved by her neighbors that they were always ready to lift as much of her load as possible and found great pleasure in helping care for little Kenneth, who came in this way to belong to them all. The loss touched the children of the neighborhood deeply. Tears dripped from the eyes of the little flower girls and fell upon the blossoms they carried for Kenneth, while the four lads who had helped teach Kenneth the lore of boyhood bore his casket, choking back their emotions. Brother J. A. Gillen preached the funeral sermon on Sunday afternoon at the home.

The Campus Activities Committee announce that arrangements have been made for developing Tuesday nights as recreation night on the Campus. A. P. Langdon is chairman of a committee looking after lawn games, including croquet, horseshoes, etc. Brother Elmer Highland is chairman of the committee which has the volley ball games in charge. Special lighting is being arranged to make the Campus attractive as a social center for organized play.

It is to be hoped the Saints are looking after their weeds, so that they won't have to be reminded by the city that there

(Continued on page 670.)

## MISCELLANEOUS

### Reunion Handbook

A Reunion Handbook covering the outstanding phases of reunion activity has been prepared under the editorial direction of the General Reunion Committee and is on sale at the Herald Office; price fifty cents. This book should be particularly valuable to members of reunion committees and departmental workers, and will also be of interest to those having the responsibility of the work in the branches, since many of the suggestions can readily be adapted to other phases of general church work.

GENERAL REUNION COMMITTEE.

### Pastoral Notices

*To the Officers and Saints of the Western Oklahoma District; Greetings:* Having been appointed to labor in your district as your servant and colaborer, I feel impressed to say that we must together bend our every energy to advance the cause of Christ.

The spiritual experiences of the past few months have given to me a deeper significance of the ultimate triumph of this work than I have hitherto possessed. Never in my experience was my faith in God more firm, my hopes more bright, and my determination greater than it is to-day.

My first series of meetings will be at Davidson, Oklahoma, beginning on July 6. I then go to Texas to hold one series of meetings there at the request of the Quorum of Twelve, after which I am at your service. I am here to do my part. Will you assist me?

I shall be glad to hear from anyone where meetings are desired, and especially so if those desiring services are within easy access of organized branches so that when converts are made they can be taken care of. Please feel free to write to me and advise me in any way. My field address will be, Eagle City, Oklahoma, in care of Lester E. Dyke.

Yours in bonds, WILFRID D. TORDOFF.

### Reunion Called Off

The Holden Stake conference authorized the stake presidency to call off the reunion to be held at Holden, Missouri, July 18 to 27, if conditions would warrant. We have endeavored to give this our careful consideration and feel warranted

(Continued from page 669.)

is an ordinance against letting them grow and mature. Zion the Beautiful will turn its weed patches into flower gardens. It is not too late yet, if you have not already started.

A memorial to the boys who gave their lives in the World War is being agitated in Independence. This is planned to be in the nature of a community building, with a large auditorium for the accommodation of public mass meetings, Chamber of Commerce dinners, conventions, and gatherings of all sorts. It is also planned that accommodations shall be provided to make it a recreational center for young people and adults, that it will include a gymnasium, and give space for headquarters of civic organizations. A petition asking for an election on July 14 to vote \$150,000 bonds for this has gone to the mayor and city council.

The report that Brother and Sister F. Henry Edwards would spend a honeymoon trip in the mountains of Colorado was a mistake. This report in some way found its way into the newspapers and was copied by us. Brother Edwards is at his desk and working at regular routine.

The quarterly conference of Zion met at the Stone Church Monday evening, July 7, at which time the following ordinations were approved and arranged for: Leonard White, elder; Frederick W. Lamphere, elder; Frederick Horn, deacon; Enoch Cox, deacon; Guy Fairbanks, counselor to A. K. Dillee, president of the First Quorum of Elders; Merle Quick, counselor to E. D. Moore, president of the Second Quorum of Elders, to succeed Walter Wehrli.

in dispensing with the reunion for 1924. The main reasons are: 1. The backward and extremely rainy season has hindered the work of the farmers so they will be unable to attend at the time reunion is scheduled. 2. Some have arranged to help with the dining hall project at the State Fair, Sedalia, Missouri, August 16 to 23, and cannot also take time off for the reunion. The dining hall must be maintained. 3. The financial condition of the church and no prospects for an immediate improvement. The reunion is therefore called off. In this action the stake bishopric concur.

D. J. KRAHL, *President.*

### To All District Secretaries

Condensed statistical reports heretofore sent by the district secretaries to the Department of Statistics following each district conference, I no longer require.

F. A. RUSSELL, *Church Recorder.*

### One-Day and Two-Day Meetings

Central Michigan. At Fordney, July 19 and 20. The church is located four miles west and one mile north of Brant Center.

At Alma, July 27, one day. The church is located on Pleasant Avenue.

At Houghton Lake, August 2 and 3. All are invited to attend and bring well-filled baskets. Matthew Umphrey.

Northern Michigan, at the Wells Branch, July 19 and 20. A very good time is promised. Allen Schreur.

### Conference Notices

Youngstown-Sharon District, at Warren, Ohio, July 26 and 27. All branch presidents are requested to send in their statistical and ministerial reports. All are invited to attend. J. E. Bishop, president. E. B. Jones, secretary.

### Convention Notices

Eastern Montana, at Girard, July 12. Sunday school convention will be held on Saturday in connection with reunion and conference. Mrs. W. R. Hillman, secretary.

### Reunion Notices

Northern Michigan, at Boyne City, August 8 to 17, in the "Park of the Pines" five miles north of the city. Those desiring to rent tents may do so by getting in communication with Mrs. Ada Alldred, Boyne City, Michigan. Our new auditorium is completed, and the grounds are in very fine condition. The general church reunion committee has given us the promise of F. Henry Edwards, J. C. Dent, Patriarch James Davis, and Sister Ward L. Christy. We extend a cordial invitation to members of other districts who can arrange to meet with us. Everything promises to be the best reunion yet. Our district conference will convene the last Saturday and Sunday, August 16 and 17. Allen Schreur, president.

Minnesota, at Minneapolis, July 3 to 11. Conference will be held on July 5. Meals at cost. For accommodations advise C. A. Kress, 506 Newton Avenue, North Minneapolis, Minnesota. George W. Day, president, Bemidji, Minnesota. E. H. Bennett, secretary, 506 Newton, North Minneapolis, Minnesota.

Holden stake reunion has been called off. Reasons for this are given in a separate notice.

Arkansas, four miles north of Jonesboro, August 15 to 24. District conference will be held the last three days, August 22 to 24. Everyone come prepared to care for themselves. All are cordially invited and should attend, as we expect a pleasant and profitable meeting. Lida Ziegenhorn, secretary.

Spring River, in Lincoln Park, Pittsburg, Kansas, August 8 to 17. Special workers: Bishop Charles Fry, Patriarch Richard Baldwin, J. A. Tanner of Kansas City, Elders Amos Higdon and Lee Quick, Brother and Sister John Blackmore, of Pittsburg, Kansas. Tents: 8 by 10, \$2.50; 10 by 12, \$3; 12 by 14, 6-foot wall, \$7.50. The company supplying the tents is making a special of a 14 by 16 tent with 4-foot wall for

\$4. Cots are \$1. Send orders now to Elsworth G. Gilbert, 112 West Jefferson Street, Pittsburg, Kansas. This reunion will open promptly at 8.30 a. m., August 8, with a prayer meeting. The reunion is to be held in the city park. Water, electric lights, fully-equipped playground, tennis courts, and plenty of shade, all free of charge. Elsworth G. Gilbert, secretary.

**Addresses**

R. S. Salyards, 601 West Farmer Street, Independence, Missouri.

Wilfrid D. Tordoff. Home address, Lamoni, Iowa; field address, care of Lester E. Dyke, Eagle City, Oklahoma.

**Appointment of Worker in Southern Ohio**

Sister Ethel Kirkendall, Union Furnace, Ohio, has been appointed superintendent of the Department of Women for Southern Ohio District until the next district conference. All parties interested in the work of this department, please communicate with her at the above address. Floyd Rockwell, president, 1009 Edison Street, Dayton, Ohio.

**Reunion Calendar**

(The figures in parentheses give the page of the HERALD on which details have been given.)  
 Minnesota, at Minneapolis, July 3 to 13.  
 Central Nebraska, at Inman, July 5 to 11.  
 Eastern Montana, at Girard, July 8 to 13 (599).  
 Central Texas, at Hearne, July 11 to 20 (599).  
 Northern California, at Irvington, July 17 to 27 (359, 503).  
 Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).  
 Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).  
 Florida, at Alafloa, July 18 to 27.  
 Central Oklahoma, at Washunga, July 18 to 27 (503).  
 Southern California, at Hermosa Beach, July 25 to August 3 (335).  
 Clinton, at Eldorado Springs, Missouri, July 25 to August 3 (622).  
 Western Nebraska, at North Platte, July 25 to August 3 (623).  
 Massachusetts, at Onset, July 26 to August 10 (623).  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Lamoni, at Lamoni, Iowa, July 30 to August 10 (623).  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 237).  
 Western Oklahoma, at Eagle City, August 1 to 10 (575).  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Eastern Iowa, at Muscatine, August 1 to 10.  
 Seattle and British Columbia, at Silver Lake, Washington, August 1 to 10 (646).  
 Spring River, at Pittsburg, Kansas, August 7 to 17.  
 Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
 Des Moines, at Runnels, Iowa, August 8 to 17 (575).  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335, 646).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Northern Michigan, at Boyne City, August 8 to 17.  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
 Northeastern Illinois, at Elmhurst, August 14 to 21.  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24.  
 Idaho, at Hagerman, August 15 to 24.  
 Central Michigan, at Midland, August 15 to 24 (479).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).  
 Northwestern Kansas, at Studley, August 15 to 24 (599).  
 Maine, at Brooksville, August 16 to 23 (599).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Western Colorado, at Delta, August 17 to 24 (575, 623).  
 Far West, at Stewartsville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

**Our Departed Ones**

**COUSER.**—William Couser was born at Eniskillen, Fermanagh County, Ireland, August 1, 1836. Came to America when a small child with his widowed mother, his father having died in the West Indies. Settled at Albion, Ontario. Married Jane Newberry January 31, 1868. He lived more than sixteen years in Independence. Died at Liberty Home, Lamoni, Iowa, May 3, 1924. Funeral services at Independence, Missouri. Sermon by Joseph Luff. Interment in Mound Grove Cemetery. Leaves seven children, thirteen grandchildren, and ten great-grandchildren. His wife preceded him eleven years ago.

**BARNETT.**—Delbert Lee Barnett, the youngest son of George W. and Sarah Jane Barnett, was born March 17, 1891, at Independence, Missouri. Baptized at the age of twenty. Married Lillian Willis March 12, 1912. Injured in an automobile accident May 8. Died May 10, 1924. Leaves wife and three children, Leroy, Violet Pansy, and Donald Eugene; also mother, father, and three sisters, Mrs. Mary Tousley, Mrs. Anna Belle Mayes, and Mrs. Tessie Eagan; and one brother, William S. Barnett. Funeral from the South Side Church at Independence. Sermon by R. J. Lambert. Interment at Mound Grove Cemetery.

**THE SAINTS' HERALD**

Richard J. Lambert, Managing Editor

Contributing Editors

Elbert A. Smith                      S. A. Burgess  
 T. W. Williams                      A. Max Carmichael  
 Arthur Phillips                      Arthur E. McKim  
 O. W. Parker, Business Manager

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**Radio**

**K F I X**

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, JULY 13, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
 Prayer.  
 Duet: "Come, Holy Spirit," Jerome.  
 Miss Bernice Griffith and Mrs. Theodore Foley.  
 Soprano Solo: "There's a beautiful land on high," Taylor.  
 Miss Bernice Griffith.  
 Sermon by Elder S. A. Burgess.  
 Hymn.

SUNDAY, JULY 13, 1924

7.30 P. M., From the L. D. S. Campus (Open-air service.)

Sacred concert by the L. D. S. Band under direction of Mr. Roy Turner.

Hymn.  
 Prayer.  
 Sermon by President Frederick M. Smith.  
 Hymn.

TUESDAY, JULY 15, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Program furnished by students of Graceland College, Lamoni, Iowa.)

Baritone Solo: Selected.  
 By Mr. Albert Brackenbury.  
 Violin Solo: "Thoughts of youth," Storms.  
 By Miss Emma Snead.  
 Reading: Selected.  
 By Miss Helen Page.  
 Contralto Solo:  
 (a) "The unknown soldier," O'Hara.  
 (b) "When love fills your heart with a song."  
 By Miss Josephine Smith.  
 Address: "The place of music in the home."  
 By Arthur H. Mills.  
 Baritone Solo: Selected.  
 By Mr. Brackenbury.  
 Musical Reading: "The nightingale and the rose."  
 By Miss Pauline Roberts.  
 Contralto Solo:  
 (a) "The Kashmiri love song."  
 (b) "Song of India," Rimsy-Korskooff.  
 By Miss Smith.

THURSDAY, JULY 17, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by Mr. and Mrs. L. A. Woodside, of North Kansas City, Missouri.

Address by Doctor Charles Keown, of the Staff of the Independence Sanitarium.



## Here Are the Answers to Your Questions

1. GRACELAND COLLEGE is officially accredited and fully standardized. Work done here is accepted everywhere for entrance to universities without examination.
2. THE FACULTY. Everyone is a specialist in his chosen field. Trained in the best colleges and universities in America.
3. THE COURSES ARE BROAD AND THOROUGH, having special reference to the great field of endeavor as outlined by the social and economic problems of our church.
4. THE STUDENT BODY is largely composed of young people of the church who have a vision and force of character to realize that vision. The total enrollment for 1923-24 was 327. Twenty-four states and five countries were represented.
5. COST. The cost per year of attending Graceland depends largely on the individual student. The estimated expenses for one year are from \$360 to \$515.
6. SELF-HELP. Students who do not have the necessary money to pay their way may secure employment in the Industrial Department to help meet expenses.
7. ENVIRONMENT. The beautiful and quiet city of Lamoni lends an ideal academic atmosphere, and Graceland is the pride of the city.
8. SOCIAL ACTIVITIES. The social activities all center around the College. They are wholesome and give each student an opportunity to develop social leadership.
9. PHYSICAL EDUCATION attempts to give every student a reasonable amount of exercise, to keep the body in condition for maximum mental activity, and to develop recreational leaders.
10. ASSOCIATION with those who are actively interested in church work and will undoubtedly give their lives in service. With a faculty that is in sympathy with the student body and its visions.
11. WRITE AT ONCE for complete catalog giving full information regarding the following courses: Liberal Arts, Teacher Training, Religious Education, Pre-Law, Pre-Medical, Pre-Dental, Engineering, Home Economics, Agriculture, Academic, Commerce, Secretarial, Music, Public Speaking, and Physical Training.
12. FOR CATALOG, address

The President, Graceland College, Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, July 16, 1924

Number 29

## EDITORIAL

### A Positive Faith in the Latter-Day Work

The early Christians spoke with assurance. They had a positive faith. It was remarked that Jesus himself spake "not as the scribes, but as one having authority." The scribes speculated, and argued, and hedged, and qualified. Jesus spake the truth out from a profound belief.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 3:11.

The disciples spoke with a similar conviction:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thessalonians 1:5.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Galatians 1:11, 12.

Even to kings, Paul said: "I was not disobedient unto the heavenly vision."—Acts 26:19.

In his day, centuries later, Joseph Smith bore a similar positive testimony:

It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while

they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and "Who am I that I can withstand God," or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it.—Church History, vol. 1, pp. 10, 11.

The early Saints sang:

We as the living witnesses declare the truth to you;  
And bear our testimony that what we teach is true.

In his first speech to a General Conference, at Amboy, April 6, 1860, the late President Joseph Smith said:

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.—Church History, vol. 3, p. 248.

That feeling of assurance to which Joseph paid homage is invaluable. It must be preserved. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Corinthians 14:8. The trumpet must sound clear and positive in our preaching and testimony.

Those who spend their time cataloguing the things they do not believe, those whose chief affirmation is that they do not believe this or that part of the Book of Doctrine and Covenants or Book of Mormon or Bible, cannot help very greatly to build up the kingdom.

Those who are atheistic, affirming that they do not believe; or agnostic, saying, "It may be true, I do not know," are of little help and eventually may hinder; because a preacher gathers of his own class, and if presently we have a preponderance of members with no deep-seated, all-pervading sense of the divinity and power and truth of the latter-day work, we shall have a falling away.

Some hold that they can accept the revelations up to a certain time, possibly 1832, perhaps 1892, but not after that date. This is but sectarianism, closing the canon of scripture some years later than the Methodists do. I cannot think that God started this work and then went away and forgot about it. I do not read the name of Immanuel, "God with us," in  
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the past tense. The declaration, "God was with us," is not sufficient.

We need men with a positive conviction regarding the divine origin of this work. We need men with a positive conviction that the work is destined to go on to success. We need men who do not hedge and qualify and hesitate, speaking out of the depth of doubtful hearts, until they leave the people despondently feeling that all is lost and that it is useless to continue to work and pray and pay their tithes into the Lord's storehouse. The trail of the spiritual pessimist is marked by people who cease to pray and to attend church services and to pay tithes. A salesman of life insurance who causes the people to feel that his company is about to fail will sell little insurance. The minister who fears that the kingdom of heaven is going to hell will neither make converts nor strengthen the brethren. Those who give off an atmosphere of fear and doubt cannot strengthen the Saints. Jesus was courageous and full of faith—those who touched even the hem of his garments were helped. And he said, "The works that I do shall ye do also."

I am more sure as the years go by that God founded this work. With that primary assurance I am positive he is with it now and that it will succeed. Times of depression come to us all; but the light breaks through. At the late Young People's Convention I sat during the closing prayer service meditating upon conditions in the church, somewhat troubled in mind, questioning the Lord concerning his plans and will touching the church. There then came upon me that spirit of assurance and power and light which Joseph must have had in mind when he used to say, "I was in the Spirit." And I was given this message:

I am pleased, saith the Lord, when Zion's children seek my altar. And when her children's children seek me, I will by no means turn them away. And when Zion's children's children's children come unto me, I will receive them.

It was but yesterday that the Prophet Joseph sought me in the forest and I answered him, and upon the hill called Cumorah my angels met with him. I am the same yesterday, to-day, and to-morrow. Therefore that which I began yesterday I will carry forward to-day, and to-morrow I will finish it. I lay no foundation upon which I do not build. I begin no building which I do not complete. So when you, my young people, hear of rumors and are troubled because of divisions among your elders, do not allow your faith in me to be shaken, for I will finish my work.

The promise was followed by an admonition to the young people to take upon them the Spirit of Christ and become like him, that the church of the future may be spared the distress and divisions that have troubled the church in the past.

It is said that man's extremity is God's opportunity. After we have pooled all our combined wisdom and strength, we come woefully short of being ade-

quate to the great work required of us, and we shall have to wait upon the Lord to carry his work forward and lead us onward as he led our fathers. Our part is important; his is infinitely more important. Without him we can do nothing; with him we shall triumph.

ELBERT A. SMITH.

### Freedom of the Press

Shortly after the Board of Publication made a change in the editorial personnel of our church publications and appointed a managing and contributing editors, President Frederick M. Smith sent a letter to some, if not all, of the members of the new editorial staff. The text of letters I have seen are identical and are as follows:

INDEPENDENCE, MISSOURI, June 16, 1924.

ELDER T. W. WILLIAMS,  
317 West Avenue 38,  
Los Angeles, California.

Dear Brother: You doubtless have been notified by the Board of Publication of your selection to act in an editorial capacity. You may not be fully aware of the genesis of this move. The Board of Publication has in the opinion of the Presidency usurped powers which do not belong to it and has made changes in an order which has existed since 1865 at least to date. It has been generally recognized that the editorial control of the HERALD and church literature should be directly under the Presidency. The move of the Board of Publication has overturned this. We desire therefore for you to know that the action of the Board of Publication does not have the approval of the Presidency and was done over our protest. We feel you should know our attitude before you finally determine to accept the position offered to you by the Board of Publication. We feel that you should know the disadvantage you will be under by undertaking the work with the disapproval of the Presidency.

Very sincerely yours,

(Signed) FREDERICK M. SMITH.

Different members of the editorial family have already expressed themselves on this matter. Three members of the *Ensign* staff accept appointment yet disavow indorsement of the board action. Two of the HERALD staff express indecision, reluctance, but final acceptance. These last two quote General Conference Resolution 298 and demur to the action of the board in opening the columns of the HERALD for the discussion of church issues.

The points raised are:

- (a) The right of the Board of Publication to make certain changes in the editorial staff.
- (b) Functions and rights of the Presidency in relation to the church press.
- (c) The propriety of individuals accepting editorial appointment without presidential approval.
- (d) Legality of opening the pages of SAINTS' HERALD to general discussion of church problems.

1. Has the Board of Publication the right to ap-

point and release members of the editorial staff of the HERALD?

The board from a very early period has exercised this right.

The General Conference of 1870 on April 11 decided "that said board have the management of the publication interests of the church."—General Conference Resolution 113.

The late President Joseph Smith gave testimony under oath in the Temple Lot Suit as follows:

It [HERALD] is now published under the charge and control of a Board of Publication, appointed by the church at each annual meeting. . . . Only the Board of Publication is selected by the conference, and they appoint all the other employees. The paper has two editors appointed by the Board of Publication.—Abstract of Evidence, p. 58.

Frederick M. Smith has held his position as editor in chief by the appointment of the board. If the board had the right to appoint him as editor, it had the right to release him. If, as President Smith's letter suggests, the board had the right to appoint him as editor in chief of the HERALD and no other, and at the same time had no right to release him, then it would appear that the board has no right whatever. What, then, becomes of General Conference action and the testimony of Joseph Smith?

2. Do the functions and rights of the Presidency comprehend editorial management of the SAINTS' HERALD?

President F. M. Smith states, "It has been generally recognized that the editorial control of the HERALD and church literature should be directly under the Presidency."

The late Joseph Smith under oath in the Temple Lot suit testified: "At present I am Associate Editor of the HERALD, but it is *not* inherent to the office of President of the Church."—Abstract of Evidence, p. 72.

The General Conference legislating relative to the rights of the Presidency to editorial management declared: "That the editorial or other management of the HERALD is *not* comprehended in their official calling, but is an added burden imposed without command of the Spirit, or being necessary under the law."

3. Should appointees of the board refuse to accept because of the disapproval of the Presidency?

The closing paragraph of President Smith's communication is significant. One is loath to believe that this suggests "effective discipline" in case those addressed run counter with the expressed wish of the Presidency. We will not affirm that this was written with the intent to whip into line those who would fear to incur the disfavor of the Presidency, however much the language may be so interpreted.

A man should be governed by his own wisdom and

judgment and the light of inspiration which comes to him in accepting or rejecting such appointment. To act otherwise would make him at most but a mere echo of another. Let others answer as they may, I propose to exercise my inherent rights as guaranteed to me by the constitution of all free governments, as well as the organic law of the church.

There should not be any disadvantage attaching when one honestly accepts such appointment, even though the President of the church disapproves. This reference to "disadvantage" is, however, ominously suggestive of "effective discipline."

In this connection let me suggest that the world has not grown under a regime where a man has no right to think or act except as the presiding officer of the institution may indicate. Growth is by another course. This church must keep pace with the experiences of the race along the lines of democracy and progress. It is indeed an alarming and unfortunate situation when officials of the church may assert that we have too much democracy and make odious references to some of the functions of our National Government. The history and teaching of the church have always been in keeping with the growth and development of democratic institutions throughout the world. We cannot afford to turn back the dial and uphold a medieval and obsolete church government which is out of step with God and the experiences of humanity.

4. Is the present editorial policy of the HERALD in keeping with General Conference action?

The policy of the board comprehends:

First, insure an open church press.

Second, accord space in HERALD columns to all general officials on equal and impartial terms.

Third, allow free and frank discussion of any church problem, only attempting to confine arguments to the affirmative and not permitting destructive or altogether negative criticism.

General Conference Resolution 298 says:

Where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity and not through the columns of the HERALD.

A well-known rule of law is that a man must come into court with clean hands. It is difficult indeed to fasten an error upon another when the accuser himself is guilty of the same act. It is in evidence that although radical differences have existed during the past few years, yet under the former editorial management of the HERALD discussions of mooted problems have been carried on through the HERALD, and with but slight exception only one side of the question has been heard. In view of what has appeared in the HERALD during the past editorial management, it is scarcely in good form for those concerned

to criticize the present action of the board. Whatever else may be said, the board proposes to be fair and to give both sides an affirmative hearing.

The evident intent of the General Conference resolution was to prevent cross-firing, negative arguments, and the carrying on of a pro and con discussion of affirmation and rebuttal. In this, the action of the board is in full keeping with the conference resolution, for the board proposes to "confine arguments to the affirmative" and will not permit "destructive or altogether negative criticism."

To try to publish an official organ of the church and debar all discussion of questions on which there is difference of opinion would require the discontinuance of linotype and press and an enforced vacation for the editorial staff and all employees save those having charge of the stock, binding, and mailing departments.

The rights of the President of the church have not been invaded or abridged by the action of the board. The pages of the HERALD are as accessible to him as to all others. The President will not be permitted to exercise censorship. The HERALD will

not be the personal organ of President Smith or anyone else. It will be what it was always intended to be, the official organ of the entire church, the Presidency included.

It is beside the fact to urge that the editorial columns of the HERALD do not represent the Presidency. One member of the Presidency has been appointed contributing editor and as such can represent the Presidency editorially. The paper is always available to the Presidency. The present official character of the paper is in keeping with the spirit and purpose of the church.

I shall accept the position of contributing editor of the HERALD, but not with any spirit of spleen or antagonism. In accepting this position, I do not think I am under the necessity of being discourteous to anyone. I will use my pen in defense of the ideals of the church and in an attempt to clarify the vision and unite the membership. Free speech and an untrammelled press are indispensable to the attainment and maintenance of the truth and common understanding among the people. With good will to all and malice towards none, T. W. WILLIAMS.

## DIVIDENDS

Those who receive dividends from our large industrial organizations have made an investment.

The returns will be in exact ratio to the amount invested.

There is a feeling of keen satisfaction accompanying the receipt of a dividend.

No reasonable man can expect to enjoy such benefits and privileges who has made no investment. The church is a great organization offering big returns in spiritual uplift. Those who desire to share in its dividends must be willing to make an investment of time, talent, and money:

"All should consecrate of their talents, abilities, and substance for the prosecution of the great work intrusted to us."—Doctrine and Covenants 132:3.

Your dividends will be in proportion to your investment.

Fraternally,

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



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Present Status

BY A. H. CHRISTENSEN

We have a prophet, seer, and revelator for a leader, which is quite extraordinary viewed from a world's viewpoint but not at all unusual as seen from a biblical standpoint. In this we are unlike most other organizations, religious or political. But this is in our favor, for God never was a copyist, nor did his people ever fear being out of style. The very names by which this leader is known declare that there is still another greater than he, whose servant he is, and whose will he desires to communicate to man. That greater one is "the Lord our lawgiver."

It will be well for all Latter Day Saints to get the process well fixed in mind, for I am of the opinion that much of our trouble comes from the idea that we are a lawmaking body, making principal laws in our conventions. We have been raised in a most democratic country, for which we feel justly appreciative; but when the idea of a government "of the people, for the people, and by the people" is carried over into the government of God, the idea is sadly out of place and cannot be assimilated by it.

Definition: theocracy—a form of government in which the Almighty is regarded as the sole sovereign, and the laws of the realm are divine commands, rather than human ordinances.—Unequaled Dictionary.

We too often try to reconcile God to man, as the old catechism puts it, while we ought to reconcile man to God, as the Inspired Translation of the Bible has it. We should remember which way the current runs; whether it be a law that God desires to commit to man, or a vision of great ideals, or spiritual oversight and direction, or the detection of heresies that threaten the life of the body. In every case the leadership is with God and comes down to man by a fixed system, with which every Latter Day Saint versed in doctrine is familiar.

The definition in Smith's Bible Dictionary for *prophet* and *seer* is *one who sees*. And in the extension of the definition it is made clear that seeing in the sense used is inspirational, spiritual.

A king of the Book of Mormon record said that a seer is greater than a prophet. Having just been converted and not much learned in the things of God, he may have been right or wrong. But the high priest, Ammon, being more learned in the things of God, defined some of the gifts of a seer as follows:

And by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also, things shall be made known by them which otherwise could not be known.—Mosiah 5: 79, 80.

Now there are two ways that heresy can gain headway among the people of God, and disrupt them, and lead them into apostasy from the original gospel, viz, by *written* and by *oral* communication.

We read all through the Book of Mormon that when priestcraft began to get an airing among the people, they who were advancing it were brought before the one who was occupying the position of prophet, seer, and revelator to the church at the time, and the discernment of that God-appointed man quickly discovered the discrepancies present, and the church was saved. A number of such censorships of oral communication are on record in the Book of Mormon. And for the censorship of the written works of the people of God of those times, one may begin with the first page and end with the last of that book, and find that invariably the things that were to go out to the people were in the hands of the prophet, seer, and revelator of the church for censorship and publication. And we need not stop there, but continue on down through the Doctrine and Covenants. Were not the writings contained therein given by his mouth or sanctioned with his supervision? They were.

And for such reasons as these God gave us such an office, carrying with it this supersensitive power of discernment, and I think this sense exercised in relation to the things going on within the church and over the things that should go out to the church, both orally and written, almost is the greatest gift of a seer. If we are to sever this divine leadership, then we may as well away with the office and walk in the light of the sparks that we may kindle.

At the present time we have a Board of Publication, of which the Bishop of the church is the chairman. This board has appointed editors for each of the papers of the church. The editor of the HERALD will censor this article, and pass it out to the church to make or unmake faith in the faith of our fathers, or will reject it altogether, because that is the function given him, and no doubt he is answerable to and removable by the powers that appointed him.

Now if the Prophet, Seer, and Revelator of the church desired to have an article printed in the paper, the editor *could* censor it as the other one.

So we have the astounding condition at the present time of the God-appointed censor likely to be censored by the editors of the papers, and I think I am not mistaken in these deductions. This is a very unwise and unsafe condition and should be remedied

at once. Granting that the Board of Publication was appointed by the General Conference and given the power to appoint editors, it seems that by all means they should have appointed the logical and customary editor for the church papers, of whom we have been writing above, and the one that has been recognized throughout the entire history of the church up to the present time.

At least it seems that the present status of affairs has given birth to a resolution to be presented at the next General Conference that will stipulate that the opinion of the church favors the interpretation that in the nature of things the President of the church, the Prophet, Seer, and Revelator, should be the editor in chief of all the church publications.

### The Lord's Way

BY EDWARD RANNIE

From what has been published in the HERALD for several weeks in the past, it seems that one of the things that is causing division in the church is the marked difference of opinion between the President of the church and the Presiding Bishop of the church. If their difference of opinion in regard to the law is the cause of so much commotion in the church and consequent falling off of the tithes, resulting in taking so many missionaries out of the field, then it becomes a very serious matter, and surely our heavenly Father must have some plan that is better than for the brethren to spend their time in contention.

In Doctrine and Covenants 126:10 the Lord tells us to take the advice of the bishopric in regard to the law: "unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to." And "in case there should be a flagrant disregard of the rights of the people, the quorums of the church should be appealed to, and their action and determination should govern." The President asked the Lord what quorums he meant, and he answered: "The three quorums the decisions of which are provided for in the law—the presidency, the twelve, and seventy."

If the Bishop's interpretation of the law and his method of carrying it out is the cause of so much strife and contention in the church, then surely the "liberties" of the people are in "jeopardy," and action should be had according to the law to adjust the difficulties. The Lord says those three quorums as provided for in the law is the place for the matter to go, and with such plain provisions given to us, why keep up the turmoil through the HERALD and in the General Conference? Peace and happiness and

prosperity come to the Lord's people because of obedience and not because of disobedience.

In Doctrine and Covenants 104:11 the Lord is talking about certain quorums, the presidency, twelve, and seventy, and in the latter part of the paragraph uses the following language:

And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

In General Conference Resolution number 298 occurs this language in paragraph three:

That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the HERALD.

The whole resolution is good reading; it was made at a time when serious and perhaps contentious, discussion was going on in the church through the HERALD by some of its representative men. In General Conference Resolution number 222, when serious matters were before the church, reference is made to "vexed questions" being settled by "competent quorums."

A slogan that we have been sounding in the ears of the people since the beginning of the latter-day work has been: "To the law and the testimony"; and so in our own difficulties that will come as long as we exist as a church we should appeal to the law and stand by it, and we should also be true to our own agreements that we make in the General Conference. Why do we not call the quorums together as provided for in the law? If we are not to discuss these mooted questions in the HERALD or in the branches and mission field, and the quorums are not called together, how can we ever get them adjudicated? Paul said to the Corinthian saints: "In malice be ye children, but in understanding be men." Is that not good advice for us to-day?

### Give God First Place

Have you the regular habit of meeting him each morning in real communion, as he speaks to you through his word and you speak to him in prayer? If not, this alone is a sufficient cause of all your failure. Henceforth, this one thing I do: I will give to God the first place in each day and in all my life. I will begin each day in communion with him, and then by that constant faith-touch which reckons upon his mighty, restful presence, even when I am occupied with my daily task, I will trust him to keep what I have committed unto him, for "*whosoever abideth in him sinneth not.*"—G. Sherwood Eddy.

## Difference of Opinion

BY JAMES E. YATES

He who loves the truth more than he loves a theory merely because it may be his own, will not fear to hear or to read differences of opinion.

If the fair questioning of a theory or policy endangers its chances for acceptance, or its permanency when accepted, that is a dangerous theory or policy for any to cling to and should be challenged the more.

The Lord's instruction to his people to "be one" undoubtedly enjoins a oneness of purpose and of work toward a common end but can never be taken to be a demand for the surrender of one's mind to any proposition which, to its best view, is either questionable or adverse to right.

The truth need not fear difference of opinion when such opinion is fairly and openly stated. If the church, or brethren of the church, fear it, that fear is an evidence of weakness or of an error in structure or in theory that cannot stand well unless bolstered up by pretense.

Pretended harmony held upon an exterior front is much more poisonous in its nature than all effects of conflicting opinions honestly and fairly stated. Fairly stated differences of opinion may ruff some of our skins, and this, too, will pass and will heal: but the smothered differences canker.

None of us need feel regrets if there can be a fair presentation in the HERALD of our divergent views. The HERALD is a splendid medium for thought exchange by the people of this church, if such thought exchange is to be had.

General Conference has made a wise provision that articles to be published in the HERALD must not impugn motives, nor question the integrity of those holding different opinions, and shall make no attack upon the supposed views or character of the dead. That enactment is found in Conference Resolution 298, a document nearly forty years of age, and that is right. That same conference enactment includes this statement:

The enforcement of ironclad rules and arbitrary decisions by persons who were not governed in their work by broad and liberal principles of toleration, as is shown in the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race as to make the enactment of any set of rules to be followed under all circumstances of doubtful propriety and final good.

This clearly qualifies the conference order then made to restrict matters of controversy from the HERALD. It was plainly allowed there, that circumstances might arise which would make the rule, then being adopted, one of doubtful propriety for final good.

Surely the circumstances surrounding present great issues make these matters proper questions, under the rule, for kindly consideration in the HERALD. Concerning the large issues of the hour that are presented to the church for consideration, the President has well said that the church must decide the issue. In order to do so fairly, the merits of the matter for and against must be noted.

If our differences of opinion were between some two, or few, men of the church, perhaps the propriety of taking the matter up through the HERALD might be questioned. But such is not the case. That well-defined divergent views upon very important matters had spread throughout the church long before the recent action for a larger scope to the HERALD treatment of our problems, is too evident to be denied.

It is to be hoped that those who speak and write their diversity of opinions in all these matters may do so with a broad toleration and fellow feeling for those with whose views they are not in agreement.

And if the truth is to shine out, as it always will when fairly set in contrast with error, our HERALD must be kept open to the representatives and members of the church who, in expressing their opinions upon matters properly before us, will do so kindly and with due consideration for all. Let the HERALD speak.

## Human Progress

*Radio talk by A. B. Phillips, delivered at Station KFI X, Independence, Missouri, May 27, 1924.*

The most persistent efforts are now being made to trace the history of man to the primal source of life. Scientific research is marshaling the known facts of past experience and observation in the hope that life may stand revealed to us with clearer meaning, and that from a more complete understanding there may be developed a more abundant life for all the human race.

But though we may trace the footsteps of man along the backward track to the very morning of authentic history, every step of the way is impressed with the fact that he is dependent upon his fellows. Dependence and interdependence are indelibly written on every page of life's experience. Not an instance has ever been recorded of an exception to this universal truth. It is only when the pulse of intelligence and animation ceases to flow, and death writes its release from this undeviating law, that man need no longer depend upon his associates. And this release no sane man ever seeks, for interdependence is his heritage as one of the laws of life.

This dependence so permeates all the activities of the individual that to unravel the threads of this experience is to unweave the warp and woof of life itself. Its utter impossibility must be apparent to everyone who will even briefly reflect upon it. It is not only of universal application, but it is of fundamental importance that we understand its tremendous significance in rational experience.

The experiences of life, and even common observation, teach us the importance of cooperating in our activities and purposes. In animal life the brain, heart, lungs, and other functioning members of the body are coordinated in daily practice. Even the trees and plants have demonstrated this essential principle, having their roots, hearts, leaves, and other parts performing separate but cooperative work, as is interestingly portrayed in works on physiological and structural botany. Each function is necessary to that of the other, and the results are reciprocal. Though the task of each part is different, a common purpose is discernible.

#### *Remarkable Ancient Civilizations*

From the experiences of many ages man has learned to some extent the value of cooperation in the great enterprises of life. But he is still learning from the past, and it is reasonable to assume that he will continue to do so. Herein lies hope of final achievement, of wonderful things yet to be reached, of advancement beyond the present power to obtain. In fact, the very accomplishments of former time inspire him to reach the greater heights. Past mistakes have become stepping-stones of great worth to him, for by them he learns how to avoid failure, and to select means that aid rather than hinder him in his march towards the goal of success.

There is reason to believe that with the examples of past attainments and failures we can move forward to a more desirable place in the world than would have been possible without their benefits. The progress that has marked the ages bids us hope for this golden future. It has characterized the relationships of men and of nations from time immemorial, and should continue to do so if reasonable wisdom is exercised in benefiting from the records of those who have marched on before us.

Progress in material things has not been equally notable in every department of human knowledge. Some developments of recent time started from small beginnings. Others have but slowly advanced from the places already reached ages ago. The cave-men of France thousands of years ago produced drawings and sculpture that in some respects can hardly be excelled to-day. They engraved the mammoth on ivory in skillful outlines and figures that

are even now considered remarkable. This artistic capacity among peoples supposed to represent an inferior civilization is one of the marvels that we of to-day have not fully explained.

The knowledge of prehistoric civilizations was doubtless in some ways equal if not superior to that of the present time. The marvels of ancient American civilizations have been unfolding to our astonished view from year to year. In some respects the ancient nations of Mexico and Peru were little inferior to those of the twentieth century, considering the great things they accomplished with reference to available means at hand. We also must still look back upon the marvelous monuments of ancient Egypt, Babylonia, and Greece as among the wonders of the world. In Egypt the great pyramids, the sphinx, the temples at Karnak and elsewhere, and other imposing monuments stand grandly in their hoary age in spite of the forces of the world's decay. The marvelous Greek temples, with their magnificent architecture, still challenge the skill of man.

It has been upon the achievements of these ancient peoples that other civilizations have succeeded in attaining such glorious heights. The modern structures of such regal magnificence have borrowed from the ideals represented in these old works. So also has it been in the development of various sciences. From records of the mysterious knowledge of ancient astronomers of Greece, Egypt, and Babylonia have been developed the results that are now with us. The foundation principles of biology are traced to ancient Greek scholars. So also philosophy and mechanics have substantial foundations in the learning of these people of long ago.

#### *We Are Building Upon Past Experiences*

By experimental knowledge comes the means of advancement. The growth of language, spoken and written, has been coextensive with progress, so far as externals are concerned; and this external expression is evidence of the forces producing it. In utilizing the lessons of life, man has passed through various stages of experimental activities. Family needs and purposes in time developed the clan, the tribe, the state, the nation, the kingdom, the empire, the confederation, the democracy, and the republic in governmental affairs. In the realms of religious, social, and industrial activities many parallels to civic history are approximated. The human race is essentially a race of builders. Progress has come through experimental energy and daring, supported by thorough analysis of experience and observation, and the application of these to present tasks.

Even conflicts have at times performed their part,

resulting in assimilation, cooperation, or union that produced a more vigorous and better-equipped group. This was an influence in the production of the nations of the past. We must continue to enlarge the sphere of our activities. The realization of common ideals is impossible without it. Common interests increase sympathetic relationships, which favor cooperative functions and make progress more fully possible of accomplishment.

The commonwealth of Israel, the socialized Babylonian empire, the magnificent but mysterious dynasties of Egypt, the democracy of Athens, the Roman republic, and other great ancient movements and states show many features that have characterized later governments. It is our privilege to utilize the riches of history in the building of our own time.

#### *Forces That Produce Progress*

In every age religion has been fundamental to the developments that have taken place. It has been interwoven so completely with political, social, and even industrial life that no evaluation of any nation is possible in which religion is not taken into account. Religious forces must persistently uphold moral ideals in the nation, for should they abandon the task progress would soon be ended in disintegration. The attempt of one great government to conduct its affairs on the assumption that Christian morals can have no place in political life, has resulted in a manner that should be a warning to all.

Lessons may thus be learned by means of many other activities which engaged the past nations of the world. We may discern the forces that motivated them to a considerable degree. Consonant with this principle we may discern in the production of books and records of a people something of the educational and cultural attainments reached. In their machinery is indicated the economic motive, and measurably the degree of its realization. The temples and other religious objects largely symbolize the ideals and moral status of the people who used them, while the character of their other structures and remains shows much of the social organization through which they were produced and established. The political life of a people is to a large extent revealed in all these mediums of expression, but ability to evaluate them would depend upon the advancement reached by those attempting it.

The forces that can be utilized, and those which should be subordinated, require consideration in order that we may purposefully aim at specific progress. Some of these forces are of such common manifestation, that to name them is to suggest their importance. The natural sciences treat of various forces that exert great influence upon human destiny, but physical forces have been brought more

## NEWS AND LETTERS

### Lorain a Mass of Ruins

CLEVELAND, OHIO, July 2.—The populous and thriving city of Lorain is destroyed. At twenty-seven minutes past five, Saturday afternoon, June 28, a terrific tornado flung the peaceful lakeside city into a heap of ruins. Such a calamity has never before been experienced in the State of Ohio.

At the time of the calamity I was at the home of Elder E. G. Hammond, of Akron, Ohio. Akron, though some distance from Lorain, experienced a heavy storm, which accounted for the life of one man and property damage to the extent of a million dollars.

Sunday, reports of the doomed city of Lorain began to filter through, and I was eager to learn whether our people were suffering. Very little was learned in detail on Sunday.

Monday morning, in company with T. G. Neville, district president, I left Akron for Cleveland, where I soon learned the fate of our people. A picture of Sister Don Maze and her two children, which occupied the front page of a leading paper, revealed the condition of some of the Saints, and I was made eager to get to their relief. Military supervision had been proclaimed, and strict measures had been taken to keep nonresidents from the disabled city; even relatives were not permitted entrance. I went to the police office but received little satisfaction. It seemed as though I would not reach the city.

On Tuesday morning I boarded a coach for Lorain. Pass-

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and more into harmonious relation with the psychical powers which man possesses. It is these psychical powers that insure aim, scope, and ultimate accomplishment.

Most of the achievements of the past have been accomplished gradually, a climbing up. It is our privilege to utilize our environment and apply the laws of nature as means of still greater results. It is therefore essential that sound physical bodies, proper morals, and a right spirit that wills to move forward shall be maintained. From this will follow the desired relationships of man spiritually, socially, intellectually, and industrially. Thus by knowledge correlated and coordinated advanced culture and ideals will be attained.

Cooperation, united with proper leadership, has produced the great accomplishments of history towards the advancement of the human race. So also has equality of opportunity, controlled by rules of social equity and consideration, been the means of reaching the highest ideals known to man. In this respect Jesus of Nazareth has left us an example and a heritage that grows richer with the passing centuries, as our growing concepts enable us more fully to grasp its significance. With the priceless heritage of the past upon which to build, the future is before us with greater potentialities than the world has ever before known. We need but to step forward toward this great goal that is before us.



ing through the villages that intervened between Cleveland and Lorain, one sees evidences of the power of the storm. Trees of all sizes were uprooted, orchards with their maturing fruits were leveled to the ground, farms and gardens were completely destroyed of vegetation, houses were treated like frail toys in the hands of a destructive child, and churches and public buildings suffered similar fate. Papers have been accused of exaggeration, but in respect to this calamity "the half has never been told."

Lorain has the appearance of a city that has been under bombardment for days. Everywhere are evidences of war: Soldiers marched with fixed bayonets around the ruins; soldiers stood guard around a barbed-wire inclosure which held looters and suspicious people; soldiers stood guard on each corner, while in the center of the street where once stood the "traffic cop," a man in khaki, with gun in hand, directs the traffic. The once beautiful parks are turned into encampments, and military tents take the place of fountains, trees, and shrubs. The Red Cross has been organized, and many people hasten to and fro on errands of mercy with the distinction of humanity on their arms. The Salvation Army has its corps of working people doing much to alleviate the suffering. These organizations deserve much credit for the noble work they are doing. Theirs is an active religion.

As soon as I alighted from the coach I was detained until I satisfied the soldier what my mission was. I was then directed to the headquarters, where hundreds of people waited for passes—residents must receive passes to walk the streets and to remove their belongings. One cannot do what he would like with his own in Lorain.

Receiving permission to travel through Lorain I soon made for the homes of the Saints. Calling at the home of Brother and Sister Minkler I found them all right and their home little damaged, though Clifford will not be able to find his front steps again. Being more fortunate than lots of others, they were able to minister to their wants. From this place I was taken by a gentleman neighbor through the streets of wreckage. In some places houses had encroached upon the pavements, leaving only sufficient room for the passage of an automobile. Household goods, trees, pieces of automobiles, and houses littered the streets.

The next place of call was the home of Brother Lathwell. I had visited this place a number of times and thought I would have no trouble to find it, but the locality had so changed that I was lost. I finally located (not the house, as that had gone) Brother Lathwell standing on the street looking at a mass of ruins that had once been a house that sheltered himself, wife, and eight children. His loss is a hundred per cent according to estimation. At the time of the disaster Sister Rhodes, of Flint, Michigan, was visiting her daughter, Sister Lathwell, and received a crushing that broke three ribs. She is fast recovering. Bessie Lathwell sustained a fractured limb and is now in a hospital in Cleveland. Another child received a large gash in the right limb, and the mother received slight abrasions. The escape from this building of the ten people is nothing short of a miracle.

Brother and Sister Maze are at present in the Saint Joseph Hospital, suffering from injuries received on head and body. Saturday afternoon Brother Walk drove Brother and Sister Maze and two children, and Sister Eunice Beam, of Punxsutawney, mother of Sister Maze, around the city sight-seeing, and just prior to the storm stopped at the beach. They had not been there long when a funnel-shaped cloud was observed coming towards them. Together with others they rushed to the bathhouse for shelter. As this building was in the wake of the tornado and one of the first to be hit, it was completely

demolished. As a result a number were killed, including Sister Beam.

After visiting all the Saints I returned to Cleveland where I am at this time writing.

As I passed through the ruins I thought of the great storms that visited this continent in the days of the Nephites, and I wondered whether that prophecy in the Doctrine and Covenants with respect to destructions by storm and tempest was beginning to have its fulfillment. Doctor Frank Crane was right when he said there was little safety anywhere. Conditions point the near approach of the coming of our Lord, and I am led to exclaim, How long will we as a church continue to ignore this fact? What are we doing to prove that we know it.

While the world is crying out for the message of peace and good will, his servants are warring and have ill will towards each other; while the people are seeking for the meat of the word we are growling over dry bones of contention.

Like the storms that have uprooted trees, so shall the storm that is brewing in another place uproot great and small.

WILLIAM PATTERSON.

### Accomplishments and Meetings at Brentwood

BRENTWOOD, MISSOURI, June 27.—Brentwood Branch has launched a campaign for a twofold purpose. The launching came on Sunday, June 15, with the taking over of branch affairs by the incoming presidency and other staff officers who had been chosen at the recent election. The retiring president in a lengthy report stated some of the things accomplished during the term of office just finished. Our "home" is paid for, the new electric service has been completed, and now the church has been completely decorated in the interior, through the kindness of Brother Ivor Davies who not only obtained very liberal discount on the materials used but donated his labor to complete the job.

Our next problem, that of the installation of a heating plant, has been placed in competent hands, and we expect to have real comfort this coming winter.

One feature of the reporting was a good report from every active member of the priesthood, a complete report from all the departments, including the Department of Women and the Orioles, who have helped so much with the details of bringing about the purposes of the church in the recent past.

The efforts of our members in the offering drive inaugurated by the Presiding Bishopric, is worthy of mention, though we do not do it boastfully. For the month of May our solicitor turned in \$121, while for the month of June he turned in \$150, and there are some who will come in with their final consecrations for the 23d, but which will be included in the July offering. We carry an overhead of about \$50 a month besides this, so we can stretch hands and shake with Santa Ana, California, and tell them we are with them.

Brother J. W. Paxton launched a series of meetings on the campus of the church Sunday evening, June 22, to continue three weeks. We just closed a series of five weeks in South Webster before coming to Brentwood. We have plans in contemplation to keep Brother Paxton busy most of the summer in local territory, moving from place to place with the tent.

On June 15 we had the pleasure of adding to our membership candidate number ninety-nine, and indications now are that our branch membership will soon be numbered with three figures. However, it is not the purpose to let all our efforts be to the gathering of new souls into the kingdom, but also to strengthen those already with us, so that as a unit and as groups we can all be worshipping consistently and with the purpose of the accomplishment of Zion's cause.

## Religious Services at Hibbard, Indiana

HIBBARD, INDIANA, June 22.—Elder S. W. L. Scott, of Coldwater, Michigan, came to our little village and began a series of meetings which continued over the following Sunday. Services were held each evening during the week with good attendance and splendid interest.

It is needless to comment on Brother Scott's ability in presenting the gospel so that all can have a spiritual feast if they so desire, as he is well known, having been in the service so long.

On Saturday evening at twilight two were baptized in Yellow River. Sunday, June 29, was a busy day with Sunday school at half past nine in charge of Superintendent Lawrence Bennett; preaching at eleven o'clock by Brother Scott, followed by confirmation and the blessing of a babe in its mother's arms. At the noon hour a table thirty-six or forty feet long was spread with all the good things to eat that one could wish. The services and dinner were enjoyed by people from South Bend, Mishawaka, Elkhart, La Porte, Gary, Knox, Burr Oak, and Culver. At half past two we enjoyed another sermon from Brother Scott, and he spoke again at half past seven, which concluded the services.

It surely does one's soul good to meet with people of like faith on such occasions, and it gives us a faint glimpse of what Zion will be to us if we are worthy of being there.

Ever praying for the advancement of the great latter-day work.

CARRIE M. REED.

## Accessions Reported at Duluth

DULUTH, MINNESOTA, July 1.—Sacramental service was held June 1, with many members present to partake of the emblems and to renew their covenant with the heavenly Father, that they might be strengthened to battle against those things which are contrary to the laws of God.

Brother George W. Day, district president, was with us on the 8th and broke the bread of life to God's children in this section of God's moral vineyard. His sermons were inspiring to the Saints. He left for his home with a promise that he would return the 22d of the month.

On June 22 Brother Day baptized four, two mothers and a child of each. May they realize the sacredness of the covenant they have made with their heavenly Father and ever strive to give to him their reasonable service.

Brother W. C. Stanty, publicity agent, thanks the Saints for the ready response to his request for literature. He also wishes to say that he can use more if the Saints have any. This is a new field, and he can distribute all he receives.

Our regular meeting place is 320-322 North Central Avenue, over the Boston Store, and we would extend an invitation to all Saints or men of the ministry to drop in when near.

## Healthy Activities at Taylorville

TAYLORVILLE, ILLINOIS, June 25.—The work is moving onward in this part of the Lord's vineyard. The blessings of the gospel are still being enjoyed.

On Easter Sunday the Sunday school gave an interesting program which demonstrated that we have some future leaders for the church.

The Sunday school is fortunate in having three junior choirs under the direction of Sister J. A. Williams. In the evening the senior choir presented the cantata, "Bartimæus," which was greatly appreciated by the congregation.

We were favored with a two weeks' visit from our new

missionary, Brother Everett Ulrich, of Bradner, Ohio. These meetings were followed by a jubilee, the Saints coming from all parts of the district.

The Department of Women has been giving valuable aid to the church. Many of the improvements have been the result of their efforts. The leader, Sister J. A. Williams, reports active service from all officers, especially the friendly visitor, Sister John Linderman, and the cradle roll worker, Sister Fred Etlinger, who is teacher of the beginners' class at Sunday school. We feel very fortunate in possessing such an able and successful teacher for this class, as we realize the responsibility of a teacher in giving the first instructions of this great work to direct the tiny buds of promise into the fold and kingdom of God.

We endeavored to celebrate Mothers' Day in a fitting manner, the children again supplying the necessary program. We are surely proud of our youthful talent. Our Children's Day program was also thoroughly enjoyed by all.

The next important event will be our conference, which will be held August 30 and 31. The Saints were somewhat disappointed that Apostle Garver was unable to be with us, as we had looked forward to his coming, but we hope to have him with us in the near future. Patriarch John F. Martin has promised to be with us sometime in October.

Ever praying for the advancement of this wonderful cause.

## New Helper Added to the Church

DAVIDSON, OKLAHOMA, June 25.—The young people's class had a weiner roast a few nights ago, and a good time was enjoyed. The Temple Builders have taken up the Book of Mormon for their class work. The Department of Recreation and Expression is having some fine programs. The Department of Women served ice cream on the church lawn, and everybody had a good time.

We had a fine prayer meeting the first Sunday and were made to feel that God was still mindful of us.

Pauline Walker was baptized Sunday, June 22. She is a good Sunday school worker and will be much help to the church.

The Saints are looking forward for the meetings that are to begin July 10. Elder Tordoff will be the speaker. Your prayers are asked for the success of these meetings, as there are many here who need to know the gospel.

## A Successful Two-Week Meeting

ALLIANCE, OHIO, July 1.—Elder William Patterson, missionary, concluded a two-week series of meetings in this place June 22. The Saints were fortunate in securing a place for these meetings on the public square, just two doors off Main Street, in the heart of the city. Brother Patterson met with the committee at the City Savings Bank, who had this room for rent, and after explaining to them who we were the room was given to us free of charge. An attractive sign sixteen by three feet was put up across the front where it could be read day or night. A tract case also was placed out in front. About eight hundred handbills and one thousand tracts were distributed. The Saints were built up and encouraged, and we feel that new life was put into our members as well as new friends made for the cause.

The second Sunday of our meetings the Barberton, Ohio, Branch orchestra came over and gave us music. We surely appreciate this. The same evening Patriarch Gomer T. Griffiths, with Elder Harry Green and family of Canton, came in for the evening service.

The last Saturday evening of Brother Patterson's stay here a surprise was given him at the home of our pastor, R. A. Smith. Twenty-nine Saints and friends gathered there for a social time. Games were played, and while refreshments were being prepared Brother Patterson entertained them by imitating birds and animals. At the close of the evening a small gift was presented him as a slight token of the esteem in which he is held by both Saints and friends.

Sunday, June 29, there were only two families in attendance at church, the terrible storm which swept Ohio Saturday night making it impossible for the Saints on the north side of the city to get out. However, the Saints were not caused to suffer in a material way from the storm.

### Fargo Loses Long-Time Workers

FARGO, NORTH DAKOTA, June 30.—Patriarch H. O. Smith favored the branch with a very pleasant and profitable visit recently. The sermons delivered were for the benefit of the Saints, and the lessons taught were filled with excellent, inspiring thoughts, filling the hearts of the Saints with more faith in God. He presented the word of God in such a way that it seemed to stir the very soul. The good Spirit of the Master was felt radiating from his presence. Several received their patriarchal blessings and feel to rejoice.

Sister Ferne Shackow has been elected superintendent of the Religio. Sister J. E. Wildermuth has recently moved to Aurora, Illinois. The Saints regret very much to part with Brother Wildermuth and family, as they have lived here for the past eighteen years and have kept the work alive by their untiring efforts. The Saints met one evening before their departure, under the supervision of the social committee of the Religio, on the lawn at Brother E. E. Weddle's home and enjoyed a picnic supper, after which a purse was presented to Brother and Sister Wildermuth by the Saints of the district to show appreciation of their labors and kindnesses.

The Department of Women also met at the home of Sister Wildermuth and enjoyed a social evening, presenting her with some gifts to show her the esteem in which she was held in this department. Best wishes go with them to their new home, that they may also accomplish a good work there.

Sister W. F. Dehn has been elected superintendent of the Sunday school in the place of Sister Hazel Coney who has moved to Milwaukee.

On Sunday, June 29, a Children's Day program was very well rendered and enjoyed by all.

Sister William Lindsey has organized a Sunshine Club among the smaller girls.

Our branch is much smaller than it has been, since so many have moved away, but those left are trying to keep the "home fires" burning and find comfort in the thought that God meets with two or three. Though the numbers may be small the works can, by united, earnest efforts, and faith in God, be great.

### Novel and Ideal Celebration of Children's Day

FORT COLLINS, COLORADO, June 27.—Fort Collins Branch observed Children's Day June 15. At first thought of Children's Day program it seemed almost an impossibility, as there are so few children in the branch, and two thirds of them live in the country. However, Sister Clifford Cable was put in charge of the matter, and the outcome was pleasing to both old and young.

Sister Cable asked us to come to their country home for the day. The porch and lawn were beautifully decorated with

flowers from the hills and mountains. Off to the right of us were the foothills of the Old Rockies, while behind us towered a great hill, and from somewhere came a cool, refreshing breeze all day. Everywhere the birds were singing.

What a delightful place in which to worship our Creator! The program was as follows:

Church school, ten o'clock; Children's Day program at eleven; basket dinner at half past twelve. Three children were baptized in the afternoon, followed by a confirmation and young people's meeting. After this was a sermon by Brother Clyde Bullard, formerly of Fort Collins, now of Chicago. The Fort Collins Saints admire and love this young man because of his integrity and devotion to the work of the Master.

Other visitors from away were Brother and Sister Keith Rogers, Brother and Sister Stevens and family, and Sister Helene Gibson, all of Greeley; and Brother and Sister Rogers, of Timnath, whose children contributed to the program.

The day was ideal, the program a treat, the dinner more than sufficient to satisfy "needs and just wants," and one was made to feel the day was well spent. No doubt as the Saints departed for their homes, they went thinking, humming, or singing "The end of a perfect day." Oh, that all Sabbath Days might be spent in as ideal a place and in such a perfect atmosphere for worship.

### Northwestern Ohio District

BRADNER, OHIO, June 27.—A fine spirit prevailed at the two-day meeting which was held at Bradner, Ohio, June 21 and 22. Many present were surely made to feel the goodness of God towards mankind. Apostle J. A. Gillen, of Independence, Missouri, president of the Twelve, was among the unexpected out-of-town guests. His presence was much appreciated by the Saints and will long be remembered as being of a very spiritual nature. His counsel was to the point, yet he spoke with love and kindness.

Elder Hettrick, of Philadelphia, Pennsylvania, was also present, and being blessed with the spirit of prophecy, he spoke in tongues, giving the interpretation. He afterwards spoke words of comfort and counsel to Apostle J. A. Gillen.

The district was well represented, as nearly all branches responded. This meeting has surely been a feast to our souls, and we hope to continue to grow in love and in harmony with God's great laws and strive daily to keep his commandments. By so doing we each shall be able to do our bit towards the establishment of Zion. May God prosper us in the good work, and may it go on to victory is my prayer.

MRS. ORIA SMITH.

### Glasgow Had Seven Attendants at Young People's Convention

GLASGOW, MONTANA, June 25.—James C. Page, correspondent for Glasgow, has been absent from the branch attending the Young People's Convention at Lamoni, Iowa. Seven from this branch went by motor car, a distance of thirteen hundred miles. On the way there the party stopped two days and held a convention with the young people of the Andes, Montana, Branch, which was a very happy and pleasant experience. On the return trip the party spent three days in attendance at the North Dakota reunion at Sykeston.

It would fill several HERALDS to tell all the good things that were seen and heard at the Young People's Convention. The prayer meetings were inspiring and uplifting, the preaching and class work expressed wonderful richness of thought, the

social and recreational life was grand. It appeared in all to be the very peak of moral and spiritual life. The value of our Graceland to the church was greatly increased.

The branch meetings have gone on regularly. At the last prayer meeting, held at the home of Brother and Sister James McMurdo, it was difficult to find room and seats for all. A splendid spirit prevailed.

The crop prospect is very promising just at this time.

Next Sunday, June 29, the Sunday school will hold its election of officers. District reunion will be at Girard, Montana, July 8 to 13. Apostle Garver will be in attendance.

### Ambitious for Success of the Church

COLORADO SPRINGS, COLORADO, June 30.—To-day's mail carried my mite, recently called for, towards the solution of the program of the church. I trust that God out of his fullness will give abundantly of his wisdom to those who have the dispensing of the funds. I pray earnestly that God will help us lift our wills and our understandings up until within the radiance of divine light; and there, being able to discover the *right* and receiving of his love, wisdom, and strength, bring *our wills* and *our understandings* into his service.

Elder Bruce Brown works over the district much of the time, and we surely miss him. We find in both him and Sister Brown, faithful and efficient workers. Elder J. D. Curtis, now home for a few days, gave us two good sermons on Sunday, June 29.

Meanwhile the local force, all laboring men, are doing what they can for the work here. In the hope made possible by the gospel,

FLORENCE P. TEMPLETON.

### Des Moines District News

DES MOINES, IOWA, July 2.—There were three baptisms in the week prior to June 1 in Des Moines: Mrs. Curry, last Sunday, and two young people yesterday, Mrs. Lela Docstader, wife of Brother Ammon Docstader, and Rhodes Burton, who just recently married one of our Des Moines girls.

We were pleased to greet Brother Ray Chandler and family, of Chicago, at the services to-day. They were here visiting relatives, among others Brother and Sister Fred Chandler and daughter, also Brother Henry Castings and family.

We were also pleased to see Brother Fred Wells and daughter at the services, but were sorry to hear the reason of their being in Des Moines, Sister Wells having undergone an operation in the Lutheran Hospital during the week. We are pleased to hear that she was doing as well as could be expected.

Sister Larson, a young sister who has been working in Des Moines for several months, left to-day for ten days' visit at her home, after which she will go on to Chicago.

The services to-day were all well attended. A good Spirit prevailed at the sacramental service this morning.

The evening service was in honor of all our young people who were graduating from Des Moines school this year or had graduated in years past. All high school students were also seated in the same section with them. First was a short study session of the Religio, then the program in honor of the young people, which consisted of numbers by the orchestra, a talk to the graduates by Brother Joe Johnson, a response by John Baker, jr., a solo by Bernada Jordon, a reading by Matilda Johnson, and then a sermon to the young people on "What the church expects of you," by Brother Dowker.

June 8 was Children's Day in Des Moines. The children

put on an excellent program, and all present enjoyed themselves. The attendance would have been better if the weather had not been so unfavorable.

At the Religio that evening Miss Ritchie and a trio of her pupils, Miss Jennie Deyoe, William Mehlhott, and Keith Davis put on a very excellent program.

The meetings June 15 were of the usual order, although we noticed several absentees and a few visitors. Among the visitors were Brother and Sister Frank Mussell from Independence, and Brother Fred Mussell, who were visiting home folks. We also noticed Sister Blanche Parker who is here visiting her parents.

John Rudkin took his Sunday school class out Saturday afternoon for a fishing trip and a weiner roast. They all report a splendid time.

Brother E. O. Clark was in Perry yesterday. Brother Oren Allen has been visiting in Chicago and other points for the last two weeks, also attending the convention at Lamoni. He arrived home last night.

Some of our young people who attended the convention were Steven Robinson, Annie Maitland, Ruth Mussell, Brother and Sister Leonard Bish, and Oren Allen. Also Brother and Sister Dowker and the girls were there over Sunday.

Brother and Sister Arthur Cochran have been visiting in Kansas City for two weeks but are back home again.

Things have been very quiet in Des Moines the last two weeks. On Sunday, June 22, Brother E. O. Clark was the speaker at the morning hour and Brother Norman Anderson at night. June 29 Brother Lentell was the morning speaker, and Brother Dowker occupied in the evening. Brother Dowker also preached at Sandyville in the afternoon.

Brother Clark announced at the morning service that the receipts of the offerings in June had amounted to over \$900, and he had strong hopes of it reaching the \$1,000 mark before the evening of June 30.

Des Moines friends were glad to welcome Sister Hazel Epperson Benson at the service June 29. Her home is in Omaha.

Sister Davis's Religio class can surely be commended for enthusiasm and desire to team. They study the Book of Mormon and *Religio Quarterly* at Religio, and meet one night each week now to study the Doctrine and Covenants with Brother Earl Hall as teacher.

### A Report of the German Mission

GREAT WURTENBERG, June 6.—I am still in Wurtemberg, where the beginning of a new branch was made. The Lord has opened the door and given the residents grace which led to repentance, so that I have baptized and confirmed twenty-two souls in the name of the Lord.

The Lord poured out a great blessing on the people here, and more baptisms will follow. There is a great work for the Lord to be done here, but the struggle is hard. Please pray for the German mission that we may all succeed. The Spirit of the Lord is poured out over the land so that it is easy for the people to understand and comprehend our teaching.

May the Lord bless his work through his messengers. Great joy came to us that in all the churches in the land we were permitted to recognize the gospel.

In the Mangschutz Branch I was able to set everything in order, and confirmed one, ordained one elder, and ordained the professor a priest. The way to Polen the Lord had to open. I was arrested, locked up, and on the second day released. So the way was opened for me to go to Polen. God

works wonders as he did in former times through his ministers when they endure everything patiently.

The new branch in \_\_\_\_\_ by Senftenberg, which was organized before Easter, is making good progress. The Lord blesses his work in Germany.

With best greetings from Germany,

Your colaborer,

F. SMOLNIG.

### Joyfield Participates in Sunday School Convention

ELBERTA, MICHIGAN, July 2.—The members of Joyfield Branch are still doing their bit to help the gospel work along.

At the Blaine-Joyfield Sunday school convention, which was held June 22 at the Joyfield Methodist Church, our Sunday school was asked to take part. One of our eight-year-old pupils spoke the twenty-third psalm as a recitation.

A new roof has been put on the church, and it surely improves the looks of the building very much.

For the month of June, \$19.50 was sent in as tithing. We hope to be able to do more in the future and go "Onward and Upward."

### Good Conference at Pensacola

PENSACOLA, FLORIDA, July 3.—The Saints of Pensacola are rejoicing in the fact of having enjoyed the first conference held in this city. Brother Will West, president of the district, presided. We were very much pleased to have as visitors those of the priesthood, Brethren J. W. Rushton, Alma Booker, and A. D. McCall; also a number of Saints from different localities.

After the close of conference, Brother Rushton remained for a period of two weeks, giving us a series of very educational sermons from which the Saints as a whole expressed themselves as being greatly benefited.

During this time we were duly organized as a branch, Elder D. M. Rudd still occupying the office as presiding elder.

A number of enjoyable outings were given while Brother Rushton was with us, one of which was a twenty-mile trip over the Gulf Beach Highway. Having reached the gulf, most of the crowd donned their bathing suits and enjoyed real surf bathing until about nine o'clock. Then we spread supper on the beach, completing our feast just in time to reach cover from a very severe electric storm. All were glad to get home after such a thrilling experience.

After having the enjoyment of the sermons and social events, we were sorry indeed to have to part with Brother Rushton, but we know that the workers are few and the fields are white to harvest, so we are hoping he can soon return again.

MRS. L. F. McBRIDE.

### Home-Coming at Lees Summit Branch

LEES SUMMIT, MISSOURI, July 2.—Sunday, June 29, was home-coming in the Lees Summit Branch. It was a cool, sunshiny day, just such a one as to make every one enjoy himself. At a quarter of ten Sunday school was held as usual. At eleven o'clock President Elbert Smith delivered a very impressive sermon to a large audience, many of whom were visitors who had come to enjoy the home-coming with old friends and acquaintances.

After the sermon we adjourned to meet in our little city park, where we partook of a bountiful repast. When the table was spread Elder C. Depuy delivered a welcome address.

After dinner we again assembled in church and listened with pleasure to a sermon by Elder J. W. A. Bailey. Fol-

lowing Brother Bailey's discourse Brother W. H. Kelley, the first pastor of Lees Summit Branch, gave us a short talk on the beginning of our work here. This was very interesting to all present.

The evening service was mainly composed of musical numbers. Those taking part were: Mrs. Pearl Crick, Mrs. Helen Kennedy, Mrs. Margaret Simmons, Miss Bertha Mengel, and Alvin Balchen, violinist. After the musical program Brother Bailey again occupied for a short time.

The Saints at Lees Summit wish to thank Brethren Smith, Bailey, Kelley, the musicians, and all who helped to make the day a real home-coming by attending. Come again.

### Encouraging Conditions at Modesto

MODESTO, CALIFORNIA, June 28.—The branch at Modesto is going along as usual. The Saints here have had visits from some of the Stockton Saints and from Brother Aylor of San Diego, who was here on a business trip. Also Doctor Bush and family of Berkeley spent one Sunday here.

The prayer meetings are quite well attended, and those who come are repaid, for the meetings are good with a splendid spirit prevailing.

The Department of Recreation and Expression had a pie social during the month. The main feature of the program was a debate. A pleasant social evening was enjoyed.

The Saints here are generally in good health. Fruit season is on with a splendid crop and good prices.

### Bishop Fisher Welcomed at Groton

GROTON, CONNECTICUT, July 2.—Bishop Myron C. Fisher, of Somerville, Massachusetts, delivered two interesting discourses to the Saints of New London Branch Sunday, June 8. The Saints here had been looking forward to this visit from Brother Fisher for some time and were delighted to see him.

A Children's Day program followed the preaching service in the morning.

A church supper was served Tuesday evening, June 24, at the home of Captain E. F. Griffin, of Groton. This supper was given for the benefit of the building fund. There was a liberal menu, the attracting feature of which was strawberries and cream. A goodly number of Saints and neighbors attended. Donations were received to the amount of about \$28.

A few of the Saints expect to attend the Onset reunion.

### Iowa Saints Raise Money to Help

ACKWORTH, IOWA, July 1.—We enjoyed good meetings at Sandyville Sunday, June 29. Brethren Dowker, Henry Castings, Steve Robinson, and Doctor Hull were the speakers of the day, and it was indeed a feast to our hungry souls.

One lady, a nonmember, who was there said she enjoyed every minute of the day. So it is the work is moving on, the honest in heart are being brought in, and though our branch is small and scattered we have a work to do, and we do thank our heavenly Father for the blessings he gives us when we meet together in his name.

Something over eighty dollars was given to help pay off the church debt. While some are handicapped and cannot give and help financially as they would like, we trust the time may soon come when our families will be united in this great work and we can work together for the good of all.

Doctor Hull read such a beautiful poem Sunday entitled,



"Not understood." May we all remember and sing the song of "Admonition" and be very careful how we think and speak of our brother and sister, remembering that "none can assist in this work except he be humble and full of love."

Another all-day meeting will be held at Sandyville July 13. Everyone should come who can and help boost for the Runnells reunion. We have the promise that Brother and Sister Lentell and Brother Robinson, of Des Moines, will be with us that day.

May the faithful and untiring efforts of our missionary in charge, Brother Norman Anderson, be crowned with success, and may the Lord abundantly bless him and his dear companion for the sacrifices they have made to see the work carried on at Sandyville. Let us all be doers of the word and not forgetful hearers.

## Women and Boys of Saint Thomas Raise Money

SAINT THOMAS, ONTARIO, July 4.—On June 21, the Department of Women held a food and apron sale on the city market with excellent results, about eighteen dollars being realized. On different occasions Sunday school classes and our Department of Women have conducted these food sales to advantage.

"The Busy Bees," a Sunday school class of boys aged eleven and twelve years, recently conceived of a novel way to help the Christmas offering. They distributed little bags made of pretty-colored materials among the members of the Sunday school. Inside each bag was a polite little note, asking the recipient to donate five cents for each foot he was high. They collected about seven dollars.

At the first of the year the Sunday school set one hundred dollars as their objective for Christmas offering, but ere now a considerable amount above this sum has been realized.

Brother William Freele and Sister Verlyn Else are seriously ill and have been for some months.

Sister Mary E. McGillivary passed away on June 8 after an illness of over three months.

## Celebration Successful at Colorado Springs

COLORADO SPRINGS, COLORADO, July 5.—The Saints celebrated the Fourth by engaging in a picnic under the auspices of the Sunday school at the ranch of Brother Gamet. There were about one hundred twenty-five Saints and nonmembers present, and all expressed themselves as having a good time. Arriving at the grounds shortly before noon, the men engaged in a volley ball game, after which all repaired to the spread, of which there was a great plenty.

Immediately after lunch the branch chorister led a few patriotic songs. Prayer was offered by Elder J. D. Curtis, after which Brother B. E. Brown gave a few appropriate remarks. "The battle hymn of the Republic" was the closing song, and we were dismissed by the superintendent. The rest of the day was turned over to the recreations committee, who arranged the sports in a very able manner.

Colorado Springs has been favored with visits from Brother Barraclough, who is on his way to California, and Brother Bert Meyers, of Oklahoma.

There comes to our desk a report of the wedding of Nora Edith May Schrank to Elder Percy E. Farrow, at the home of the bride's parents, Mr. and Sister Otto Schrank, Warton, Ontario, June 9. Brother Farrow is a son of the late Brother and Sister Edward Farrow, of Warton. Elder Grant St. John, uncle of the groom, officiated. The bride and groom left for points in the North.

## Accident and Death to Saints of Vancleave Branch

OCEAN SPRINGS, MISSISSIPPI, July 3.—The Vancleave Branch and community have been shocked and saddened by the unexpected death of one of our beloved sisters. Sister Julia Cochran, wife of Brother R. T. Cochran, met her death when thrown from a buggy by a runaway horse on the morning of June 25. Brother Cochran was also thrown from the buggy and was unconscious for some time. Upon regaining consciousness he found his wife dying. Sister Cochran leaves four daughters and four sons. All were present at the funeral except Mrs. Bennie Lou Judson, of Mount Ayr, Iowa, and Helen, who is in a sanitarium in Meridian, Mississippi.

Sister Judson, her husband, and baby son spent a few weeks at home recently. Five years ago Bennie Lou left home to enter Graceland, and this was her first visit home since that time. The home folks and Saints were very glad to see her again and become acquainted with her little family, which she acquired since leaving home.

The branch recently held an ice cream social for the benefit of the reunion fund. Although the weather was very unfavorable, twenty-nine dollars was cleared.

The Sunday school will hold a picnic and fish fry on the Fourth.

Recent visitors to our branch have been Mrs. F. B. Smith, of Escatawpa, Mississippi; Mrs. Clara Goff and three small sons, of McLain, Mississippi; and Miss Arista Goff, of Jackson, Mississippi. All were former members of this branch.

Elder N. L. Booker, who has been doing missionary work in Grand Cayman Island in the West Indies for several months, is expected home this week. He and Elder J. Charles May landed in Tampa, Florida, June 26.

Loren, the son of Brother and Sister C. H. Ruble, was laid away on June 28. He had been a sufferer for three years. It was sad to see one so young—he was just twenty-one years old—taken from this life, yet we must bow in submission to the will of God.

## Holden Stake Items

### *Sedalia*

Our two-week series of meetings, with Elder R. D. Weaver as the speaker, closed last night. This has been a season of rejoicing to the Saints here, and while there have been no baptisms as yet, several are deeply interested and we feel that seed has been sown that will bring forth fruit. The members here, through their association with him and through his wonderful presentation of the gospel message, have received that inspiration that will help them to come up higher.

Sunday, June 30, after Sunday school, five auto loads of Saints and friends drove to Fairplay Schoolhouse, north of Sedalia, where we were met by Saints from Marshall, Houstonia, and Nelson, over one hundred in all. After enjoying a basket dinner on the lawn, we entered the schoolhouse, where Brother Weaver delivered a wonderful discourse, taking for his text, Hebrews 2: 3, "How shall we escape if we neglect so great salvation?" Also Hosea 4: 6, "My people are destroyed for lack of knowledge" and the lack of application of knowledge received. A goodly degree of the Spirit was present, and the meeting was enjoyed by all. Arrangements were made to hold meetings there the second Sunday of each month.

Brother M. F. Ferguson and family, from Holden, Missouri, moved into our midst last week, and we welcome them among us.

Brother O. M. Carpenter was called to Madison, Wisconsin, owing to the serious illness of his brother.

Brother R. D. Weaver was called to Traverse City, Michigan, on account of the illness of his wife's mother, so our services have been closed for the present. Brother Weaver does not expect to be back in the State until the middle of August.

#### Warrensburg

Brother and Sister W. S. Macrae went to Independence Sunday, July 6.

Brother and Sister Nalmer Johnson and daughters, Bertha and Edna, are on a visit to Chetek, Wisconsin.

Brother and Sister Duckett and family, from Phoenix, Arizona, have lately moved here, locating on a farm a few miles northwest of town.

Brother and Sister Kennicutt and family have moved to Independence.

Brother and Sister Walter Johnson and baby are visiting her parents at McCracken, Kansas.

#### Lees Summit

At our home-coming yesterday we had a very fine time. We had speaking three times. Brother Elbert A. Smith gave us a fine talk at eleven o'clock and J. W. A. Bailey at three o'clock. We had a splendid lunch out in the city park. Brother Elbert, wife, mother, and son, stayed with us until late in the afternoon. There were several from Independence and Kansas City present. The day was ideal, which made the whole program more enjoyable.

## Central Nebraska Young People Conduct Street Service

INMAN, NEBRASKA, July 7.—The reunion of the Central Nebraska District has opened at this place with an unusual portion of the good Spirit present. The sessions began Saturday morning on schedule time with a prayer meeting in charge of Brethren Levi Gamet and Frank Cochran, of the district presidency. The hearts of all present were cheered by the good Spirit, which gave promise of abundant blessing through the reunion.

Following the prayer service the organization of the reunion was effected by choosing the district presidency to preside and make all appointments. Elder George Jenkins, missionary of the district, was chosen secretary and publicity agent, but before the day closed Brother Jenkins received a message calling him to the bedside of his aged brother in Monterey, California.

In the meantime, Brother C. B. Woodstock had arrived to assist in representing the departments of church work at the reunion and was made official secretary and reporter. Brother Jenkins left on the night train for the West. His ministry in the district has endeared him to all, and his leaving was much regretted.

Attendance at the Sunday services was good considering the scattered condition of the membership and the uncertainty of the weather and crops. Ninety were reported at the Sunday school session.

On Saturday Brother Arnold Breitenbach, of Springfield, South Dakota, was baptized in the Elkhorn River by Brother Jenkins. He was confirmed at the sacramental service Sunday morning, and his youngest son, Harold, was blessed. Brother Breitenbach is the husband of Sister Florence Cross-

ley Breitenbach who attended Graceland some years ago. In her love for the gospel she has maintained her faith and now rejoices that her faith and prayer have been rewarded, and she is joined in the work by her husband who should make a staunch defender of the church.

A beautiful spirit of peace, hope, and confidence prevails throughout the services, the preaching of the word bringing light and comfort to the Saints. Elder P. R. Burton is presenting a series of characteristically strong missionary sermons each evening which are attractively advertised on billboards about town. A number of outsiders are attending.

Brother Jenkins preached the opening sermon Saturday morning, and Patriarch Joshua Carlile arrived in time to preach a sound gospel sermon to an appreciative audience Sunday morning. His fatherly advice and sound logic make his sermons a decided asset to the reunion. The Sunday afternoon sermon was by Elder C. B. Woodstock.

The afternoon service each week day will be devoted to the discussion of departmental work by local leaders and those in charge. At four o'clock the young people and those who desire to remain young and active will engage in organized play.

On Monday evening several auto loads of young people will drive to Page, a near-by town, to conduct a street service of song, advertising the missionary services of the reunion.

Each morning, during the regular preaching hour, Sister Sarah Butler, a kindergartner trained under Sister Walter W. Smith, of Independence, and who will teach kindergarten in Lamoni, Iowa, next year, will conduct a junior church for the children. She will be assisted by helpers as needed. Sister Butler is a young woman of ability, willing to consecrate her effort in service to the church. She comes from the Young People's Convention, eager to make such contribution as her preparation may warrant.

The church building at Inman very comfortably houses the reunion attendance at regular services, especially giving protection from the hosts of hungry mosquitoes which gather every evening for a daily banquet. A number of small tents are in use, and a large vacant residence has been rented which affords excellent rooming privileges for visitors. In this building good meals are served at twenty-five cents each. Much of the food is contributed by resident families, and visitors are cared for at low rate. Sister Macy Kelley is in charge of the meals and is rendering a most valued service.

Several auto loads are expected from Valentine and other points during the week. A young people's program will be rendered on Saturday evening. Monday afternoon Brother and Sister P. R. Burton will discuss "The part of our young people in the program of the church."

Doctor Walter Briggs, of Ewing, Nebraska, brother of George N. Briggs, president of Graceland College, has been invited to address the reunion on Wednesday as part of the health program.

C. B. WOODSTOCK, *Secretary*.

## Many Active at Sioux City

SIoux CITY, IOWA, July 3.—On an announcement pamphlet put out each week by the Saints of this place (which contains the coming week's program, changes in addresses of the Saints, and news items), the following program is scheduled for July 6: Sacramental services will be in charge of G. M. Vandel, pastor. A priesthood meeting will be held at a quarter of one, Religio at a quarter of seven, and preaching at eight o'clock by Elder Ned O. Calhoun on the subject, "Love divine."

Young people's prayer meeting will be at the church on

Wednesday evening, and the Department of Women will meet in the sewing room of the church on Thursday afternoon.

Patriarch H. O. Smith is expected to visit in Sioux City in the near future and will be prepared to give patriarchal blessings to those desirous of receiving them.

Sister Blanche Smith and family are visiting with relatives in Correctionville, Iowa.

The Temple Builders are planning on giving their drama, "The church fair," at Pisgah, Iowa. Besides enjoying the trip, a little profit in part of the receipts should reimburse them for any expense incurred.

### Omaha Changes Pastors

OMAHA, NEBRASKA, July 8.—Thursday afternoon, June 12, about forty of the women of the Omaha Branch met at the church in a farewell party complimentary to Sister T. J. Elliott, who has been for so long an appreciated and valuable unit in our midst. The purse of money presented to her at that time was but an extremely slight token of the regard in which she is held and the affectionate regret her leaving has occasioned. The family left on Saturday, June 14, Brother Isaac Sylvester taking them as far as Independence in his car. The good wishes of the entire branch go with Brother Elliott and his family to their new home in Providence, where we know they will quickly establish themselves in the affection and regard of the Saints. Howard remains in Omaha for the present, however, a cause for congratulation for the branch.

Sisters Grace Oathout and Rogene Anderson, and Brothers Howard Elliott and Duane Anderson were those of our number who were fortunate enough to attend the Young People's Convention at Lamoni. From the glowing accounts they have brought back, we feel sure they have been blessed in attending and that their vision of our church work and its many opportunities has been enlarged by the experience.

Three young members of our branch were graduated from the Omaha high school on June 13. They are Lois, daughter of Brother and Sister R. W. Scott; Muriel, daughter of Brother and Sister Carl T. Self; and Harrison, son of Mr. John and Sister Doris Fryxell. All three of these young people are active in the Sunday school and musical circles of the branch, and we rejoice in their success. Last year Brother Howard Elliott, Brother Everett Gidley, and Sister Elma Hicks were among the graduates of our high school, and in January Brother Richard Wrenn completed a course at Omaha's technical high school. Young people who have the desire to develop their powers, educationally and practically, are a distinct asset to the church, and when devotion and consecration are added, what heights are too great for them to reach?

June 15 was Children's Day. A most successful program was given by the children under the direction of Sister Roland W. Scott. The decorations were in pink and white, again being the result of thought and labor on the part of our superintendent, Sister Rose Adams, and her cheerful spouse, Brother Thomas M. Among the visitors that day were Brother G. Parman and Sister Helen Davidson, both of Independence. The evening sermon was by Carl Self, high priest, on the subject, "The early Saints in Iowa and Nebraska."

Tuesday, June 17, marked the coming to Omaha of Brother and Sister Peter S. Whalley, whom the church appointing powers have sent to this branch. A mass meeting of the membership was held on the evening of Friday, June 20, to welcome these devoted laborers to our midst. B. M. Anderson, branch president, had charge, calling on various ones for

words of greeting. Brother Carl Self, speaking for the priesthood, pledged hearty support for the new pastor; Sister Adams, for the Sunday school, expressed pleasure at his coming, and the hope that there would be close and helpful cooperation between the Sunday school and the branch work; likewise, Brother Henry Merchant for the Department of Recreation and Expression, and Sister Grace Thiehoff for the Department of Women, offered warm welcome and earnest support. Brother Whalley's response was full of deep feeling and appreciation, and he promised to spend himself freely in service, as God found work for him to do. The speeches were interspersed with musical numbers and one reading, Sister Anna Self, one of our youngest pianist, Brother R. W. Scott, and Sister Nelle Kelley furnishing the former and Sister Lois Wrenn the latter. The Department of Women furnished refreshments following the formalities, and a splendid social hour was enjoyed.

Brother Hale W. Smith and wife made us a brief but pleasant call on the 18th, attending the prayer service and renewing old acquaintances in this, the city of their initial wedded happiness. Brother Hale, in his testimony, spoke graphically of the many changes he noted, congratulated us on our little church building, and expressed deep and abiding confidence in the ultimate triumph of the latter-day cause.

"Seek ye first the kingdom of God, to establish his righteousness," was the subject chosen by Brother Whalley for his initial sermon in this place, Sunday morning, June 22. It was a fine effort and well received. That evening a fifty-one-mile gale, accompanied by considerable lightning and rain, put our lights out of commission. Religio services were omitted, but the thirty who were present at eight o'clock joined in singing hymns in the dark, followed by a deeply interesting talk by our pastor, descriptive of some of his experiences in the service of the British Crown.

On Friday evening, June 27, the branch met in a memorial service, commemorative of what happened just eighty years ago that afternoon, at Carthage, Illinois. Brother Whalley spoke of the character of Joseph Smith, the founder of the church; Sister Adams told of the call which came to him as a youth and his effort to prepare himself for service; Brother Merchant told of the prophecies delivered by the Martyr and bore a personal testimony as well as that of his father, by proxy, to the divinity back of this work so established; Sister Anderson sketched briefly the scenes and events of that fateful June 27, as well as portraying some of the ancestral lines back of the men who that day sealed with their blood their life work. The emotions brought into play by these talks were beautifully crystallized in the solo which followed, when Sister Doris Fredrick sang, "I came to the spot where the two Martyrs lay." It is fitting that, for the sake of the young ones among us, we pause occasionally to review the events of the past, and to make live before us again some of the spirit which moved those who have made the supreme sacrifice in order that that gospel which is precious to us might have its place in the world.

Sunday evening, June 29, a sacred concert marked the culmination of several weeks of preparation on the part of our young people. Quartet, duet, solo, and chorus numbers were pleasingly grouped, each one being presented with artistic finish and beauty. Brother Harry Greenway, directing, has every reason to be proud of his choir of thirty-five young voices, and the branch is looking forward to an ever-increasing satisfaction in their ability and achievement. The gift of music is like none other, a gift straight from the throne of glory if ever one originated there. Our young people should be given that vision of those gifts which will cause them to consecrate their talents to the highest and worthiest purposes. A sacred song, ringing truly from a heart filled

with righteous desires, blesses both those who sing and those who hear. We should be satisfied with nothing unworthy in the line of music. The singers who assisted in the recent concert by special numbers were Sisters Fleming, Fredrick, Francis, and Edwards, and Brethren Fredrick and Greenway. Sister Lois Scott accompanied at the piano.

A complete report of the building fund made at the Wednesday evening prayer service, July 2, showed a comfortable little balance as a nest egg towards building the upper part of the structure so well begun—a part already much needed. The branch, by rising vote, expressed its confidence in Brother Whalley as pastor and their willingness to sustain and support him in his efforts to minister here. Brother Whalley has arranged one corner of the church as his study and announces his hours there are from eight o'clock in the morning to noon each day, inviting any who wish to come to him with problems or for help of any kind. The afternoons he spends in visiting, Sister Whalley accompanying him on these missions. It is a full day, and these energetic young easterners are rapidly becoming acquainted with our city and their new charge.

A "house-cleaning bee" on Saturday, July 5, was followed by a shining Sabbath. Sunday school lessons were shortened a bit to permit of a special ceremony, in which a beautiful flag was presented to the church by nine Latter Day Saint women who are members of a local chapter of Daughters of American Revolution, viz, Cloe Fleming, Hazel Hart, Mabel Yonker, Minnie B. Nicholson, Vida E. Smith, Mabel Warnky, Doris Fredrick, Bertha Hulmes, and Audentia Anderson. The presentation speech was made by Sister Anderson, who is Regent of the Major Isaac Sadler Chapter, of which the sisters are members. She gave a brief history of the development of "Old Glory," and more briefly sketched the services of these men in that early day, which their descendants were happy to commemorate in this way. The flag is of silk, thirty-two by forty-eight inches, on a seven-foot standard, with metal base, surmounted by a gilt eagle and ornamented with a yellow silk cord and tassel, or "girdle." Standing at the right of the pulpit, a silent emblem of struggle, sacrifice, and suffering, for principles as dear to us as to those who saw it born, this lovely gift to the Omaha Branch was given a reverent salute by all the congregation, led by Sister Anderson, Sister Adams following with a few brief words of acceptance and appreciation.

Other visitors among us, besides those already mentioned, have been Sister Rilla Leeka, of Independence, Missouri; Sister Lorena Leeka, of Thurman, Iowa; Sister Gracia Dillon, of Hardin, Montana; Brother W. Douglas, of Saint Joseph, Missouri; Sister Lillian Farrar, of Washington, District of Columbia; Sister Bertha Hulmes and children of Independence, Missouri, and Brother and Sister Amos M. Chase of Tabor, Iowa, who came to "stir up some enthusiasm" about the coming reunion at Glenwood, to paint glowing pictures of its promised delights, and to extend a most cordial welcome to Omaha Saints to attend and enjoy.

And the tale ends with a joyful news of the arrival of a baby daughter at the home of Brother Jay Leeka and wife. May her coming be of heavenly record and her ministry throughout this earth life one of beauty, love, and happiness.

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When we get to heaven, opportunities, so far as we can judge, will be gone forever of gladdening the heart of our Redeemer by trusting him when all seems wrong. Let us treasure them now. They are part of life's deepest wealth.—Charles G. Moore.

## Independence

The first recreation night on the Campus was quite a success. Young people, numbering one hundred twenty-five, participated in the games under the various aspects provided.

An ice cream and cake sale, by the adult class taught by Brother Charles Edmunds, will be held on the east lawn of the Stone Church, Thursday evening. The orchestra will contribute the program, and the proceeds will be for the benefit of the orchestra and Christmas offering of the class.

In Saturday's ball games the South Side beat I. X. L. Class on the Campus 6 to 5, while the Standards won over the Bar Gars 9 to 3 at the same place. On Scott Avenue the Herald team lost to the Y. K. T. Class.

Pictures at the Campus Saturday evening were well attended, and from comments heard in various quarters, we believe were well received. As to getting faultless pictures, the chance is small; but when such pictures as "A tailor-made man" can be shown, there is much to be gained for the community. We expect to see the day when Christian people will produce community pictures; when the drama may be welcomed, not feared; and when the attendance will tax the capacity which it is possible to accommodate.

Brother George A. Gould and family have left for a two weeks' touring trip, expecting to visit in Toronto, Canada, before returning.

Misses Carol and Lillian Williams are visiting Brother and Sister Orris Albertson, of Battle Lake, Minnesota.

Miss Irene, daughter of Sister J. E. Lane, was married at the Stone Church, Saturday evening, to Frank Freyler of Overland Park, Kansas.

Sister Sarah Dowker died at the home of her niece, Sister B. C. Harder, Friday afternoon. Two sisters, Miss Susie Elliott and Mrs. Mary Cunningham, and a brother, Joseph Elliott, all of Sturgeon Bay, Wisconsin, survive her. Funeral was at Liberty Street Church, Sunday at half past three.

Brother G. J. Waller, of Honolulu and San Francisco, stopped in Independence Saturday. He was on his way to London, England, where his wife has been receiving treatment for her eyes, which treatment has proved successful.

The morning preaching hour in the various churches was occupied as follows: Stone Church, S. A. Burgess; Second Church, William H. Kelley; Liberty Street, Brother Stevenson; Walnut Park, Hale W. Smith; East Independence, A. H. Parsons; Englewood, J. A. Roberts; Enoch Hill, J. V. Roberts; and Charles May at Spring Branch.

There were two baptisms last week in Second Branch; Beatrice Lambert was baptized Saturday and confirmed at the young people's prayer meeting at eight o'clock Sunday morning; Brother James Foulks baptized Sister Bell Brown on Sunday and she was confirmed at the meeting at half past two.

Brother Fred W. Lanpher was obtained at the eight o'clock prayer service at Walnut Park Sunday morning. For the rest of the summer the Sunday prayer service at this church will be held at eight o'clock in the morning instead of in the afternoon.

Brother William Bath continued his missionary sermons Sunday evening at East Independence on the subject "Apostasy," this same subject being used by Brother Parsons in the morning.

There will be a business meeting at East Independence next Sunday morning after the preaching hour; this has to do with the new church building. The girls of this congregation held a social Monday evening.

Brother Hale W. Smith preached at Enoch Hill Sunday evening.

Elder J. E. Warne, pastor of Englewood, has gone to In-

# REUNION NEWS

## Best Reunion Ever at Chetek

CHETEK, WISCONSIN, July 7.—The Chetek reunion, which I have attended the last week, came to a close last night. It was said to be the best reunion in every way ever held in the district, including the meals served and the order and arrangements for physical as well as spiritual well-being. The speakers included President F. M. McDowell, Apostle J. F. Garver, and Patriarch W. A. McDowell.

It was a spiritual as well as mental feast, the speakers being blessed with power in the sermons and lectures. The prayer services were all very uplifting and edifying, God speaking in admonition to some and to the Saints in general. All present seemed to feel that the Lord is at the helm, and will carry us, as a church, through the storm and stress to victory.

LESTER O. WILDERMUTH.

## Northern Wisconsin Reunion

The Northern Wisconsin reunion came to a close on July 7 after ten days of spiritual uplift to all who attended, and it was a decided success in every way. The organization of the program had begun several weeks previously, and the committee are to be commended for having arranged all things in perfect order for comfort and convenience.

The auditorium had also been very nicely decorated by Sister Lucy Mair and afforded a very welcome and homelike atmosphere. The dining hall and kitchen service were excellent, and as Brother Garver put it, "I don't see how it *could* be any better."

The weather was rather cool in the beginning, but soon the

diana to visit his parents. He expects to be gone two weeks. Others are missed from our group who are away on their vacations.

The Sunday school of Englewood on July 13 was well attended, but neither the prayer meeting of Wednesday night nor Religio of Friday night are very well attended.

The sermon by President F. M. Smith on the Campus Sunday evening was sadly interrupted by a rain. He had just nicely started when a sprinkle came, and soon "more than a sprinkle" sent the open-air congregation homeward.

President Elbert A. Smith preached in Tulsa, Oklahoma, Sunday. Bishop Keir was also in Oklahoma recently on church business. Brother McGuire was at Inman, Nebraska, the last of the week participating in the reunion there.

Brother J. A. Gillen is just leaving to attend some Canadian and Michigan reunions, and the Kirtland reunion. Brother R. S. Budd will be seen at some of the western reunions, while Brother J. F. Garver is among those in the Northern Central States. Brother D. T. Williams has been laboring with Brother W. Anderson in a series of missionary services in California. Brother J. W. Rushton was recently in Coldwater, Florida. Brother T. W. Williams left Tuesday to attend southern reunions. Brother F. Henry Edwards preached twice in Holden Sunday, at the church in the morning and at the Old Folks' Home in the afternoon.

The bond proposition for the enlarging of the Junior High School and the erecting of a new grade school at Cottage and Alton Avenue carried with a big majority. Independence also expressed herself by a large vote that she desired the Memorial in the shape of a community building.

sun began to shine more each day. Only those who attend reunions at Chetek can fully appreciate the beautiful location of the park, bordering on the lake, with its trees, birds, electric lights, fine water, and every convenience for one's comfort.

The prayer services for both young and old proved to be of a very spiritual nature. The subjects, such as "Spiritual guidance," "Looking for the beautiful," "Gratefulness," "Liberty," "Loyalty," etc., were usually chosen by those in charge.

The Lord revealed his mind in tongues, prophecy, and admonition to individuals as well as the assembly, telling his people he was pleased with their gathering and that greater blessings were awaiting his people if they would live humbly and faithfully before him.

We had for our speakers Elders W. A. McDowell, Floyd M. McDowell, J. F. Garver, Lester Wildermuth, E. J. Lenox, and A. L. Whitaker, who very ably presented such subjects as "What have you in your hand?" "Building the kingdom of God," "Faith," "Repentance," "Dying to self," "Born again," "Occupy till I come," "Greater vision," "Consecration," "Stewardships," and many others.

Brother Floyd McDowell's lectures on social problems each day at a quarter of eleven were valuable lessons along the line, as he so very ably presented the subjects of "human living together," and left with us many such thoughts as these: Men belong together and must work out their problems together; the strong must stand up for the weak; Christ talked ten times as much about personal character and human living together as he did about first principles of the gospel; men must be reborn; the difficulty is in the hearts of men; misuse of power, etc. Those who failed to take home with them something worth while must needs be either disinterested or stupid.

The Department of Women was under the supervision of our field worker, Mrs. Effie Hield, district superintendent. Early morning prayer services for women, which proved to be very spiritual and uplifting, were followed by class work in the afternoon, where one could learn many lessons for improvement in the home as well as caring for and dealing with children of all ages. Mothers were advised and encouraged along lines that should prove to be of great value if put into practice, and it is hoped that much good will be accomplished in the future.

The junior church held each morning at a quarter of eleven was very interesting and instructive, with sermonets, readings, music, and story-telling.

In the afternoon classes were had in handwork for girls; also scout work for the boys under the leadership of Brother K. C. Harder.

Sister Arthur Rich offered her services to care for the babies while the mothers attended class work, which was very much appreciated.

Recreation was in charge of Brethren Floyd M. McDowell and K. C. Harder, who saw that the young people had a good time playing games, etc. On the Fourth of July a program was given by some of the children, supervised by Sister Floyd McDowell and Sister Beatrice Richardson. The afternoon was devoted to boat riding, volley ball, and other games.

Some of the special visitors outside of the district were: Sister Floyd McDowell, Sister Myra Nelson, and Brother K. C. Harder, of Lamoni, Iowa; Sister Clyde Kamerick and daughter, of Independence, Missouri; Sister Atkins, of Aurora, Illinois; Brother and Sister Nalmer Johnson and two daughters, of Warrensburg, Missouri; and Mrs. Gertrude Scribbins, of New Lisbon, Wisconsin.

Brother Manly Shedd, our district chorister, had charge of



the singing, and Sister Gertrude Ganoë was pianist. Several special songs and solos were rendered and much appreciated.

A short session of district conference was held on Saturday. Sacramental service of Sunday morning, July 6, was a spiritual feast.

Brother Ed Utnehmer, of Antigo, Wisconsin, was called and ordained to the office of priest. In the afternoon five girls were baptized and confirmed. Thus closed one of the very best reunions ever held in Northern Wisconsin, and it is hoped that many more Saints will add to the good attendance another year, and bring with them the same good spirit.

MRS. G. E. HEMSTOCK, *Correspondent*.

### Western Oklahoma Reunion

EAGLE CITY, OKLAHOMA, June 30.—The Eagle City Branch being the one nearest to the place of reunion, it held a meeting Sunday, June 29, and elected some committees to prepare for the reunion which will be held the first ten days of August. These committees will prepare for the reunion and will act until the reunion commences, when the reunion committees will be elected by those present.

The district officers have been doing what they could to create an interest in the meetings this year. The first Sunday in June the district officers, president, Bishop's agent, and secretary, accompanied by some of the Eagle City Saints, visited the Seiling Branch, arriving in time for Sunday school at ten o'clock, and having services at eleven, after which we went to Brother Ballinger's home, where we had a basket dinner. At two o'clock we went to the river where two were baptized, then returned to the church for confirmation exercises, followed by sacramental services. Preaching was had at half past seven, closing a very pleasant day's services.

Elder Tordoff will arrive in this district soon and will commence his work in this field by holding tent meetings at Davidson. The district tent has been shipped there, and they intend to open their meeting July 6.

Elder Lemuel Dyke, the Bishop's agent, will go to Calumet the first Sunday in July to hold an all-day meeting there.

### North Dakota Gathers Saints From Far and Near

MINNEAPOLIS, MINNESOTA, July 7.—The reunion of the North Dakota District for the year 1924, held at Sykeston, North Dakota, June 20 to 29, is a matter of history. Although at the start things looked somewhat discouraging, with only a few present and rain every day, yet before the close it proved to be a very profitable one. Everyone seemed to enjoy it very much, and all went home feeling very glad they had been there and enthusiastic for another reunion next year.

Elders H. O. Smith and W. E. Shakespeare did most of the preaching, Elder J. F. Garver coming in at the last in time to give us a few sermons. John was not feeling the best, but he made it lively while he was here. Come again, Brother John. We were also very glad to have Brother J. C. Page and wife and the car full of young people from Montana stop with us a few days on their way home from the Young People's Convention. Brother Page spoke for us also. We were all sorry they could not stay longer with us.

The bat and ball awarded by the Young People's Convention to the Department of Recreation and Expression of the North Dakota District was very much appreciated. Brother Garver made the presentation speech, and Sister Bertha Graham, head of the department of the district, replied in

behalf of the district. She expressed appreciation of the good work done by the boys and of our pride in them. The bat and ball will be kept for reunion work. Thanks to the Young People's Convention. Come and play ball with us at our reunion next year.

There were Saints in attendance from Montana, South Dakota, Iowa, Missouri, and Oklahoma, as well as from Williston, Dunn Center, Burlington, Anamoose, Dunseith, Leeds, LaMoure, Clifford, and other places in the district. We feel that all together it was a very good reunion. All seemed to enjoy the good spirit that was present. All seemed to have a greater determination to see the great work go on. Under the good spirit that was manifested there, the work will go on. May God bless all of his Saints, and may each one feel and sense the responsibility that rests upon him to that extent that he shall be humble and prayerful and full of love, that God may be able to use him and accomplish a part of his great work through him.

DAVID NEEDHAM, *Correspondent*.

### Looking Forward to the Kirtland Reunion

WILLOUGHBY, OHIO, July 9.—Many are looking forward with fond anticipation to the Kirtland reunion, which will commence on August 9 and continue until the 24th. The beautiful country, with the ever attractive temple, is a stimulus to restfulness and peace, such as is needed by those who have worked in mill, factory, office, and in the rush and hustle of life.

The committee are planning a "bigger and better reunion." President Frederick M. Smith, J. A. Gillen, Gomer T. Griffiths, F. G. Pitt, Cyril E. Wight, and the General Conference appointee to the districts in the reunion association will be present as speakers.

The recreation will be in charge of J. A. Jaques, and he is planning to meet the needs of all under that important feature. Sister Addie Halb will have charge of the children. We are, therefore, expecting to care for all ages and see that all have the advantage of the reunion. Several evenings will be given over to interesting programs which will be planned to be entertaining and instructive.

Meals will be provided in the cafeteria and in the hotel, also light lunches at the refreshment tent. None need allow the cost of meals to prevent their coming, for one will be able to adjust his eating according to what he feels he can afford. There will also be served a conscience dinner.

Accommodation is provided in tents and in the hotel, and some of the Saints have already invited guests to their homes; if there should be a rush we feel sure that others will open their homes as they have done hitherto. We are favored by nature with a full moon for the period of the reunion, which is always appreciated on such occasions in rural districts.

Improvements are going steadily forward. Several donated time and money and have placed cement walks on the north and east of the temple, and also a beautiful approach. It looks fine and is a credit to the local men that gave unstintingly of their labors to have the walk made. To start this walk, Brother John R. Gibbs left a sum of money. This, with other donations of money and labor, has made the walk a reality.

The committee are pushing forward such improvements as are possible. We hope to secure a water supply of our own for this reunion. A portable stage is now ready for use in the auditorium.

The writer has been privileged to travel through several of the districts to represent the needs of the Kirtland Auditorium. The response has been good, and if the momentum

is kept and increased it will not be long until the debt is paid and we can go forward with such other improvements as are needed and thus make the Mount Sinai of latter days "a thing of beauty and a joy forever."

JAMES E. BISHOP, *Correspondent.*

## Living Praise

*By Joseph Luff*

Praise ye the Lord! my eager soul—  
Enlist the powers at thy control;  
Thy theme be Christ—thy aim to tell  
The story of Immanuel.

Praise ye the Lord! not in the halls  
Where mirth diverts—where laughter brawls.  
The sounds that catch celestial wing  
Have origin in nobler string.

Praise ye the Lord! no carnal thrill  
Can e'er the skies with rapture fill;  
The lute with tones for heaven meet  
Awaits thee at thy Master's feet.

Praise ye the Lord! His name extol  
Where widows weep and orphans call.  
Deeds there strike note that upward fly  
And with archangel anthems vie.

Praise ye the Lord! no sound more sweet—  
No note with glory more replete  
Than rises from the altar where  
Thy hand dispels a soul's despair.

Praise ye the Lord! thy trumpet be  
Chambers of human misery;  
Thy harp the lyre whose strings now moan  
Dirges of dearth and death alone.

Praise ye the Lord! these strings have tone—  
Vibrating heavens their compass own.  
Key these, then strike, till once again  
That strain's revived: "Good will to men."

A choir from heaven—Jehovah's choice—  
Once sang that strain with angel voice.  
They gazed—they heard—then flew to applaud  
The mission of the Son of God.

"Glory to God!" their chorus rang;  
"Glory to God!" those angels sang.  
God stoops to flesh! that flesh may rise  
And know the bliss of paradise!

Praise ye the Lord! angels now wait  
Discipleship to celebrate:  
To them give thou occasion new  
To chant the Christ—this time in *you*.

Arise! Ascend! and from this crest  
Again let God be "manifest  
In flesh," and all thy service chord  
With Jesus, and thus praise the Lord!

# MISCELLANEOUS

## Notice of Appointment

Notice is hereby given of the following appointments, made by the First Presidency and Quorum of Twelve:

Elder Walter W. Smith, Southern California District, Los Angeles objective; Local.

Elder Richard Baldwin, Northeastern Illinois District, Chicago objective; Evangelical missionary.

THE FIRST PRESIDENCY.  
QUORUM OF TWELVE.

## Correction

In the article on "Morality," page 662, end of first paragraph in second column, the word should read "wholesome" instead of "wholesale."

## Reunion Notices

Eastern Colorado, at Colorado Springs, August 22 to 31. Tents: 10 by 12, \$4.75; 12 by 14, \$6. Send orders to J. D. Curtis, 1026 East Platte Avenue, Colorado Springs, Colorado. Bishop B. R. McGuire, Apostle J. F. Garver, and Patriarch R. Bullard will be our speakers. A vote was taken at the last district conference to plat our reunion grounds. We expect to make a number of improvements on the grounds this year, so we hope that as many as can will bring tools to help. Remember that fifty dollars will secure for you a permanent building site. B. E. Brown, president.

Central Michigan, at Midland, August 15 to 24. Tents: 7 by 9, \$3.50; 9 by 9, \$4; 10 by 12, \$5; 12 by 14, \$6.50; 12 by 16, \$7.10; 14 by 20, \$10.50. Folding cots, \$1.75. Please have your order in by August 1 at the latest. If possible, have cash accompany order. Send all orders to Otto Bartlett, 930 Witherbee Street, Flint, Michigan. Otto Bartlett, president of committee.

Nauvoo, at Nauvoo, Illinois, August 8 to 17. We are looking forward with happy anticipation to the coming reunion. Orders are coming in for tents, and word comes to us from far and near that many are expecting to attend. Those wishing tents should send their orders at once to H. F. Broman, 1107 Etna Street, Burlington, Iowa. For cot and space in Nauvoo House for sleeping, also rooms, apply to Amos Berve, Nauvoo. Meals will be served cafeteria style in the Nauvoo House at reasonable prices. The speakers will be President Elbert A. Smith, Presiding Patriarch Frederick A. Smith, Bishop J. A. Becker, and C. M. Clifford. Mabel A. Sanford, clerk.

## Conference Notices

Saint Louis, at Saint Louis, July 26 and 27. Church is located at Grand and Carter Avenues. Good programs have been arranged, and we are expecting some of the high officers of the church to be with us. Saint Louis District Saints please take notice and come, bringing your lunch baskets for the all-day meeting Sunday, July 27. Plenty of room and something doing for all ages. Send your statistical reports and spiritual reports to Charles J. Remington, R. F. D. 5, Box 268, Webster Groves, Missouri. Charles J. Remington, secretary. H. A. Higgins, president.

Southern Missouri, at Tigris, August 9 and 10. Sunday School Convention August 8. Sunday school officers take notice. All reports, petitions, and communications should be in the hands of the secretary, Elder Benjamin Pearson, of Tigris, Missouri, about August 1. J. C. Chrestensen, district president.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Central Texas, at Hearne, July 11 to 20 (599).

Northern California, at Irvington, July 17 to 27 (359, 503).

Southwestern Kansas, at Winfield, July 17 to 27 (479, 503).

Kentucky and Tennessee, at Puryear, Tennessee, July 19 to 27 (527).

Florida, at Alafara, July 18 to 27.

Central Oklahoma, at Washunga, July 18 to 27 (503).

Southern California, at Hermosa Beach, July 25 to August 3 (385).  
 Clinton, at Eldorado Springs, Missouri, July 25 to August 3 (622).  
 Western Nebraska, at North Platte, July 25 to August 3 (623).  
 Massachusetts, at Onset, July 26 to August 10 (623).  
 Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).  
 Lamoni, at Lamoni, Iowa, July 30 to August 10 (623).  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
 Western Oklahoma, at Eagle City, August 1 to 10 (575).  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Eastern Iowa, at Muscatine, August 1 to 10.  
 Seattle and British Columbia, at Silver Lake, Washington, August 1 to 10 (646).  
 Spring River, at Pittsburg, Kansas, August 7 to 17 (670).  
 Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
 Des Moines, at Bunnels, Iowa, August 8 to 17 (575).  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335, 646).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455).  
 Northern Michigan, at Boyne City, August 8 to 17 (670).  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 333).  
 Northeastern Illinois, at Elmhurst, August 14 to 21.  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24.  
 Idaho, at Hagerman, August 15 to 24.  
 Central Michigan, at Midland, August 15 to 24 (479).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).  
 Northwestern Kansas, at Studley, August 15 to 24 (599).  
 Arkansas, at Jonesboro, August 15 to 24 (670).  
 Maine, at Brooksville, August 16 to 23 (599).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Western Colorado, at Delta, August 17 to 24 (575, 623).  
 Far West, at Stewartville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455).

### Conference Minutes

**EASTERN MAINE.**—At Beals, June 14 and 15, with H. A. Chelline, president, presiding, assisted by C. H. Rich and Newman Wilson. The right of the floor was extended to visiting Saints. Officers elected: Riley Beal, chorister; Grace Walker, organist; Fred Beal, usher; N. M. Wilson, secretary and news correspondent. Ministerial, statistical, and financial reports were read. Remarks concerning the reunion work in Maine were made by Floyd Black, Newman Wilson, C. H. Rich, and H. A. Chelline. Communication from the Presidency concerning the Young People's Convention at Onset, Massachusetts, was read. Ordination of James Clark, of Corea, to the office of deacon was provided for. Preaching was had by H. A. Chelline on "Faith and loyalty," and "Seek first the kingdom of God and his righteousness"; C. H. Rich on "Enlarging the soul" and "The reason for our existence as a church." A vote of thanks was extended to the Saints at Beals for their hospitality during the conference. Next conference to be held at Jonesport October 4 and 5. Eliza M. Walker, secretary.

**NEW YORK.**—At Niagara Falls, June 7 and 8, in charge of the district presidency and J. A. Gillen. Priesthood meeting was held Saturday at 10 a. m. at which addresses were given by J. A. Gillen, A. E. Stone, P. L. Weegar, and James Pycock. Business session at 2 p. m. at which the usual officers', financial, and statistical reports were read, also reports from the Sunday school, Religio, and Department of Women. It was decided to hold three conferences in a year, one a business session, the other two to be educational. Time and place to be chosen by the district presidency. A budget of \$300 was approved. In the future the conference delegates and visitors will pay for meals. Election of officers resulted as follows: P. L. Weegar, president; William Place and C. A. Spilsbury, counselors; Anna Lloyd, secretary and musical director; F. C. Mesle, Bishop's agent and treasurer; Frederick Harper, historian; Morris Whitehead, Sunday school superintendent; Howard Miller, Religio superintendent; Mrs. Bradt, superintendent of Department of Women. The Saturday evening program consisted of music, readings, and addresses by F. C. Mesle, William J. Landes, and James Pycock. Prayer meeting Sunday morning, J. A. Gillen spoke at 11 a. m. In the afternoon the heads of the departments spoke, featuring the particular work of each. James Pycock was the evening speaker.

**SPOKANE.**—At Sawyer, Idaho, June 28. Conference convened during reunion at 10.40 a. m. with the district presidency in charge. Statistical reports were received from Sagle, Idaho; Coeur d'Alene, Idaho; and Spokane, Washington; there was also a district report. Ministerial reports were read from Oscar Case, Eli Bronson, George Johnston, Peter F. Keans, L. E. Holmes, George Leach, and W. W. Wood. Financial report of Bishop's agent, W. W. Fordham, from December 1, 1923, to June 16, 1924, showed receipts of \$1,067.78. The call of Charles C. Crabb to the eldership was left in the hands of the district presidency, with power to provide for his ordination upon their receiving spiritual confirmation of the call. The following was unanimously adopted: "Resolved, That we sustain the First Presidency and Quorum of Twelve in their respective offices and callings as outlined in the three standard books of the church." Officers elected: Oscar Case, president; Oliver Turnbull, secretary; W. W. Fordham, treasurer and Bishop's agent; Mary Porter recommended for appointment as district chorister; W. W. Wood, member of auditing board. Financial report of Charles C. Crabb, secretary-treasurer of the reunion committee, showed total expenditures for the year, \$1,662.82. This included purchase of meeting tent, camp range, etc. Meals were furnished free to all, the expense being met by donation. The same grounds were selected for reunion next year. Oliver Turnbull, Bert Hart, and V. L. Gunter were elected reunion committee with power to appoint subcommittees. Date of next reunion to be left to reunion committee at the church headquarters, with the suggestion, that we prefer the latter part of July. Oliver Turnbull, clerk.

### Our Departed Ones

**TAGGART.**—Mary A. Taggart was born April 26, 1857. Baptized May 12, 1896. Died at Kansas City, Missouri, May 31, 1924. Funeral sermon by Lee Quick. Interment at Parsons, Kansas. Leaves two sons, H. J. Taggart and R. A. Taggart; also one sister, Mahalia Wiltfong, of California.

**LAING.**—Isaac B. Laing was born in New Jersey in 1840. Married Clementine Frisby in 1860, who preceded him in death sixteen years ago. Baptized a member of the Reorganization, after having held membership in the Church of Christ and the Whitmerite Branch. Died at Independence, Missouri, May 18, 1924. Funeral from the Carson Undertaking Parlor. Sermon by Joseph Luff; interment in Mound Grove Cemetery.

**PRINE.**—Rosanna Prine, daughter of Simon and Nancy Clark, was born in Ohio March 28, 1843. Married Peter Gouldsberry in 1862. After his death she married George Prine. Died at the home of her daughter in Runnells, Iowa, April 13, 1924. Leaves husband, one daughter, three grandchildren, and five great-grandchildren. Sermon by David Dowker, assisted by Henry Castings. Interment in Lowman Cemetery.

**RASMUSSEN.**—Peter Rasmussen, for many years a resident of Hazel Dell Township, Pottawattamie County, Iowa, died at the home of his daughter, Mrs. Henry Peterson, of Cedar Rapids, Nebraska, April 13, 1924. He was eighty-three years old. Leaves three daughters: Mrs. Clarence Hendrix, Council Bluffs, Iowa; Mrs. Henry Peterson and Mrs. Ralph Knause, of Cedar Rapids, Nebraska; and four grandchildren. Funeral from the Saints' church, Crescent, Iowa. Sermon by D. R. Chambers. Interment in Crescent Cemetery.

**LOZON.**—Margaret Dobson was born at North Gore, near Ottawa, Ontario, September 29, 1855. Married John McCartney in 1871. Married Mose Lozon in 1901. Baptized in 1912. Died April 27, 1924. Leaves four sons, five grandchildren, and three great-grandchildren. Five children have preceded her. Funeral sermon by Charles O. Howe. Interment in Grand Marais Cemetery.

**HARRINGTON.**—Mary E. Harrington was born at Toronto, Canada, August 27, 1859. Baptized in August, 1876. Married George E. Harrington October 31, 1880. Moved to Independence in 1878. Died June 6, 1924, at her home in Independence, Missouri. Leaves husband; three sons, Roy, Doctor G. Leonard, and Elbert; one daughter, Eveline; and two sisters, Mrs. William Clow and Mrs. Joseph Luff. Funeral from the home; sermon by W. H. Garrett, Joseph Luff assisting. Interment in Mound Grove Cemetery.

**SPURLOCK.**—Alice Roseta Spurlock was born in East Greenwood, Michigan, May 29, 1871. Baptized at the age of thirteen. Married Charles J. Spurlock June 2, 1912. Died at the Independence Sanitarium June 14, 1924. Leaves husband, one brother, one sister, and a niece. Funeral from the Stone Church. Sermon by Joseph Luff, assisted by W. H. Garrett. Interment at Mound Grove.

**McGILLIVARY.**—Mary Ellen Jackson was born in Mono Township, Dufferin County, Ontario, Canada, April 22, 1868. Married Duncan McGillivary July 2, 1900. Baptized June 15, 1891. Died at Saint Thomas, Ontario, June 8, 1924. Leaves mother, three sisters, four brothers, one daughter, one son, and five stepchildren. Her children are Bertha and William. Funeral from Saints' church, in charge of Bishop John L. Burger. Interment in Saint Thomas Cemetery.

**BOWER.**—James S. Bower was born near New Washington, Clark County, Indiana, July 20, 1835. Married Margaret A. Armer November 24, 1859. Baptized September 21, 1919. Died May 17, 1924. Leaves wife; two sons, George H. and David S.; and one daughter, Sadie G., all of Indianapolis, Indiana. Two sons and one daughter had preceded him. Funeral sermon by O. J. Hawn. Interment at Crown Hill Cemetery.

**HOOD.**—Leora May Hood, daughter of Mr. and Mrs. Luther Greiss, was born at Mount Carmel, Illinois, April 18, 1898. Married Angelo Hood May 6, 1922. Died at the home of her parents at Mount Carmel June 11, after a four weeks' illness due to heart trouble. Leaves husband, parents, two brothers, and three sisters. Funeral services from the home. Sermon by Henry Sparling. Interment in Sand Hill Cemetery.

**WILTFONG.**—James Dickeson Wiltfong was born in Dickeson County, Iowa, December 18, 1857. He is said to have been the first white child born in that county. Married Harriet E. Panning October 30, 1881. Baptized September 5, 1891; ordained priest by James Caffall and W. D. Bullard. Killed in an accident at Independence, Missouri, June 13, 1924. Leaves wife; two sons, Hubert H., of Independence, and Robert M., of Kansas City; and four daughters, Mrs. Bertha Woodhead, of Kansas City, Kansas; Mrs. Hazel Evans, of Kansas City; Mrs. Edna St. John, of Muncie, Kansas, and Viola, at home. Funeral at Second Independence Church. Sermon by R. J. Lambert. Interment in Mound Grove Cemetery.

**STREETER.**—Ray Wesley Streeter was born at Denison, Iowa, March 3, 1881. Baptized in 1914. Died June 22, 1924, at the hospital in Denison. Funeral from the Deloit Church in charge of Brethren Carrol Winey and F. T. Mussell. Sermon by W. A. Smith. Interment in Denison Cemetery.

**BAUER.**—Louisa Bauer was born in Saint Louis, Missouri, January 13, 1850. Died June 12, 1924, after an illness of only five days. Her husband, John M. Bauer, preceded her September 3, 1919. Leaves three sons and three daughters as follows: George J., Effingham, Illinois; Maurice A., New York City; Leon W., Burlington, Iowa; Mrs. August Lee, Nauvoo, Illinois; Mrs. L. T. Rayer and Miss Alma Bauer, Burlington, Iowa. Funeral from the home. Sermon by George P. Lambert.

**SHOUP.**—William Shoup was born at Danvers, Illinois, March 8, 1862. Baptized October 21, 1909. Married in 1885. Died in Mills Township, June 25, 1924. Leaves wife and four children: Ellen Burkett, of Girard, Illinois; May Wilson, Effie Smith, and Charles, of Marseilles, Illinois. Two children have preceded him. Funeral services from the Mission Branch church, in charge of O. T. Hayer. Sermon by C. H. Burr.

**VICKERY.**—Nancy Loveless was born July 10, 1854, in Monroe County, Alabama. Baptized about fifty years ago. Married T. W. Vickery in De-

ember, 1876. Died March 24, 1924, at Local, Alabama. Leaves husband, five children, three brothers, and one sister. Three children have preceded her. Funeral from the Saints' church. The traveling missionaries through the South will remember her hospitality.

**SALTER.**—Anna Mary Boyd was born at Ottawa, Canada, December 23, 1839. Married John W. Salter in 1862. Resided in Shelby and Harrison Counties in Iowa the greater portion of her life. Died at her home in Logan, Iowa, May 6, 1924. Funeral from the Saints' church. Sermon by W. R. Adams. Interment in Logan Cemetery.

**BLACKMORE.**—Edward C. Blackmore was born in Kent County, Ontario, August 23, 1858. Baptized when just a boy. Ordained priest October 8, 1893. Ordained elder October 8, 1914. Married Esther A. Eagle September 25, 1889. Died at Alpena, Michigan, February 20, 1924. Leaves wife and an adopted daughter. Sermon by Allen Schreur.

**KRIEGER.**—Florence A. Krieger was born at Point Isabel January 27, 1853; baptized February 23, 1909. Her first husband died in August, 1887. She died at the home of her son, W. H. Stocker, June 4, 1924, at Ottumwa, Iowa. Leaves husband and three sons, W. H. Stocker, F. L. Stocker, and H. E. Krieger. Sermon by C. E. Willey, assisted by A. B. Book, of the Christian Church. Interment in Ottumwa Cemetery.

**WISE.**—Clarence Calvin Wise was born September 16, 1907, at Charle-roi, Pennsylvania. Died June 14, 1924. Leaves father, mother, three sisters, one brother, and one grandmother. Funeral services from the home. Sermon by John D. Carlisle, assisted by James C. McConaughy. Interment in Howe's Cemetery.

**CHRISTIANSEN.**—Lars Christiansen was born at Dame Cappel, Denmark, December 14, 1854. Came to United States in 1878. Located in Council Bluffs, Iowa. Became a citizen November 1, 1884. Married Karen Stina Hansen January 14, 1879, who died in November, 1906. Baptized during his residence in Council Bluffs. Ordained a priest September 27, 1903. Ordained elder March 9, 1919. Died in Saint Joseph, Missouri, June 26, 1924. Funeral services from the First Church in charge of Richard Bullard. Sermon by Richard S. Salyards. Leaves two sons and three daughters. Four children have preceded him.

**BALLANTYNE.**—Lydia Malinda Sutherland was born in Bandera County, Texas, September 24, 1867. Baptized in that State. Married Robert T. Ballantyne December 28, 1888. Leaves husband, three sons, and seven daughters. The family had recently moved from Colbran, Colorado, where they had been for eight years, to Cedaredge, Colorado, where she died July 4, 1924. Sermon by Elder H. E. Merryman. Interment in Cedaredge Cemetery.

Radio

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, JULY 20, 1924

11.00 A. M., From the First Independence L. D. S. Church

"Come unto Him," Gounod.  
 "Plymouth Rock processional," Geibel.  
 "Millennial revelry," Barnhouse.  
 Played by the Auditorium Orchestra, conducted by Mr. R. T. Cooper.  
 Hymn.  
 Prayer.  
 "Largo," from the New World Symphony, Dvorak.  
 By the Orchestra.  
 Sermon by Elder F. A. Cool.  
 Hymn.

SUNDAY, JULY 20, 1924

7.30 P. M., From the L. D. S. Campus  
 (Open-air service.)

Sacred concert by the L. D. S. Band under direction of Mr. Roy Turner.  
 Hymn.  
 Prayer.  
 Sermon by Apostle John F. Garver.  
 Hymn.

TUESDAY, JULY 22, 1924

9.00 P. M., From the L. D. S. Radio Studio

(This program was scheduled for July 8, but because of interference was postponed.)

Quartet:  
 (a) "The old, old path," Smith-Anderson.  
 (b) "Hark, listen to the trumpeters," Rink.  
 By Mrs. Clara Curtis, Mrs. Frank Good, J. A. Dowker, and E. C. Harrington.  
 Soprano Solo:  
 (a) "Serenade," Schubert.  
 (b) "Sylvia," Oley Speaks.  
 By Mrs. E. C. Harrington.  
 Violin Solo:  
 (a) "Resignation," by Fauconier.

THE SAINTS' HERALD

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- (b) "Serenade," Toselli.  
 By Vina May Jenner.

Address:  
 Quartet:

- "God is marshaling his army," Mills.  
 Soprano Solo:  
 (a) "A little prayer for me," Russell.  
 (b) "Last night," Kjeruls.  
 By Mrs. E. C. Harrington.

Quartet:

- (a) "Silent night."  
 (b) "Consecration," McCullough.

THURSDAY, JULY 24, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Program by Radio Orchestra.)

- (a) "Minuet in G," Beethoven.  
 (b) "Jerusalem," Parker.  
 Played by the Orchestra.  
 Soprano Solo: Indian love lyrics.  
 (a) "Kashmiri love song," Amy Woodford Finden.  
 (b) "Till I wait," Amy Woodford Finden.  
 By Mrs. Minnetta Newton Isaacs.

"Wedding of the winds," Hall.  
 Played by the Orchestra.

Address:

- (a) "Swing song," Barnes.  
 (b) "Legend of the rose," Reynard.  
 Played by the Orchestra.

Soprano Solo:

- (a) "Children of the moon," Warren.  
 (b) "Songs my mother taught me," Dvorak.  
 Mrs. Minnetta Newton Isaacs.

- (a) "Only a smile," Zamecnik.  
 (b) "Capricious wood nymphs," Losey.  
 Played by the Orchestra.

Lectures on Mothercraft

Compiled by the Department of Women, with an introduction by Dora Pankey Glines, Superintendent of the Department.

Containing

Articles supplementing the textbook, Mothercraft Manual, by Mary L. Read, also a question outline, Mothercraft, by Etta Hunt.

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, July 23, 1924

Number 30

## EDITORIAL

### The Religious Instinct

In spite of agnosticism, careful research has shown that worship is world-wide. Even the most primitive people recognize a higher power to which they pay adoration. We may classify religion as primitive, barbarous, semibarbarous, pagan, or heathen, but, after all, the fundamental idea of worship and of a supreme being seems to be quite universally held, also the idea of immortality or a continued existence after death, and that righteousness is approved by the higher powers and will be blessed. A careful student of comparative religion is rather surprised than otherwise with the depth and breadth of this feeling.

Again, there is such a case as that of Una Mary in the book by Una Hunt. She was a child brought up in scientific circles, taught evolution from her childhood, yet she developed and passed through several different stages of worship. She erected a shrine of her own out in the yard, worshiped the stars, later made a little image and a shrine in a tree; later she was attracted by the symbolism of Catholicism, and still later by a less ritualistic form of worship. Nor is this instance by any means isolated. The experiment has been tried definitely upon other children to keep from them all knowledge of God, only to find in the end that some of the richness of life of childhood has been lost, but that the fundamental concept or instinct still remains, so that a woman so brought up urges strongly religious education for children.

There are a few who profess agnosticism or even atheism, claiming to reach that result through reason. But in the hour of a great loss they are ready to cry for and wish they had a greater assurance of a life to come. The instinct, the desire, is still present, while the greatest thinkers, the great leaders of scientific research, are practically all religious men and report that their very study brings them back all the stronger to religion.

It is doubtless true that as exercise develops the physical muscles, as exercise develops the mental

ability, so exercise develops spirituality. Those who seek earnestly to know the truth of God are those who receive that knowledge. Those who are trained and have right habits established will find right action easier.

But it does not follow that all religion is merely the establishment of right habits and the mechanical development of right attitudes and the inculcation of right knowledges, for "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." There is something beyond the measuring rod of science, whether we call it instinct or prefer some other name.

S. A. B.

### Church Building Dedicated in Norway

We have in hand from the pen of Brother V. D. Ruch a newsy account of the holding of a two-day meeting by the Scandinavian Saints and their ministers, June 8 and 9, at Bon, Norway.

During this meeting the first church building to be built by the Reorganization on the European Continent was dedicated, and the entire meeting was characterized by a splendid desire for progress and unity.

With reference to the building Brother Ruch says: "At Bon is located the only church building that is owned by our people in Scandinavia. It was built in 1915, and after nearly nine years of effort and sacrifice on the part of the Saints and friends it has finally been paid for and was ready for dedication. It is a neat little structure located in the central part of the community."

### The Cleansing Effect of Church Attendance

The deepest benefit of a good sermon is when, in the words of the Master, we not only hear but also understand, and so the good seed takes root, and we bring forth fruit manyfold.

Often we have heard it said that unless one can tell what the sermon was about, the principle topic at least, he has received no benefit. Yet comparatively few would remember the music of the service, but many undoubtedly have received a benefit therefrom.

Of course he who not only hears but understands, weighs and considers, digests, and makes it a part of himself for future service to others receives the greater benefit. Yet there is, after all, a possible cleansing and inspiring, a betterment through attending the service, even though one has not understood clearly the significance of the sermon, or prayer, or music. This is well illustrated by the following story:

### *The Way It Affected Him*

The late Father McGoldrick, of Dorchester, Massachusetts, was one of the greatest pulpit orators in the archdiocese and always took delight in seeing what effect his sermon had upon the lowly members of the congregation. One Sunday, while leaving Saint Peter's Church, where he had been stationed many years, he met a parishioner who, touching his hat to the reverend gentleman, said:

"That was a beautiful sermon you preached to-day. It did me a power of good."

"I'm glad of that," responded the clergyman. "Can you tell me what particularly struck you? What was the main point?"

"Well—er—I don't rightly remember—don't just exactly know. I ah—what's the use?—sure. I don't remember an individual word of it. Sorra a bit of me knows what it was at all, at all."

"And yet," said the preacher with a smile, "you say it did you a power of good."

"So it did, Father; I'll stick to that."

"Now, tell me how."

"Well, Father, now look here. There's my Sunday shirt that my wife is after washing, and clean and white it is by reason of all the water and soap that's gone through it. But not a drop of water or soap or blue has stayed in it, d'ye see? And it's the same way with me and the sermon. It's all run through me and dried out, but all the same, like my Sunday shirt, I'm better and cleaner for it."

S. A. B.

### An Astounding Confession

In the annals of crime there come many surprises, and to the reading public the confessions of Nathan F. Leopold and Richard Loeb to the slaying of thirteen-year-old Robert Franks in May of this year, and the entry of a plea of guilty in the court of Judge John R. Caverly, chief justice of the criminal court of Cook County, is another surprise.

It has been generally predicted that because these young criminals are the minor sons of very wealthy men they would undoubtedly go free after a perverted or farcical trial. Such seems now to be outside the likelihood of occurrence, for their plea of guilty has been affirmed after care has been taken by the court to impress upon them the possibilities of extreme penalty, such as permanent confinement in a hospital for the insane; life imprisonment; death.

The public, and some of the prominent members of the families of these young criminals, are relieved to know that there is no likelihood of a long trial, with all the possibilities of a miscarriage of justice, but they are also shocked at the attitude of cheap

## OFFICIAL

### Know All Men by These Presents, Etc.

I had thought that all the necessary announcement of my acceptance of the appointment made by the Board of Publication was made when I settled down to the work; but as some think differently I hereby formally publish my acceptance.

No hesitation is felt by me in doing so, for I know that the board was well within its rights in appointing editors.

In April, 1893, the board dropped one of the First Presidency from the editorial staff of the HERALD and placed me in his stead. Except for an interval from 1895 to 1897 when Heman C. Smith filled the place, I continued till 1901. Some little feeling of unpleasantness was temporarily evinced by the one deposed; but neither he, nor the chief editor (the President of the church) nor any one else, ever questioned the right of the board to make the change. I was heartily welcomed to the position by the chief editor, as his HERALD announcement and personal letters to me will attest, and I have still in my possession letters written by him to prove that our relationship during those years was of the most pleasant character. Not a single incident occurred to mar the harmony of our cooperation, and never was one word of any of my articles ever deleted or changed, notwithstanding the church, during a great portion of the time, was in the throes of its severest contentions.

In giving myself to this work, which fell to me unexpectedly and as a surprise, let me say: I have no personal "ax to grind," no animosity to turn loose, and nobody to "shoot at." The *Ensign* is our missionary paper, and God forbid that I should degrade

curiosity which they have displayed after their first day in court. They seem to take satisfaction in the fact that their case has drawn large crowds to the courthouse, and has received prominent mention in the daily press. "I'll bet we're all over the front page," the talkative Loeb said soon after return to confinement.

It is interesting to contemplate that here is one case where society's demand to be protected by the removal of enemies to individual safety is likely to be heeded. May the day soon dawn when this shall be the universal rule, and when the welfare of the public may be the endeavor of lawyers, courts, and juries, to the death of graft.

R. J. L.

its pages or prostitute its service by seeking to insert a line that has any other object than the extension of Christ's government on earth.

To me it will be the pulpit from which I will try to preach the gospel to the world, as I have learned it and as I have been trying to preach it for forty-eight years. I will try to do this in such simple terms as may be easily understood by anybody. It will be my study and effort to keep Jesus constantly before the eyes of the readers, as "the way, the truth and the life"—the "light of the world." There may be much to criticize in my rhetoric, but that will not harm the reader, or disturb me should my attention be called to it. The Restoration Story has been my chief delight for nearly fifty years, and I am now getting old. The weight of responsibility as a minister of Christ never felt heavier than now, and I am extremely anxious to finish my days here with a service of which I shall not be ashamed when it passes under final inspection.

With good will to the world and every soul within it, I am yours to do what I can to promote the interests of the church of Christ, which to me is dearer than my life.

JOSEPH LUFF.

### Other Apostles Express Views

The action of the First Presidency, some of the members of the Quorum of Twelve, and a part of the bishops, in meeting together, between general conferences, and seeking to change an important governmental practice of the church, viz, introducing into the church and promulgating the doctrine of "supreme directional control" on the part of the Presidency over the finances of the church, and demanding of the Presiding Bishop that he comply therewith, is to us a strange procedure.

As we were prevented from being present to express our views in the council, and as two other members of the Quorum of Twelve were in foreign fields, and two members who were present in the council did not indorse the action taken, thus having no majority of the Twelve on record in favor of the astounding move, we wish to make a few observations on what has occurred.

Before doing so, we commend the new editorial policy of the SAINTS' HERALD; viz:

First: Insure an open church press.

Second: Accord space in HERALD columns freely to all general officials on equal and impartial terms.

Third: Allow free and frank discussion of any church problem, only attempting to confine arguments to the affirmative and not permitting destructive or altogether negative criticism.

Fourth: Give the news of the church as fully as possible and without bias.

Fifth: Balance the editorial content of the HERALD so that the educational, doctrinal, departmental, and spiritual factors may each be given emphasis. The HERALD should be broad enough to appeal to the membership as a whole, and an earnest effort be made to edit it so that it may minister to the varying groups within the church.

To facilitate the carrying out of the above program and policies to reduce expenses and to rally the support of all the Saints to the church publications, resolved that the HERALD, *Ensign*, and *Autumn Leaves* be placed under the direction of a managing editor, and that contributing staffs of six representative churchmen be chosen for the HERALD and for the *Ensign*, and a staff of three for the *Autumn Leaves*.

These rules crystallize human rights, liberty, and progress, and we believe they will appeal to the membership of the church.

We are heartily in accord with the principles set forth in the "Open Letter," to which are attached signatures of many general officers of the church whose devotion and integrity are unquestioned. The sentiments and principles therein set forth should be well considered by all.

We call attention to the eighth paragraph of section 129 in the Doctrine and Covenants, given in 1909, in answer to church supplication for direction respecting temporalities:

The spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the term of tithing, surplus, freewill offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not;" has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.

It is essential that "all general church programs and policies must be submitted to the General Conference for consideration and decision before being initiated."

J. F. CURTIS.

PAUL M. HANSON.

BASEL, SWITZERLAND, July 8, 1924.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Is Dancing Consistent With the Christian Profession?

BY S. W. L. SCOTT

*"We will not approach this subject in the spirit of denunciation, but to show that we need not apologize for it."*

I am not unaware that there are persons in the church, and of course many more out of it, who think such themes should not be discussed—ought to be let alone—that it is beneath the dignity of the pulpit and religious press and has no relation to Christian morals or Christian experience. There is another class, quite as numerous and generally much more thoughtful and serious, that holds the opposite opinion, and regards the modern dance as entirely inconsistent with the Christian profession. This latter class begin to fear that the barriers between the church and the world are in danger of being prostrated in the dust, and that one source of this danger is to be found in those amusements admitting of a doubt and difficult to furnish evidence of the wrong of indulgence. We will not approach this subject in the spirit of denunciation, but to show that we need not apologize for it.

The world has encroached upon the grounds of the nominal church till many minds, especially those of worldly cast, have settled down to the conclusion that the modern dance is an innocent diversion. It is the advance thought, said to be "old foggy," that affirms "dancing as ordinarily practiced under the most favorable conditions is unfriendly to piety and spirituality." This is difficult to prove, especially to young people who have become devotees of the "ball-room floor," supported by prejudiced parents who have thoughtlessly yielded to the pressure of fashion and the wishes of children. And having invested some capital in the establishment of dancing schools, they are little inclined to confess themselves in the wrong and to undo that which they have so inconsiderately done.

Suppose we consider this question from the statements of those defending this modern phase of amusement. Questions of duty, of right and wrong, do not seem to be determined by *authority now*, in these days, yet *authority* is of weight in all the departments of human life. Perhaps the seeds of disrespect to authority were shown in the past, and the harvest is just now on.

If a disease shows itself, about which there is a *doubt*, if the difficulty were settled at all, it would

be by consulting the authorities, and if these were found to agree, however defective the argument, there would be an immediate submission to the authorities.

The case is similar with the law. The entire work of courts of justice, after hearing the evidence and establishing the case before them, is to consult decisions of courts in past times. These decisions are contained in numerous volumes; to know them constitutes a large part of the learning of the law. Any litigant whose case is entrenched behind the concurrence of these decisions, is secure of a verdict, and his opponent is as sure of defeat.

It is very true that in regard to questions of moral duty, Christian people must make their *ultimate appeal*, not to the decisions of councils, not to the opinions of individual men, however distinguished for judgment or scholastic attainment, but to God, the standard of all truth. But we must not forget that his revelation does not denounce, *by name*, every form of sin, nor specify every mode and manifestation of goodness. It prescribes obedience to law, condemns sin in general terms, and grants communities the privilege of applying general principles to cases as they arise. The churches, like the courts, *in doubtful cases*, must collect the authorities; the living members diligently inquire *how the Saints in past time* have decided these doubtful questions, what has been the general current of opinion, and if it be not contrary to God's word, that opinion is entitled, it seems to us, to quite as much weight as the lawyer's or the physician's authority.

What, then, has been the opinion of the churches (considered wrong and right) in past times, and what is their opinion *now* in respect to dancing?

A single answer may be found from the earliest times to which history gives us access; they placed dancing under unqualified interdict. Some of the dances in vogue in those days were grossly offensive to modesty; and the churches, in condemning the dance, made no exception in favor of possible purer forms. She did not say, "Purify your dances," but demanded that dancing should be wholly abandoned. She placed the promiscuous dance among the things that violated the seventh commandment, associating it with offenses.

A Bishop McIlvaine, of Ohio, in 1864 said:

Let me now turn to two subjects in which there is no discrimination—the theater and the dance. The only line I would draw in regard to these is that of entire exclusion. And yet I am well aware how easy it is for the imagination to array both of these in such an abstract and elementary simplicity, so divested of all that gives them universal character and relish, that no harm could be detected in either. The same, precisely, can be said and done regarding the horse race and the card table. The exercise of graceful movement in the dance and the exercise of speed in the horse

race may easily be conceived of in such a light as to make them very innocent. But if they were attempted to be got up under such an abstract form and made common amusement in such elementary simplicity, how would they succeed? Their deadness as to all that makes their usual interest would be their sufficient condemnation. The question is not what we can imagine they may be; but what they always have been and will be, and must be, in such a world as this, to render them pleasurable to those who patronize them. Strip them bare, till they stand in the simple innocence to which their defender's argument would reduce them, and the world would not have them.—Pastoral Letter.

Think of the apostles in "old Judea" dancing! Think of a social dance at the house of Lazarus of Bethany, and of our Savior presiding, and Mary and Martha and Peter and John taking part in the oriental dance. Couldn't "Phebe and Priscilla" gracefully jazz with that Barbarian from Crete, while the Corinthian orchestra syncopated, and Paul and Silas "called off"? "Not enlightened, not so advanced," did you say? Why, there was "the light of the world" in their midst.

"Well," said one church member, "what you say is true, a thousand times true, but it applies to persons high in office in the church—to the ministers, deacons, class leaders, and the most devoted Christians." Nay, this distinction between the strictness of official life and the license of ordinary membership is false and popish. The Romish Church calls priests, monks, and nuns—in short, all ecclesiastic orders and persons—*religious*, and none others; the rest are *secular*. These orders, priests, nuns, etc., alone are religious; and for religious persons, thus defined, she says, "It is wrong to dance." But the laity are not restricted; they can dance at will. So it is evident this distinction finds place, however inconsistent, among Protestants. With many of them the religious person is the minister, and a double standard is instituted and becomes the propaganda to mold the oncoming generation.

### Poetry of Motion

From another quarter the friends and defenders of the dance tell me that they define it as "the *poetry of motion*." In seeking for specimens of the "poetry of motion," the heated ballroom would be the last place to find the muse. Poetry is too grand a thing to be achieved in artificial arm or leg crossing. It cannot be taught by a professor of shuffling and hopping. True poetry is the work of genius and utters something of the divinity which is in the soul. If we would see the poetry of motion, let us go forth under the gorgeous sky at night and behold moon and stars weaving up their heavenly poems and stirring the world with their divine verse. Let us listen when the day grows black as the night, and the storm rushes out over land and sea, tearing up

the foundations of the deep, rolling them up into foaming mountains, and carrying the vast rocks from the hilltops like young worlds down into the trembling valleys.

If we would see the poetry of motion in milder mood and gentler form, let us watch the flocks of birds as they mysteriously keep the line of march over their aerial pathway above the clouds, and seem to flap their wings against the solid azure. What glorious rhymes and silent chimes as they draw apart and orderly return to the line!

Let us look at the bending oak and elm as they sway in the breeze; every curve, every sweep is a poem. Let us regard the gentle, fragrant, and many-colored flowers. What inimitable, graceful beauty they disclose as they modestly bow to the music of the zephyr or the trumpet notes of a summer storm.

If I would look for the poetry of motion in the physical movements of the human body, I should be disposed to watch the progress of a great army marching with glittering weapons and gorgeous banners toward the scene of battle. Their maneuvers on the field, the evolutions of the drill, the thunder of ordnance, the singing shell and hail of machine guns, the rain of fire and curtains of smoke, the mass formation as column after column is taken up, as in the hands of giant commanders, and hurled like manifold living bayonet- and sword-armed clubs against each other, this, and such as this, *might* be the poetry of motion, but the modern dance is as much the poetry of motion as the dancing master is a poet, and no more. Some dancing master anxious to enlarge his list of scholars must have invented that libel upon poetry.

Another defense of the art of dancing by professors of the Christian religion is that "*it constitutes a discipline of refinement*." We are candid when we say we are unable to understand how dancing has the slightest relation to refinement in any valuable sense of the word, alongside the schools of physical culture. True refinement has its citadel in the *mind* and *heart*; it consists of cultured intellect, exalted views and ideals, with *purified affections*, and wherever found it will, *as a rule*, have its appropriate expression in politeness and good manners. But are manners required to be *danced* before using? Are the motions of the dance the same as ordinary life? Must I know how to *hop about* in the *dance* in order to be *graceful* in walking or in *occupying a chair*, or even to exchange the customary salutations, and converse with my fellows? To walk, to sit, to stand, and to talk, constitute, well-nigh, the staple of our intercourse with society. Is dancing the *original*, out of which these are to be translated? Must we depend on the *dancing school* to *put manners into us*,



as so much raw material? The pin manufacturer puts in brass at one side of his machine and receives pins at the other—the finished product. Then does the dancing teacher, if the view be correct, put us through a few dancing lessons and with a few whirls of the human machinery we come out polished and refined!

If young people grow up in respectable families and are daily in contact with polite, intelligent, and virtuous persons, their manners as a rule will be natural, and anything added to nature in *such cases* will be likely rather to deform than to adorn. And here only is it quite safe to adopt the maxim, "Most adorned when unadorned."

Another defense of the modern dance, coming from the social element is, "Social gatherings cannot function rationally, nor agreeably, without it." This argument must proceed on the supposition that the educated and refined of both sexes cannot find topics sufficiently interesting to engage them in improvement, and the only way to supply this lack is to bring *the feet into play* and the *body into contortions*. We do not agree with the defense that "silly and harmful gossip," alleged to take the place of the dance, is at all diminished by the introduction of the terpsichorean. It is no small part of the noble alchemy of life to convert the little matters of daily occurrence into pleasant conversation and application. On this basis society will properly progress. The social elements of our nature advance to higher and better forms by true intellectual and moral excellencies—those which contribute *something*.

We freely admit that "*dancing is not sinful in itself*." But what is "dancing in itself"? It is the simple motion of the body, *without any relation to the company present*, or to the *passions* with which it stands connected. If the *modern dance in itself* ever takes place, it must, therefore, not be *promiscuous*, for in that it ceases to be mere "*dancing in itself*." The performer must be alone. He must be the sole witness to his own capering. But is such ever done? There is no such thing in actual existence as "dancing in itself," and we will not "beat the air" by inveighing against it.

Dancing is an *inferior art*, the object of which is to *show off personal graces*, to exhibit beautiful (?) attitudes, movements (?), steps (?), and postures (?) to fellow dancers and spectators. It is done only *in company* and *for it*, and for the dancer's pleasure. Pardon, please, but in the most harmless sense the meaning is as if the performer said, "Here I stand on the floor; look at me; look at my person; at these delicate feet pattering on the floor with the musical delicacy of falling rain, or smiting it with the dexterity of well-handled drumsticks; look at these lithe and graceful (perhaps uncovered) arms,

moving in well-described curves; look at my face glowing, radiant with the flush of music and excited with the "poetry of motion" and, perhaps, "strong lemonade!" We do not object to personal charms and beauty; we honor them, but as the expression of richer, nobler beauty of inward adorning of immortal spirit. But what of an amusement the object of which is ostentation, display, and vanity! Parlor dancing and "ball dancing" differ in the company, yet it appears they are the first and last letters of the same alphabet. One is the junior member of the firm, closely related to the senior, and one who is enamored of the junior and delights to deal in his wares will likely be called on by the stern old officers to make final settlement.

The great Methodist Church, at conference in Springfield, Massachusetts, lifted the "ban on dancing" and other amusements, which was imposed during the 70's, to "keep the young people in the church." That church left it to the "conscience" to select amusement which was right in journeying from Mount Sinai to the place where the Sermon on the Mount was preached. The overture says, "We are troubled with an immense amount of social wickedness in this country. Dancing is indecent; it has ceased to be æsthetic and has become acrobatic and athletic. The theaters are full of vile things that make a sex appeal." In appealing to "conscience to cover the ground" with "special advice," there are *wide doors left open*, similar to choosing the mode or form of baptism as conscience directs. Conscience is as fluctuating as the markets. Conscience is not an *original* teacher. It must itself *be taught*—must be "purged from dead works," and that by the message of Christ. (Paul to the Hebrews.) We do not affirm that it is the office, or power, of conscience to teach us truth. When truth is discovered by the *intellect*, conscience requires us to receive it. Conscience cannot unfold to us the relations between us and other beings. These relations are made known by reason and revelation, as also the *duties* growing out of them perceived; then conscience requires us to fulfill the obligations imposed by our relations. A revelation was necessary to teach us truth and duty, that conscience might have means for enforcing the moral obligations of our nature. Without conscience man would be totally incapable of profiting by any divine revelation, devoid of any affinity with virtuous beings, and without the remedial influences of Christianity. Conscience, in the actual unregenerative condition in which man is by nature found, would be totally insufficient to virtue, happiness, and heavenly conditions. In the fallen condition of man, conscience is dethroned. Her prerogatives are outraged by the lawless appetites of our natures. The inferior prin-

ciples of our constitution are in uproar and wild mutiny. We are like Chalmers' watch—in the fall the regulator is broken or unhinged and the wheels run at random. The regulator has lost its power, though not its right, to control. It was designed to control the movements of the watch, but under present circumstances cannot without being restored. So the influences of divine grace, the gospel of Christ, is necessary to restore conscience to its rightful position and keep it there, in order to select those heights of amusements immune from jarring or tumbling to pieces the entire machinery.

Now comes one of the most powerful, because popular, of the modern nominals, through its representative, and defends dancing by the restored regulator, saying, "God's people engaged in the art in olden times, and no disapproval seems to appear." Permit me to say that the three principal fashionable amusements, prior to the introduction of the "movie," namely the theater, games of chance, and the dance, are only *perversions* of what were formerly *religious rites*. The theater, even among the Greeks, was a *sacred* institution. In the hands of Christian nations (so called) it became an engine of corruption and dissipation. Games of chance are only a corruption and perversion of what was considered a sacred institution. "The lot" is frequently referred to in the Holy Scriptures and was one of the elements in the calling of an apostle as successor to the fallen Judas—"the lot fell upon Matthias." But oh! the perversion of that sacred method on Calvary! No sooner had the "roughs" raised Jesus on the cross and with hammers driven the nails through his feet and palms, than they sat down close by and "threw dice" for his garments. No creatures on earth but gamblers could sit down coolly under a bleeding, crucified man to wrangle for his clothes and, with hands still stained with his blood, "throw dice" for his coat and tunic. The "robe" with fringe that had been touched with trembling hands and fondled by little children who loved to see him smile; the robe that had been moistened by the dews of night when he prayed upon the mountains; the robe that had often been moistened with the "tears of the poor" who found sympathy and comfort in him alone of all the earth. Just think of this scene when you hear men defending "games of chance" from the sacred revelations!

If dancing is the "poetry of motion," as it is performed in these latter days, the "jazz and foxtrot" are its crude and vulgar songs. At such a place, drink, more or less exhilarating, flows freely, and there are generally private apartments for "card parties." The "drink," the prevailing moral tone, the absence from home, the lack of moral restraint, can only find an expression sufficiently ardent and

passionate in demonstrations of pleasurable intoxications. The head gets as gay as the heels; and under the light of human glances, bewilderingly radiated by hundreds of electric bulbs; the orchestra, consisting of a flock of flutes, cellos, violins, plus a harp and silver horn, rendering sentimental "stuff" with syncopation by a cowbell and hammer, the complaint made by a saxophone, the chirp of the banjo, and a fiddle straining to be heard above the din of a bass drum—is it any wonder that the spirit of "cheek-to-cheek" tripping in the "round dance" is imbibed? Among the Jews of olden days, dancing of a certain character was practiced as a form of *worship*, not for *amusement*. It was only employed by them in the celebration of some great, divinely wrought deliverance or event, as, when they came through the Red Sea and Miriam took a cymbal and led the *daughters* of Israel in *song* and *dance*, she performed an act of high worship—an elevated "Te Deum"; or as when David danced before the ark after its return from Philistine captivity. In these religious dances, men seldom participated, and there was no mixture of the sexes. Such was disallowed because of degenerative tendency. They saw the wisdom of the prohibition when the courts of kings were invaded by dissipation and polygamy. In the New Testament we find the terpsichorean of a single girl crowned with the murder of "God's prophet"—his head as a trophy of heathenish contortion.

The outstanding objection to the modern performance urged by the Hobart College *Herald*, Geneva, New York, is, that "it is immodest and lacking in grace. It is not based on the natural and harmless instinct for rhythm, but on a craving of abnormal excitement." This College *Herald* says further:

And what is it leading to? The dance in its process of its degradation has passed from slight impropriety to indecency and now threatens to become brazenly shameless. From graceful coordination of movement it has become a syncopated embrace. Even the most callous devotee of modern dancing cannot think with unconcern of the danger involved in any further excess, for American morals have undoubtedly degenerated with the dance.

The most serious indictment of the dance is, perhaps, given by Miss Lillian E. Dimmit, dean of women, Morningside College, Sioux City, Iowa. The New York *Tribune* publishes her as assigning to the world's great war, the "tearing up of our ethical standards." She says:

Extreme social life has found its way into the schools and colleges. High school girls are social butterflies and get their ideas from sensational movies. There is hardly enough honor in some of our institutions to float their honor systems, but we are madly endeavoring to save the youth. The number of cases is appalling.

The Michigan Agriculture College says:

Overlooking the physiological features of woman's dress, there is a strong moral aspect to this laxity of dress. When every dancing step discloses the entire contour of the dancer, it is small wonder that moralists are alarmed. It is, indeed, an alarming situation when our twentieth century debutante comes out arrayed like a South Sea Islander—a "savage."

The foregoing is sufficient, out of a dozen college voices, to show the trend of opinion regarding the overland and oversea "wreckage of standards," as writers headline. It is evident that modern supineness exists on this phase of social life. The majority of the rising generation know more about "Mary and Doug" and "Fatty Arbuckle" than they do about the characters of the Bible. It is written of the apostles, "They turned the world upside down." Preachers who deal in camphorated phrases and stereotyped sermons, and substitute the manners of denatured grand opera for worshiping God in "the beauty of holiness," do turn things of a righteous order "upside down," but it "shall be esteemed as the potter's clay." We have made real progress in the fields of morals and manners since the days of Sodom and Pompeii, but a reversion to the conditions which laid those cities low has been forecast and is due "in the days of the coming of the Son of Man." Nevertheless, if Christianity, pure and unadulterated, could destroy the Roman arena and break down the gods erected to Bacchus, it can regenerate modern society if given the chance.

We are so busy with our radio, our telephone, our electrical devices, our interurbans, our automobiles, our skyscrapers, and myriad facilities for securing the money badge of distinction, that we have lost sight of the spiritual outlines of the universe. So that "lovers of pleasure more than lovers of God," and "intoxicated on iniquity," seems to be the guide-board of nations, as prophesied by Saint Paul and the ancient American prophet. 'Tis the grossly *material* that "chokes out the seed" of immortality—"the cares of the world, and deceitfulness of riches"—of the wrong kind. Progress in material things is all right and in keeping with the God-ordained plan, but *spiritual* progress does not keep pace. What will equate these inequalities? We believe the practical application of the message of Jesus to the world's needs will bring to pass the golden ideal. But "the weapons of our warfare are not worldly," says Paul, but mighty through God, to the pulling down of strongholds—battling down *spiritual* wickedness in high places." *Spiritual wickedness* yet predominates—the dark centrifugal prevails over the bright centripetal.

A Christian character is made by doing little kindnesses and following God in little things. —Fred H. Richardson.

## Common Consent Is Fundamental

BY R. L. FULK

In the seventh chapter of Matthew the Master says: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Further, says the Master, when the storms of opposition and destruction came upon this wise man's house it stood firm and steadfast.

Why? Let us answer. Because the application of the Master's teachings is the very essence of a religious life; the very foundation stone, if you please, that gives to the religious life an unshakable stability. The application of his teachings brings a revelation of God's acceptance and the assurance of one's safety. Therefore, when the reverses of life come, we are able to meet them with an anchor of hope, deep in the experiences of the past and the promises of the future. Our faith stands and looks up to him with an unwavering assurance.

Not so with the foolish man who builds on a sandy foundation—him who ignores the words of the Master and their application. When reverses come he is left to himself without a knowledge of God's acceptance, without a hope of the fulfillment of his promises as recorded in the Scriptures. And so the whole superstructure of his religious life goes down in a heap of wreckage, and leaves him stranded on the barren wastes of hopelessness. He may have deceived himself and thought he was building aright, and in his headstrong determination substituted his own or some one else's saying for those of the Master. The very essence of a religious life was left out; the foundation rock was missing; the results were *inevitable*.

So, in democracy the very essence of government is common consent. The substantial foundation stone upon which unity and peace is, and must be, established and maintained, is common consent. It is the revelation of confidence and good fellowship between the official body and the masses that brings faith, hope, and cooperation. These in turn point to success and happiness.

As well may a man try to build a religious life upon other foundations than Christ as to try to build a democracy on any other foundation than common consent. He may deceive himself with the belief that he is building substantially, but he will learn that his building rests *lightly* upon the shifting sands of uncertainty, honeycombed by dissatisfaction, discouragements, divisions, and strife.

Well did the Master know the needs of his church when he gave the instruction, "And all things *shall* be done by common consent in the church, by much

prayer and faith; for all things ye shall receive by faith."—Doctrine and Covenants 25.

Can we hope to be building upon the saying of the Master if we ignore this instruction? Can we build a democracy upon the true principle of democracy and ignore this? Can we hope to have unity, peace, happiness, and success in a theocratic-democracy and ignore the sayings of Christ and the fundamental principle of democracy—common consent?

### What Shall the Answer Be?

BY PRESIDENT F. M. McDOWELL

For nearly fifteen years the writer has had opportunity to form a personal acquaintance with scores of young people who have come and gone at Graceland. During a large share of that time he has acted in the position of instructor and dean, having occasion almost daily to discuss privately and intimately with young people the problems of life. Whatever the problem presented, there was one bit of advice that was almost invariably given. Stated briefly, it would be something like this: "Make every effort to discover your talent; go to the top in your chosen field and then say, 'Here am I, Lord; use me.'" This advice was given with a feeling of assurance that when these young people were ready to offer their services to the church, having become expert in their chosen field, the church would not only willingly receive them but would be in a position to put them to work in a position commensurate with their talent and training.

Fifteen years is not a very long time if measured in terms of generations or centuries, and yet it is long enough for one to begin to see results. Throughout the church to-day there are young men and women who have heeded the advice given. They have gone to the top in their field; they have earned and have received recognition; and they have returned to the church with a sincere spirit of consecration saying, "Here am I; use me." What shall the answer of the church be?

In many ways typical of the rising army of young people in the church who have heeded the advice above suggested is a young woman whose path from childhood up has been filled with discouragement of almost every kind. This young woman received very little encouragement at home; was compelled to earn her own way in school and in addition suffered under the hand of affliction in a most grievous manner. Amidst all this she was enabled to catch the spirit and genius of the latter-day work as it is caught by hundreds within Graceland walls. Having struggled upward, overcoming in turn what

seemed at times unsurmountable obstacles, she has succeeded, and best of all is ready to say, "Here am I, Lord; use me." So wonderful is her letter which conveys this spirit that we are quoting from it at length:

To a certain extent I feel that the race is over and that I have won. Won, to the extent that I held the highest scholarship record in \_\_\_\_\_ and was otherwise approved by the \_\_\_\_\_ Department and got the scholarship in \_\_\_\_\_. Also assistantship at the \_\_\_\_\_ office.

However, it is not to boast of my personal accomplishments that I am writing. You know that a little over three years ago now I offered myself, my services, to the church, in a definite field. My offer was not accepted. Whatever reasons were offered mattered little. (It may be that I was not considered sufficiently well trained.) I determined then that that offer would not be renewed until I had proven myself capable. I left Graceland with the determination to stand or fall on my own account, to lean on no one, to tell no one my past experiences. To meet the world on an equal basis with everyone else. For three years I have done that. I have surpassed what I hoped for myself, particularly the last year here. I came here with no idea of getting any recognition, merely to be one in hundreds in a successful struggle for a B. A. I never expected to go farther. I didn't even think I wanted to, but next year if all goes well I will take my M. A. I will also have had experience that means more to me than the degree. As far as the human element is concerned, I have tested myself alone, or as nearly so as a social being can. But I have felt keenly, almost overwhelmingly at times, the nearness, the actual presence, of the Divine. I have tested, or tried to test, every religious doctrine and every social and moral code. One thing always remained the center of my philosophy, the essence of my human relationships; that one thing was and is "The fatherhood of God and the brotherhood of man." I have gone the limit to accept the essential brotherhood of all classes, not only economic, but social and moral, and of all races.

All this is preliminary. What I want to say is that I feel I have proven myself, at least to my own satisfaction. Again I offer myself without reservation. I don't know that the church has any place open for me, and if you haven't there are a thousand things I can do that will increase my efficiency. But I want you to still feel that I am whole-heartedly and unreservedly with the church, and that any time you may need me I am ready. This is no emotional response to a group stimulus. It is a cool, reasoned out, solitary decision, backed by an unwavering faith in the ultimate triumph of right and by an intense desire to be of assistance in the bringing about of that triumph.

**AGAIN WE ASK, WHAT SHALL THE ANSWER OF THE CHURCH BE? Hundreds of young people are now ready to consecrate their lives in the interest of the kingdom of God on earth. SHALL WE USE THEM, OR SHALL WE LOSE THEM? WHAT SHALL THE ANSWER BE?**

Our sternest task is that of subduing our ever-insistent selfishness and desire to stand well with the world, even the little world of our familiar daily concerns.—Doctor R. J. Campbell.

## The Way Out

BY A. M. CHASE

"I am the way."—Jesus.

I have only one apology to make for essaying to offer a solution to the difficulty the church is in. One cannot be called a pessimist who recognizes the seriousness of the situation; for, unless the solution is found soon, and in the right way, there will not only be many sore hearts in the church, but some will suffer shipwreck of their faith, if indeed this has not already happened.

With the writers in the late HERALD who have taken up the call to have part in this question, "I do not feel to question the sincerity or motive of anyone, no matter how much we may differ in opinion," and it is with conviction that this differing "in opinion," rather than differing in motive, or spirit, is the thing that has brought us to this grave crisis, I write.

Lyman Abbott writes in his Reminiscences, and out of the fullness of his experience, especially in his service in the days of, and efforts at the "Reconstruction," that "Much more important for cooperation is unity of spirit than unity of opinion." And with a recollection of the difficulties he encountered in trying to maintain harmony among those who were so vitally interested in the problems of that hour, says, almost lamentingly, "It often happens . . . that the questions of least significance become questions of greatest importance. The sense of relative values is, I sometimes think, the sense least developed, especially in reformers." I am convinced that this is largely the root of our trouble to-day.

In the very beginning of this work, Christ warned the church that, no matter what other qualifications one may possess, or vision he may catch of this work, "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever may be intrusted to his care," and to this list of needful qualifications must be added this given in a former revelation, "*with an eye single to the glory of God.*" (The emphasis is mine.)

This warning just quoted was not given as a new thing, but simply another calling attention to a truth which Jesus was careful to witness of to his disciples when facing the trying times that were coming with his crucifixion and their efforts to "carry on" in the work intrusted to their care. Hear the Man of Galilee to his loved disciples, even when he was conscious that one had even then gone out to negotiate for his betrayal: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And when he had admonished them to such a faith in him and his ability to bring the work they were engaged in to final tri-

umph, even though he must go away, that they should not be unduly troubled, he had told them that, "Whither I go ye know, and the way ye know," and to Thomas's remonstrance that they knew neither the place nor way, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

In the parable of the true vine, he again emphasizes this needed condition of mind and heart when he admonishes them that they should love, even to the laying down of their lives if need be, declaring that this must be the height of our willingness for consecration, to be willing to lay down our lives for our friends. He says, "*These things I command you, that ye love one another.*"

Do you suppose he was not conscious of the fact that there would be problems of life and living that would surely bring differing opinions among these disciples? Yet must there be that love that would "suffer long," and still be kind; still bearing "all things, hoping all things, enduring all things."

It may seem to some that I am presumptuous in writing this, but out of the fullness of my heart I must say it. If those who stand as leaders of this body cannot fellowship one another, simply because they may not agree in opinion as to how this great redemption may best be manifested to the world, how can they hope to lead the body on to that state which Paul describes as "a perfect man [who has been brought, by the work of these divinely appointed ministers], unto the measure of the stature of the fullness of Christ?" And Paul in effect declares that this increase of the body can only be attained through "*the edifying of itself in love.*"

What if our building program for "Beautiful Zion," may not go on as rapidly (in its manifestation of brick and stone) as we had hoped? Does the Master want an edifice that does not represent the eager, willing desire of his people? Remember that the greatest monuments of architecture the world possesses to-day are monuments of oppression of the people and apostasy from the Faith of Christ. Was not Saint Peter's Cathedral at Rome largely built, or completed, by the sale of indulgences? If it is a matter of fine architectural specimens, I fear that Rome may still lead the world, as far as Christianity may be concerned.

It is not a matter of this kind of physical manifestation which is so vital to the cause of Christ to-day, but, rather, the building of the body of Christ in love. It is almost a trite saying, yet we cannot escape its truth, that love is the great dynamic of this work. If the body can be brought to that condition so wonderfully described by Paul, there will be no lack of needed buildings, either as temples, auditoriums, colleges, or other needed equipment. These



things are only incidentals which will accompany the redemption of Zion.

Brethren, the way out of our difficulty, the only way which will not be fraught with heartache and wreckage for the Saints, is for these leaders, who have given so much to the cause, to still make a further sacrifice of their opinions as to policy, putting aside whatever considerations of quorum or individual prerogatives may seem to be involved, and come together; and, if some program which has seemed to be such an important thing in the way of administration, or organization, cannot be agreed upon, postpone, or lay it aside, being assured that with the resumption of good will and love among the quorums, that this condition with its accompanying confidence will obtain in the body, and once again take up the work of mutual sacrifice and love. There is no other way.

We preach to the world the gospel of reconciliation, and the time has come when the proverb, "Physician, heal thyself," is applicable to the leaders of this church, and Paul's admonition must come with equal force to the First Presidency, the Twelve, the Seventies, the Bishopric, and, in fact, to every man who has taken his stand on either side of this conflict, in whatever quorum he may be found, as well as to the body at large, "Be ye reconciled to God."

Surely, in the great work of preparation for the coming of the Master, there is room for all who are willing to work "with an eye single to the glory of God," forgetting any glimpse that they may have been given of the glory of this world, in the love which must so fill their hearts that they, having partaken of that tree of life which Lehi and Nephi saw in vision, "The love of God, which sheddeth itself abroad in the hearts of the children of men; . . . the most desirable above all things" (1 Nephi 3: 64), are filled.

May the Master help us all to be so willing for his will to obtain, that we may come to this condition of mind and heart, that he may still use us and lead us unto the redemption of Zion, is my prayer.

TABOR, IOWA, July 13.

It is the easiest thing in the world to obey God when he commands us to do what we like, and to trust him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of his appointing, and his all-wise love has engineered the tunnels of trial on the heavenward road, he will never desert us during the discipline. The vital thing for us is not to deny and desert him.—Theodore L. Cuyler.

## Facts About the Bible—No. 1

BY BISHOP A. B. PHILLIPS

How many Christians are there to-day who know how our Bible came to exist? The story of the origin and history of the biblical books is a long one, but it is absorbingly interesting and of great educative worth to one who desires to understand the Book of Books. Not many years ago, when a backwoods farmer was asked where the Bible came from, he replied, "Why, I suppose it came right down out of heaven. Where did it come from?" This was perhaps the first time he had ever given the question thoughtful consideration. While not many persons would now give that answer to the question, a great many would be unable to do much better. Not only the contents and the history of the sacred writings are to them a profound mystery, but they believe it to be a mystery beyond the power of man to unfold.

It is true that the passing ages have obscured some things of historic interest concerning the writings that now comprise our sacred volume. But the main essentials may be fairly well understood, and the conditions that gave rise to the compilation in its present form have been recorded with sufficient accuracy to make the matter quite plain to us, aside from a few minor details.

### *Authority of Bible Writers*

In the days of Adam the plan of God for human salvation was made known by divine inspiration. This holy inspiration was conveyed from God to man through priesthood, which the Inspired Version tells us was in the beginning and "shall be in the end of the world also" (Genesis 6.7). By this priesthood, sacrifices were offered, and "it was given unto as many as called upon God, to write by the Spirit of inspiration" (verse 5). This inspiration was recorded in a book, to be handed down to succeeding generations.

From various sources we thus learn that priesthood was ordained of God as the means by which he revealed his commandments to mankind. Men thus commissioned were sent from God with the messages he would reveal to them. In sending commandments to men, God did not interfere with human agency, and he who would might reject the word of the Lord. At different times a great many of the people did reject the prophets and the divine word which they were authorized to present. The refusal to believe in the prophets was one of the sins of backsliding Israel and resulted in many calamities. On the other hand, the promise was made, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—2 Chronicles 20: 20.

In the course of centuries, many writings of inspired messages delivered through God's appointed prophets were accumulated, and some of these were read in the assemblies of the people when gathered for worshipful devotions. Jesus frequently quoted the writings of the prophets, and showed clearly that with him the authority of their words was unquestioned. Other of the Christian ministry, as well as many of the Jewish faith, often referred to the Scriptures in terms of deep reverence. The author of the Epistle to the Hebrews (1.1) explicitly says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

These ancient writings were inscribed upon papyrus, parchment, and other materials. When they became much worn with age and use, they were carefully copied by scribes trained to that work and learned in the nature of the texts that had been preserved, and the old copies were usually destroyed. Sometimes a scribe left out a word or phrase by mistake, and as the writing left scarcely any space



#### CODEX EPHRAEMI

*This palimpsest shows the pale Greek text beneath the heavy writing, being a translation from Ephraem Syrus in cursive (1 Tim. 3.15, 16).*

between the lines, it was necessary to insert the omitted portion on the margin of the text. At other times a scribe would make notes on the margin, presumably in explanation of something, or because of a difference existing in another copy. Because of this it became impossible in some instances for another scribe who copied the work many years afterward to distinguish between these marginal notes added to the original text and matter written there because it had been omitted in the body of the text. Sometimes careless scribes failed to make accurate copies, hence there arose various manuscripts containing differences in the text or omissions. Some additions may have been made in attempts to rephrase or correct supposed inaccuracies.

#### *Manuscripts and Versions*

There are many kinds of manuscripts of the Bible or portions of it, written in various languages. The most important are in Hebrew, Greek, Latin, Syriac, Armenian, or Coptic. The original writings, however, are believed to have been in Hebrew, Greek, and to some extent Aramaic. As writing materials were at times scarce, the writing was erased from some of the old scripture manuscripts and the surface covered with other writings, the erased text being sometimes discernible under the new writing.

Such manuscripts are called palimpsests, of which a notable specimen is Codex Ephraemi.

No original manuscript is known to exist of any part of either the Old or New Testament. The oldest copies now remaining of any major part of the Bible in the language in which it was first written are believed to be as late as the fourth century of our era. There are thousands of manuscripts of the Bible or portions of it. The Greek parchment manuscripts of the New Testament number about a thousand eight hundred, though only forty contain all the canonical books, and portions of books are omitted. Even the Great Uncials, the three most complete Greek manuscripts, are not entirely complete, the Sinaitic manuscript being most nearly so, but lacking the closing verses of Mark, which some therefore are inclined to reject.

The possibility of error in translating one language into another, and the fact that not all translators use the same words to translate a given term, shows that it may make a great difference whether a translation is from a manuscript written in the original language, or is from a translated text. There are therefore two classes of versions, the Immediate or Direct Versions, and the Mediate or Indirect Versions.

As even the Direct Versions are from manuscript copies of the originals, the possibility of error in these copies still exists. Where errors exist in the copies, only divine inspiration could restore the biblical text as it was originally given.

The fact that such books as the Pentateuch and older prophets have been preserved during thousands of years is itself a most wonderful miracle. Some of these ancient books are considered superior to others in authority and inspiration, as held by the Jews. But no such division is recognized among Christians, though some Christians accept the so-called *deuterocanonical* books, while others reject them. In the new work entitled *Helps to Bible Study*, just off the HERALD press, these and many other features of Bible information are quite fully explained. Many volumes have been used in bringing together the materials of this important subject, as well as many other subjects with which the work deals.

And then when I reflect that some of these poor people would have been nobler ladies and gentlemen than all but two or three, I know if they had only had the opportunity, there is a reaction toward the poor, something like a feeling of favor because they have not had fair play.—George MacDonald.

## NEWS AND LETTERS

### Changes in Ohio

WILLOUGHBY, OHIO, July 7.—Since last writing to your columns there have been changes, some seemingly for the better and some that do not appeal to some as being for the very best. However, we desire to remain on the optimistic side and are determined to press on towards the goal and assist others to do the same.

It surely makes one feel to rejoice when expressions of determination to press forward are heard from those who have in the past been very neglectful of their duty. How inspiring to see hungry souls yearning for truth, and what a joy to one's heart when called to preach the words of life in a community where a *child of God* has been living who has practiced the golden rule, who has made a name and character for himself and a name for the church that no one need to blush because such a one ever lived and died in that community! Such was the case with our highly esteemed and venerated Brother J. P. Titus, of Mentor, Ohio. It does not very frequently occur that there is sadness and also pleasure enjoyed at one and the same time. Sadness, because the wife of Brother Titus's youth was in such a poor condition of health that while her husband lay dead she was not conscious of it, and when the funeral cortege left the home she was still unconscious of it. Owing to the serious condition of the widow, the funeral services were conducted in the beautiful cemetery at Mentor, Ohio.

The casket was beautifully arranged under a large white birch tree, banked with beautiful flowers. Chairs were placed in a semicircle with a background of autos filled with attentive listeners, only three of whom were members of the Reorganized Church. The speaker discoursed upon the question of Job 14: 14, 15, Inspired Translation. The people, a large number, sat as it were in the holy place, under the blue canopy of heaven and were baptized in tears. What a blessed thing when God can look down upon the past life of one of his children and bear witness of his great pleasure by a manifestation of his Spirit's presence.

How my soul magnified God while expressing to that waiting audience that the man could not die who had wrought so well. Only the body lay before us; the real man was not there but had passed on, and in the days yet unborn his ears would hear the call of the angel of God, and he would again inhabit a form to all appearances like the one he had left. I would to God that, with all the changes that have occurred and must occur, there may come to the Israel of God a great change of heart fraught with a determination to endeavor to live a life that will honor God and not reflect discredit upon him or his work.

Our conference at Niagara Falls, New York, was a very pleasant and profitable one to all who attended, and we feel that from that conference the spirit which prevailed there will be furthered throughout the district and will be felt at gatherings far removed from that point.

Greenwood was visited by the writer, and we hope good was accomplished. Some earnest souls live there without any shepherd to feed them, so we pray that in the absence of the earthly shepherd God, the great shepherd, will fill their hearts and satisfy their hungry souls.

The elders' conference at Fayette City was also an enjoyable and profitable time. The brethren in charge did all they could to make it a success. The writer was very much encouraged and had arranged to tarry with them a few days,

but sometimes a man plans to do one thing and God seemingly causes him to do something entirely different; so in this case, I was called away.

May our blessed heavenly Father look upon his children with a pitying eye and grant unto us an increased measure of his Spirit to lead and instruct us and direct our course, that Zion's children may arise and shine.

A. E. STONE.

### New Canton Entertains Visitors

NEW CANTON, ILLINOIS, July 9.—Our Sunday school is progressing nicely. The contest ends the last of this month.

We were pleasantly surprised a few Sundays ago by a visit from some of the Quincy Saints. Brother and Sister C. C. Morton and family, Brother and Sister T. Morgan and son, Brother and Sister George Fuselman and daughter; Sister Herick, and Sister Miller came, bringing their lunch, and spent the day. Brother C. C. Morton spoke for us in the morning and Brother T. Morgan in the afternoon.

June 22 was Children's Day. The services were held in a park, and dinner was served there. Brother Albert A. Johnson occupied the morning hour and at half past one there was a meeting of the officers and teachers. At two o'clock a program was given by the children. Brother Henry R. Mills, of Independence, Missouri, gave an interesting talk. Brother and Sister H. R. Mills and daughter, Mrs. Underwood from Pittsfield, and Saints from Hannibal and Bowling Green, Missouri, spent the day with us. Brother Johnson stayed and preached Sunday and Monday evenings, but left Tuesday for Saint Louis, Missouri. He is superintendent of the Sunday School Department in this district.

Brother Tilphard Phillips was with us last Sunday and administered the sacrament.

We are looking for a visit from Elder E. L. Ulrich the last of the month, and hope he can arrange for a series of meetings, for we feel that much good can be done in this part of the Lord's vineyard. We are ever praying that the work of the Lord may prosper.

### Rhodes Branch Activities

RHODES, IOWA, July 8.—The branch was pleased to have Elder Ward L. Christy with them June 15. Brother Christy accompanied Brother and Sister Pitcher home from the Young People's Convention. He could remain only for the one day, however, as he had to push on to his field in Beloit, Wisconsin, but he gave us two good sermons, preaching both morning and evening. Brother Christy is always warmly welcomed by the Saints at Rhodes, not alone for his labors, but for the ties of friendship formed in days ago. It was in the Des Moines District that he began his ministerial career, making some of his maiden efforts in the home of the writer, and we wondered then if Brother Christy would ever make a preacher. Those who have heard him in recent years can answer as to whether he has or not.

Bishop E. O. Clark and Elder N. V. Anderson are expected to be with us July 20 in the interest of the reunion, which will be held at Runnells, Iowa, August 8 to 18.

After the reunion Elder Lentell is expected to hold a series of meetings at Rhodes. As there has been no protracted effort here for nearly three years, when Elder J. A. Dowker was with us, we are looking forward to this meeting with anticipations of pleasure and hope that much good may be accomplished.

We have some splendid local men who take turns in occupying the pulpit every Sunday, both morning and evening, but it is hard to get nonmembers to come out to hear local men. The same disposition is apparent in men to-day as in the days of our Savior when they said, "Is not this the carpenter's son?"

Our Sunday school, under the leadership of Brother E. G. Beye, is doing good work, and Brother V. G. Lents, superintendent of the Religio, who was instrumental in getting a community band organized last year, has succeeded in getting a small orchestra of six instruments started, which adds greatly to the Sunday school and Religio song service. The Religio has taken up the study of the Book of Mormon with the new quarterlies. There are three classes studying the book. The hour of meeting is Sunday at seven o'clock, and all, old and young, come at that hour and remain for preaching.

Sister Aleta Laughlin, who finished her four-year college course in home economics at Ames this year, has accepted a position as teacher in the consolidated schools at Magnolia, Iowa. Her mother, Sister Bessy Laughlin, and her brother Harold, will move to Magnolia to be with Aleta. Harold, who is in his senior year, will finish his high school course at Magnolia. This family will be greatly missed from the little branch at Rhodes. Sister Bessy has been an earnest, faithful worker in the church ever since she came here, ten years ago, but our loss will be the gain of the Magnolia Branch, and so we must not complain. We look forward to the great reunion gathering, when these partings will be no more.

### Norwegian Saints Hold Two-Day Meeting

For the first time in the history of the activities of the church in Norway, the Saints of this country were invited to assemble at Bøn on June 8 and 9 to be in attendance at a two-day meeting at that time. While the attendance on the part of visiting Saints was not as large as we expected, still the meetings were a success in every way. I am sure this will not be the last of such gatherings here, as all present enjoyed themselves so much that it is certain they will insist on having such occasions again.

We had extended invitations to our two missionaries in Denmark, as well as the one in Sweden, to be present with us. We were very much disappointed in receiving word a few days before the meetings that neither of the brethren in Denmark could be with us. However, we were very much pleased that our congenial brother, C. O. Johnson, of Sweden, was at liberty to meet with us.

Brother Johnson put in his appearance on Saturday, June 7, and was put to work at once. He was called upon that evening to preach, which was the opening service of our meetings. He was greeted by a good attendance and gave some good counsel and advice, urging the people to come up higher.

Sunday morning V. D. Ruch occupied the pulpit, using as a subject: "He played the part of Jesus." He referred to the man who played the part of Jesus in the Passion Play at Oberammergau and then asked the question of the audience: "Are you playing the part of Jesus in your daily life?" Several of the beautiful characteristics in the life of Jesus were pointed out and the people urged to imitate them in their lives.

A prayer and sacramental service was held in the afternoon, at which there was a marked outpouring of the Holy Spirit. The Saints were melted to tears under a quiet, peaceful influence, and each testified of God's goodness to him and expressed his desire of continuing faithful in the work. At

this service a young married man was confirmed a member of the church, and a babe was blessed. The young man had been baptized by Brother Hunker a few days before and was confirmed at this meeting by Brethren Muceus, Johnson, and Ruch. He is a fine young man and gives promise of being a great help to the work. He was told in the confirmation that God, in his own due time, would use him in the furtherance of his work. The babe blessed was little Lillie Juanita, the daughter of Brother and Sister Hunker of the missionary force. She was blessed by Brethren Johnson and Ruch.

Sunday evening Brother Hunker preached a good sermon from the subject: "Let us have a reason for the hope we have within us." He enjoyed good liberty, and the sermon was well received.

At Bøn is located the only church building that is owned by our people in Scandinavia. It was built in 1915, and after nearly nine years of effort and sacrifice on the part of the Saints and friends it had finally been paid for and was ready for dedication. It is a neat little structure, located in the central part of this community. It had recently been painted white, which gave it an inviting appearance to the Saints as they gathered there for each service. The interior of the church was beautifully decorated with crepe paper and flags of the three countries (United States, Sweden, and Norway) represented in the gathering.

The dedicatory service, held at half past ten, Monday, proved to be a very impressive service. "Redeemer of Israel" was sung as the opening song (the songs of Zion sound good in Norwegian as well as English), after which Brother Hunker offered the dedicatory prayer. After the singing of "Nearer, my God, to thee" by the congregation, Olaf Andersen, a native brother, gave a historical statement of the rise of the branch and the building of the church. This was followed with the dedicatory sermon by Brother Peter Muceus. Brother Muceus was the first representative of our faith to preach the gospel in this community. I thought it was very fitting that he should be present on this occasion twenty years later and have the honor of preaching the dedicatory sermon in this community where he was instrumental in beginning the work. He has worked hard in this community and has given the best that was in him that the people could receive a better understanding of the gospel. He has preached more sermons in this town than any other town in the world. It is with a keen sense of satisfaction that he can look back over those years and see that his efforts have not all been in vain.

After the sermon Sister Ruch sang a solo, and then came the ceremony of the presenting of the keys. As Bishop's agent of Norway, I acted as the Presiding Bishop's representative and accepted the keys and returned them to the branch president with words of appreciation in behalf of the general church for the sacrifice these people had made in rearing this house of God. Thus was dedicated to the Lord the first church on Continental Europe.

The afternoon was devoted to a social time. We gathered at the church, sang songs, listened to talks by various members, and partook of refreshments provided by the local Saints. We felt that we knew each other better after being associated in that informal gathering.

Brother Muceus preached again that night to a full house. Both of his sermons were full of good thoughts and were well received by the people.

Sister Ruch sang several solos during these meetings, which added much to the attractiveness of the same. On Monday night we were favored by several selections by a men's chorus that Brother Hunker was instrumental in or-

ganizing and of which he is a member. It is a credit to our church at Bøn.

Thus ended the first gathering of the Saints of Norway. All visiting Saints, as well as the local ones, went to their homes feeling that the two days had been well spent.

However, the four missionaries did not leave at once, but remained on the job and held meeting each night during the week. The attendance and interest continued good throughout. During the day we of the missionary force met at the church in priesthood capacity and discussed various phases of our work and the best methods to use in getting our teachings before the people of these countries. Much benefit was derived from these discussions.

Brother Johnson is visiting other places in Norway, including Porsgrund and Kragerø, before returning to Sweden, where he has been laboring alone for the past four years.

PORSGRUND, NORWAY, June 21.

V. D. RUCH.

### Good Condition at Dennisport

DENNISPORT, MASSACHUSETTS, July 2.—This little branch was organized in 1866, and visited from time to time by some of the church's stalwart men of the past in the days when gospel preaching was more popular, at least in this vicinity, and this branch is still trying to carry on. We lack some essentials necessary to conduct our work along what are considered up-to-date lines, and possibly we would not be in a hurry to use some of the new methods.

The attendance and interest of the Saints and their willingness to help in the work are quite satisfactory. We have recently been benefited by a visit of ten days from Brother O. L. Thompson. He presents plainly and vigorously the restored message, and his visits among the membership were much appreciated. Several entire strangers of the summer population heard him once more.

We are sorry to lose one of our young and efficient workers, as was the case when Sister Margaret Tubman was united in marriage to Brother Milton Millman, of the Plymouth Branch. They will reside in Plymouth.

One of the troubles in the work here is that the young on attaining majority go to the cities. Dennisport has acted as a recruiting station for some of the city branches of the district.

### Des Moines News

DES MOINES, IOWA, July 6.—The Saints in Des Moines were very pleasantly surprised when they arrived at the church this morning to find Brother Elbert A. Smith there. A spiritual feast was had. There were several prophecies and six calls to the ministry.

The Religio program was exceptionally good, and the sermon in the evening by Brother Elbert was greatly enjoyed by a large crowd.

Brother and Sister Richard Wilke and baby are in Des Moines visiting relatives and friends. They expect to stay until after reunion.

Brother and Sister John Rudkin, and Brother and Sister Albert Richards and two little sons have all been down to Bevier, Missouri, for a few days' visit with Brother Rudkin's mother and other friends and relatives.

Brother and Sister Dale Finch have been visiting Brother Finch's mother at Fayette, Iowa.

We are all looking forward to next Sunday when we expect to have Brother Ed Beye and Brother Clyde McDonald with us. Brother Beye is to preach in the morning and Brother McDonald at night.

### Missionary Finds Island Work Absorbing

PAPEETE, TAHITI, June 30.—We are quite encouraged with the prospects for the work here. At this time of year the climate is really delightful, not nearly so hot as we found it in January and February, the early part of our six months' residence in these islands.

We find the work here far from monotonous. An indication of the variety that the work affords will be shown by a brief outline of our activities during the past month. In our correspondence from the office we sent out letters in three languages. We consulted our attorney several times concerning some real estate in litigation. The mayor of the city and two councilors were interviewed about a certain project we had in mind. Bishop's agent's work was kept up. We presided over the branch here at headquarters, made necessary by a local difficulty. Acted as peacemaker in the case of several troubles between individuals. Visited several sick persons under rather peculiar circumstances. Attended two wedding feasts that were subsequent to one wedding. Were present at a "wake" held over the body of a fourteen-year-old girl, and took charge of the funeral service the next day. Translated two hymns into Tahitian. Wrote a Sunday school lesson, after outlining a course of study. And finally, I am now writing a number of letters to America to go on the steamship *Tahiti*, which is now in harbor.

A few words concerning the "wake" may be of interest. This was conducted according to the usual custom among our Society Islanders. The father of the dead girl had arrived with his family from the island of Hao, about four hundred miles away, two weeks before. The Saints and friends gathered at the house about eight o'clock and for an hour and a half carried on a meeting something like a prayer and testimony meeting. They sang and prayed and made short speeches relative to the occasion, and at the close the father as chief mourner spoke briefly to the gathering and was replied to on behalf of the gathering by another of the more prominent elders, Taia by name, baptized forty years ago by Apostle T. W. Smith, and now over eighty years of age. The father of the girl is Rogotama, president of the branch at Hao and governor of that island. He has recently bought a farm near Papeete and intends to remain here so that his children can have the advantages of education. Taia, the other elder mentioned, regards himself as being of the same nationality as wife and I, all Britishers together, he having been born in the Cook Islands, a British possession about six hundred miles away.

We expect soon to meet Paia a Metuaaro and Taruiarii a Teriinohorai (better known as Horahitu), having received a letter from Paia yesterday to the effect that they were calling at several branches on their way to Papeete. They are two of our three native missionaries now in the field. The other, Tearaiti a Mataihau, writes from the island of Rairoa that he has baptized three there and ordained a deacon.

A large proportion of the attendance at our Taronia Branch here at mission headquarters is of a transient nature, many of our native members coming to Papeete for business and social reasons and staying for periods of varying length. Also due to the cosmopolitan character of the population, we frequently have rather interesting visitors. One recent visitor had every appearance of being a thoroughbred Chinese but spoke excellent English and claimed to be an American. He was a sailor on a Chinese ship plying between Hong Kong, a British possession in China, and South America—and I almost forgot to state that he was a Methodist.

Another recent visitor to our Religio was a young English-speaking man from a ship in harbor. Having recently come



from the arid regions of America, the abundant beverages of this little oasis had proved too tempting to him. Notwithstanding the language of the proceedings, he spoke right up in meeting and wanted to know what church this was. Since he inquired in English it naturally devolved upon me to answer him. I told him the name. He wanted to know if it had any branches in America. He said he belonged to a church in America but had forgotten which one it was and thought perhaps this might be it.

"But," he said, "don't they ever have any services in English?"

I told him they did not.

"Well, then," said he, "how can anybody worship here?"

I told him he must do it silently. This was too much for him and he quickly departed to join his companion who had been left at the door. Young men in his condition are seen staggering by every day, and more especially on Sunday. This is a good place to gather arguments for prohibition.

R. J. FARTHING.

### Good Conference; Apostle Gleazer Tours District

PEORIA, ILLINOIS, July 14.—The Kewanee district conference held at Kewanee, Illinois, June 27 to 29, was quite a success and was well cared for by the Saints of the Kewanee Branch.

There was not the interest shown in the institute work on Friday afternoon that there should have been. Brother H. R. Cady, the superintendent of the Sunday School Department, is trying to arouse the old-time interest in the departments. He spent considerable time preparing for this institute work and was disappointed in the lack of interest shown; but as special provision has been made for this institute work at our next conference in October, it is to be hoped that a deeper interest will be taken in this important part of our work.

Another undesirable feature of the conference was a failure on the part of some to arrive in time for the business sessions on Saturday. This was owing to storms and floods on Friday night which caused many washouts, delayed the trains, and hindered the automobile traffic. Our district secretary was unable to get the minute book to us on account of the storm, and Apostle E. J. Gleazer, who was to have been here at six minutes past ten on Saturday morning to preside over the conference, did not arrive until about seven in the evening. However, he gave us a very inspiring sermon on Sunday morning and another one Sunday night.

Missionary E. A. Curtis preached on Saturday night, and E. R. Davis, district president, on Sunday afternoon. There was a good program provided on Friday evening; also on Sunday evening before the preaching service.

A rather unusual feature of the conference was a church wedding at six o'clock on Friday evening, in which Brother E. A. Curtis was the officiating minister and Sister Katherine Foster and the young man of her choice were the contracting parties. We cannot recall the young man's name just now.

Following the conference I had the pleasure of accompanying Brother Gleazer in a tour of the district, meeting with the Savanna Branch on Monday night, Rock Island on Tuesday night, Moline on Wednesday night, Galesburg on Thursday night, Dahinda on Friday night, Matherville on Saturday night, Joy Branch in an all-day union meeting with Millers-

burg and Buffalo Prairie Branches on Sunday, July 6. Sunday night we met again with the Rock Island Branch and Monday night with Peoria, from which point Brother Gleazer left the district for Independence and the writer returned to Kewanee.

A very good Spirit was present at the sacramental meeting in the all-day meeting at Joy, at nine o'clock Sunday morning. The gift of prophecy came twice through Brother Gleazer during the meeting. Besides the three branches mentioned above in this union meeting, the Rock Island, Matherville, Kewanee, and Galesburg Branches were well represented, and all seemed to enjoy the day.

The Saints throughout the district enjoyed Brother Gleazer's visit very much and appreciated his exceptionally good sermons. I can say for one that I appreciated very much this privilege of getting acquainted with him, and of being so closely associated with him for the ten days that he was in the district. I feel that his visit did us all a great deal of good and that the work in the district has been greatly benefited.

We are now working and planning and looking forward to the reunion which is to be held at Galva August 15 to 24.

Brother E. A. Curtis is at Galesburg, engaged in special meetings, where I expect to join him next week.

E. R. DAVIS.

### District Superintendent Visits Beardstown

BEARDSTOWN, ILLINOIS, July 9.—The Central Illinois district Sunday school superintendent, Brother Albert E. Johnson, of Taylorville, Illinois, visited the Beardstown Branch Sunday, June 15, in the interest of the Sunday school work. He remained a few days and held meetings the first of the following week. His sermons were appreciated by all.

Sunday morning Brother Johnson gave a splendid talk to the Sunday school and emphasized the necessity of each one preparing for the work they are to do. Brother Johnson is visiting the various Sunday schools in the district.

### Elder Phillion Appointed Chief of Police

CORNWALL, ONTARIO, July 12.—Elder J. E. Phillion has been appointed chief of police of our city. His having been chosen from a long list of applicants would tend to show that our people, by their honest endeavors to incorporate the principles of the gospel into their lives, have attracted the attention of at least one responsible body of citizens, viz, the council board.

The Saints of this place are well pleased with Brother Phillion's appointment, and ask the prayers of all that this our brother, as well as all of us, may continue to glorify God and his law.

Brother Phillion has been a resident of Cornwall for the past six years as a telegraph operator at the Ottawa & New York Station. Previous to this time he was on the force of the Ottawa police and also the Dominion police.

The Cornwall *Standard* says of him: "His service on the Ottawa & New York was also recognized in an excellent testimonial from Mr. F. J. Larocque, train master of that road. Chief Phillion has a wife and five children. He is educated in English and French and can translate from one language to the other, which should prove an asset in this community."

O. L. WEAVER.

## Holden Stake News

### Holden

A good spirit was present in our sacramental service on the first Sabbath of the month. Brethren H. E. Moler, F. A. McWethy, H. B. Thompson, and D. J. Krahl were in charge of the service. Herbert Melvin, infant son of Brother and Sister Ralph Sabin, was blessed at this service, Brothers Moler and Krahl officiating. In the evening Brother Fred Cleveland, of Kansas City, delivered an illustrated sermon on church history, which was well received.

At our business meeting Wednesday, July 3, Sister Anna M. Fender offered her resignation as secretary of the local church. Sister Fender has rendered this service for a number of years in a very efficient and satisfactory manner. Sister Lucille Kittinger was chosen to fill the vacancy.

The resignation of Brother Charles Ferguson as secretary of the Sunday school was accepted, and Brother Walter Ament was chosen with Herbert Six as assistant. With the departure of the Ferguson family Holden loses a family of real helpers—Brother F. M. Ferguson was one of our priests and a teacher in Religio; Charles has acted as secretary of the Sunday school for the past two years; and Herbert is an active member of the orchestra. Sedalia is to be congratulated on the addition of this splendid family of workers.

The Priscilla Club of the Department of Women gave a social on the church lawn Thursday evening. The orchestra furnished enjoyable music during the festivities. The Department of Women is a tangible asset to the work in Holden. They came to the aid of the church last Thursday with a total gift of seventy dollars from all departments to apply on local church needs.

Sister Lorena Ruth Young, daughter of Brother and Sister D. P. Young, and Mr. Paul Richard Phipps were married at the Linwood Boulevard Presbyterian Church at Kansas City by Doctor Harry Rogers, June 14. The bride is one of our estimable and talented young ladies, coming from a family of old-time Latter Day Saints. She has occupied very acceptably as a teacher in the schools of Holden and vicinity. Mr. Phipps lives south of Holden and is known as a fine, upstanding man, with those sterling qualities that make for the best citizenship.

Our stake missionary, Brother Alvin Knisley, who has been endeavoring to occupy according to his calling to open up new fields, has been laboring in Kansas at the Lone Elm Schoolhouse. He baptized three more on July 7.

### Grandview

June 15 Brother and Sister C. V. Hopkins and Brother and Sister W. T. Chipley motored to Holden where Brother Hopkins was ordained to the high council of the stake. Brethren C. V. Hopkins and Charles Martin attended the Holden Stake conference on Saturday, June 21, at Knobnoster. They returned June 22 to officiate at a baptism service, little Lottie Cooper being the candidate.

Sunday evening, June 22, the annual Children's Day exercises were held. "The language of the flowers" was the program selected. The church building was well filled, and many favorable comments were heard from nonmembers.

July 6 was our regular sacramental service, a quiet, peaceful Spirit prevailing during the meeting.

Mary Louise, little daughter of Brother and Sister Frank Weeks, was severely scalded on June 23. The doctor was much concerned about her condition, but she received so much relief through administration that in two weeks she was able to be present at Sunday school, and the doctor acknowledged that the Lord did more for her than he did.

We are also pleased to report Sister Albert Cline as being

able to attend church services again, after a long absence due to blood poisoning in her hand.

### Atherton

Last Sunday Brother D. R. Carmichael used the morning hour at the preaching services and gave an outline of the Young People's Convention held at Lamoni. He told of the numerous classes during the convention and the help derived therefrom. Also the spiritual uplift to all those who attended.

In the evening we had the happy privilege of having with us Brother Frank Veenstra, who recently returned from his mission to Holland. He related many of his experiences in the gospel, which always kindle the fire of a Latter Day Saint. His daughter, Sister Bertha Bird, sang very beautifully "The bird with a broken pinion."

Sister J. C. Schwab was selected to have charge of the Department of Women to fill the vacancy caused by the resignation of Sister Boswell, who has moved away.

All departments are active, and the Saints are being blessed with the Spirit. The officers report forty-eight visits for the six months ending July 1. This is a splendid record and has much to do in producing the excellent spirit which abounds.

### Marshall

Elder D. J. Krahl, of the Holden Stake presidency, was with the Marshall Saints July 13, giving good counsel both morning and evening. Jesus said twice to Peter, "Feed my sheep," and then, "Feed my lambs." Brother Krahl asked the question, "If we gain one and lose three, what have we gained?" It is good to convert, but at the same time heed Jesus' counsel to Peter.

Elder C. L. House and wife came over from his appointment at Fairplay Schoolhouse to attend the evening service, presiding over the same, and at Brother Krahl's invitation giving a few timely remarks.

Elder Levi Phelps filled an appointment at Blue Lick Church Sunday at three o'clock; several carloads of Saints accompanied him. He gave a good foundational sermon, and many expressed their interest. He left an appointment for every two weeks. There were eighty-eight in attendance.

## Brentwood Branch at Its Work

BRENTWOOD, MISSOURI, July 7.—Brentwood is working harder each week to make it a better one than the preceding one. Nice outlook.

Our Fourth of July picnic was all of a success that one could expect, and more, too. The day was one of those beautiful Fourth of July days that happen once in a life time, clear and cool. The picnic, being held in Brother Scott's grove, was convenient for those who had to walk and provided ample parking space for those with cars. About one hundred and fifty persons were on the grounds from early morning until dusk, enjoying the spirit of good fellowship that makes for patriotism.

One of the features of the day was the musical end of the program, furnished by Brothers J. W. Paxton and Charles Choat; Brother Paxton with his "fiddle" and Brother Choat with the guitar. They held the listeners spellbound as they cantered through the old love ballads and melodies that make one soar above the noisy turmoil of earth, only to bring out their round knowledge of their instruments by playing a number of the songs from the Zion's Praises and Saints' Hymnal.

There were baseball games for the ladies and men; races for all ages; a refreshment stand with good homemade dinners, cakes, pies, and other good things was under the man-

agement of the Department of Women; while the Sunday School Department had the ice cream, soda, and notions counter.

We are informed that the picnic cleared near to fifty dollars, to say nothing of the memories of that day when the "elopers' race" brought shouts as the elopers got their grips mixed and lost considerable time changing.

Brother J. M. Scott has purchased the grove in which the picnic was held and has subdivided the same into fifty-foot lots for sale at ten dollars a foot, and quite a number are interested therein. From the looks of things we will have a little Latter Day Saint community started.

The Sabbath Day, July 6, dawned bright and warm, and as we gathered at the communion service we could feel the presence of the blessed Spirit. The meeting was presided over by the active Melchisedec priesthood of the branch, and Missionary J. W. Paxton. After repeating a quotation of President Frederick M. Smith from the recent *HERALD*, admonishing the church to be a prayerful church, looking to God for guidance, the meeting was well spent, with an abundance of the good Spirit present.

In the evening Brother Paxton gave another of his wonderful lectures from his "Lord's vineyard" chart, to a crowded house. Those who had been in attendance at the meetings of the day, on parting declared that it had been as nearly a perfect day as they had been privileged to live for some time.

The tent meetings will continue at the church grounds during this week, when it is planned to move to another part of the Brentwood Branch territory for another protracted meeting. You will hear more from this, we hope.

Among our recent visitors was one of the district presidency, Brother Clarence Dickens, who occupied the pulpit during the morning hour of June 29. District President H. A. Higgins came out for the afternoon session and gave us one of his usual inspirational talks and a summary from the Young People's Convention, which he had recently left.

Brentwood is working hard. Look for more items soon.

## Gains and Loss at Eldorado Springs

ELDORADO SPRINGS, MISSOURI, July 14.—Sister Lois Adams and her sister, Iris, of Caplinger Mills, met with the Coal Hill Branch Sunday night, July 6. They were on their way to Diagonal, Iowa, to visit one of their brothers.

Brother John Andes, son Hollis, and daughters, Gladys and Leola, returned from Independence, Missouri, July 13. While there Brother Andes had a rose cancer removed from his lower lip. His lip is healed over nicely and shows the effects of the removal of the cancer but very little.

Sister Eleanor Noyce, mother of Sister Carrie Blystone, departed this life Thursday, July 10, at the home of her daughter, Ethel Ford, of Parsons, Kansas, after a severe illness of one week. She was a sweet, noble Saint, beloved by all who came in personal contact with her. Many hearts in this branch were saddened at her passing.

Brother Sam Andes, wife, and three children of Andes, Montana, came in yesterday. Their old friends were very pleasantly surprised when they met with us last night. This was their home branch for a number of years. Brother Andes gave us a short talk which was much appreciated. They seemed very happy to get back home.

Sister Grace Clutter and children, of Independence, are here visiting relatives and friends.

We received word from our district missionary that a number were to be baptized at Johnson City yesterday, where he has been holding tent meetings for some time. We always rejoice when others accept the gospel.

Brother Jesse Blystone and children started to drive to Nevada yesterday, but had to turn back when they came to Cedar Creek, on account of high water caused by a cloudburst Friday. We had another heavy rain and electrical storm last night.

We had a large attendance at church last night. All the Saints here are looking forward to the reunion and hoping they will be permitted to attend.

## Kansas City Stake News

### Central Church

The pastor, Joseph A. Tanner, hied himself to Northeastern Missouri for a much-needed rest, visiting friends in, and in the vicinity of, Cameron and Bevier. It proved to be a very restive (?) trip, as he was absent over two Sundays, preached four times, and attended several other meetings. Well, he could hardly expect to be idle in that neighborhood, as he is so well and favorably known there, it being the place where he grew from boyhood to manhood. He is again at his desk and pulpit and ready for another vigorous year's work.

### Bennington Church

The members here are overjoyed in getting into the new church which is nearly ready for services. It is a much-needed improvement and will also present a much better appearance than the former structure which now forms the rear part of the new building.

### Malvern Church

This congregation is also smiling about new improvements. They have turned their building to face Hudson Street, the main thoroughfare, and built a basement full size which doubles their room and also gives a more pleasing aspect to the property. They were of necessity compelled to omit services on Sunday, July 10, as repairs were not completed. They visited other churches for the day.

### Fourth Church

On June 24 a very pretty wedding was solemnized at the church when May Grace, daughter of Brother and Sister G. W. Marmoy, was united in marriage to Brother Edward Larson, of Omaha, Nebraska, Elder J. M. Baker officiating.

The series of meetings, conducted by W. I. Fligg, missionary, closed on June 29. Two were baptized, and we feel that seed also has been sown that will come forth for future harvest.

Sacramental service Sunday, the 6th, was well attended, the Lord richly blessing the Saints with his Spirit in prophecy and admonition. In the evening an inspiring and uplifting sermon was presented by Bishop F. B. Blair, counseling to more exemplary lives. W. S. Brown was the speaker Sunday, July 10, at a quarter of eight on the subject "Worship."

### Chelsea Church

Brother W. I. Fligg was speaker both morning and evening of July 10 and in his characteristic way was able to give cheer to the people there.

### Argentine Church

Elder E. T. Atwell, of Zion, was the speaker in the evening to a small but appreciative audience.

### Conference Canceled

Expression from the fourteen churches in the stake favoring canceling the August conference on account of no business is announced by the stake presidency. There will be no August conference.

## Lamoni Stake Items

LAMONI, IOWA, July 19.—Sunday services here have suffered the usual slump in attendance during the summer season. The lure of the great out of doors is strong at this time of year.

Evan Fry is doing a splendid work at keeping the few remaining members of the choir together. The close of college reduced the numbers very materially, and a number of the leading voices are away at summer school, so the ranks are greatly thinned. However, the remaining few are loyal and are giving us some very creditable music.

The speakers at the services last Sunday were G. R. Wells at eleven o'clock and H. H. Gold at eight o'clock.

On the Sunday previous, the evening sermon was by W. E. Prall, the morning being devoted to the regular monthly sacramental meeting.

The stake reunion which convenes in two weeks is looked forward to as the next event of importance, and the air is full of plans for it. The drawing of camp sites was held at the stake bishop's office Friday afternoon. The regular reunion bee is called for Monday, when the grounds will be cleared and cleaned and everything put in order. These bees are usually well attended, and quick work is made of it. Dinner is prepared and served on the grounds by the Department of Women.

An all-day meeting was held at the Bloomington Branch last Sunday and despite rainy weather was well attended. The speakers were L. G. Holloway in the morning, J. A. Gunsolley who gave a chart talk to the juniors in the afternoon, and W. E. Prall at night. The basket dinner, which was to have been served in the grove, was taken to the home of Mr. and Mrs. W. C. Rhodes, friendly neighbors, who kindly offered the use of their house.

President F. M. McDowell and wife and Miss Myra Nelson and K. C. Harder returned this week from their auto trip to the Chetek reunion, via Devil's Lake, Wisconsin, where they spent a week camping.

Sister Guy Chatburn, of Magnolia, Iowa, who recently lost her husband in an automobile accident, was in Lamoni this week and purchased a fine residence property. She will move here about September 1.

Word comes from Elder Peter Muceus, who has been representing the church in Norway for the past three years, that he will sail for home on the *Leviathan* August 5. His homecoming will indeed be welcome. When a missionary is away from his family three years at a time, one is reminded of the sacrifice of the early missionaries, and we are glad that the railroad and other modern modes of travel make it easier for the elders to reach their families and that few missions require such long separations.

## Steady Progress at Lucasville

LUCASVILLE, OHIO, July 15.—Since the missionary series of meetings held here in April by Brother J. D. Shower, our branch, through the able management of our newly installed officers, has made some improvements. Brother Luther Crabtree, who was ordained to the office of teacher, has been very busily engaged in the work assigned him, as well as Brother James Altman, who is the deacon.

Brother Mays, of Dayton, Ohio, is to begin a series of meetings at the branch in the near future, and much good is anticipated.

The Sunday school is progressing very nicely under the able management of M. L. Crabtree, superintendent.

## From Beirut to Rome

ROME, ITALY, June 26.—Brother Hanson's letter from Beirut, Syria, described our trip through Palestine and Syria.

After a little over two months in the land of the Bible, he, Brother Passman and wife, and I left Beirut, Syria, on the Steamship *Carnaro*, of the Italian line, May 31, going along the eastern and northern coasts of the Mediterranean Sea and stopping at Tripoli, Alexandretta, Mersino, Adalia, Rhodes, Smyrna, Chanak, and Constantinople. The stop at Mersino was long enough to permit a side trip by auto to the city of Tarsus, the birthplace of the Apostle Paul. Here we found a thriving city of about forty thousand people, whose appearance is very ancient. The streets are very narrow, but crowded with shops and stores on either side. Brethren Hanson and Passman got busy taking pictures of the streets and peoples, while crowds gathered round them to see what was going on. Everything seemed to be working nicely, when presently an officer appeared and notified us that we were wanted at police headquarters; so we went over to get acquainted with the chief. Tarsus is a Turkish territory.

While looking around for some one who could speak English and Turkish, we were fortunate in meeting an American, Doctor W. L. Nute, who is working in connection with Saint Paul's College, of Tarsus, which is a Congregational mission school. He accompanied us to police headquarters and acted as our interpreter. His kindness will never be forgotten.

We found the Turkish chief to be somewhat crusty. He informed us that we should have come first to his office on reaching the city, and that it was contrary to their law for us to take pictures. We had secured a permit to land at Mersino and had also secured a permit from the chief of police there, so thought we were on the safe side. We produced our papers and waited while Doctor Nute pleaded our cause before the chief who seemed to have an abundant supply of bad temper. Finally, after conferring with another officer, the chief permitted us to go but asked us not to take any more pictures. It was a good thing for us that we did not get a jail sentence, for we only had time to visit Saint Paul's College where we were kindly entertained for a little while by Doctor Nilson and his staff of workers, then made a hurried return to the boat, which we reached before it left port.

The Turkish Government, which is now a republic, has given orders to close all Christian schools in order to stop the teaching of Christianity. Some people prefer darkness to light. Christian workers are none too safe there, and some are expecting deportations.

Our next point of special interest was Smyrna, mentioned in Revelation 1:11 as the place where one of the seven churches of Asia was located. Much of this splendid and beautiful city was destroyed in the recent past when the Turks recaptured it from the Greeks. The Turks claim that when the Greeks saw they were to be captured they set fire to the city. On the other hand, the Greeks claim that the Turks were responsible for its destruction. Much of the business and residential parts of the city were destroyed. Smyrna has a fine harbor and no doubt will gradually be rebuilt.

Our trip along the eastern and northern coasts of the deep blue Mediterranean was much enjoyed, as the sea was very smooth. The shore line is almost one continuous line of mountains. Our interest increased as we approached the famous Dardanelles of the recent war, where so many soldiers of the Allies lost their lives in the attempt to reach Constantinople.

A British colonel, who had taken part in the whole proceedings, was on board our ship and gave us a thorough explanation of the conditions then existing. The Dardanelles

in most places is much wider than the Mississippi River and is well fortified on both sides. We saw the remains of three war vessels as we passed on our way.

Early in the morning of June 9 we reached the famous and beautiful city of Constantinople, situated on both sides of the Bosphorus. The spacious palace, surrounded by many beautiful trees, where once lived the Caliph of the Mohammedan religion with his harem, was in full view. Recently the new republic of Turkey compelled him to leave the country. Much of the house furnishings have been removed and sold. While in the city we saw the grounds around the palace but were not permitted to enter. Since the Caliph has been driven out, he has been given a pension of three hundred British pounds per month. He is now in Switzerland.

The European section of Constantinople is an up-to-date part of the city. Mohammedan mosques are to be seen on every hand, some much larger than others. Here is located the much-noted Saint Sophia Mosque, which formerly was a Christian Church built by Constantine the Great.

We took an excursion trip up the Bosphorus as far as the Black Sea. Many elegant and spacious buildings are to be seen on either side. It is no wonder that Constantinople has been coveted by so many different countries. It is under the control of the Turks, but the Dardanelles has been internationalized.

June 14 we left Constantinople on the Steamship *Praga* for Brindisi, Italy, by way of Athens, where our ship stopped only six hours, so we had to hurry to see all we could. On landing we learned that a holiday was being celebrated and that some of the principal places of interest were closed. We soon wended our way to Mars Hill where the Apostle Paul (in Acts, chapter 17) preached his wonderful sermon on "The unknown God." We also stood on Mars Hill and saw the great Grecian Temples near by, including the Parthenon, built by Pericles 437 B. C. Brethren Hanson and Passman secured pictures of Mars Hill with some apostles and Saints of latter days standing on the top.

The famous Parthenon was closed, so we could view it only from the outside.

The Panathenaic Stadion is one of the greatest things to be seen in Athens. Its name is derived from the length, being an ancient race course six hundred feet long. It was erected by the orator Lysurgus about the year 350 B. C., for the celebration of the Panathenaic games. The stadion is 670 feet long, 109 feet wide, having sixty rows of seats and accommodation for sixty thousand spectators. It was excavated in the year 1870 and in 1894 was fully restored. Its seats are all of white marble, and it is not only very beautiful to behold, but it is a most wonderful place for gatherings. It must be seen to be appreciated.

We saw the prison of Socrates, also the Temple of Thesus, the most ancient and the best preserved edifice of ancient Athens, erected about 469 B. C., with thirteen columns at each side and six at each end, the corner columns being counted twice. They are 59 feet in height, including the capital; and the entire temple, which is 100 feet long and 45 feet wide, consists of white Pentelic marble.

We arrived at Brindisi, Italy, June 19 and took train for Naples where we saw, near by, the ancient ruins of Pompeii, located at the foot of the volcano Vesuvius. Once it was buried under fourteen feet of lava, but it has been excavated. The city is estimated to have had a population of about forty thousand inhabitants at the time of its destruction. In the excavation many petrified bodies were discovered and are on exhibition in different museums. The ruins show that Pompeii was a wonderful city, with paved streets which still remain and many modern conveniences; with sidewalks, water fountains, temples, and splendid residences.

We next turn our faces towards the great volcano, and by street car, carriage, horseback, and finally by foot our party climbed to the top of the noted Vesuvius and looked over into the crater. Large quantities of smoke and lava were pouring out at the top. The wind was just right for us, blowing the smoke away.

It is only about five hours by train from Naples to Rome where we are at present. Southern Italy is a lovely country and is well cultivated. The people are very industrious and are of a good class. Rome is a splendid city, with a population of about 840,000 inhabitants. Its history dates back of the Christian era. Here the Pope, the head of the great Catholic Church, resides in the midst of worldly wealth, and many churches which for size and ornamentation beggar description. Is this the church represented by the woman of Revelation, chapter 17?

J. F. CURTIS.

## Independence

Brother James Madison Kelley died at the Independence Sanitarium July 17. Brother James was a brother to Bishop E. L. Kelley, well known to the Saints. He spent the most of his life in western Iowa, having lived in Glenwood and later in Macedonia, where he had banking interests. He had also lived in Omaha, Nebraska, where his son, James M., jr., still resides. His son, Forest L., lives in Wichita Kansas. Brother Kelley graduated from the Iowa State University in 1876. The funeral was at the Ott Undertaking Parlors, sermon by Elder Joseph Luff, who delivered an excellent discourse. Brother Kelley's two sons and their wives were here with him during his last illness and accompanied the remains to Glenwood to be placed beside those of his wife, who died in March, 1923.

President F. M. Smith left Sunday morning to attend the Northern California reunion. President Elbert A. Smith preached in Joplin, Missouri, Sunday morning and at Webb City in the evening. President Floyd M. McDowell is in Lamoni preparing to go to the Onset reunion.

Brother John F. Garver is in Independence with his daughter, Bertha, who is to undergo a tonsil operation. He preached on the Campus Sunday evening, using as a text, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The primary department of the Stone Church Sunday School held a conference at eleven o'clock Sunday morning with twenty-one out of the twenty-five of its teachers in attendance. The meeting was in charge of assistant superintendent, Fay Trask Cato. The time was devoted to a conference on lesson material for the next month, general instructions, and things of interest to the department.

At the Sunday school business meeting of the Stone Church Monday evening, July 14, Charles Chapman and wife were chosen as superintendent and assistant superintendent of the intermediate department to succeed Brother and Sister B. C. Harder who have resigned, due to the fact that Brother Harder is to take up work in the Holden Stake as counselor to the bishop.

Sister Tessie Smith was chosen at this meeting as superintendent of the beginner department to succeed Sister Eunice Winn Smith who has recently moved to California. Sister Tessie has been assistant for a number of years in this department, specializing with the three-year-old children, and is author of the lessons used with them.

Morning preaching services in Independence were occupied as follows: Second Branch: John F. Garver; Englewood, Lyman W. Fike; Liberty Street, Joseph Luff; Enoch Hill, F. J.



Lewis; Walnut Park, Glaude Smith; East Independence, William Bath, both morning and evening; and Stone Church, F. A. Cool.

The evening sermon at Walnut Park was by J. A. Dowker on "The attitude we should have toward present church problems." A ladies' quartet from South Side furnished the music.

Because of so many Saints settling in Group 29, it seems that it will be necessary to divide it. Two meetings are already being held in this group under the name of South 29 and North 29.

Another baptism is reported on South Side Wednesday evening. This is a Sister Brown, mother of the Miss Belle Brown who was baptized just recently. Brother C. V. Greene performed the ordinance.

Brother Richard Salyards was the speaker at Enoch Hill at seven o'clock, giving an interesting talk on the peculiar problems confronting the church, which was well received.

Brother and Sister William Madison of Washington, District of Columbia, were in Independence last week.

Brother R. V. Hopkins, pastor in Zion, received from the Lamoni Stake presidency a cordial invitation which he is asked to pass on to the various congregations for all who can to attend the Lamoni reunion, which convenes from July 30 to August 10. Quoting from the invitation, "There are plenty of excellent camp sites on our beautiful forty-acre reunion grounds, and we are sure those desiring a pleasant and profitable vacation would enjoy being with us. Meals are furnished on a cost basis, cafeteria style. Those desiring tents should order them at once. (Tent prices have been published previously in the HERALD.) We usually have between two and three hundred visitors coming from all parts of the country. We shall be glad to welcome any of your congregation who can spend a part or all of the reunion season with us.—C. E. Wight."

The attendance at Sunday school at Spring Branch is on the increase, which is indicated by the crowded condition for class room.

The Sunday school and Religians have planned an outing at the Campus on Saturday evening of August 2.

On last Sunday morning Elder J. M. Terry was the speaker and held the attention of a good-sized audience. We are always glad to welcome Brother Terry in our midst.

On July 13 Spring Branch had the opportunity of hearing Elder J. Charles May again. He recently returned from the Isle of Pines Mission. An interesting sermon was listened to by many. On Friday evening, July 25, Brother May is expected to make a talk to the Spring Branch Religio. A good program is anticipated.

The Sunday evening meetings of Spring Branch have been dispensed with in favor of the union meetings on the Campus.

## Successful Picnic of Sunday School at Columbus

COLUMBUS, OHIO, July 9.—The Second Columbus Sunday School had their annual picnic on July 4. It was held about ten miles out of the city, along the banks of one of our big creeks, and the swimming and fishing were good. It was an ideal day, and the people had all they could eat. In the afternoon, horseshoe pitching, swimming, and ball games were enjoyed. Races and contests of every description were held, prizes being given to the winners. Everyone was treated to peanuts and lemonade, and all had a good time.

Those who did not have cars went to and from the picnic grounds in a large truck and enjoyed singing many of the old songs. This is an affair that is always looked forward to and regretted when past.

# REUNION NEWS

## Spokane District's Eighth Reunion

SAGLE, IDAHO.—Our eighth annual reunion of Spokane District, held at Sawyer, Idaho, from June 20 to 29 inclusive, was, we believe, the most successful one ever held in our district. The committee began planning for it last year as soon as they were elected, and have spent considerable time during the year looking after the arrangements necessary to make this reunion of just as much benefit as possible to every person attending.

We had expected to have present with us one member of the Twelve and a field worker, but received word after arriving on the grounds that this would not be possible. We had appointed for our special speakers Brother George Thorborn, of Montana, and Brother A. C. Martin, of Oregon. Brother Thorborn is a very spiritual man, and we feel that we all profited much by his good advice and instruction, and especially his work in the prayer services. The work done by Brother Martin among the young people as well as the older ones cannot be overestimated. He is a very able speaker and presented some ideas in regard to bettering ourselves in the little details of our daily lives that were of great benefit.

We also had with us as speakers Brother Eli Bronson, who is our district missionary, Brother Carl Crum, of Spokane, and Brother Oscar Case, our district president, so we did not lack for splendid sermons well delivered and seasoned with the Holy Spirit, which is bread to the hungry soul.

Our prayer services were wonderful, spiritual feasts, and our Father saw fit to recognize our efforts towards unity and brotherly love to speak to us a number of times in commendation, encouragement, and instruction, as well as in admonition. The prayer services of the young people were held each morning at six o'clock, and they grew daily, not only in number but in spirituality, until the last Sunday morning, when the Spirit of the Lord was poured out upon the young people to a great extent, and a prophecy was delivered to them causing great rejoicing. We believe the young have returned to their homes with a firm determination to move onward and with their hearts full of love and hope.

Our reunion was planned as an educational, recreational, and vocational period, and as a spiritual uplift. It really was composed of all these factors, but I believe the spiritual element was predominant.

Two afternoons were devoted to work of the Department of Women, and some splendid demonstrations were presented.

One program was rendered, composed of several musical numbers and the presentation of the play "Job," written by Brother Powers, of Seattle.

We had visitors from several districts, some coming from as far away as Oakland, California, Port Angeles, and Centralia, Washington, and several from Montana. We had one rather well-known visitor, Sister Jessie Ward, author of the Call at Evening, who, together with her mother, father, sister, and niece motored over from Centralia, Washington, in the Seattle District.

We did not have as large attendance this year the entire time as we did last year, but on both Sundays as nearly as we could count there were between four hundred fifty and five hundred for dinner at the dining tent.

### *New Plan for Meals and Help Successful*

The dining service, in fact the whole reunion, was run on a Zionie plan of paying what you can and using what you need. Everybody ate at one big dining tent. There was one hired cook who planned the meals and managed the kitchen, and

the rest of the help was volunteer. The first Saturday a meeting was called, and the women were organized to help certain hours in the kitchen and dining tent, and it worked very satisfactorily. There was a schedule made out each day for cooks, waitresses, and dishwashers, and by all helping it was not burdensome to any. The men were also very willing to help out and several times took possession of the dishwashing table and showed the women how.

There was no charge made for meals, and yet I believe I am safe in saying that there was not a meal served during the time that could have been bought at a restaurant for less than thirty-five cents, and the dinner for each day would have run to about seventy-five cents or over. The meals were remarkably fine; there were no remarks except to praise so far as we were able to learn, and I tried to talk to as many people as possible and get an expression from them. It is a wonderful plan and was certainly successful. Those who could afford to help financially gave whatever they cared to, and those who could not give received just as much as those who gave most. This year our expenses were something over \$1,600, including the purchase of a large meeting tent which cost over \$500, and some other equipment, and when Brother Charles Crabb, secretary and treasurer, made his report on Saturday afternoon, the reunion had gone "over the top." There were some pledges back on the tent amounting to about \$140, but outside of that all expenses were fully met.

This is the second year we have tried this plan, and it is by far the most satisfactory we have tried in our district. In two years we have purchased this large tent, ranges, kitchen equipment, dishes, tables, and dining room equipment, also seats and platform for large meeting tent, and songbooks.

Last year our meals averaged a cost of seven cents. Brother Crabb thought they would be about the same this year. This low cost of serving good meals is made possible by the cooperation of everybody in the district. Those who have fruit and vegetables can them for reunion. The committee purchased fruit and vegetables where and when they could be bought to the best advantage, and they were canned and shipped to reunion. Two or three locals of the Department of Women canned everything they could procure and sent it along, and altogether this year we had about one thousand six hundred quarts of vegetables, pickles, and fruit, all home canned and of the finest quality.

I could keep telling you things for pages, but I am afraid I have already exceeded my space. However, we would just like to say that this is a plan worth trying, and you would have to experience it to know what a feeling of love and unity may be present when we live on a plan of equality.

Our new committee for next year is already getting things in shape to start the work and making plans for some improvements and betterments for our ninth annual reunion.

We trust that the HERALD will help us boost for equality at all our church reunions.

Sincerely your sister,

CLARA McDOLE.

### Tyron Preparing for Reunion

TRYON, NEBRASKA, July 16.—Elder C. W. Prettyman is visiting the Saints here at the Pleasantview Branch at present.

The home department is not as diligent about reporting as in the past, but we hope they will fall in line.

The Saints are busy getting ready for the reunion at North Platte, July 25 to August 3. There are no meetings; even Sunday school was not taken up. The Saints are glad there will be a reunion.

## MISCELLANEOUS

### Six More Nurses Wanted

The Independence Sanitarium School for Nurses is now forming the class to enter September 1. The Sanitarium is an accredited school and has a four months' affiliated course in children's diseases at Mercy Hospital, Kansas City, Missouri. For further information address Gertrude E. Copeland, R. N., superintendent, Independence Sanitarium, Independence, Missouri. Gertrude Copeland.

### Change of Appointment

Notice is hereby given of the transfer of Elder James E. Bishop from the Youngstown-Sharon District to the Southern Ohio District, with a view to his acting as president of the Southern Ohio District. The appointment is made subject to the ratification of the next district conference.

THE FIRST PRESIDENCY.

### The Book of Mormon the Stick of Ephraim

An inadvertent error occurs in the Senior *Quarterly* for April 20, 1924, page 19. It reads, "The Book of Mormon is the stick of Judah." It should read, "The Book of Mormon is the stick of Ephraim." The correct statement is on page 17 of the lesson. The error is one of those sometimes made inadvertently in writing. Our attention has been called to this error twice, and we hereby make the correction.

EDITOR OF SENIOR QUARTERLY.

### One- and Two-Day Meetings

Kewanee, at Buffalo Prairie Church, August 3. Sacramental service at 9.30; preaching at 11; basket lunch at noon; priesthood meeting at 1.30; round table talks at 2.30; preaching at 7.30. E. R. Davis, president.

Eastern Michigan. East Freemont Branch, July 27; Juniata, August 3; reunion at Port Huron, August 8 to 17; Caseville, August 30 and 31; Marlette Branch, at Clifford, September 7. Please bring well-filled baskets. William M. Grice, president, Crosswell, Michigan.

### Name of Correspondent Wanted

We have a notice of a one-day meeting sent in from Galesburg, Illinois, signed "Correspondent." It has been our policy that all notices appearing in Miscellany column must bear the name of the one responsible for it. This has proved a wise plan in the past, so we are taking this means of inquiring for the name of the correspondent, and asking all others to be sure that all notices bear the signature of the responsible party.

### Conference Notices

Utah, at Salt Lake City, August 8 to 10. Conference convenes at 2 p. m., Saturday. There will be specially arranged services Friday evening. Apostle D. T. Williams and Bishop James F. Keir will be with us. Branch clerks are asked to send their reports to the secretary, Anna Coleman, 390 East Second, South Provo, Utah. Guy P. Levitt, president.

### Reunion Notices

Eastern Iowa reunion, which was to have been held at Muscatine, has been canceled because of financial conditions. L. L. Allen.

Kewanee, at Galva, Illinois, August 15 to 24. We wish to make this reunion at Spring Lake Park a success from a social, intellectual, and spiritual standpoint, and will try to divide the time so that all these needs may be supplied. There will be plenty of preaching and prayer meetings to supply the spiritual; departmental and forum meetings to supply the educational needs; and recreational, playtime, and program

work to supply the social and physical needs. We want all who can to come and meet with us. Do not come solely for the purpose of having a vacation, but come that you might derive social, intellectual, and spiritual benefits along with your vacation. Those attending the reunion will be expected to bring straw ticks and bedding. Meals will be served on the grounds at a reasonable figure, and tents and cots can be had at cost. Those wanting tents and cots will please notify the Bishop's agent, Edw. Jones, 926 North Vine Street, Kewanee, Illinois, at once, so that he can send in his order without delay. E. R. Davis, president.

Massachusetts, at Onset, July 26 to August 10. The reunion camp grounds are located about five minutes' walk from the post office in a natural grove of trees and near the salt water, making an ideal retreat for rest from the din of the city. These grounds were purchased about thirteen years ago. Seventy cottages have been erected, and also a large tabernacle which seats more than seven hundred people. Meals can be bought at a nominal price at the commissary building on the ground, and there is also a refreshment stand. For information regarding meals, tents, or rooms, address E. L. Traver, 154 Cedar Street, Somerville, Massachusetts. Among the speakers will be President F. M. McDowell, H. A. Koehler, who will direct the music; and a young man from New York will take charge of the Boy Scout movement. A special feature will be the young people's convention the first week and a junior church demonstration. All reunion visitors are welcome. O. L. Thompson.

Southern Illinois, at Brush Creek, August 8 to 18. We have made selection of the following speakers and departmental workers: Elder H. A. Higgins and Jessie Paxton, of Saint Louis, Missouri; Elder Henry Sparling, missionary; Elder Hilliard Hensons, district president; Elder Charles Wesner, Bishop's agent; with other good local help. The departmental work will be cared for by Sister H. Sparling, district worker, and Sister H. A. Higgins, of Saint Louis. So with this array of speakers we should expect something real instructive. Tents: 7 by 9, \$4.25; 10 by 12, \$5.25; 12 by 14, \$6.25. This is much cheaper than we obtained them last year, but we must have the orders right away and cash must accompany the order as we, the committee, have to pay in advance. The taxi fare from Xenia will be reasonable in price by taking the reunion taxi. So please notify the undersigned. L. D. Burroughs, secretary, Route 6, Xenia, Illinois.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Southern California, at Hermosa Beach, July 25 to August 3 (335).
- Clinton, at Eldorado Springs, Missouri, July 25 to August 3 (622).
- Western Nebraska, at North Platte, July 25 to August 3 (623).
- Massachusetts, at Onset, July 26 to August 10 (616, 623).
- Toronto, at Woodbridge, Ontario, July 26 to August 11 (359).
- Lamoni, at Lamoni, Iowa, July 30 to August 10 (623).
- Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).
- Western Oklahoma, at Eagle City, August 1 to 10 (575).
- Alabama, at Pleasant Hill, August 1 to 10 (215).
- Seattle and British Columbia, at Silver Lake, Washington, August 1 to 10 (646).
- Spring River, at Pittsburg, Kansas, August 7 to 17 (670).
- Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).
- Des Moines, at Runnels, Iowa, August 8 to 17 (575).
- Mobile, at Gautier, Mississippi, August 8 to 17 (503).
- Portland, at Portland, Oregon, August 8 to 17.
- Southeastern Illinois, at Brush Creek, August 8 to 17 (455).
- Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335, 646).
- Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455, 693).
- Northern Michigan, at Boyne City, August 8 to 17 (670).
- Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).
- Northeastern Illinois, at Elmhurst, August 14 to 21.
- Eastern Oklahoma, at Winthrop, August 14 to 25 (527).
- Western Montana, at Race Track, August 15 to 24.
- Kewanee, at Galva, Illinois, August 15 to 24.
- Idaho, at Hagerman, August 15 to 24.
- Central Michigan, at Midland, August 15 to 24 (479, 693).
- Northeastern Kansas, at Netawaka, August 15 to 24.
- Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).
- Northwestern Kansas, at Studley, August 15 to 24 (599).
- Arkansas, at Jonesboro, August 15 to 24 (670).
- Maine, at Brooksville, August 16 to 23 (599).
- New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.
- Western Colorado, at Delta, August 17 to 24 (575, 623).
- Far West, at Stewartville, Missouri, August 21 to 31.
- Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).
- Pottawattamie, at Glenwood, Iowa, August 22 to 31.
- Southern Wisconsin, at Monona Park, August 22 to 31 (503).
- Eastern Colorado, at Colorado Springs, August 22 to 31 (455, 693).

THE SAINTS' HERALD

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K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, JULY 27, 1924

10.50 A. M., From the First Independence L. D. S. Church

The music will start ten minutes earlier than usual: 10.50.  
 Pipe organ concert by Mr. Virgil Thomson.

- Two chorales, Karg-Elert.
- (a) "Mit Ernst O Menschenkinder."
- (b) "Aus Meines Hervens Grunde."
- Fugue in E Minor, "The wedge," J. S. Bach.
- Hymn.
- Prayer.
- Offertory: Adagio, J. S. Bach.
- Sermon: "Religious freedom."  
 Bishop A. B. Phillips.
- Hymn.
- Prelude and Fugue, J. S. Bach.

SUNDAY, JULY 27, 1924

7.30 P. M., From the L. D. S. Campus  
 (Open-air service.)

Band concert under the direction of Mr. Roy Turner.

- Hymn.
- Prayer.
- Selection by the Band.
- Sermon: "Laborers together with God."  
 President Elbert A. Smith.
- Hymn.

TUESDAY, JULY 29, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Soprano Solo:  
 (a) "Drink to me only with thine eyes," Old English.  
 (b) "The lass with the delicate air," Arne.  
 (c) "Believe me if all those endearing young charms," Moore.  
 Miss Marcine Smith.
- Saxophone Solo: Selected.  
 Miss Sadie Turner.
- Contralto Solo:  
 (a) "Sort o' miss you," Clay Smith.  
 (b) "Yesterday and to-day," Spross.  
 Mrs. Velma Brocaw Nunn.
- Address: "The place of music in society."  
 Arthur H. Mills.
- Contralto Solo:  
 (a) "A bowl of roses," Clark.  
 (b) "To you," Speaks.  
 (c) "Boat song," Harriet Ware.  
 Mrs. Velma Brocaw Nunn.
- Soprano Solo:  
 (a) "By the waters of Minnetonka," Lieurance.  
 (b) "Narcissus," Nevin. (Violin obbligato.)  
 Miss Marcine Smith.

THURSDAY, JULY 31, 1924

9.00 P. M., From the L. D. S. Radio Studio  
 (Program by the L. D. S. Radio Orchestra.)

- "The caress," Lemont. Address: "Health talks."
- "Ave Maria," Gounod. Doctor Tom Twyman.
- By the Orchestra. "Cupid's frolic," Miles.
- Tenor Solo: Selected. By the Orchestra.
- Mr. Job Negeim. Tenor Solo: Selected.
- "Dainty daffodils," Miles. Mr. Job Negeim.
- By the Orchestra. "Stephanie Gavotte," Czibulka.
- By the Orchestra.

# The Call

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Commerce  
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The President, Graceland College, Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, July 30, 1924

Number 31

## EDITORIAL

### Church Farm on Omaha Indian Reservation

Several missionaries of the church have worked among the Indians on the Omaha Indian Reservation in Nebraska, and it is reported there are now more than four hundred members located there.

Recently the authorities of the church purchased a splendid forty acres of land located between Macy and Decatur, Nebraska, in the heart of this Indian membership, appointed Elder Benjamin F. Creel and Sister Creel, formerly of Hardin, Missouri, to work with and among the Indians, to develop this farm as a model demonstration project, for the purpose of giving to the Indians agricultural training in its various branches, including fruit, potato, and grain and hay farming; and in connection therewith caring pastorally for the membership and preaching the gospel to all who will hear.

The farm was at purchase unimproved land, and the task which was given to the Creels was recognized as difficult. It will be of interest to know how they are progressing, and the HERALD intends to watch the developments and report regularly.

Brother Creel stepped into the editor's office Monday and told us that property to the amount of about \$1,800 in value had been donated by Saints and friends to be used in the project, among the items being donations of nursery stock and seeds from Yeager Brothers, Fremont, Nebraska; Plumfield Nurseries, Arlington, Nebraska; Sioux City Seed Company, Shenandoah, Iowa; cash in liberal amounts from James E. Moss and Simon Bordy, of Macy, Nebraska; C. Lose, Walthill, Nebraska; and many Saints of Omaha and South Omaha Branches, Council Bluffs, Crescent, and Glenwood, Iowa, and of the Little Sioux District; and the very recent donation of a modern hot air furnace by the Independence Stove and Furnace Company, of Independence, Missouri, valued at one hundred and fifty dollars.

Brother Creel displays some interesting kodak pictures of parts of the farm, including a corner of the five and one half acres of growing potatoes;

cherry and apple orchards; women using the Burpee Sealer under the instruction of Sister Creel and later operating alone; various landscapes, etc.

There are planted and growing at the present time one hundred and twenty cherry trees, two hundred apple trees, forty plum trees, two hundred grapes, eleven acres of sweet clover and alfalfa; besides cane, millet, and Sudan grass.

In the very near future there will be erected a church building and a parsonage, and probably some other buildings, and accounts of progress will be noted by the Saints with the keenest of interest.

R. J. L.

### Church to Have Powerful New Broadcasting Station

Church officials unanimously agree that, as pioneers in broadcasting, we should have a station of a character commensurate with the importance of its possibilities. The joint council carefully considered the value of radio to the church and concluded that we should operate a station sufficiently powerful to be heard throughout the country under ordinarily favorable conditions. At various subsequent meetings of the First Presidency, Presiding Bishopric, and others directly connected with the radio work, it was decided to go ahead with the construction of a 1,000-watt station.

At the meeting of the appropriations committee in June, the radio budget was considered. A sufficient amount for the maintenance of the radio work was arranged for in the budget for the coming fiscal year, but it was felt that the church membership should have the opportunity to subscribe funds for the erection of the new station.

The radio committee which has charge of the raising of the funds of the new broadcasting station has designated September 7 to 14 inclusive as "Radio Week." During this week everyone will be invited to contribute.

At present the only 1,000-watt stations are located at Springfield, Massachusetts, New York City and Schenectady, New York; Pittsburgh, Pennsylvania; Cleveland, Ohio; Chicago, Illinois; Hastings, Nebraska; and Oakland, California. The proposed new



station will rank among the foremost and will have double the power output of such stations as W D A F and W H B at Kansas City, and W O A W at Omaha.

It is planned to locate the new station at the southwest corner of the Campus, where the topographical situation is almost ideal. Two large towers will be erected to support the antenna, under which will be situated the radio building. This building will house the transmitting equipment and radio studio. Special wires from this building to the Stone Church and other places will permit the broadcasting of church services and special events.

In connection with the new broadcasting program, the power of the Graceland College station, K F F V, will be increased from 100 watts to 250 watts. New microphone and amplifier equipment will be installed at K F F V before the reopening of the station when school begins in September. These improvements will increase the quality of K F F V'S broadcasting.

Many of the Saints have been listening in, hearing well, and appreciating what they have heard; others have heard only under most favorable conditions; while still others have not been able to enjoy the programs arranged for their benefit. The new equipment will make it possible for many to hear who have never heard before, and will make the experience of listening to Independence broadcasting more enjoyable to all. Watch for the special campaign for raising of funds and express your gratitude and desires in terms of dollars and cents.

"The ear shall hear"—by radio.

### Concerning an Open Letter

Immediately after there appeared in the *HERALD* of June 4, 1924, an article under the above title, "An open letter," I prepared a brief statement for the *HERALD* setting forth the conditions of my signing, and especially the fact that the letter was not signed with any intention of publication in the *HERALD*. The primary purpose of that statement was not, however, personal, but in an effort to secure a more fair consideration and attitude of mind in behalf of all. The personal issue and what effect it may have personally must be subordinated entirely to the good of the church.

For various good reasons that statement did not appear, but in fairness to all concerned and in the hopes of quieting at least some adverse rumors, it seems best still to submit the original statement with some modifications in the wording to meet the present conditions.

I protested rather strongly against the drafting of such a letter in the first place, believing that the formulation of documents for General Conference should best be delayed until shortly before the meet-

ing of the conference, in the light of our best understanding at that time; that there would be danger of premature publication and therefore of undue agitation. Further, that some might construe it as an organized effort quite contrary to the facts as we then knew them or now know them; and also the possibility of a personal misapplication. That is, that some would attempt to give it a personal construction.

A draft, however, was made and nearly completely signed. I stated at the time of signing as I had before that no personal application against anyone could be inferred from my signing. The purpose of the draft was preliminary and signed for the purpose of presenting to President Smith merely as a statement that we believe that the questions generally involved should be presented to the quorums and the conference in an effort to reach a final conclusion; that we believed it best that the subject matter be frankly considered.

It did not then involve a sanction of these particular propositions exactly as worded to be adopted by the conference, for in fact I pointed out some rather definite objections at the time and understood that several corrections would be made before a copy was presented to President Smith. I do not make this statement or any part of it with the idea of reflecting on any of our brethren in the slightest degree, but rather to emphasize the fact that the statement was not an organized movement or agreement which the signers were bound to support exactly as formulated, but rather an informal statement of general subjects for consideration.

We still believe that these five propositions do state in a general way the position heretofore taken by the church and are worthy of our sincere consideration. But they should be held subject to modification and clarification before, at the time, and during the General Conference, so that we may bring to bear so far as possible the united wisdom of the church and as much inspiration as possible to the stating of the issues to the church and to their decision in righteousness.

Further, such signing was certainly not with any idea of publication in the *SAINTS' HERALD* or any other church periodical. I would not have signed with such an avowed purpose. It is only fair also to add that I have been since informed that such publication was only decided upon after this general subject had been presented publicly at the general priesthood meeting in Zion on the afternoon of June 1.

In signing we stated very positively that it should not be construed in any way as reflecting on any brother or brethren or any officer of the church, for such was not even remotely the intention, but it was

presented in behalf of all those who signed, merely as a matter for presentation to the President of the church of certain questions that should be at the proper time and place given open and fair consideration, and with the assurance plainly given that the discussion should be on a high, intellectual plane, with no personal issues involved, but rather an impartial consideration of principles.

It is not claimed that these propositions cover the whole field. For example, the fourth proposition with regard to the budget to make it effective should require in fairness that the Bishop present the budget either very early in the conference, or, better, before the conference, so that there would be ample time for consideration by the quorums interested and by the conference itself. For it is evident that the full validity of conference sanction is not gained when a budget is presented at the very last session of conference. Such a presentation would not prevent the Order of Bishops from also considering or reconsidering and offering further amendments.

As to the third paragraph, the first sentence is taken largely from the Book of Doctrine and Covenants. It is subject under the fifth paragraph or proposition to the constitutional law governing the priesthood of the church as set forth in the books of the church. As to the second sentence, the statement is made that as trustee in trust the Bishop is "directly" responsible to General Conference. It does not say "solely" responsible. Prior to signing, the undersigned raised the question of the rights of the High Council, Quorum of Twelve, and First Presidency, and was assured that none of these rights were denied or intended to be denied. They simply were not mentioned as not being controverted. The subject clearly presented in this third proposition is whether the Bishop is directly responsible to the conference, or has he an inherent function, or is he only mediately responsible. This paragraph would infer that he is directly responsible.

But neither this paragraph nor any other paragraph denies the general right of supervision of the First Presidency, nor the rights and responsibilities of the Quorum of Twelve, nor the rights and duties of the High Council in the financial affairs of the church.

There does appear to be a difference of opinion, however, as to how the general officers of the church are interrelated and how they should function. This appeared to be a question which it should be possible to consider frankly and impartially as a matter of principle, and it should be for the benefit of the church that there be such fair discussion. In fact, now the matter has been presented in the HERALD, the vital question is, Cannot the great underlying

principles of the law be justly considered to the benefit and education of the church as a whole, so as to result not only in a formal decision, but in a conviction in the church of the rightness of that decision?

From the point of view of the law of the church as set forth in the three books, in accordance with the practice of the church and the interpretation that has been given from time to time by the church and its leading officers, in the light of intelligence and principle seeking a nearer approach to the truth, our discussion should be such that we shall draw nearer to our heavenly Father and thus have a better understanding of the law and church function. *Prima facie*, the custom of the church should stand approved, but subject to proof of a better way, and particularly a better method in detail.

The question now should be, Cannot this subject be considered in this fair and impartial spirit, without prejudice on the part of any through action already taken? It would be unfortunate to the church for its officers to precommit themselves in large camps or groups rather than for each of us to hold his mind open and seek without fear or favor to determine that which is for the best interests of the church. For the good of the body of Christ should transcend all hopes of victory as well as all fear or hopes of personal favor or disfavor. It may be well to remember that what is not clearly affirmed is not thereby denied. In the interests of brevity in any article, some things are usually taken for granted.

The writer has for some time wished that instead of the confused manner in which issues are often presented in General Conference, it were possible to present a number of clear-cut, simple statements for discussion, so that when the vote is taken all could at least agree on what it was that had been decided.

It may not be beyond hope that after fair consideration a number of such issues might be stated and agreed to as issues to be considered in this matter by those representing the different divergent views. To prevent confusion it perhaps would be best for the present to have the disputed issues accompanied by a statement of propositions mutually accepted and hence not necessary for argumentation. It is a waste of time to talk hours or even days discussing that which is not seriously denied by others, or a proposition so ambiguously stated that one can accept only fifty-one to sixty per cent of it as it stands, and must vote on the lesser of two evils.

But even if such a statement were prepared and presented to the conference, it ought not to prevent the greatest possible freedom of thought to the end

(Continued on page 741.)

## OFFICIAL

### Statement by Former Presiding Bishop

Since my name was published in the *HERALD* of July 9 as one of the signers of the article on "Church government" and some have misunderstood my purpose, I have felt that a further explanation on my position, past and present, should be made.

I have no intention of going back on my record after all these years of service to the church. The things which were true then are true yet, and the same blessings should follow obedience to the same laws now as then.

It has been urged that my indorsement has been understood to mean that I hold that the Presiding Bishop is under the control of the President in the discharge of his duties as Bishop in relation to church finances. I do not believe that the law makes the Bishop subordinate to the President in the direction of church finances, but they should confer and work together so that the policies of neither one will interfere with the work and practice of the other, so far as possible. It was not so interpreted, nor was any effort made to put into effect such a system of interdependence of departments during the twenty-five years I acted as head of the temporal division of the church.

My position in this matter was set forth in a speech made at the General Conference of 1893 against the binding effect of the precedents of the old organization on our church government which are not contained in the three standard books of the church. I later prepared an article on the subject, which was published in the *SAINTS' HERALD* of March 7, 1894, and quoted this speech, a part of which follows:

The Reorganization from the beginning has said that it would stand by the law; the law was higher than Jesus Christ when he was here in this world; he had to abide the law. So when you cite me a precedent from Joseph the Seer, or any other individual in the church or out of it, the first inquiry I make is, Is it in harmony with the law of God? and if I cannot see the harmony, it is my duty as an honest man to say that I will disregard it; and you will always find me right on that platform, my friends.

In section 42, Doctrine and Covenants, the Lord tells us what we shall be governed by. It is not the precedents of anybody or the sayings or doings of anybody:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."

We are to take the things that are written in the law, not what somebody human said or did; and the escutcheon of the liberties of the Latter Day Saints in their faith to-day is couched in the revelation here that some have spurned in days past, wherein God said to the church:

"Thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me."

That is a bulwark of our liberties instead of binding us to folly. God has never said we shall receive the prophet's words whether they are from Him or not; but, "As he receiveth them, walking in all holiness before me"; and you must first convince me that they were received by commandment from our heavenly Father before you can cite any precedent to me and say that I shall be bound thereby.

In connection with this, I wish to show you a statement with reference to the direction of the Bishop, one of the first that was made, which you will find in section 41, paragraph 3, Book of Doctrine and Covenants:

"And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."

The Bishop was not to be directed by the President or any other individual in the church at will, but by the law of God; and he is held responsible to God for his actions under that law; and it would be my duty to disregard any counsel in the church that I thought was contrary to the law of God. I will take my chances in the hereafter in standing by his law. When I say this, I am not arguing that we should disregard or treat lightly the counsels and opinions and advice of the Presidency, the Twelve, or any other body. We should respect them; but when they are given, we must look closely and see if they are in accordance with the law. You are better able to determine what the law is when you have others' views and opinions than you possibly can be without these. So I do not stand here ready to disregard the teaching and sentiments of my brethren; but if in my opinion they are contrary to the law of God, the law of God does not say that I shall hold to their opinions.

In signing the article on "Church government" recently published, it was my only thought to ask the membership to study the question carefully in anticipation of a final decision by next General Conference. I have confidence that the intelligent consideration of the issues before us will eventuate in committing this Church of Jesus Christ even more definitely than ever before on the side of the law.

E. L. KELLEY,

*Former Presiding Bishop of the Church.*

May I suggest that nine tenths of the pessimism among earnest Christians to-day arises because men are unable to discriminate words and phrases from facts. They assume that a particular religious cultus is Christian because in it Christ's name is freely used; they confuse loyalty to a particular institution with loyalty to his spirit. They misread history and fancy that when apparent religious uniformity was maintained by force Christ's teaching was everywhere welcomed. I doubt if there were ever so many men and women with free minds who seriously accept Christ's teaching as we can find to-day.—Canon E. W. Barnes, in *Christian Century*, April 26, 1923.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Leadership

BY RALPH W. FARRELL

It is important that we understand the meaning of the term we are to discuss. It will be agreed, all things being considered, that no better work can be consulted on definitions than the dictionary. When we use the term *leadership*, we mean *office of a leader*. And a "leader" is one that "leads or conducts; guides." The word *lead* means, "to guide or conduct; to show the way, especially by going with or in advance of; hence, to direct; to counsel."

In the light of the foregoing, we ask, with the intention of answering the query, Is there provision in the church for such leadership? Is there provision for guides, directors, persons to show the way? It is very evident to the writer of this article that there is such provision, not only touching general leadership but also special leadership. And it is the sincerity of this belief that prompts him to prepare this thesis for the consideration of HERALD readers.

At the outset we are met with a peculiar objection which has sprung up in recent days, and which, so far as we know, has never been hinted at prior to the year of our Lord 1924. Yet if the objection is valid it should have place in our examination. Let us read the setting.

Matthew 23: 8-11:

Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant.

It is interesting to note that we have no original manuscript of the New Testament. The earliest do not, presumably, come nearer to the days of Christ than the fourth century. It is because of this fact, in the main, that the translators of the Bible disagree in textual matter. For this reason, it may be, there has been some technical confusion over the meaning of a word in the scriptural matter quoted above. I refer to the word *masters*, in verse ten. Some translators use the word *leaders*, making the text read: "Neither be ye called leaders; for one is your leader, even Christ."

Were there not bound to arise confusion over this matter, if not fully understood, we would spend no time on it; for it must be plainly evident to some of our readers that our Lord was not striking at the organization of his church when he gave this advice.

Over these words, *kathegetai*, *kathegetes* (and the

more common Greek word, *hegemon*), which mean *leaders*, *leader*, and over what other words may exist in the different manuscripts, touching this point, the translators disagree. Some use the word *teacher*, others prefer *master*, and a few select *leader*. But what does it matter, when the whole intent of Christ was to impress the lesson on the hearts of his followers that he was the Way, the Truth, and the Light, and that no man goest to the Father except by him? Let us read the parallel text: "Call no man your father upon the earth." Would this debar us from calling our earthly parent father? The voice of the Lord spoke thus of the term: "I am the God of thy fathers, the God of Abraham, and the God of Isaac," etc. Paul speaks of "our father, Isaac"; James refers to Abraham as "our father." Joseph Smith referred to David Whitmer as Father Whitmer. And we hear of patriarchs referred to as "fathers in Israel."

Likewise the word *rabbi*. The Revised Version quotes it thus: "But be ye not called *Rabbi*, for one is your teacher, and all ye are brethren." To place a biased emphasis on this text would forbid man from being a teacher, and so cloud the great commission of the Teacher, who said: "Go and teach all nations." "I send you forth to teach and not to be taught." Paul writes that he had been "ordained . . . a teacher of the Gentiles." The Book of Covenants refers to the office of teacher (104: 5.)

Christ instructs against using these terms as *titles*, as terms of exaltation, as symbols indicating that one brother is better than another brother. Hardly could he mean that in the church there should be no directors, guides, leaders, teachers. A revelation states that the Twelve and the High Priests are under the "direction" of the Presidency; hence, the presidents are directors. According to our definition, the word *lead* means *to direct*; a director, then, is a leader.

We cannot ask for further space in which to develop this phase of our discussion. Let us devote a few lines to Matthew 23: 11: "But he that is greatest among you shall be your servant." Much ado has been made over this word *servant*. But the persons who make the ado seem to overlook the statement that the servant is also "greatest." They love to gloat over the fact that their leader is a servant, but they hate to acknowledge that he is also the greatest. (The reader must know that we are not quibbling over the subject of who is holiest in the church—even Christ did not come to judge that matter. We are discussing the question of authority.) We are all servants. We are all commanded to "bear one another's burdens, and so fulfill the law of Christ." True, the president of the church is a servant of the body, but he must serve it lawfully;

and as he is called to serve in the office of president, which is an office of directing, he must direct in order to be a servant. Likewise every other officer serves by magnifying his calling. In other words, we are laborers together with Christ; and as God has called us we are to serve in that calling, we are to function together. It should be admitted that the "head cannot say to the feet, I have no need of you"; and it was so profoundly evident that the feet could not say to the head, "I have no need of you," that Paul refrained from mentioning the matter at all.

The writer may be wrong in that he sees no difference between a leader and a director, and that he does see a difference between a president and a chairman. Any member of the church, if he be versed in parliamentary law, could act as chairman of a General Conference; but to be qualified for the office of president, he must be called of God, chosen by the people, and ordained by one having authority. Then he is entitled to receive such light from God as may be his need to enable him to direct and counsel, or, as the Lord phrases it, "give meat in due season."

And the writer sees a vast difference when a poor, weak, earthly prophet, trying, doubtless, to do his best, as did Moses and others, is compared to Christ. Such comparison is belittling the Son of God and is unchristian and uncalled for. No sane man poses as Christ. A tragic mistake has been made by any person who has looked upon man as a spiritual example of Christ, in the way that some have argued. The Lord was evidently trying to discourage this very thing when he said, "There is none good save God." (And Christ was God manifested in flesh.) He did not mean that there was no good in men. We need no argument to convince us that there is but one perfect example of the virtues of God. This divine Son has left us an example that we should follow in his steps. If the fruits by which we are to judge a prophet are the fruits of goodness (the cardinal virtues), then by such method of judgment we must class every good man a prophet; and, on the other hand, brand Moses and David and Paul and others as false prophets because they manifested weaknesses.

I am sure the reader will understand that I am making no plea for lawlessness; defending no man in wrongdoing, whether that man be Moses, Paul, or Joseph Smith. I am endeavoring to show that while Christ is our only perfect example, the fact does not stand against the other fact that he organized an authoritative church and placed in it officers to whom he gave the keys of his kingdom. With these keys they went forth to represent him in an official way—it being understood, as a matter of fact, that they were to be good men. It is the

bounden duty of every member of the church to be good, for without holiness no man shall see God.

If we were to lose sight of the latter-day revelations and take the New Testament only for our guide, we would still readily see Christ had an authoritative church in which were officers, called and ordained by those in authority, and empowered to perform certain tasks imposed by virtue of their various callings. These officers, set in the church by the Lord, were for the perfecting of the saints, the work of ministering, the building up of the body (church) of Christ. The deacon did not do the work of the apostle. From the reading of Luke 10 and Matthew 28 we infer that the seventies were closely associated with the twelve in carrying the gospel to every creature. The elders (Acts 14:23; 20:17, 28) were overseers of the flock, feeding the church of God. It was a part of their office work to rule. A few references will prove this point: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls."—Hebrews 13:17. "Let the elders that rule well be counted worthy of double honor."—1 Timothy 5:17.

These elders were brothers, but they were ruling brothers. They were not to rule coercively, arbitrarily, but they were, nevertheless, to rule. To deny rulership (which is guidanceship, leadership in the church) is to deny the church; or, in other words, where there is not such rulership the church is not functioning as it should. These elders ruled by virtue of the priesthood which they held and by the sanction of the people. This sanction of a people can be given through its delegates, or the sanction can be withheld, even against the direction of God; for franchise is agency, which man can exercise for either good or evil.

The import of the words *obey* and *submit* hardly indicates that the flock is to rule the elder, or that his duty of leadership is confined to the inspirational task of acting as chairman of a business meeting, does it?

It seems inconsistent that the churches of the Reformation should deny priesthood in words and recognize it in acts. Not one of the churches but has officers who exercise rights which do not belong to the non-official. And the ceremony of ordination is observed in conferring this authority. What means this cry against authority? against the prerogatives of the priesthood? It is decidedly consistent to claim that this power must come from heaven, for man of himself cannot bestow it. "*In the name of Christ*" is no empty term. Let the world say what it will, members of the church of Jesus Christ are committed to the belief that Christ to-day has designated men to officiate in the ordinances of the



gospel and direct the work according to the law given.

Priesthood is an office or an order to which men may belong. Webster says it is an office; the Bible says it is an order. (Hebrews 5:6.) Men do not elect themselves to this order; they are called by some one who holds membership in the priesthood. Membership is handed down by ordination. "Christ glorified not himself to be made a high priest; but . . . was called of God a high priest after the order of Melchisedec." (Hebrews 5:5, 10.) This order "continueth in the church of God in all generations, and is without beginning of days and end of years." (Doctrine and Covenants 83:2.) "The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings in the church." (104:9.) Without this order the church of Christ cannot exist in a complete sense. (83:3.) For this reason whenever there has been a gospel dispensation on earth the Melchisedec priesthood has been in it, and at its head has been a president, or a president and two counselors termed the "first presidency." (87:3; 104:4; 107:39.)

The names of some of these presidents and leaders have been preserved. "Abraham received the priesthood from Melchisedec, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch through the lineage of their fathers; and from Enoch to Abel." (83:2.) Moses was ordained by Jethro. "And this Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." (Acts 7:35.) And this was done because he was chosen to do that work, as was Joseph Smith his, of whom it was said:

No one shall be appointed to receive commandments and revelations in this church excepting my servant, Joseph Smith, jr.; for he receiveth them even as Moses . . . there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.—Doctrine and Covenants 27:2; 43:1.

This first prophet of the last dispensation was taken, and another was chosen in his stead. This successor, Young Joseph, also was taken, and another was appointed in his stead, in the following message:

It is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood.—Doctrine and Covenants 127:8.

This message was accepted by the voice of the people, as a revelation from God, and in due season the person named therein was chosen by the people

and ordained by the president of the Quorum of Twelve.

The world to-day is a great Egypt. The blackness of sin, like a vast cowl, covers its brain. Modern Pharaohs are walking roughshod over the face of the poor. A Babylonian revelry is heard in every hamlet and city. The times cry out to us. The wisest men of the present age hear that cry and are afraid. Says Ramsay MacDonald:

There is no settlement in Europe. There is no peace in Europe. Governments can do nothing. They are afraid to do anything, and they stand by and allow things to go from bad to worse. 1923 is worse than 1914.

Lloyd George knows it. He says:

A new chapter opens in the history of Europe and of the world, with a climax of horror such as mankind has never yet witnessed.

Sir Philip Gibbs, England's greatest journalist, is no stranger to the fact. Writes Mr. Gibbs:

No man unless he is drunk with optimism can deny that the world is very sick, and it may be a sickness unto death.

"I think it is certain," writes Viscount Grey, "that if there be another such war again, civilization will never recover from it."

What have the prophets foretold about this day? Isaiah:

The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. . . . Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth.—Isaiah 24:5, 6, 17.

Christ:

But as the days of Noah were, so shall also the coming of the Son of man be. . . . Likewise as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed.—Matthew 24:37; Luke 17:18, 30.

And Joseph Smith, the Seer of Palmyra:

Prepare ye, prepare ye, for that which is to come. . . . Peace shall be taken from the earth. . . . Behold, the world is ripening in iniquity. . . . Great destructions await the wicked. . . . Righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—Doctrine and Covenants 1:3, 6; 16:2; 33:2; 36:12.

Each dispensation had its leader. And each leader was given a distinct message to bear to the people. The doctrine of the gathering, however, was common to all. Enoch gathered his people to a holy city. Noah called them to gather to the ark of safety. Moses sought to gather them to the land of Canaan. Christ would have gathered them, even as a hen

gathers her chickens, but they would not. The world to-day is an Egypt. Where is the Moses? Some say, We have the Christ. I answer, So did the children of Israel: Christ was that spiritual rock which followed them; but in rejecting the leadership of Moses they rejected the Christ which sent him.

If there ever were a time in the history of the world when it needed a prophet, that time is to-day: a time when there is need for some one to take hold whose hands will not slip on the rein! nor tremble in the emergency! It is the dispensation of the fullness of times, when there is to be gathered together in one all things in Christ (Ephesians 1:10); when the "remainder" are to be gathered to the body, in due time (Luke 17:35-37); when God is to have a wise servant who will give the people meat in due season (Matthew 24:45).

Great and true and spiritual men have prayed for this day. They died in the faith that some day the miracle would be performed. And men of to-day are calling for this inspired leader. Writes Burris Jenkins, pastor of the Christian Church in Kansas City:

Give us a Luther back again, a Wesley, somebody bigger than either, to tell us what is the matter with us. . . . All the time the earth is trembling with the coming of the great leader. . . . Will he never come? I listen for the sound of his wheels upon the gravel, in the night, in the pain. Ay, he will come!—*The Protestant*, pp. 20, 27, 34.

Ah, Burris Jenkins, that leader has come; will you receive him? Listen to the words of a dying man:

God bless you, my boy, I am so glad you reached me before I pass over. Oh, may the Lord strengthen you for the duties, the arduous labor, and make it light for your shoulders, as it has been for mine. . . . You are the man for the occasion. The Lord has ordained it so. Oh, some one to take hold whose hands will not slip on the rein! nor tremble in the emergency! . . . Fred, a great opportunity lies before you. . . . Fortunately I was in favor of the Divine One and received instruction, and you will be, my boy, you will be. That small Spirit that filleth the breast and giveth warmth and color and brightness and intelligence will open before you subjects that are necessary for you to decide upon, and leave no dubiety nor things open to controversy.—Quoted from the statement of the late President Joseph Smith to his son Frederick M. Smith, Sunday, November 29, 1914.

In the foregoing article I have not endeavored to indulge in personal things. My reference to the President of the church has been in the same sense that I referred to Moses and Noah and others. I do not refer to the father's last words with desire on my part to exalt any man, but rather to show that according to the impression of President Joseph Smith, his son, Frederick, was the man for the occasion and in his work would receive light from God. That's all. Any attempt to belittle this would belittle the man who gave it.

I have attempted to affirm (and whether I have succeeded the reader must judge) that

1. The church is an organization in which Christ is represented officially and in degree spiritually.

2. In the church is provision for directors or leaders, the chief official director or leader being the President of the church.

3. To be a wise and faithful servant, an officer must function in the office to which he has been called; thus in directing or leading he is serving the people.

4. In the church is an order called the priesthood, without which no man has the official right to represent Christ. This high priesthood has a president on earth who is also the president of the church, when so chosen.

5. Each gospel dispensation has had the priesthood with its president or leader or ruler, such as Enoch, Noah, Moses, Joseph Smith, etc.

6. According to the prophets, the world to-day is a great Egypt, from which the people must be led out; and in this dispensation of the fullness of times, the Lord has designed to build up a holy city to which the people are to be gathered.

7. In harmony with his work in the past, he has to-day called three to be prophets and leaders of the people.

8. These persons being, first, Joseph Smith, jr., to be succeeded by his son, familiarly known as Young Joseph who, in 1906, called, through the revelation of the Spirit, his son, Frederick M. Smith, to build on the foundation which had been laid, and promised divine direction to enable him to perform successfully the arduous duties which would rest upon his shoulders.

## What Is True Preaching?

BY J. A. MORRISON

The annual closing of our theological colleges, which includes Graceland with its course in religious education, the separating of the members of the graduating class and their going forth to declare the gospel of Jesus Christ, with its emphasis on the ministerial gifts of the exalted Christ, combine to call renewed attention to the vital meaning and far-reaching importance of Christian preaching. Today our answer to the question at the head of this article may be couched in somewhat negative terms, leaving it for a later opportunity to consider the more positive aspects of the subject.

What, then, are we to understand as the supreme purpose of the Christian minister? By many his chief work seems to be regarded as that of promotion and organization, and it is unfortunately true that the multiplicity of obligations which now rest on ministers is tending rapidly to rob the office of a

great deal of its spiritual force. Not long ago an attractive young minister was asked about his preaching. "I am a promoter, not a preacher," was his reply. But this inevitably means the loss of the personal in the mechanical; *and unless organization is rigidly kept subordinate to spiritual issues the life and power of ministers and people are sure to suffer.*

There are some who enter the ministry with the thought of doing educational work, and one of the newest titles given to young ministers is "Director of Religious Education." The result is that pedagogy and psychology are greatly emphasized, and everything is being done towards the development of the teaching work of the church, especially in relation to young people. Now, of the importance of this feature of ministerial work there is no question, and yet it is widely admitted by those who have real authority to speak, that a man can enter on his work as a pedagogue and a psychologist and yet fail at the most vital point of that Christian ministry with which the Apostle Paul associates the Ascended Christ.

Economics and politics occupy a large place in the conception of many who are beginning the ministry, but it is possible that a man may not only overdo this feature, but in the attempt may produce actual harm. It is simple truth to say that there are many older men in our congregations who know far more of these subjects than a young minister can possibly know, and it is not surprising if such men feel, and even show, impatience at having to listen to the lucubrations of youthful inexperience. The recent "Copec" Conference in England is an illustration of the need of the greatest care of ministers taking up problems of sociology, hygiene, politics, and other aspects of corporate life.

One of the greatest dangers of a new ministry is the natural desire to emphasize scholarship, and in particular the philosophic aspects of Christian truth. But an average congregation contains very few scholars and philosophers, and while, of course, a minister should be competent on occasion to deal with the most abstruse problems, he will be well advised to remember that congregations in general, and even scholars as well, when present, value preaching and teaching which deals with the heart as well as the intellect.

One thing in particular a young man should avoid like poison: the unloading on his congregation of some of the lectures he has received during his seminary course. Doctor T. R. Glover, president of the Baptist Union of Great Britain, was in America some months ago and gave an address to preachers. He described how he had gone across Calcutta to

attend church service, where he found a congregation of foreigners, surrounded by the depressing environment of heathenism. Yet the preacher's subject was the Johannine authorship of the third epistle bearing the apostle's name. With this Doctor Glover put the story of a preacher at the war front, who gave weary men, fresh from the trenches, a discussion on the Procession of the Holy Spirit from the Father and the Son. Even though these were extreme instances they carry their own definite message.

A recent letter in a newspaper tells of the writer discussing the subject of modern views with a theological instructor, and when the latter was asked to go a little easier in the smashing of idols he demurred, saying that it was as essential for a theological class to study in a severely scientific spirit as it was for the class in anatomy in the medical school. The writer thereupon remarked that he had heard the substance of these words given by an outstanding physician in a lecture to his students:

Young men, if you would be successful physicians you must enter the sick room with a different spirit than you entered the dissecting room. Hold the thought that there lies before you not a mere cadaver awaiting your scientific demonstration, but a quivering, living human being, composed not only of flesh and blood and sinews and organs, but of nerves that tingle with the feelings and emotions and sentiments of a living spirit. Perhaps your most valuable assistance in the sick room will be through appeal to the Unseen Spirit that you never encountered in your cold, scientific dissection.

Jesus Christ in his ascension gave the ministerial gifts to his church, of apostles, prophets, evangelists, pastors, and teachers, and one of his greatest followers pressed upon a company of Christian leaders the twofold duty of preaching the evangel of redemption and of feeding the flock of God. If only young ministers could be got to see that their congregations consist of burdened souls that long for forgiveness, weary hearts that crave for rest, perplexed minds that long for guidance, despairing souls that need encouragement, weak wills that need the replenishment of divine grace, and if, out of their own hearts and experiences, they would proclaim these blessed realities, they would find their ministry one of joy, blessing, satisfaction, and ever-increasing encouragement wherever they may go.

It has been openly stated that in our own church college there are some teachers who disclaim the more miraculous things of the gospel, and teach accordingly, declaring these things to be more or less of a myth. Also those in the higher offices of the church who have refused to meet in argument their fellow brethren on the divinity of the first seven chapters of Genesis, Inspired Translation. If these

statements be true, then the voice of the people through General Conference should demand to know their position on these matters, as their belief and teachings are not in accord with the faith once delivered to the saints.

## Facts About the Bible.—No. 2

BY A. B. PHILLIPS

The authenticity of the Bible is more strongly confirmed than would seem possible, when we remember that it has come to us through many ages under the most difficult circumstances of any work of similar antiquity and import. Evidence supporting the sacred record is derived from both external and internal sources. Its origin has been rigidly scrutinized and traced to remote ages, at which time the books then known were held in deepest reverence. It faithfully reflects the lives and characteristics of the people of which it speaks. Many truths of unusual interest found in botany, zoology, geography, archæology, and other fields of study confirm the genuineness of the work, until the Bible becomes a new book to the student.

Nearly all of the Old Testament books are mentioned in the New Testament, and such ancient writers as Sirach (about 180 B. C.) and the Maccabean author refer to most of them and show they were held in great veneration. They were not always in precisely the same form, nor did they occupy the same relative places in the collection as they do now. In the original Hebrew, First and Second Samuel formed one book. So did First and Second Chronicles, also Ezra and Nehemiah. Psalms was originally called the Book of Praises by the Jews, the title reminding one of our songbook, Zion's Praises. The psalms were by no means all composed by the Sweet Singer of Israel, as is generally supposed, but were written in various ages.

The five books called The Pentateuch were from very early times known to the Hebrews as The Law. Some critics add Joshua, the whole being termed The Hexateuch. This idea assumes that Genesis, Exodus, Numbers, and Joshua were made up from several older documents, one of which is called the priestly narrative.

Critics in and out of the church have made various attacks upon the authenticity of New Testament books. Some of them were much in dispute in the first few centuries. In that early period the books of Hebrews, James, Second Peter, Second and Third John, Jude, and Revelation were all doubted. In modern time John, Acts, Ephesians, Philippians, Colossians, and various other books have been attacked by critics. As portions of certain books are

not found in some of the old manuscripts, certain critics claim that these parts are spurious. The closing verses of Mark, and portions of the seventh and eighth chapters of John, are among the disputed portions of scripture. Eusebius is a witness of importance, who shows that most of the New Testament books were held in great esteem long before his time. (265-340 A. D.)

A most interesting point, that has been discussed for centuries, is the authorship of Hebrews. The name of Paul does not appear in the work, nor is there any language that proves his authorship. Origen (third century) and many later writers refer to this uncertainty. Luther and others thought Apollos wrote the work. Others have ascribed it to Barnabas, Luke, or other early Christians. In the new book, *Helps to Bible Study*, this point and many others mentioned are quite fully considered.

Not only were some of the canonical books in doubt anciently, but many other works arose assuming biblical authorship, and some of the books now placed with the Apocrypha were for a time believed to be of equal authenticity. The Old Testament Apocrypha still form part of the scriptures in Roman Catholic Bibles. The early church was for some time divided in opinion concerning certain of the New Testament Apocrypha, books being accepted in some churches that were rejected in others. In A. D. 382 the Synod of Damascus finally indorsed the books now forming the New Testament canon. Later church councils took similar action, and in 1442 the Council of Florence affirmed the scriptures to be inspired. In 1546 the Council of Trent named each book to be received, and ordered all controversy to be determined by the Vulgate text. Thus the canon of scripture was officially closed.

Men say that Christianity, by becoming entangled with these foreign elements, has permeated them with its spirit, acting upon them like leaven and so transfiguring them with its own value. That view I cannot share: at least not without great reservations. Were it not truer to say that these foreign elements, these outside things, these worldly philosophies and institutions, have rather permeated Christianity with their spirit than suffered Christianity to permeate them with its own? No one in his senses will deny that Christianity has done something to make these worldly things better. They would all be much worse than they are if Christianity had never touched them. But, on the other hand, Christianity would be much better than it is if they had never touched it. They have distorted it; have maimed it; have devitalized it at essential points. —Religious Perplexities, pp. 72, 73.

# NEWS AND LETTERS

## Musical Programs and Special Activities

COUNCIL BLUFFS, IOWA, July 14.—Sister B. C. Burton presented a number of her piano pupils, assisted by some of the talented members of the church, in two recitals at the Central Church, on the Friday evenings of June 20 and 27. These recitals are always very interesting and are a credit to Sister Burton's work in the musical line.

On Tuesday, June 24, a musical program was given at the Belmont Mission, which, if judged by comments of the large and appreciative audience, was a success.

A patriotic program was presented at the Central Church, Thursday evening, July 3. A feature of this program was "The spirit '76," represented by three small boys dressed appropriately. They were followed by a veteran of the Civil War, after which "Tenting to-night" was sung by a male quartet. A veteran of the Spanish-American War then came on the platform, and a vocal solo, "Just as the sun went down," was sung in memory of this period. Then came a veteran of the World War, after which the quartet sang again, the song being, "When the bells of freedom ring." It was very impressive to see this group, dressed in their respective uniforms, representatives of four great events in the history of our country. The entire program was along patriotic lines and was thoroughly enjoyed by all.

The Department of Women meeting was held at the Riverside Mission with about forty present, on June 15. The ladies of Riverside furnished the program and served the refreshments. This is the first year that the Department of Women meetings have been held at the different missions, and they have been greatly enjoyed. It helps the women of the missions and the Central Church to get better acquainted and to understand each other better.

Brother and Sister Creel, from Walthill Indian reservation, spent Sunday, June 29, in Council Bluffs, and Brother Creel preached at Riverside Mission in the morning and at Central Church at night. His talks were very enlightening and gave us a better idea of the work and sacrifice necessary for the betterment of the conditions of Indian life. Sister Creel, too, gave us a very interesting talk at the Religio hour about the Indian women. We certainly enjoy having the missionaries tell us of their work in the missions; it gives us a greater desire to do our part to help the work along.

Tuesday night at the Central Church a farewell party was given in honor of Brother J. Charles Jensen who leaves soon for California for his health. He has been a member of the Council Bluffs Branch for the past sixty years. A short program was given, during which time a traveling bag was presented to Brother Jensen by the Saints of Council Bluffs. The presentation speech was made by Elder G. J. Harding, mayor. An original poem, written for the occasion by Elder J. F. Mintun, was also read. After the program refreshments were served. We shall miss Brother Jensen, as he is loved by old and young and has served the branch here faithfully in many ways.

On Sunday afternoon, July 13, four young men were ordained at a meeting held for this special purpose at the Central Church. A baptismal service was held just before this meeting, when one good woman was led into the waters of baptism by Elder Charles Putnam. The confirmation took place at the beginning of the ordination meeting. The following young men were ordained: W. E. Brown, priest; Dewey Hatch, Duke Booten, and Grover DeBar, deacons.

## Five Additions to Vinal Haven Branch

VINAL HAVEN, MAINE, July 10.—The Vinal Haven Saints are rejoicing over the baptisms since last report in the HERALD, five persons being added to the church since then. Elder Harvey V. Minton baptized four and Elder Archie Bigger baptized one.

The Saints were really interested in Consecration Days, June 9 and 23, and seemed to heed the call, for the Spirit was present and was marvelous in discussing the business of the Lord.

Sunday, July 6, was a spiritual feast to Vinal Haven Saints, as the good Spirit was present, and all Saints were active in their duty. It seems many people are interested, and the outlook is very bright for a big ingathering of souls.

The suppers being held each fortnight are proving very successful in the church here. The sisters are united for service and are interested in the great cause of Christ.

Elder Archie Bigger has been preaching the last few Sunday nights.

## Missionary Sunday Meetings at Topeka

TOPEKA, KANSAS, July 7.—A good spirit prevailed in the sacramental service of July 1. Instead of the usual introductory remarks, Elder A. P. Crooker read a portion of the sixth chapter of John, showing that partaking of the emblems was for all who had taken upon themselves the name of Christ, and not for the disciples only as some had verily believed. After calling special attention to the significance of this statement of the Master, the spirit of it seemed to fill the room, and instead of one waiting for the other, they were waiting for opportunity to bear testimony to the spirit present and the renewal of their covenant at the water's edge.

This is a note gathered from the prayer meeting, "Keep your spirit in tune by attending this most important service, and then you will be enabled to properly adjust the temporal affairs of life."

Sister Lue E. Jordan was united in marriage on June 15 to Mr. Howard L. Clark. Elder I. G. Whipple officiated. The Saints surprised them in the afternoon by calling in a group to extend best wishes.

A pretty home wedding occurred at the home of Elder and Sister A. P. Crooker on June 22, when their daughter, Estella, was united in marriage to Mr. Samuel L. Morris, of Lawrence, Kansas. Elder W. L. Chapman officiated in launching this happy couple on life's matrimonial sea, in the presence of a host of Saints and friends. C. J. Wolf, of Kansas City, and Mrs. Emma Happe rendered special numbers.

May these untried ships that have sailed so proudly from their port with their "freight of spirit's twain" successfully encounter all the dangers of the voyage and land safely in the harbor of wedded bliss.

Beginning June 29, a series of Sunday evening meetings based on the principles of the gospel, is being held on the church lawn. The preaching is by A. P. Crooker, I. G. Whipple, and W. L. Chapman, members of the priesthood. Some tracting is being done, using "The busy man's series," and the people are invited to attend these services.

Elder A. P. Crooker was called to Coffeyville, Kansas, to preach the funeral sermon of a brother-in-law of Sister Helen Hays of this city. Although he was a nonmember, a large and interested audience is reported.

Sister H. J. O'Brien, better known as Mary, with her helpful ways and sunny disposition, has gone to Chicago to make her home with her family for the coming year. Truly we miss her.



The Sunday school held its annual picnic on July 4 at Gage Park. With well-filled baskets and plenty of ice cream, both old and young turned the key on their troubles and cares and engaged in celebrating the Nation's birth. Some outside publicity was had from those among the large crowds that throng this park, when some lively ball games were entered into between the priesthood and laity. Ask the priesthood about the score.

### Seventeen Baptized at Graft

WILEY, COLORADO, July 9.—There is not very much doing here now as farmers are at the busiest season, and there are not many of us anyway.

Brother Sutton was here for a while but was called home. He hopes to be able to come back later, probably to stay some time. Meanwhile the faithful few are trying to keep the work going until we can get some assistance.

Brother J. D. Curtis's last series of meetings was held at Graft, where seventeen were baptized, with the prospect of as many more in the near future. The last word from him said he was ready to start on another round of the new places opened up.

An elder, whose name we have not learned, has taken up his abode at Uteville in order to assist in the splendid opening that has been built up there.

Brother and Sister I. N. Delong lost their infant son recently and have the sincere sympathy of their many friends in their loss.

Sister Lona Ralston and family were Wiley visitors recently. They are en route to California where Brother C. A. Ralston went some months ago. All their old friends were glad to see them again and wish we had their able help in the branch work as of old. We surely have missed them.

Sister Vida M. Fletcher attended the Young People's Convention and is now home again.

### Eastern Iowa Doings

BURLINGTON, IOWA, July 17.—The Nauvoo district conference was held in Burlington June 28 and 29. The attendance was good considering the road conditions. Heavy rains caused the creeks and small river to overflow, flooding all the lowlands around Burlington, which made auto traveling impossible south of the city and hindered some from attending.

Children's Day exercises were rendered July 1 at half past seven in the evening. The program was beautifully carried out by the children in their fearless ways before a large audience.

There were four candidates for baptism, namely Alberta Statlander, Lucile Statlander, Lois Omonskey, and Charleen Weishaupt. Sickness prevented Lillian Williams from being one of the number for baptism.

The Burlington Sunday school held its annual picnic on July 1 at the reservoir picnic grounds near West Burlington. Games were arranged for all ages, and a great deal of interest was taken in them. Prizes were awarded the winners. The refreshments were very good and plentiful. All reported a good time.

Elder C. M. Clifford is conducting open-air services at the park in New London, Iowa. Seven cars filled with Burlington Saints went there the first night to encourage Elder Clifford in his efforts. The attendance was very good, and the officer in charge of the park keeps splendid order. The park is one block square, and all the homes around this park had a fair audience on each of the porches, besides people standing on the corners. Brother Clifford's voice carries so well

that the people were forced to stop and listen, which caused a desire in their hearts to hear more, and the result was that his congregation was larger the second night than the first.

The services began July 14 and will continue as long as the interest is good.

Sister Louisa Bauer passed away at her home on June 12, at the age of seventy-four years, after a short illness of five days. She was a good and faithful Saint, always willing to assist in the advancement of the work, whether it be in a financial way or by service rendered. She was a kind mother, and her counsel will be greatly missed by her loved ones. She leaves three sons and three daughters. Bishop George P. Lambert of Adrian, Illinois, conducted the funeral services.

A number of Burlington Saints enjoyed visits from the following: Brother U. W. Greene, of Independence, Missouri; Mr. and Mrs. August Lee and children, of Nauvoo, Illinois; Mr. and Mrs. R. R. Welday and daughter Annalee, of Cedar Rapids; Miss Esther Ortleb, of Iowa City; Mr. and Mrs. Holmes and children, of Joy, Illinois; Truman Ziegenhorn, Joy, Illinois; Mrs. E. Fox, Providence, Rhode Island; and Dorothy Hendricks, of Stewartville, Missouri, who is visiting at the home of her grandparents, Mr. and Mrs. E. W. Wilke.

### Young and Old at Work in Mapleton

MAPLETON, KANSAS, July 8.—Children's Day was observed in a very pleasing manner June 29. Invitations were sent to our scattered Saints, also the Fort Scott Branch, to come and enjoy the day. Our worthy pastor, Brother Lee Quick, spoke to the children at the morning hour, impressing many truths upon the minds of both young and old in a way that they will not soon forget.

Announcement was made at the close of the morning service that some had requested baptism. Arrangements had been made to have a picnic dinner down near the river in Brother L. C. Hughes's pasture. All were soon on their way to the river with well-filled baskets to sustain the physical man, and on arriving found Brother Hughes had everything in readiness and had provided ample table room for the dinner. But with a desire to partake of spiritual food, all went to the river, where Brother Quick led four worthy young people into the water to be buried beneath the liquid wave, that they might become the children of God.

After the tables were laden with the good things the sisters had provided, Brother John Graham, sr., was requested to ask God's blessing on the food. Although Brother Graham has passed his ninetieth milestone, his voice rang out clear, invoking God's blessing on all assembled, that his Spirit might attend each one in life.

In the evening a program was rendered by the children; also Sister Mabel States Martin, a graduate nurse of the Independence Sanitarium, favored us with a reading, and Miss Grace Buckmaster, a solo. Both are members of the Fort Scott Branch. The church was filled to overflowing, and many were not able to get in. The church was beautifully decorated in the national colors.

Sacramental service was held Sunday, July 6. The four young people that were baptized the previous Sunday were confirmed. Following the confirmation each of the congregation was asked to quote a verse on prayer. Both old and young responded. The youngest to quote a verse was Verna Dennis, eight years old, and the oldest was Brother John Graham, ninety years old. They were requested to stand on the rostrum. A very spiritual time was enjoyed by all.

Many will be saddened to learn of the death of the father of Sister Lee Quick. The family has the sympathy of the many who know them.

### Three Baptized; Oriole Circle Organized

WINFIELD, KANSAS, July 9.—The branch here is still enjoying the good Spirit of the Lord and therefore is growing in numbers also. On Sunday, June 22, four young people were baptized, two girls, thirteen and ten years of age, and a young man sixteen years of age, Brother J. N. Madden officiating. The confirmation was at the evening prayer service, and the Spirit was felt in great power. The young man was spoken to and told that he had a great work to perform.

Brother Wooten, of Wichita, Kansas, was with us Sunday, June 15, and was the speaker at the morning service. His talk was very plain and interesting.

An Oriole Circle has been organized with Sister Mae Dick as monitor. The girls are enthused with the work.

The Saints were saddened by the death of Sister Eda E. Jameson Nicholson who passed away at her home June 2. Her death was caused by cancer. All was done that loving hands could do, but to no avail—the Lord knows why. She was ready to go and dreaded only to leave loved ones. She leaves a husband and seven children. Brother Charles E. Harpe, of Lamoni, Iowa, conducted the services at the church.

Brother Dexter, of Lamoni, Iowa, has been with us for the past two weeks. We certainly enjoy his talks.

The Saints here and some invited from Wichita, Kansas, celebrated the Fourth in Island Park. A dinner was served, and volley ball and swimming were enjoyed in the afternoon.

The Southwestern District reunion will soon be in session, July 18 to 27, at Island Park. Plan to spend your vacation here at the reunion.

### Brockton Branch Is Prospering

BROCKTON, MASSACHUSETTS, July 7.—Elder Orval Thompson held a series of meetings here for a period of two weeks. The large attendance bore evidence to the interest which he aroused, and to the wonderful methods used to bring out each particular point. Brockton enjoyed every minute of his stay.

Elder Thompson officiated at two baptisms. The candidates were Mr. and Mrs. Frank Ketchell.

The Good Cheer Club presented the church with a piano which is the accomplishment of one of the many aims they have in view. Many members of the Good Cheer Club spent a week at Dennisport at the home of Sister Mary Chase.

We wish to make a correction. In our letter previous to this we said that Elder F. S. Dobbins was able to get only indistinctly the talk by Elder Orval Thompson and the program broadcast by Boston Branch. However, it has been confirmed that the whole speech was heard very distinctly and the Saints in Brockton sang with the Boston Saints "The old, old path" as it came in over the radio. The separation of Station W G I from the station at Springfield is an expert accomplishment and requires a very good set.

### Department of Women and Oriole Circle Organized

SKIATOOK, OKLAHOMA, July 16.—The Department of Women has been reorganized with a full set of officers. The prospects are for a real live local. We expect to come up to the standard of excellence.

An Oriole circle has been organized. The girls are busy and happy in the work. We expect to have a new church building in the near future.

MRS. BESSIE POOL.

### News From Fall River and Onset

FALL RIVER, MASSACHUSETTS, July 7.—Elder Franklin S. Dobbins, of Brockton, delivered two splendid sermons here June 15. A large number came in the evening to hear him speak on "Radio."

Children's Sunday was observed June 29. At nine o'clock in the morning Barbara Heap, Robert Coombs, and Edwin Stinton were baptized by Elder James W. Heap in the beautiful Uatuppa Lake. The morning was somewhat stormy and the water was rough, but a little company of Saints gathered and sang the songs of Zion on the shores of the lake. The three were confirmed during the morning service. Other little ones will be baptized at Onset. There was a sermonet by the pastor, and recitations were given by Robert Coombs and Donald Gilbert. In the evening there were other recitations by the children and a sermonet by the pastor.

June 24, at eleven o'clock in the morning, Sister Elida Stinton passed away. It was thought that she was recovering, but God, who doeth all things well, saw fit in his infinite wisdom to call her home. The funeral was June 27 with prayer at the home and services at the church by Elder James W. Heap. The church was filled with relatives and friends. Brother Joseph Cliff sang, "I may not know the reason why," and "Beautiful Isle of Somewhere." Sister Stinton had a daughter in the church, and a little son was baptized Children's Day. She leaves two other sons. Her two sisters were in the church and will be a comfort to the children. Mr. Stinton is not a member, but came on Children's Day to see the confirmation of his son.

Sacramental service July 6 was in charge of the pastor and Brother Moses Sheehy. Only a few came out, but those few were blessed in coming. In the evening Elder O. L. Thompson came up from Onset with a group of the Saints and was the speaker of the hour. All were glad to see and hear him. He is happy to have the association of his family at Onset this summer.

The Sunday school picnic was held at Onset July 4. Only a few left the church on the picnic truck, as a large number had gone down the night before to remain over Sunday.

The Department of Women will have a car ride to Newport Beach July 12, to which all are invited. A shore dinner will be enjoyed.

Brother John Jackson, of Providence, was present at the service July 6 and sang a beautiful baritone solo, "Jesus cares." He is a brother of the Fall River organist, Sister Elizabeth Jackson.

Brother Moses Sheehy has been afflicted with trouble in his eyes and an abscess in his ear. Through administration he was helped. He is better now but is still having medical attention. Affliction does not keep Brother Moses away. He is always faithful in attendance and valiant in testimony. He will be one of the Saints who will wear out and not rust out.

June 22 Elder John Rogerson was the morning speaker, and Brother Alma Coombs spoke in the evening.

The attendance will be very small all summer because of the people being at Onset. July 6 only one teacher was present in the whole school.

### Baptism in the Susquehanna

BLOOMSBURG, PENNSYLVANIA, June 30.—On Sunday, June 29, Elder H. C. Cunningham baptized one of our Sunday school pupils, Raymond Rishell, in the waters of the Susquehanna River. Though young, the lad was a brave candidate. It seemed good to be present. The song, "Nearer, my God, to thee," was sung. Several strangers were present.

## San Jose, California

SAN JOSE, CALIFORNIA, July 9.—On June 15 we were very agreeably surprised when we received a long-distance call from Oakland, notifying us that our district president, John D. White, would be on hand to preach the morning sermon for us. Luckily for us, he did not have any blowouts and so "blew in" here on time and gave us one of his forceful sermons. His subject for discourse was "Obedience to law," and was delivered with no uncertain sound.

Brother and Sister Walker, of the Santa Rosa Branch, were visitors at this service, as was also a Sister Condit, whose exact address we did not get.

Elder George H. Wixom was the speaker at the morning hour June 22, after which he performed the ceremony which united in holy bonds of wedlock Brother Theren Walker, of Oakland, California, and one of our estimable young sisters, Evelyn Fonda, of this branch. Our loss is Oakland's gain. May God's choicest blessings be with these young people to enjoy through life.

We had another enjoyable prayer meeting the evening of June 25, with Elder Charles Cady and Robert Cowden, priest, in charge.

C. W. Hawkins, pastor, was the speaker at the morning hour June 29. His effort was along financial lines, urging the Saints to respond to the plea of the Bishop to pay their tithing and "make a consecration of their earthly time and store" to replenish the depleted church treasury. Immediately before the pastor began to speak, he requested the congregation to sing "Admonition," the song given by the Spirit to Elder Joseph Luff. The Spirit by which this admonition was given was within our midst and witnessed to the speaker that at the time this song was given it was opportune and that it is opportune now.

The consecrations or free will offering to date from this branch total about fifty dollars. One widowed sister, who works for one dollar a day, gave the two days' wages that the Bishop asked for. She is converted—that is the way we account for it.

On July 2, in the evening, the San Jose Branch held its quarterly business meeting, and besides the regular routine of business, delegates were elected to the district conference.

Elder G. H. Wixom was again with us on July 6 and had charge of the sacramental service, at which there were over fifty present, forty-six of whom partook of the emblems. The good Spirit prevailed, and we had an enjoyable meeting.

At the close of this service, Brother Wixom officiated at the wedding of Brother Oscar Bradley, of Oakland, and Sister Ruth Harris, of San Jose.

## Social Workers Are Active

SACRAMENTO, CALIFORNIA, July 8.—Summer weather and vacation days are here. Several of our workers are away for the summer, but they with many others are planning to attend the district reunion at Irvington, July 17 to 27.

One interesting item omitted in our last letter was the social evening at the church, late in May, when our Department of Women, with Sister Florence Epling as leader, gave a play, "The modern sewing society," directed by Sisters Bertha Austin and Hazel Blohm. Little doll aprons with large pockets and a suggestive verse accompanying served as invitations, and \$55 were added to our building fund. Sister Ella Knox furnished mimeographed programs, and Sister C. H. S. Bidwell secured from the City Park Department the loan of a number of potted plants which added effectively to the stage setting.

The program included two juvenile orchestra numbers, given by the pupils of Mrs. Christine Johnson, outside talent, and readings by one young sister, Pauline Napier. The orchestra, composed of about fifteen young children, made music with triangles, bird whistles, tambourines, and drums, with piano accompaniment. This musical adventure is new here, and their numbers are welcomed in many programs. Our chorister, Sister Birdie Clark, secured them for us.

J. D. White, the district president, was our speaker on June 22, and was called again to officiate in the sad rites of the funeral of Brother William Naaman Dawson on June 26. Brother Dawson held the office of priest and was a faithful Saint. His demise followed a brief illness of about two weeks. He was the father of Elder W. H. Dawson, district vice president.

Elder G. J. Waller, of San Francisco, was another welcome visitor and speaker recently.

During the summer absence of our local publicity agent, Sister Ella Knox is handling the weekly newspaper write-ups, keeping the notices in the free column of the two papers running the same.

## Young Men Are Preaching

TULARE, CALIFORNIA, July 9.—The Saints here are looking forward to the coming reunion at Irvington. The Saints are active, with a good attendance at all services.

We were favored June 22 with a sermon from each of our young men of the priesthood. They were greatly blessed in their effort.

Brother J. D. White, district president, slipped in on us Sunday, June 29, and gave us a wonderful sermon at the eleven o'clock service. Brother White was accompanied by Brother A. S. Votaw, of Dinuba.

The sacramental service was well attended July 6. A peaceful Spirit was present.

## Sioux City News

SIoux CITY, IOWA, July 10.—Brother George M. Vandel will preach July 13 on the subject, "Remember Lot's wife." The evening sermon on "The need of religious education," will be delivered by Brother J. E. Keck. The program for Religion will be furnished by the Hall family.

An evening picnic will be held at Saunder's Beach, Crystal Lake, on Thursday, July 17. The men and boys will be expected to pay twenty-five cents for their lunch.

Mr. and Mrs. Reese Jones and Mr. and Mrs. D. F. Burchett and children, have recently moved here from Macon, Missouri. Brother Burchett is a deacon and a staunch supporter of the latter-day work.

Little Elizabeth Agnes Pilcher received her blessing last Sunday under the hands of Elders G. M. Vandel, N. O. Calhoun, and C. Streeter. She is a little Indian child, the daughter of Sister Minnie Pilcher.

## New Piano for the Persia Church

PERSIA, IOWA, July 10.—The Persia Branch is still alive and is having services on Sunday when the preacher gets there.

We had a fair attendance on June 22, also on June 29, at the preaching services. The following Sunday, July 6, we had sacramental services. After passing the bread and wine, a short time was spent in fellowship meeting, in which several took part.

The Department of Women has felt for some time that the branch needed a better instrument for the song service, so they made arrangement for the purchase of a piano, which has been completed and the piano installed in the church last Monday. It takes the place that the old organ has occupied since 1886. The transaction reminds me of what I heard an elder say many years ago: "Good music is half the battle in a preaching service."

The branch president, Frederick Hansen, went to Lamoni last June while the young people of the church were in convention; one object of the going was to see what one had to put into it to get anything out of it. The services were good and instructive.

### A Completed Church in Ten Weeks

The building of the church at Jenks, Oklahoma, is a test of concentration of effort. Ten weeks of intensive work covers the entire period. Starting with one member, we now have twenty families and a new church building with a seating capacity of one hundred and fifty. I preached eight weeks, baptized thirty-four, raised the money to pay all the bills, and worked on the building with Brother Christensen, who stayed two weeks to help build. More than sixty per cent of the labor was donated. During the time of that effort I went to Sperry, twenty miles away, and preached two weeks and baptized twenty.

Our work in Oklahoma is onward. Never in my life have I seen such opportunities for the man who will work. The Lord will give the increase, and the man of God will find joy in service. I am also convinced that the grouch and the idler, in or out of Zion, will be unhappy and make others feel the same way. Why not thrust in our sickles and reap? The harvest is ripe; the field is great. Your coworker,

HUBERT CASE.

### Blessings Follow Paying of the Tithe

HOLDEN, MISSOURI, July 14.—I have been reading in the HERALD for July 2, page 637, the letter to Bishop McGuire from a tithing solicitor, and I feel I would like to add my experience on the subject. Tithing was not taught when I joined the Reorganization in 1867, and the first missionary I heard on the subject said if any had valuable pictures, jewelry, or anything that was not a necessity, the tenth of the value of such things belonged to God; also it was only that which was over and above what we needed in money that had to be tithed.

I wondered many times why God should give a commandment with a promise of blessings which could never be enjoyed by the poor of his people, and I felt to give up hope of ever being able to live by the law of tithing, but by and by our much esteemed Brother James Caffall came to England and preached a sermon on tithing. He put it this way: We brought nothing into the world, and whatever we had gained since then was our increase, and the tenth of the value of it belonged to God. If we were too poor to pay it, we could acknowledge our debt by sending to the bishop what small sum we could, promising to pay as the Lord blessed us.

Myself and a sister beside me shed tears of joy as we listened to that sermon, and to my knowledge there are at least three or four heads of families who are still tithe-payers that heard that sermon. Some did not receive the teaching, and I, like the poor widow mentioned in the above named letter, was derided by some for the attempt to pay tithing, saying

that I had no tithing to pay. But like her again, I felt the Lord understood my heart. The Bishop's agent put "free will offering" on my receipts, but I did not mind, and I feel sure there are hundreds of poor Saints who would be only too glad to make some sacrifice and do as the poor widow is doing, for it is indeed the Spirit of law keeping that gives joy to the heart, not the letter alone. It is for that reason that I am sending my experience, hoping and praying that it may be brought to the notice of some poor in this world's goods, but whose souls are hungering and thirsting after righteousness and would be glad of the privilege of joining the list of sacrificing ones of the church.

It is a day of sacrifice, and it is sacrifice that brings forth the blessings of heaven; therefore let us do all we can to forward this great work. I hold with the remarks of the tithing solicitor that the manner of paying tithes is largely a matter between us and the Lord. So let us all do our best and live up to the requirements of the laws of the church that we may have the approval of our loving Savior who has done so much for us.

ESTHER FURNESS.

### Bishop's Appeal Cheerfully Heeded

SHELLBROOK, SASKATCHEWAN, July 14.—We are pleased to report a busy, pleasant, and profitable time at the Shellbrook Branch for the past month.

Perhaps not least in importance has been the enthusiastic answer to the Bishop's drive for funds, an answer in which the ladies' auxiliary, as usual, took the most prominent part, staging an unusually successful bazaar and ice cream social, preceded by an interesting program, a feature of which was an amusing and instructive play by members of the auxiliary. So successful was their effort that plans are already being laid for a like effort to be held sometime next fall or early winter.

The preaching services, of which two are held each Sunday, are well attended and seemingly greatly enjoyed. The speakers so far have been local men, our presiding officer, Brother Bowerman, our priest, Brother Andrew Filby, and Brother Fred W. Smith alternating from the pulpit. They have been blessed, not alone by the Spirit's recognition of their office, but by an eager and attentive audience. To speak to the church family at Shellbrook is indeed a pleasure.

We would miss the most pleasant part of our duty as correspondent if mention were not made of the growing desire of our members to come up higher, to cooperate, to cast out petty bickerings and strife, and to become indeed one big, helping, loving family, each one "loving and serving the other."

Our Book of Mormon class, directed by Fred W. Smith, is fast taking on the form of a lecture class, in which even non-members are eager to participate, two being present at our last session, one of whom has a subject assigned for an early date. We are hopeful of good being accomplished through its functioning.

Recognition of the intense desire of our people to worship God acceptably was given through the Spirit at one monthly sacramental meeting in which several of the gifts were displayed to a marked degree, the sick being healed, God's people being encouraged and admonished, and consolation given.

In closing we, the people of Shellbrook, wish to greet the family of Brother and Sister McClennan who have left us to mingle with the Saints of Winnipeg. We miss them, but wish them success in their new home which we feel sure they merit.

## Southern Wisconsin District

JANESVILLE, WISCONSIN, July 15.—The Southern Wisconsin district conference was held at Lancaster, Wisconsin, July 21 and 22. The conference was well attended, especially by the branches in the western part of the district, to whom the June conference more especially belongs; the December conference is usually held in the eastern part of the district.

Patriarch W. A. McDowell's presence was, as usual, a cause of much rejoicing among the Saints of Southern Wisconsin. There were present also W. L. Christy, district missionary; J. O. Dutton, district president; George Noble, his counselor; and other local men.

On Saturday the work of the conference opened with the usual routine of work, such as reading of branch and priesthood reports, resolutions, etc. The district president, J. O. Dutton, made a statement concerning the condition of the district, stating that while there were no glowing prospects, still the condition could be considered favorable.

Two resolutions relating to the coming reunion were passed: one to authorize the reunion committee to buy one hundred copies of the paper-covered song booklets used at the late Young People's Convention, as the songbooks previously loaned by the several branches have been considerably damaged; the other resolution was on limiting the free meals and accommodations, which in the future will be extended only to the representatives sent to the reunion by the general reunion committee of the church and to the district president and district missionary, not including their families.

A departmental meeting was held Saturday forenoon. Sister Christy spoke for the Department of Women; N. E. Field for the Department of Recreation and Expression and library work; and J. O. Dutton for the Sunday school. A resolution was passed favoring the junior church for children under ten or twelve years being conducted at the reunion somewhat after the lines of last year. Brother Christy preached at eight o'clock that evening.

Sunday was as usual a full day, beginning with the prayer service at nine o'clock; preaching services by both Elders W. A. McDowell and W. L. Christy; a splendid program also was given by the children of the Buckwheat Ridge Branch and the Flora Fountain Branch. Thanks were extended to these two branches for their hospitality in caring for the conference.

JULIA N. DUTTON, *Secretary*.

## Enjoyable Sunday at Des Moines

DES MOINES, IOWA, July 16.—The Spirit of the Lord was openly manifested at the meeting Sunday morning, July 6. Brother Elbert A. Smith, of the Presidency, delivered the opening exhortation in which he gave a wonderful lecture to the priesthood. The spirit of prophecy was evidenced in two instances. Brother Smith admonished the people to stay closer to the Lord, and Brother David Dowker called several people to different offices. Brethren Joseph Johnson, Stephen Robinson, Joseph Brown, and C. T. Kirkwood were called as priests, Brother Lehi Wilkinson as teacher, and Brother David Emslie as a deacon. The branch concurred in the selections, and arrangements were made for the ordination to take place the morning of August 3.

Brother Elbert Smith delivered an inspiring and encouraging sermon in the evening.

Brother Edward G. Beye, of Rhodes, spoke at the Sunday morning service of July 13, and Brother C. E. MacDonald, pastor of the Runnells Branch, delivered the evening sermon. Both spoke in the interest of the coming reunion at Runnells,

which it is anticipated will be the largest that has ever been conducted in the Des Moines District.

Most of the Des Moines ministry were preaching throughout the district Sunday. Brother David Dowker and Brother Henry Castings went to Pershing; Brother Will Robinson and Brother Levi Anderson to Dunrie; Brother Fred Wilkinson and Doctor Hill preached at Runnells; Brother and Sister John Lentell and Brother E. O. Clark at Sandyville; Brethren Norman Anderson, Earl Hall, and Stephen Robinson at Perry. All reported very profitable meetings.

Brother David Dowker, pastor, and his family have gone to Michigan to visit Sister Dowker's relatives. Brother Dowker will return soon, the family remaining for a longer visit.

## Affliction and Death at San Antonio

SAN ANTONIO, TEXAS, July 16.—The Saints were made sad by the death of Sister Margarite Galbraith, one of our faithful members, who passed away in a local hospital July 6 after an operation. Her father, Brother Fred Smith, of Cleveland, Ohio, arrived, and the funeral was held on Wednesday. The many beautiful floral offerings told of the love and esteem in which she was held. Her bright smile will long be remembered by those who knew and loved her. She leaves a husband and two little boys, besides her father, four sisters, and a brother.

The hand of affliction has rested heavily upon the San Antonio Saints of late. A number of them have been in the hospital, and some are still sick. We ask those who read this to breathe a prayer for the Saints here that if it would please our heavenly Father the hand of affliction might be removed or that we might have grace to bear these afflictions.

We believe there is a bright side to every picture and that every cloud has its silver lining, so will try to turn the bright side of the picture out.

On the Sunday that our sister passed to the other side, a new soul was inducted into the kingdom of God.

Brother D. S. Palmer recently held a meeting at Moore, Texas, which resulted in the baptism of three. Brother Palmer favored the San Antonio Saints with a sermon on the evening of July 6, which was greatly appreciated.

## Troy Keeps Children's Day

TROY, KANSAS, July 16.—The work in this part is moving along. Children's Day was observed, and a fitting program was rendered by the school. A beautiful drill was given by ten girls, which showed careful practice. The day was a beautiful one. One little girl was baptized at four o'clock by Brother Samuel Twombly.

Brother J. D. Stead was in the branch last week, remaining over two Sundays, and preached several times. He met in the midweek prayer service with Fanning Branch.

On the last Sunday the Fanning Saints met with the Troy Group in Sunday school and church, then enjoyed a sumptuous basket dinner on the church lawn. There was preaching at three o'clock by Brother Stead, which was greatly enjoyed by all.

Elder Twombly and wife spent Sunday, July 13, with the Netawaka Branch in the interest of the work. The district reunion has been held at Netawaka the last two years and will be held there this year. All are looking forward to it as a refreshing time. All feel glad to attend that can, as it is profitable in a spiritual way and furnishes a vacation to many who otherwise would have none.



## Independence

Friday morning, July 25, at ten o'clock, Ronald Smith, son of President and Mrs. Elbert A. Smith, and Miss Vera Adams, daughter of Mr. and Mrs. John W. Adams, were married at the Stone Church, the groom's father officiating, with only a few relatives and friends present. The young couple drove to Nauvoo for their wedding trip. Brother Smith will teach in Kansas University next year while he continues post graduate work there. They will make their home in Independence.

President Elbert A. Smith spoke Sunday night on the Campus on the subject, "Laborers together with God."

President F. M. Smith is in the West, where he expects to attend the reunions at Irvington, California, and Hermosa Beach. Bishop I. A. Smith is also in the West attending reunions.

Apostle F. Henry Edwards was in Winfield, Kansas, over Sunday attending the reunion. Bishop Keir also attended the Winfield reunion over Sunday.

Apostle E. J. Gleazer attended the district conference in Saint Louis this week.

Mrs. B. R. McGuire and family are visiting in the East for a few weeks.

Sister Alta Mae Schafer, daughter of Brother and Sister F. R. Schafer, of South Side, and granddaughter of Patriarch C. E. Butterworth, left Sunday evening for Iowa City, Iowa, to take a position as nurse in the pediatric department of the University Hospital there. Sister Schafer graduated from the Independence Sanitarium last May.

Brother Heman H. Davis, of the Second Church congregation, is on the debating team which won the national championship debate week before last in Baltimore, Maryland, at the annual convention of the American Institute of Banking. Brother Davis is employed at the Federal Reserve Bank, Kansas City, Missouri. The South Side people feel quite proud of him. He is the son of Brother J. Arthur Davis, of the mission field, and was a student at Graceland. Last year he was ordained a priest.

Glen L. Davies, of Miami, Oklahoma, and Miss Clara Moore, of Independence, were married July 24 at the home of L. E. Hills, who was the officiating minister. Sister Moore is a member of the Second Church congregation.

Brother A. H. Parsons concluded a series of Sunday morning lectures at East Independence Sunday. Brother Bath is continuing his series of Sunday night sermons, speaking on "The restoration" July 27. The Saints of this congregation were glad to have with them also for the Sunday night service, the orchestra from Walnut Park, which rendered some very pleasing numbers under the direction of Brother Nace.

Next Friday night Brother L. E. Hills will begin a series of four lectures on the Book of Mormon at the East Independence Religio. His first lecture will be from the Bible, showing how the people happened to come to this country from the Tower of Babel.

Brother R. S. Salyards spoke at Spring Branch on the morning of July 27 to an interested audience. A very interesting program was given at the Religio Friday evening, consisting of a short play and musical numbers by Brothers J. Charles May and George Anway. Brother May also gave a short talk about some of his missionary experiences.

Brother George Jenkins was the speaker at Walnut Park at eleven o'clock.

The young men's class and the young women's class of Second Church Sunday school made a pilgrimage to Topeka, Kansas, Sunday, July 27, and spent the day with Topeka Saints, who gave them a royal welcome and entertainment.

J. D. Stead preached in the morning, after which a picnic dinner was enjoyed. A mixed program was given in the afternoon, in which the Independence young people took part. The pilgrims motored home in the afternoon and evening over the new Victory Highway that is just being completed. Such trips as these are most profitable, both to the visitors and to those visited.

Last Monday night a special meeting was called at Enoch Hill to launch a campaign to pay off the existing local church debt, and with a view to later establish a reserve fund for further expansion. At this meeting several substantial pledges were made. The congregation also passed a resolution in which they pledged themselves to support a sacrifice of one meal each week, or the equivalent thereof.

The speaker at eleven on July 27 was Paster W. J. Brewer, while G. R. Kuykendall occupied at seven in the evening.

One baptism took place Sunday, that of Minerva Addi Morris, sixty-nine years of age, Brother Brewer officiating.

## Holden Stake News

### Holden

July 26.—Apostle F. H. Edwards was the speaker at the church at eleven o'clock on Sunday, the 13th. He also spoke at the Home in the afternoon. His discourses were very helpful. In the evening Brother Fred Cleveland, of Kansas City, gave an illustrated address on the life of Christ. Brother Cleveland also spoke on Tuesday evening following. Elders H. E. Moler and I. M. Ross gave the sermons at the church last Sunday, the 20th, morning and evening respectively.

The Holden Home gave their annual picnic on the 18th. On account of the weather they held their dinner in the Home auditorium.

Sisters Bessie Young, Lourissa Dillon, and Floy Lycan, three of our church family, have returned after spending a few weeks at the Independence Sanitarium. They are all improving nicely and speak in the highest terms of the splendid attention received from the nurses and doctors. The wonderful work of the Sanitarium and the ministrations of its consecrated women and men is impossible to evaluate. May the call of Sister Copeland for young women to enter the nurses' training school be met with a hearty response by our girls who will take God with them in their training and service.

In last week's edition, reference to the moving of the Ferguson family to Sedalia omitted the name of Sister Ferguson, who was teacher in both Sunday school and Religio.

### Atherton

We were happy to have with us at our last sacramental meeting Elder G. W. Rodger, who is a member of the stake high council. His testimony was much enjoyed, as it was filled with advice and encouragement. Also with us the same day was Evangelist Richard Bullard, who preached the evening sermon.

Last Sunday the latter part of the Sunday school hour was used by the cradle roll superintendent, Sister Anna Bogue. She had a very fitting short program rendered by the children, after which Sister J. C. Schwab gave a talk upon the topic of the cradle roll. Brother Glaud A. Smith, from Walnut Park, Independence, preached both the morning and evening sermons.

A junior choir has been organized, with Isla Thompson as chorister. We are anticipating good work from this bunch of young folks.

Our Sunday school superintendent, Brother D. R. Hughes, occupied the pulpit Sunday morning, his subject being the

"Relation of the Sunday school to the church." Brother Schwab spoke in the evening, subject, "Foundation of our religion."

We feel the spirit of love and peace among us, and each one is feeling the necessity of living in closer communion with God. Brother Schwab, our pastor, is mindful of the sheep, that they do not wander from the fold. When we all feed and browse within the fold, we have green pasture and clear, cool water; when united with the spirit of love, we can say, "The Lord is my shepherd, I shall not want. . . . I shall fear no evil."

We have just finished half of our year's work. The priesthood have done work that is very commendable. There are thirty-one families, and forty-eight visits have been made.

#### *Sedalia*

Elder W. S. Macrae has been our speaker the last two Sundays, and his sermons have been greatly enjoyed by the members. Brother Macrae is taking his annual vacation at the state fair ground, where with the assistance of some of the local men, he is making some much needed improvements on the dining hall. Our pastor, G. W. Rodger, visited the Lexington Saints Sunday, the 13th, and Independence the 20th. Sister J. B. Rodger, of Independence, mother of G. W. and Sister Oswald Rahm, has been in Sedalia the past two weeks, visiting.

O. M. Carpenter has returned from Wisconsin and reports his brother Floyd much improved after a serious operation, having been greatly blessed through administration.

#### *Marshall*

Elder Harold Thayer and family have returned from their visit to Sister Thayer's parents, Brother and Sister August Dellar, of Rich Hill, Missouri. A family reunion was held the Fourth of July at the parental home by the children of of Brother and Sister Dellar.

Will A. Ridge, deacon, preached Sunday morning, July 20; Pastor Phelps at night.

#### *Knobnoster*

Our meetings are fairly well attended and are quite spiritual; especially is this true of the Wednesday evening prayer meetings. Brother I. M. Ross, of the stake bishopric, was present July 13 and occupied the eleven o'clock hour. Brother J. F. Petrie preached the evening sermon; he left Tuesday for his mission field in Colorado.

Sister Ethel Moorman and children, of Independence, are visiting with Brother and Sister Ellsworth Moorman. Sister Ernest Moorman, who has been seriously afflicted the past month, is at Independence receiving treatment.

### Far West Stake

The five Saint Joseph churches are still clinging to the "rod of iron" in all activities of the gospel and young people's recreation.

Sunday, July 6, the regular quarterly union sacramental service was held at the First Saint Joseph Church, with a good attendance. The meeting was a spiritual one.

July 4 the five schools met together in a union picnic at Bartlett Park; over three hundred participated in the good time on that occasion. A good program was rendered and all enjoyed themselves very much. A baseball game took place in the morning up until half past eleven, after which a patriotic program was rendered as follows:

Song, "America"; prayer by Brother Milo Burnett; patriotic reading, Walter Spooner; address, Brother O. Salisbury; Song, "Star-Spangled Banner."

After the program tables were spread for lunch. The bal-

## REUNION NEWS

### Northern Wisconsin

TOMAHAWK, WISCONSIN, July 15.—The few Saints here are still striving to come to a higher plane, and the home of Sister Taylor is again open for Sunday school, since her health is much improved.

Many who attended the Northern Wisconsin reunion returned home much refreshed and encouraged, the reunion being the best ever held at Chetek. Much was contributed by Brother Lenox, the district president, and his associates.

Brother Manly Shedd went from Porcupine several days prior to reunion to help get the ground in order. Sister Lucy Mair, of the decorating committee, also went early.

The reunion was blessed with good speakers. The force were J. F. Garver, F. M. McDowell, W. A. McDowell, and L. O. Wildermuth, besides our local men. The "Social problem and humans living together" was the theme of the reunion, and it surely came to us in the proper way. All felt the great need of applying these things to our lives and the need of them at this age.

Along with this work, Brother Floyd McDowell and Brother

ance of the day was spent in games and contests which were enjoyed very much by all.

The overseers, composed of the stake high council, are visiting the different branches in the stake with good results.

Sister Liggett, of the Department of Women, is also visiting the various branches in the stake, encouraging the women in their work and organizing that department where there is no organization. On Sunday, June 23, she completed an organization at Fortescue, Missouri. They enjoyed her visit very much. She also visited Ravenwood and Kingston. Sunday, July 20, she will visit Ross Grove Branch.

Brother O. Salisbury has visited nearly all the branches in the stake. With the assistance of the overseers, the branches have all been visited one, two, or three times since March 1. The Saints enjoyed the visits of the brethren very much.

Brother Coventry Archibald visits Edgerton and Trimble Branches each month. Brother J. L. Bear visits Ross Grove and Fortescue, while Brother Milo Burnett takes care of the visiting among the Saint Joseph churches. Brother Alec Jensen visits the branches in the extreme northern part of the stake. F. L. Hendricks, Coleman Snyder, C. E. Wood, B. R. Constance, and Thomas J. Fiddick have charge of the visiting through the central, eastern, and southern parts of the stake. The priesthood of the Saint Joseph branches have decided to set apart Thursday evening of each week for visiting, which we feel is a good move—having a definite time set for our visiting.

The wedding of Miss Olive Gurwell and Lieutenant Gerald Reid was performed at the home of the bride's aunt and uncle, Mr. and Mrs. Leonard Whitlow, July 5. The ceremony was performed by Brother J. L. Bear. The couple will take a trip through the Black Hills of South Dakota, and after September 15 they will make their home in San Antonio, Texas.

The wedding ceremony of Miss Edna Casselman and Mr. R. G. Cox took place the evening of July 19 at the home of Brother J. L. Bear, Brother Bear officiating. We wish them a long and happy life.

We are all looking forward to a grand and successful reunion which will convene at Stewartsville August 21 to 31.

Harder kept the young people busy with recreation.

The Saints were admonished, also encouraged through the manifestations of God's Spirit to W. A. McDowell, Apostle J. F. Garver, and A. L. Whitaker. It will be long remembered how Brother Garver pleaded so tenderly with the people to come closer to the Savior.

Sister McDowell put on a play by the junior young people, showing the difference between a well-directed home and a misdirected one, which was very good. Sister Hield also contributed much for the benefit of reunion in behalf of the Department of Women and the junior church school.

About twenty attended from Tomahawk, and many feel the need of a regeneration. We are made to feel our weaknesses when we meet together and confess our faults one to another, and may we live to meet at that great reunion when Christ shall come to meet his children.

## Preparations for Runnells Reunion

RUNNELLS, IOWA, July 14.—The members of Runnells Branch are unusually active this summer in all departments of the work.

Mabel Tingle and Lola White attended two days of the Young People's Convention at Lamoni and report a splendid convention.

Brother Thamer Warren, who has been at Galesburg, Illinois, for three months, is at home again and assisting in branch work. He and his wife expect to attend Graceland this fall.

Sunday, July 7, was a very busy day for our branch president. He administered the sacrament to the Saints at Dunreath, preached a funeral sermon at Vandalia in the afternoon, and preached at Runnells at night. In all the services of the day he was greatly blessed by the presence of the Holy Spirit. The funeral was that of Myrtle Noon, an eighteen-year-old girl, who was not a member but might have been if she had lived. Hers was a beautiful character.

The district president, Henry Castings, has included Runnells in his calling list this summer and has been a very welcome visitor, preaching some splendid sermons. He has visited all branches in the district and reports them in good spiritual condition generally.

Sunday, July 13, was selected by the district presidency to send out teams in all branches of the district to boost for attendance at the reunion which will convene here August 8 to 17. Elders Wilkinson and Hull were sent to Runnells. They preached two very fine sermons which were much enjoyed by the Saints, although some were attracted by a member of Billy Sunday's party who spoke at another church in the evening. On this date E. G. Beye and C. E. McDonald were sent to Des Moines.

Sister Lola White has been selected for leader of the Temple Builders, and they have been meeting regularly this summer.

Brother Will Park met with an accident last week in which his left shoulder was dislocated. He and his family were present at the services Sunday, however, although his shoulder is very sore.

The tornado which swept over much of the Mississippi Valley struck Runnells at half past one on the morning of June 27, doing considerable damage to orchards and timber. Several large trees were uprooted in the park that is used for reunion, but it is expected that all will be cleared up before August 8.

For information to those who will attend the reunion at Runnells, the town is on the Wabash Railroad, seventeen miles

southeast of Des Moines. Trains running from Des Moines arrive here at 8.25 a. m. and 8.42 p. m.; and from Albia at 6.45 a. m. and 1.47 p. m. Trains leave the Union Station at Des Moines, and a bus line operates on a regular schedule, making headquarters at the Wellington Hotel in Des Moines. Special arrangements will be made for those who want to go to Des Moines after night services if there are enough passengers to pay to make the trip. The Runnells High Line is graveled to Des Moines.

The Saints here are looking forward with joyful anticipation to the reunion, hoping that there will be a large number in attendance and praying that a spiritual feast will be enjoyed.

## Central Nebraska

INMAN, NEBRASKA, July 14.—The Central Nebraska reunion closed yesterday what was conceded as the best gathering in the history of the district. Saints had been coming in during the week, and Sunday promised to be a day of special blessing. The weather and roads had been excellent, the services were well attended, there was not the slightest suggestion of discord, and the people rejoiced. In spite of an intermittent rain all day Sunday, the attendance taxed the capacity of the church building, and every service witnessed a marked degree of the Spirit of the Master.

The closing hour came all too soon, and with tear-dimmed eyes and choking voices we sang, "God be with you till we meet again." Brother McGuire offered the closing prayer, which breathed the spirit of sympathy, love, and consecration. Long the Saints lingered in their farewells, for the days had been sweet in their associations, their interests had been united in a common hope, and their hearts had been warmed by the same Spirit of God. There was joy in the realization of the common blessing, and sadness in the fact that for a time the pleasant relationship must be broken. But the memory of the reunion will be cherished, and the spiritual experiences will serve to increase our faith and clarify our vision. We shall go home from the reunion with a clearer understanding of our duty in the gospel and with a firm determination to enter with vigor into the service to which the Saints are called.

We may pass the following observations on the details of the reunion:

The morning study hour each week day in charge of Brother Woodstock proved interesting, profitable, and popular. A series of lectures on "Character building," including a basis of psychology and an application of the fundamental principles of ethics to our lives, revealed the philosophy of the gospel plan. One session each was devoted to a consideration of the following subjects: "The world in which we live; human nature; right and wrong in conduct; habit and desire; conscience and duty; self-control; and the power of an ideal. Although designed primarily as a course for the young, and given at eight o'clock, the church was usually well filled at each lecture. The gospel plan for our salvation was found to be in harmony with the most profound philosophy of man's wisdom concerning himself, his relation to others and to God. This gives us confidence to seek the development of noble, true characters through understanding and living the gospel law, the great individual objective of the gospel. Before the close of the business session on Friday, a resolution was adopted asking for further study-hour courses to be presented at the 1925 reunion.

The prayer services were marked by a splendid degree of earnestness, and the devotion of the Saints was met with a manifestation of the gifts in admonition, commendation, and

prophecy on many occasions. The young people met separately for a part of each session and then joined the adult group. Among the young there was a most hopeful evidence of growing faith and a willingness to enter into active service. The sweet presence of the Holy Spirit melted our hearts, softened our natures, inspired our desires, and led us very near to the Master. Early Sunday morning they met for special prayer in one of the big hay barns of the village. Although it was raining out of doors, it was a hallowed occasion, never to be forgotten. We are sure those experiences will bear a rich fruitage in the Central Nebraska District.

The work of the various departments was given due emphasis in round table discussions each afternoon. The general field of the Department of Women was ably presented by Sister Burton on Wednesday. She was followed in excellent discussions by two members from Inman, Sister Butler, on child welfare; and Sister Peterson, on economy in the home. These were timely, practical, and well received. We trust they may appear later in publication.

An interesting afternoon was spent in considering the place of the young people in the program of the church. Sister Burton ably presented the ideals of the Orioles and Temple Builders, and Brother Burton feelingly pleaded for a recognition of the boys as the potential men of the church. Brother Burton is a general scout executive and has a fund of valuable information and experience. The work of Brother and Sister Burton was much appreciated at the reunion.

Problems of the other departments were presented and discussed with a great degree of freedom, and we trust good may result. Brother and Sister Talcot, of Chadron, were present two days. Brother Talcot spoke one afternoon on the work of the Department of Music and assisted much in conducting the singing during his stay. Sister Talcot has had good experience as a local Department of Women worker in Iowa, and we look forward to an extended usefulness among the women of Central Nebraska.

Volley ball was introduced as the chief source of recreation. Old and young entered actively into the game with great zest and enjoyment, or watched with interest from the side lines. The rules were strictly followed, and the players developed an amount of skill and physical training as well as pleasure in the relaxation. The volley ball court was a happy gathering place for all, under the shadow of the great cottonwoods, whenever services were not in progress. In the evening after services the young gathered again, under a gas light, for a happy half hour of supervised play before saying "Good night."

Under the direction of Brother Fred Gatenby, superintendent of the Department of Recreation and Expression, a number of the young people had come prepared to assist in a literary and musical program. Instead of an entire session, the program was divided, and the numbers used as special features before the evening preaching hour.

District conference business occupied two sessions. A budget plan of financing the work of the district, providing funds to meet the missionary needs, the needs of the several departments, and an emergency fund for the reunion of 1925, was adopted. This is a progressive step which should increase the efficiency of work in the district.

On Sunday eleven souls were born into the kingdom, being baptized in the Elkhorn River by Elder Levi Gamet. Five of the candidates were grandchildren of Brother Gamet. Brother Arthur Derry, of Elgin, Nebraska, a nephew of Charles Derry, now deceased, was also among the number. Confirmation was had at the afternoon sacrament service.

During the reunion the eight remaining children of Brother Levi Gamet were all back for a family reunion—the first in twenty years. All are members of the church, married and

have families. There are fifty grandchildren and many great-grandchildren. Brother Gamet, for many years the president of the Central Nebraska District, impresses one as a splendid type of a man of God, in whom the gospel has found beautiful expression as he has ripened in years. He is loved and respected by all who know him.

We rejoiced in our association with the good people at the Inman reunion. In some respects they have been isolated in the sand hills and valleys of the great plains, but their hearts respond to the thrill of the gospel call, and we are confident the Master is preparing among them many who shall perform well their part in the onward progress of the latter-day work and the redemption of Zion.

C. B. WOODSTOCK, *Reunion Secretary.*

### Fairview Branch Visits Eastern Montana Reunion

FAIRVIEW, MONTANA, July 14.—The Fairview Branch has been visiting again. This time it was to the Eastern Montana reunion at Girard. Though not large in attendance, many spoke of it as the best reunion they had ever attended.

This was due to the effort put forth by a few earnest workers, among whom were Elder Carl Crum and Apostle Roy S. Budd. Brother Crum came early and worked hard, holding meetings in a house until the tent, delayed in transit, arrived in time for the last three days.

Many nonmembers listened attentively to the gospel message so ably presented by Brother Crum. We look upon him as one of our most promising young missionaries. He seemed to make friends for the gospel of all who came.

Brother Budd demonstrated his apostleship in his kind, lovable way of getting the idea across, and all hope he can return. The Spirit was present, and we have decided to hold another reunion next year. We already have nearly enough money to pay expenses.

### Eastern Montana Reunion and Conference

Our reunion was held at Girard, Montana, from July 8 to 13. Due to the lateness of the hour when our district decided to hold a reunion, it was difficult to advertise as widely as we would like, and we were very fortunate to secure Apostle R. S. Budd to assist Carl Crum, our Montana missionary, in breaking the bread of life.

Brother Crum was on the ground from the beginning, carrying on the work royally with the support and assistance of Brother A. Ritter, of Fairview, Montana, until the 12th, when Brother Budd, accompanied by J. C. Page, of Glasgow, arrived in time for our morning service and remained until Sunday evening.

Those fortunate enough to attend went to their homes rejoicing over the spiritual feast and decided success of our reunion, with a full determination to hold a reunion in Eastern Montana District in 1925.

A motion was carried for the district presidency to be our reunion committee, with Brother Ritter as financial agent and booster.

Sister W. R. Holman, of Fairview, is chairman of the Department of Women committee. Many are planning to can fruit and vegetables from our gardens for the use and benefit of our 1925 reunion. By the cooperation of the entire district a reunion will be an easy matter, a decided success, and many more will enjoy the rich blessings received by the few at Girard.

Begin to plan *now* to attend Eastern Montana reunion in 1925.

CLARA M. WHEELER.

## CONCERNING AN OPEN LETTER

(Continued from page 723.)

of securing by the conference as clear a statement as is practicable. Certainly none of us should feel ourselves so bound as not to be able to approach the conference with sufficiently open minds to be at liberty at least to consider every resolution as actually presented and discussed.

The church is passing through a critical time which has long been foretold. It becomes us to engage in earnest, humble prayer for wisdom and an understanding heart; to consider the question without personal ill will toward any, but an earnest desire to achieve the truth, and with sufficient open-mindedness not to form a final conclusion until we have heard all the reasons which may be brought forth. Certainly it would be unwise to reach a final judgment on the statement of any one or two alone.

It would seem a misfortune to the church for those who signed the Open Letter to stand pat and consider themselves bound to uphold as a camp at war that which may be presented by any one of them, or even that which may have been signed by all of them, rather than to consider always; first, the interests of the church and how best can the subject matter be presented for the information and salvation of the church.

It certainly would not be less disastrous for those who signed the statement on government appearing in the HERALD for July 9 to consider themselves bound in a way to prevent them individually giving their very best service freely to the church and to the conference.

Can we not agree with the first proposition on page 651, extending it, however, to include all of the officers of the church: "The various officers of the church should not be discredited in seeking to exercise functions in harmony with the law as laid down in the standard books of the church, but should be supported by the faith and confidence of the Saints." Can we not also strongly agree with the second proposition as stated, regardless of by whom such statements are made:

That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, reserving final judgment until the conference meets to hear the cause. *And most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.*

And then proceed to accept fully the third statement:

We fully believe that God is the founder and the builder of the church. Jesus said, "I will build my church." All should be faithful and steadfast, looking for the final victory.

We fully believe the church is destined to go forward. It remains for the Saints to be humble and full of love, having faith, hope, and charity.

If there must be two "camps," it will be treason to admit any fairness on the "other side" or give any statement of fact which may appear favorable to what may be called the "other side," but is it not treason to the church to refuse to state frankly the truth as we see it and to give our best endeavor to the only side we have any business to be on, the Lord's side? Considering our discussion in the light of Doctrine and Covenants 129: 9;

The Spirit saith further unto the church: The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, *these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding.* So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen. [Italics above are mine for emphasis only.—S. A. B.]

S. A. BURGESS.

## An Acceptance as Editor

The peculiar conditions and statements made by others appear to justify a brief statement in acceptance as contributing editor. Various circumstances have prevented an earlier publication.

For nearly sixty years the HERALD has been under the editorial control of a member of the First Presidency. At the same time the Board of Publication has had placed upon it by the Articles of Incorporation of the church and action of General Conference the direct responsibility of administering the literary interests of the church, and this board has continually elected the editors of the various publications. Anyone in accepting as an editor necessarily recognizes this legal right and responsibility.

On the other hand, an effort has evidently been made to secure representation of many diverse interests among the contributing editors. Therefore, a discussion of the ideal administration is not now necessary.

Our personal opinion is that the Board of Publication acts as does other boards, under the general supervision of the First Presidency as the leading spiritual authority of the church. Nor do we know that this is denied, though interpretations may differ as to the nature and extent of their supervision.

Our personal attitude is simply to render service for the church wherever time and talent permit, and it is due to the church that we render the best service of which we are capable.

S. A. BURGESS.



## MISCELLANEOUS

### Detroit Recreational Headquarters Open

Detroit, at Lake Orion. The Detroit District recreational headquarters, at Lake Orion, Michigan, opened the summer activities July 12 with baseball and swimming for the afternoon's activities. The evening program was furnished by Flint Church Number 3, presenting the play, "The little old-fashioned mother," followed with an ice cream social. Sunday's program: prayer meeting, 9.30; Sunday school, 10.45; dinner, 12; preaching, 7.30. The program for July 26 and 27 will be as follows: Saturday, baseball, 3 p. m., followed with swimming; supper at 6; marshmallow roast at 8, community singing and games. Sunday, prayer meeting, 9.30; Sunday school, 10.45; dinner, 12.30; officers and teachers of the Department of Recreation and Expression of each local of the district will hold their second quarterly round table meeting at 2.30. Our rates for the present are as follows: Supper, 40 cents; room for the night, 50 cents; breakfast, 30 cents; Sunday dinner, 50 cents. The sum of \$1.75 pays the bill from Saturday noon until Sunday afternoon. Carlisle Whitehead.

### Appointment of Bishop's Agent

*To the Saints of the Northeastern Illinois District:* Having received the resignation of Brother R. N. Burwell as Bishop's agent of your district, and the recommendation of your district conference that Brother Joseph Louis Gauthier be appointed to this office, we are accepting the resignation and making the appointment recommended. This will take effect August 1, so after that date you may send your tithes and offerings to Brother Gauthier, whose address is 3523 North Marshfield Avenue, Chicago, Illinois.

We express appreciation of the labors of Brother Burwell during the years that he has represented this department in your midst. We feel sure that you will continue to manifest your love for the gospel by the payment of your tithes and offerings through Brother Gauthier. May the blessings of the Lord crown the efforts of all to assist in the upbuilding of his kingdom.

Your colaborer,

BENJAMIN R. MCGUIRE.

### One- and Two-Day Meetings

At Galesburg, Illinois, August 27. The Galesburg Saints invite all in the district to come and have a basket dinner with them in their new church basement. Brothers Davis and Curtis will be with us for the day. Any Saints passing through Galesburg can find our people by stopping at the Denton drug store, or come to the church, corner of Main and Henderson Streets.

### Addresses

E. J. Lenox, 33 South Fourth Street, Evansville, Wisconsin.

### Reunion Notices

The reunion of the Northeastern Illinois District for 1924 has been called off, largely due to economic conditions. Also the harvest season is about two weeks late. J. L. Cooper, district president.

Far West, at Stewartsville, Missouri, August 21 to 31. U. W. Greene and E. J. Gleazer are expected to be the general representatives of the church. Tents: 12 by 14, 6-foot wall, \$8; 12 by 14, 3-foot wall, \$4.25; 10 by 12, 3-foot wall, \$3.25. Single cot, 75 cents. Chairs, 20 cents. Send orders to John Hovenga, Stewartsville, Missouri. O. Salisbury, president. M. Liggett, secretary.

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 22 to 31. The speakers from outside the district will be Apostle F. H. Edwards and Patriarch W. A. McDowell, and of the district, W. L. Christy and J. O. Dutton. The dining hall committee are if possible going to furnish meals as follows: breakfast, 15 cents; dinner, 25 cents; supper, 15 cents. Tents: 10 by 12, 3-foot wall, \$3.50; 12 by 12, 3½-foot

wall, \$4.50; 12 by 14, 3½-foot wall, \$5.50. Marsh hay will be at hand for ticks. May one and all make all possible sacrifice to be in attendance. Bring with you the Spirit of the Master that we may be truly blessed. J. O. Dutton.

Idaho, at Hagerman, August 15 to 25. Preparations are being made for a splendid reunion this year, and we are very desirous of having a large attendance. Plan to spend your vacations and outings at Hagerman during the reunion, and you will be sure of your time being well spent. Those wishing tents may write to Brother S. D. Condit, of Hagerman. The speakers will be Roy S. Budd, James F. Keir, and R. L. Fulk. All branch reports should be sent early to R. C. Chambers, Rupert, Idaho, district president. Doris Jennings, secretary.

Pottawattamie, at Glenwood, Iowa, August 22 to 31. Tents: 7 by 9, 3-foot wall, \$4.50; 9 by 9, 3-foot wall, \$5.50; 10 by 12, 3-foot wall, \$6.50; 12 by 14, 3-foot wall, \$8.75; 10 by 14, 6-foot wall, \$13; 12 by 14, 6-foot wall, \$15; 9 by 14, 7-foot wall, open corners, \$14; 12 by 19, 7-foot wall, open corners, \$16.50. All sizes subject to stock on hand. Will fill with nearest size if exact size is not obtainable. Let cash accompany the order. In case you order and fail to come, we will try to re-rent the tent and save part or all of your deposit. Wire cots, army style, \$2; single mattresses, \$1.25; double mattresses \$2.50; blankets, \$1.75; camp chairs, 35 cents. We have several cottages which will be used for sleeping quarters only. They contain from sixty to eighty single cots each, arranged two or three side by side and three end to end, and one above the other, upper and lower berth. This forms sections containing 12, 18, or 24 cots, which may be divided into compartments. Individuals must bring sheets or other material for curtains for their own apartment. The committee will provide dressing rooms for each cottage on the sleeping car plan. Single cots in these cottages will cost \$2 each for the whole period. We have several ticks for straw which you can have filled at cost of straw. First come, first served while they last. No other bedding furnished. Bring what you need. There is no charge for the use of the cottages except what may be incurred for fitting the rooms up for comfort. This may run from ten to twenty-five cents a person but will be at actual cost. One of these cottages will be used for girls only and will be in charge of a middle-aged matron who will live in the cottage and govern the company. Proper and necessary rules will be adopted for the cottage, and all persons will be expected to conform thereto. Another cottage will be used for boys only and will be under the care of a responsible director. Rules for governing the company will be made, and all must conform to them. Other cottages will be used as demand may require. Families may secure sections and set them off privately with curtains provided by themselves. These compartments will make ideal sleeping quarters, but cannot be used for cooking quarters. This would not be permitted by the park commission. Orders for tents and equipment must be in my hands by August 19. Later orders will incur extra cost of delivery, if they can be obtained. Setting up tents will be 35 cents extra. Let us know your wants, and we will do our best to provide for them. Send all tent orders to T. A. Hougas, Macedonia, Iowa. Telephone Macedonia 18-87.

### Conference Notices

Southwestern Texas, at San Antonio, August 30 and 31.

Southern Michigan and Northern Indiana, August 23. Conference will be held on the reunion grounds at Lemon Park, near Vicksburg, Michigan, the first Saturday of the reunion. Election of district officers, election of delegates to General Conference, and business meeting will be the nature of the conference. First meeting will be at 10 a. m. Departmental conventions Friday, August 29. E. K. Evans, president, 240 Travis Street, Northeast, Grand Rapids, Michigan. W. F. Ryder, secretary, 648 South Prospect Street, Grand Rapids, Michigan.

Eastern Colorado, at Colorado Springs, August 29. Conference will convene during the reunion, which will begin August 22, lasting ten days. Splendid programs are being planned by the departmental workers, including a children's story hour. Bishop McGuire, Apostle Garver, and Patriarch R. Bullard are among the list of speakers promised us. Branch and ministerial reports should be mailed to W. E. Wolfe, secretary, Wray, Colorado, not later than August 15.

B. E. Brown, president, 323 North Institute Avenue, Colorado Springs, Colorado.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)  
 Chatham, Ontario, at Erie Beach, August 1 to 10 (167, 263, 287).  
 Western Oklahoma, at Eagle City, August 1 to 10 (575).  
 Alabama, at Pleasant Hill, August 1 to 10 (215).  
 Seattle and British Columbia, at Silver Lake, Washington, August 1 to 10 (646).  
 Spring River, at Pittsburg, Kansas, August 7 to 17 (670).  
 Eastern Michigan and Detroit, at Port Huron, August 8 to 17 (575).  
 Des Moines, at Runnels, Iowa, August 8 to 17 (575).  
 Mobile, at Gautier, Mississippi, August 8 to 17 (503).  
 Portland, at Portland, Oregon, August 8 to 17.  
 Southeastern Illinois, at Brush Creek, August 8 to 17 (455, 719).  
 Detroit and Eastern Michigan, at Port Huron, August 8 to 17 (335, 646).  
 Nauvoo, at Nauvoo, Illinois, August 8 to 17 (455, 693).  
 Northern Michigan, at Boyne City, August 8 to 17 (670).  
 Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
 Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
 Western Montana, at Race Track, August 15 to 24.  
 Kewanee, at Galva, Illinois, August 15 to 24 (718).  
 Idaho, at Hagerman, August 15 to 24.  
 Central Michigan, at Midland, August 15 to 24 (479, 693).  
 Northeastern Kansas, at Netawaka, August 15 to 24.  
 Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).  
 Northwestern Kansas, at Studley, August 15 to 24 (599).  
 Arkansas, at Jonesboro, August 15 to 24 (670).  
 Maine, at Brooksville, August 16 to 23 (599).  
 New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
 Western Colorado, at Delta, August 17 to 24 (575, 623).  
 Far West, at Stewartville, Missouri, August 21 to 31.  
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
 Pottawattamie, at Glenwood, Iowa, August 22 to 31.  
 Southern Wisconsin, at Monona Park, August 22 to 31 (503).  
 Eastern Colorado, at Colorado Springs, August 22 to 31 (455, 693).

Radio Flashes

The "Radio Flashes" column is resumed with this number of the HERALD, and will appear hereafter. It will contain, besides the acknowledgments of programs of the church broadcasting stations, items of radio interest which will have special value to our readers, information concerning the progress and accomplishments of our stations, and technical advice for receiving set owners. Contributions for this column are solicited.

Chicago, Illinois.—Heard your program (last two numbers) July 10, and must say you surely are good with volume and modulation. Hadn't heard you for some time, and that fading I noticed then has entirely disappeared. You must have about 500 watts now. How about it?—Harold Lachmann.  
 2115 Cuyler Avenue.

Huntington, West Virginia.—Your vocal and instrumental program, especially violin solos by Miss Vina Mae Jenner and talk by Mr. Mills, received very plain, July 22, and very much appreciated. You are to be congratulated on your selection of talent.—Mr. and Mrs. H. R. Hunt.  
 2140-11 Avenue.

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, AUGUST 3, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn.  
 Prayer.  
 Hymn.  
 Soprano Solo: Selected.  
 Miss Gladys Elliott.  
 Violin Solo: Selected.  
 Miss Lillian Green.  
 Sermon: "Life."  
 Elder C. I. Carpenter.  
 Hymn.  
 The hymns will be sung by a ladies' quartet composed of Misses Gladys Elliott, Frances Williams, and Louise Hagler, and Mrs. Viola Parsons. Piano accompaniment by Miss Emma Meggers.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor  
 Contributing Editors  
 Elbert A. Smith S. A. Burgess  
 T. W. Williams A. Max Carmichael  
 Arthur Phillips Arthur E. McKim  
 O. W. Parker, Business Manager

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SUNDAY, AUGUST 3, 1924

7.30 P. M., From the L. D. S. Campus  
 (Open-air service.)

Band concert under the direction of Mr. Roy Turner.

Hymn.  
 Prayer.  
 Selection by the Band.  
 Sermon: "Civilization."  
 Elder William I. Fligg.  
 Hymn.

TUESDAY, AUGUST 5, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Poppen Lee," Lane.  
 Miss Brinda Ritter.  
 Vocal Solo:  
 (a) "Ten thousand years from now," Ball.  
 (b) "Longing, dear, for you," Densmore.  
 Miss Mary Joan Parkes.  
 Trio:  
 (a) "Au soir," Nevin.  
 (b) "Pastelle minuette."  
 First violin, Mr. Arthur Storms.  
 Second violin, Miss Emma Snead.  
 Cello, Mr. J. Romsky.  
 Accompanist, Miss Brinda Ritter.  
 Address: "The daily newspaper in the small town."  
 By William Southern, Editor of *The Independence Examiner*.  
 Vocal Solo: "Ave Maria," Gounod.  
 Miss Mary Joan Parkes.  
 Violin accompaniment, Arthur Storms.  
 Piano Solo: "Prelude in C sharp minor," Rachmaninoff.  
 Miss Brinda Ritter.  
 Violin Duet:  
 (a) "Shepherd girl's dream," Audre.  
 (b) "March militaire," Drdla.  
 Mr. Arthur Storms.  
 Miss Emma Snead.

THURSDAY, AUGUST 7, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Vocal numbers by pupils of Jessie Wilson Towner. Violin numbers by pupils of Emma Medora Eaton Karr.)  
 Duet: "Beautiful moonlight," Glover.  
 Vada Manning.  
 Maurice Manning.  
 Reading: "Heard in a studio building," Stone.  
 Miss Herberta Towner.  
 Soprano Solo: "Pale moon," Logan.  
 Thelma Ward.  
 Violin Solo: "Hungarian dance," Drdla.  
 Miss Vivian Brown.  
 Duet: "Back to our mountain," Verdi.  
 Vada Manning.  
 Maurice Manning.  
 Reading: "Jimmie Brown's sister's wedding."  
 Herberta Towner.  
 Vocal Solo: "Gay butterfly," Hawley.  
 Thelma Ward.  
 Violin Solo: "Romance," Wieniawski.  
 Henry Schneikert.  
 Duet: "The Alpine morning," Kueken.  
 Vada Manning.  
 Maurice Manning.

# The Field Is Ripe Unto the Harvest

The church needs educated men and women in **EVERY FIELD** of endeavor: industry, science, arts, education, and the ministry.

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The President, Graceland College, Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

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Number 32

## EDITORIAL

### A Reevaluation of the Gospel Principles

Each generation falls heir to certain truths as well as errors. Each generation reevaluates these truths after its own fashion. In other words, each generation is "heir of all the ages" and proceeds after its own way to take stock of its inheritance.

This does not mean that truth changes or evolves. Truth is eternal. Truth is unchangeable. But the perception of truth may dawn during a long period of time. Truth may, and should, give up its content more and more clearly as the years pass and fresh minds assail the problem.

On Horeb God said, "I AM." This divine declaration of existence, of conscious personal existence, has been reevaluated again and again. It has slowly given up its content of truth from age to age and man is yet far from grasping the full significance of the declaration. The Israelites read it to mean, "I am a God of power and terror." Years later John saw and declared, "God is love." To a later generation came a further revelation that "the glory of God is intelligence." Piece by piece humanity attempts to comprehend and evaluate the segments of infinity.

The process of reevaluation of truth, then, does not mean undervaluation. It does not mean depreciation. It should mean, rather, newer and ever greater appreciation:

As we surpass our father's skill,  
Our sons will shame our own;  
A thousand things are hidden still  
And not a hundred known.

—Tennyson.

This is as it should be, granted continued revelation and a genuine effort to progress along the road which Paul said leads to perfection.

In the sixth chapter of the Hebrew letter is found an attempt to designate the fundamental principles of the gospel of Jesus Christ. This classical statement of faith was early seized upon by our people as a very satisfactory setting forth of certain fundamentals of their belief. Not all divine truths and

doctrines are therein named, but when these principles are analyzed the others will be found therein implicitly if not explicitly. As early as 1842, Joseph Smith embodied the six principles therein set forth in a statement of faith, and they have appeared in every epitome of faith published by the church from then until now. We have, then, the practically unanimous attestation of all our people during a long period of time that these are indeed important, fundamental ideals, constituting the skeleton or groundwork of our faith.

The admonition given by Joseph to the elders in an oft-quoted anecdote was, "Preach the principles of the gospel." They replied, "After we have preached the principles, then what shall we preach?" To which he answered again somewhat cryptically, "Preach the principles." This does not mean a parrot-like and monotonous repetition of sermons running through the six principles and then starting over again. It contemplates a preaching in simple yet impressive form of the entire content of the principles together with associated truth.

Has the time come when we should in any degree forsake or abandon this preaching? No. But it may indeed be timely and is proper that we constantly reevaluate the principles in the light of to-day. In so doing we should get more rather than less out of them. We have not yet even approached exhaustion of them. But we should rather find new light and truth in them perpetually, which restated in terms that men of to-day may understand will help them to solve the problems of to-day, thereby making true converts.

The slogan of the elders has always been, "It is written." Or, "To the law and to the testimony." Those are still good slogans. The validity of the revealed word should be revered. But to-day when we say "It is written," we encounter a generation that looks us in the eye and answers, "Why is it written?" A dogmatic assertion of law no longer meets instant acceptance.

This question may be treated with respect. God himself is reputed to have said, "Come and let us reason together." By no means can we give a full answer to the question because that would imply a full knowledge of infinity. But to the extent to

which we do understand the will and way of God we may answer.

More and more we are convinced that it is written in the law because it was first written in human needs. At every point the principles of the gospel meet the needs of the human soul. They met this need before the Bible was written. They were first written in the needs of the human soul. The more one may study and understand the needs of body and spirit, the more clearly he may reevaluate the gospel principles as set forth in the written word. In the direct and clear application of them to human needs he will find a very convincing confirmation of the written text of the law. This is a fine work that challenges the thought of our ministry.

Again, the principles may well be reevaluated in the light of our proposed redemption of Zion, the establishment of the divine social order, the brotherhood of man in temporal as well as spiritual things. Shall we discontinue our preaching of the principles and devote our time to expounding the law of equality, of stewardships, etc.? Not in pioneer missionary work. Instead, these principles yield their richest fruitage of meaning as contemplated in the light of a preparation for the Zion law and Zion conditions.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." He made it more explicit, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The new birth, around which the first gospel principles cluster, is preliminary to any and all vision of or entrance into the kingdom.

Had we Zion fully organized, industrially and socially, with no poor and none in want or without useful and congenial employment, it would indeed be a blessed thing. But should we then at once go into all the world saying, "Come with us; see our demonstration; we will guarantee you employment and a living wage under Utopian conditions"; millions would respond. What would be the result? Atheists clambering on board would swamp the Ship of Zion.

No; so long as the world stands, and until the last gospel sermon is preached to complete the witness to all the world before the end comes, it will be necessary first to enkindle faith and to induce repentance. Men must be made God conscious. They must have faith in God. They must be made conscious of sin. They must repent. They must get clean. This is the work of the gospel. Until it is wrought out in men, though they came to us in hordes they could neither see nor enter into the kingdom. Zion, like the world, would become a madhouse of conflicting passions and desires and brutal or crafty methods to exploit for personal gain.

Instead of appearing less important, the principles of the gospel appear more important as we from time to time reevaluate them.

ELBERT A. SMITH.

### Leadership and Orthodoxy

Does the doctrine of the church recognize human leadership, subject to the divine guidance, in the church of Christ? One writer has asserted (and others have echoed) that Christ alone is his leader. But Christ is the leader of those only who follow him and obey his law. A part of that law is given in Doctrine and Covenants 105:12, where the apostles of the church are expressly informed:

For unto you (the Twelve), and those (the First Presidency) who are appointed with you to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times.

As Christ has expressly declared that he has appointed the First Presidency to be the leaders of the Apostles, can one who repudiates that leadership claim convincingly that Christ is his leader? To reject these instructions of Christ is not the act of a follower, however alluring such claims may sound to the superficial ear.

It is a fact which no one may effectually dispute that the great accomplishments of the human race were made successful by proper leadership. In every age the work of God has been directed by leaders divinely selected, and loyalty to God has meant loyalty to the leadership which he appointed. It is true that these leaders were subject to divine law, as well as were the people, and in case of unfaithfulness the provisions of the law were to be used in dealing with such. But if instead of making his complaint lawfully one should proceed to make public representations which have a tendency to undermine confidence in the leader and frustrate his leadership, such an act is itself disloyal to him who gave the law.

To maintain leadership requires not only advanced ideals and purposes, but power to guide constructively the forces in the church. This principle as applied to the work of the ministry is clearly set forth in General Conference Resolution Number 84, which states: "That all the traveling ministry be under the direction and control of the First Presidency and the Quorum of the Twelve."

He who will not be subject to this direction and control breaks the rules of the church and becomes disloyal. If those who are trusted with directional control prove to be incompetent, or abuse the power conferred upon them, they should not be sustained in office, but so long as any official is lawfully sustained it is unfair to him and disloyal to the church



to seek his overthrow, foment discord, or disregard him in the exercise of his office.

That this leadership and directional control is a principle well recognized by the church in the past is further shown in General Conference Resolution Number 386, of which paragraphs 7 and 12 state:

7. That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

12. That the Presidency are the counselors of the Twelve and exercise the right of presidency by direction and council to that quorum.

In complete agreement with the foregoing statements, one of these laws recognized by the church (Doctrine and Covenants 87:5) expressly informs the Presidency:

And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.

Another of these laws is quite as explicit and states that the president is to have a position like unto that of Moses:

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.

All these laws, rules, and regulations hereinbefore recited show explicitly that directional control rests in the Presidency, stating that they are the head, and have the oversight, care, leadership, council, direction, and control of the work of the whole church and its officers, in all its different departments. Those quoted by no means exhaust the list.

If it is suggested that the people can be trusted, such an assurance is of course very comforting. But there are some things that a people who can be trusted will not do. They will not attempt to arrogate to themselves powers that God has assigned elsewhere. To do so would be to manifest disrespect, disregard, or distrust toward God. In the time of Moses some who were "famous in the congregation, men of renown," made such an attempt:

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?—Numbers 16:3.

This was perhaps the first notable attempt in religious history to change the church government into a democracy in which the people would set aside government by priesthood, recognizing no superior

officers. The punishment that followed this presumption was a memorable event in Hebrew history, and to the discerning mind reveals clearly the answer of God to such a proposal.

It is quite true that a people cannot be led even by God unless they will support the leadership he offers them. But we should distinguish between the power and the right to do a thing. Perhaps the people might become so inflamed by appeals made that they would disregard the divine law, but it is certain that they would not have a right to do so. The oft-used comparison of the church to the civil government may be faulty. God gives the laws to the church and asks the people and officers to support them. If the church should depart from the divine laws it would to that extent become an apostate church. The right of the people to provide rules and regulations for the church must always be subject to these divinely given laws of God, which must not be changed or encroached upon by any member, official, or assemblage of the church of Christ.

We believe the people can usually be trusted to keep the law of God, though the Scriptures show that at times they have not done so. But appeals in the form of praise will not unduly influence people who can be trusted. Our loyalty to God essentially includes loyalty to his laws and to every official and member of the church in the legitimate exercise of his calling and duties. If this course is maintained, we shall have the divine assistance to solve every problem with which the church must deal.

A. B. PHILLIPS.

### Why You May Be Unable to Hear K F I X

Our Independence station has a power output of 250 watts, having a normal winter night range of 500 miles, and day range of 200 miles. The dependable range in summer is considerably less.

The wave length of 240 meters assigned our station by the Government is almost the lowest in use, and most receiving sets do not tune efficiently to wave lengths less than 250 meters. This explains why many listeners-in, although within the normal range of K F I X, have been unable to hear our programs.

Many receiving sets may be made to tune down to the low wave lengths quite efficiently by connecting a fixed mica condenser of .00025 mfd. capacity in series with the aerial and receiving set. In buying such a condenser from a dealer or ordering by mail, it is well to specify "Type 601 Dubilier Mica-don, capacity .00025." Such a condenser usually retails at thirty-five cents. A good variable condenser having a maximum capacity of .00025 mfd. or .0005 mfd. (the so-called 11-plate or 23-plate sizes) is even

better than the small fixed condenser, because it gives a wide range of capacities.

Questions will be gladly answered by those in charge when addressed to the Radio Department, Box 255, Independence, Missouri. When writing please inclose postage for answer.

### Twenty-Nine Churches Operate Broadcasting Stations in United States

Although our church has the distinction of pioneering church broadcasting, it is not now in the lead. There are seven broadcasting stations more powerful than ours that are owned and operated by church organizations. Two are three times as powerful; these are 750-watt stations at Los Angeles and Seattle, owned by the Bible Institute of Los Angeles and the First Presbyterian Church, respectively.

Our Presbyterian friends have five stations, three of which are less powerful than ours. The Baptists lead in numbers, but none of their nine stations have a power output of more than 100 watts. The Catholics have four small stations, the largest being only

half as powerful as K F F V at Graceland College. Three Christian Church stations are rated at 50, 100, and 150 watts. The Methodists have one 100-watt station. One of the finest broadcasting stations in the country, although not the most powerful, is that operated at Zion City, Illinois.

Besides the twenty-nine church-owned stations, there are many others that broadcast church services. In fact, almost all broadcasters are on the air with some kind of religious services on Sundays. One Kansas City station has microphone wires connected to some half dozen churches which have made arrangements for the broadcasting of part of their services.

The proposed new 1000-watt station to be located at Independence will be the most powerful church-owned transmitter in the country, although it is of course possible that other organizations are planning installations of the same size.

Every Latter Day Saint will want to see their own broadcasting station take the lead among churches, and maintain this position. This will require financial assistance, and opportunity will be given everyone to contribute to this important enterprise.

## ACTION

Pleasure is a companion of action.

Actions may be right or wrong.

Even a vicious person finds momentary pleasure in his cruel acts.

Lasting pleasure can only follow righteous acts.

All acts which support a righteous cause bring to the individual a wholesome reaction.

The measure of pleasure which you get out of the Lord's work will be in proportion to what you do for it.

No action—no pleasure.

Box 256.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

## OFFICIAL

### For Justice, and in the Interest of Peace

In the following article the writer has two objects in view: The first is to disclose some of the history of the present controversy, and the second is to induce the Saints to study the theory of our church government and to know the law.

If in accomplishing the first I can properly state the case, I am confident I will dispel some, if not all, of the suspicion under which the Presiding Bishopric apparently has been placed by those who would deny them the sphere of discretion which the office has been accorded under the law and practice since the inception of the Reorganization. If my second objective is attained, I then have reason to hope that an intelligent and proper decision will be reached whenever General Conference acts in the matter.

In any event, I wish to express my confidence in the body of the church. I believe they will eventually arrive at a correct conclusion. General Conference may write some improper things into our legislation, but until repealed or modified its acts are law.

It is now a time when plain speech will be of greatest profit. Strong feelings and deep convictions generally prompt plainness of expression, and, though in this article I have used strong terms, I have tried to be considerate of the feelings of others, without harshness or unkindness.

The Presiding Bishopric has not been quick to fight back. Is that a vice or a virtue? When has a desire for peace become proof of weakness, or non-resistance evidence of wrongful attitudes or positions? We have tried to be kind and have suffered some things to pass, even in the councils of this church, which, if occurring elsewhere, would have brought a speedy retraction or our own withdrawal. But we do not ask for sympathy. We are men who can accept reversals, we believe, as men of God. If we are wrong, may God speed the day of our enlightenment. If we are right, may God grant us strength and wisdom to defend the truth until the whole church shall see the righteousness of our cause.

We recognize the weight of sentiment in the minds of the people of the church that follows the office of President, but it is not treason to question his policies, or heresy to stand on the plain language of the law. This church was born out of dissent and opposition, and so has every reformation and restoration. If our position cannot survive the rule, "To the law and the testimony . . .," we expect it to fail and desire nothing else.

With a prayer that we will not be misunderstood, I present to the Saints the following statement:

The members of the Presiding Bishopric are not responsible for the present controversy. They did not start it and have not encouraged it. It has been thrust upon them by the Presidency.

Never in the history of the church has the Presidency ever claimed directional control over the affairs of the Bishopric until the present President came into office. Careful search of records of the church, conference resolutions, proposed and adopted, and editorials and articles in church papers, fails to disclose a single claim of that kind until of recent years. We are therefore led to inquire, Have the duties and prerogatives of the Presidency been enlarged and, if so, when? There is not a word in the law of our standard books relative to the matter which was not there for some years before the death of the late President Joseph Smith.

If that is true, is it not a little strange that the late President who enjoyed the spirit of his office and calling to a remarkable degree and upon whom the Lord "poured out his Spirit without measure," [this quoted phrase is one used in prophecy by a member of the First Presidency following by a short interval of time the death of President Joseph Smith] never made claim to such authority. Is it possible that the church for many years has been in disorder? If it has, the Lord apparently was not apprised of the fact, or he purposely refrained from speaking in regard to it, for many revelations came to the body without mention of such irregularity.

If it were possible for me to believe that the Lord interprets his law in different ways at different times—if I could believe that the inspiration of the office of one prophet would direct one interpretation and the inspiration of the office of his successor would direct a different and contrary interpretation—if, I say, I could ever come to any such opinion, I might account for the difference of opinions between the present President and his predecessor.

It is quite germane to the question that, in the opinion of the writer, discrimination should be made between the acts of the prophet and revelator to the church and the acts of the president of the church in "ministerial" or administrative affairs. I run counter to the views of the president and his supporters in this matter, and possibly, and I am quite sure it does, this difference grows out of another difference, very fundamental indeed to the questions involved in the present investigation. And that is as follows: The President of the church apparently has enlarged the prime objects of the church to include much more than his predecessor did. He seems to believe that many activities within the church are spiritual in their nature, to be accomplished by the church itself, which his father did not so classify. He also believes the church should be engaged directly in these activities.

It therefore is a possible explanation for the position of the Presidency that all and everything the church does, or should be doing, being spiritual, and the Presidency being the chief quorum in spiritual matters, such activities come within their jurisdiction. We hold that the individual should take into his everyday affairs the principles of the religion of Jesus Christ, yet, strange to say, some have been guilty of arguing that, because some of us do not believe the church should be in business, we are against practicing the principles of our Christian belief in daily affairs—sophistry which thinking men should carefully avoid.

We believe that the Lord has provided for the machinery of the temporal affairs of the church—its business—in such a way as to relieve those upon whom the spiritual burdens have devolved; but apparently this view has been lost to many, and instead of finding comfort in the provision of the Lord, there is much discontent because the spiritual officers cannot control in temporal affairs. In providing thus for the temporal division, we do not believe that it was intended to add spiritual concern to the Bishopric; but because there is an apparent failure to understand the theory of this division, coupled with an unwarranted enlargement of the work of the church in the minds of many, we have the present discussion and controversy.

We believe that the activities essentially spiritual in their nature and which are the prime objects of the church and necessary to man's redemption, are as follows: The maintenance of an efficient corps of gospel ministers; the holding of local and general conferences of membership and priesthood; the organization of branches; the ordination of men to the offices provided for in the Doctrine and Covenants; the appointment and sustaining of general officers and maintenance of a central headquarters; the raising of funds by the means set out in the law to carry on the affairs of such government. We feel that in a general way, all matters outside of the things outlined in the foregoing are but measures which tend to the well-being and happiness of the members of the church, as individuals and as a body. Among them we might include: Those movements necessary to the gathering together physically of the people; the building of auditoriums or temples necessary when the people are gathered; the establishment of schools; the encouragement of industries and businesses essential to people in a gathered condition; the purchase of and settlement by the members on land, etc.; and we are quite convinced that many of these things can properly be carried on and maintained by organizations—not of the officials—but among the members by whatsoever form may best meet the requirements of the work to be done.

Are we wrong in distinguishing between the fundamental or prime or essential work of the church and those things which are collateral to it? Upon the correct answer to this question rests much of our present difficulty, in my opinion.

If the church were merely comparable to a business institution, as some seem to think, there might be more merit in the argument for this almost sovereign right of "supreme directional control"; but the church is not a business organization. The business or temporal division is provided for because of necessity.

With the real purpose of the church in mind—that of the preaching of the gospel in an endeavor to save the souls of men, and that there are some activities fundamentally spiritual and some collateral or incidental, it is not so difficult to comprehend the position taken by some of us.

We ask you to consider the following question: Is the prophet, seer, and revelator selected for his business ability? or on account of his prophetic calling? We are supported in the statement that Joseph Smith the seer and his son, the late President of the church, were chosen because of their spiritual and prophetic endowments. It seems to me that some are making a very great mistake in their idea of what the church is. Men in council have referred to the President of the church as "our general manager"—which suggests strongly the idea of business and commercialization.

Going back through the history of the Reorganization, we find much controversy at times between the Quorum of Twelve and the Bishopric in regard to their respective prerogatives and authority, apparently very sharp and earnest discussions, but, if the record may be depended upon, without rancor and imputation of wrong motives. It appears that the Quorum of Twelve have always been somewhat jealous of their rights and, in their honest zeal for the welfare of the church, have stoutly resisted any limitations of their authority. They have been God-fearing men who desired to abide within the law, and this quorum during many of the years of the past counted among its members the very greatest and ablest men in the Reorganization. The Presiding Bishopric has not been quite so assertive as the Twelve, but among the somewhat limited numbers who have occupied, especially as Presiding Bishop, we count a number of likewise able defenders of the faith. The clash between these quorums was therefore earnest and conducted by men who knew the law, and were holding diverse views only on those things that had not been fully set out or where there were apparent ambiguities, and General Conference had not then spoken in regard thereto.

We consider it as more than passing strange that

during the years of the Reorganization there has never been any controversy between the Presidency and the Presiding Bishopric until just recently, and during all the years when there was conflict between the Twelve and the Bishopric as to their respective jurisdictions there was never at any time interjected into the discussion any alleged "supreme directional control" of the Presidency over the Presiding Bishop. Did the late Joseph Smith abrogate any of the just rights of the First Presidency, or did he conduct the affairs of his office according to the law? By every instinct, as his son, from everything I know about his regard for legality and orderly procedure, from a deep-seated and abiding faith in his calling as prophet to the church, I cannot believe that he knowingly allowed any invasion of the rights of the Presidency, and he was too able and had too keen an intellect not to recognize any such invasion if it existed. No, we confidently believe that he knew the theory of the government of this church. God blessed him in that knowledge, and he was content to abide within the law.

In the Doctrine and Covenants we find Joseph the Seer was told that in temporal things or labors he should not have strength. When this statement has been made in argument, we have been told that it had reference to his private affairs; but we cannot so hold on account of the connection in which the statement was made. It is preceded by the injunction to devote all his service to Zion. "In this thou shalt have strength. . . . And in temporal things thou shalt not have strength, for this is not thy *calling*. Attend to thy *calling*." Men are not "called" to private affairs.

In this connection also I invite your attention to section 126, paragraph 5:

I saw the Bishopric as at present constituted, with the attendant bishops upon either side. I asked what was the meaning of this. I was told that the Bishop should not be burdened with the *spiritual care* of the church, except as such might be brought before him in pursuance of the law which provided for the Bishop's court.

Here we have it: The President not *called* to temporal work; the Presiding Bishop not to be *burdened with spiritual care*.

And it is a criticism which has been strongly urged in the past against the church in Utah that there was a departure from the law in that spiritual power was given to Bishops and temporal power granted to the Presidency.

There are only a few references to church law, some in the Doctrine and Covenants and one in the Articles of Incorporation, which give any color of claim to temporal control in the Presidency, that is, that have been urged by proponents of that claim; but we believe an inspection of these references will

show that the things are not said that are read into them.

Section 104: 42 is cited which says:

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.

We have always acknowledged the President as head of the church and believe that he is entitled to the prophetic gifts here named as was Moses. We protest against the interpretation which would carry the latter-day Restoration back 3,500 years to Egypt, and subject us to the rod and the law which were "done away in Christ." Paul says it "made nothing perfect," and was to serve only as a "school-master." To carry this interpretation to a logical conclusion would make the membership to-day comparable to a fugitive army who had recently been Egyptian slaves. On the other hand we will hail the day when the President will be content to preside over the church and exercise these gifts to the good of the church and God's glory. If more than this were intended from the real import of the text, it would surely have been claimed and practiced in almost a century since the giving of this revelation, but such is not the case.

The second is found in paragraph 2 of section 122, Doctrine and Covenants, where the statement is made that the burden of the care of the church is laid on him who is called to preside over the high priesthood of the church. Let us notice the connection again:

1. My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

2. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.

There can be no question that the statement, "The burden of the care," in the second paragraph relates directly and specifically to the things referred to in the first paragraph and what immediately follows in the second paragraph—their duty to teach the revelations, which is a spiritual activity. Certainly the contention of the Presidency is not supported in this reference. Besides, General Conference itself has spoken in regard to the authority of the Bishopric, and it cannot remain for any interpretation of revelation, official or private, to place limitations upon what General Conference has said in plain language, which is as follows:



The Bishopric being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric, only, as, by law, the Bishopric only are legal custodians of such properties; . . .—General Conference Resolution No. 238.

The third reference is to section 123, which is the report of the joint council of 1894, paragraph 23; where it is urged, "supreme directional control" is placed with the Presidency. Let us take it again as a whole quotation:

The following opinion of the first presidency, as communicated to the quorum of the twelve, in 1890, was adopted as the opinion of this joint council:

"As a traveling, presiding council, your quorum has the active supervision and presidency, under the first presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the first presidency presides over the whole church, differing in this, that the first presidency is necessarily local, while your province is not localized; nor do we mean by this that the word *abroad* is to be construed to mean foreign lands, but in the field of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations."

Here there is no mention made of anything but ministerial and gospel work—"the field of itinerant gospel labor everywhere," and not one word of reference to temporalities or departments or the Bishopric. For one I cannot admit any such construction as interpreting this to mean "supreme directional control" over things not referred to in any way. "The entire field of ministerial labor" . . . "in a similar way as the First Presidency presides over the whole church," cannot be stretched to mean anything more than presidency over branches and church organizations—"ministerial [spiritual] labor." Viewed from the Presidency's standpoint, we shall here inquire, Is it not also remarkable that the joint council of 1894, in the very next paragraph of their report, number 24, should write again into the law an affirmation of the basis of adjustment of 1878 which instead of giving any officer or quorum directional control over the Bishopric, says quite another and contrary thing?

The only other citation to which our attention has been called in an attempt to support the "supreme directional control" of the Presidency is found in the Articles of Incorporation of the church. Article 1, 7th verse says: "Bishops, consisting of a Presid-

ing Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities." We court this "general" direction, and believe that it is fair to assume that its intent and purview were well understood by those who signed it, including both Presidency and Bishopric. Bear in mind, too, that this was in the year 1891, while in 1894 the revelation required the joint council to meet (see 122:13), and when they did so they re-affirmed (see 123:24) the "basis of adjustment" of 1878 between the Twelve and Bishopric which gives "discretionary power to receive and disburse church funds" and to otherwise control the property of the church "to the Bishopric only." (See General Conference Resolution 238.) In the light of these facts, the use of such phrases as have found their way into the official columns of the HERALD recently referring to the Presiding Bishop as "the head of the financial department of economics of the church" or as the "treasurer of the church" is an unwarranted play on words.

The Bishopric is a creation of divine enactment, as found in the Doctrine and Covenants, functioning under direct command of God and conference resolution. It is the business body of the church. Is it not proper that it should be controlled *by the church and amenable to the General Conference only*? It has charge of the moneys and properties contributed not by the officials but by the members of the church. One of the first references to the work of the Bishopric made it plain that the church should have a large control over the work of the Bishopric:

These things shall be had on record, to be handed over unto the Bishop in Zion; and the duty of the Bishop shall be made known by the commandments which have been given, *and the voice of the conference.*

If sufficient herein has not already been given to suggest the propriety of the spiritual officers of the church refraining from temporal activities, it may be well to remind my readers of what happened in New Testament times. In Acts 6:1 it is said:

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

Here was an organization *created by a conference* and appointed unto a work which was *in aid of but was not gospel or ministerial work pure and simple.*

We do not contend that the Bishopric has the right to ignore the leading officers of the church.

We do not believe that we have done so. We are not conscious of having ignored the Presidency or the Twelve in any matters which were of such a spiritual nature as to warrant us in taking them there for advice and counsel. We believe that in many other matters the church has suffered because we were not able to secure counsel when we needed it. We have no hesitation in saying that the church to-day is suffering for want of counsel among the leading quorums of the church, a thing which has been denied to us when we have asked for it.

It might be profitable, in the light of statements already made, to look somewhat into the genesis of the controversy. For some two or three years it has appeared to the Presiding Bishopric that the President has found fault, unjustly we believe, with various actions and things done by the Bishopric, claiming that we were not "subordinating" ourselves to the Presidency; and in some things complaining of our conduct of affairs, and that the President had not been apprised of the matters, even where the incidents or business had been closed and closed with success to the church, notably in one instance where we had successfully defended the church in litigation in which persons sought to recover a large sum of money. It had never occurred to us that when we had been sued in the civil courts it was necessary for us to secure the consent of the Presidency or anybody else to make our defense. We have tried honestly to exercise a sound and wise discretion in these matters, but have found a spirit of faultfinding on the part of the President in regard to many things similar to the thing just related.

We have tried to honor the law. To do so we have been glad to recognize the Presidency and other leading quorums as the proper *counselors* in spiritual and temporal matters (see Doctrine and Covenants 128: 9). And we fully believe that for many years the church would have profited greatly if the Seventies had been granted the right to participate more in the councils of the church.

Sometime in spring of 1923, we were notified that the Presidency desired to have a conference with the Presiding Bishopric in regard to the question of the "subordination" of the Bishopric to the Presidency, and date was set for the conference. The members of the Presiding Bishopric in an honest endeavor to have this conference availing and of profit to all concerned, after discussion and consideration between themselves, addressed the Presidency as follows:

April 25, 1923.

FIRST PRESIDENCY  
Office

*Dear Brethren:* By letter and in conference with members of the Presiding Bishopric, you have made known to us that the First Presidency, or at least the President, desires to modify the present practice of the church in the conduct of

temporal affairs. By letter, dated February 22, 1923, we sought to learn more specifically what was contemplated by the President, but have received no answer thereto. A conference of the two quorums is suggested, according to your letter of the 11th instant, for the purpose of canvassing the questions involved or that may be raised incident thereto.

After due consideration, we feel that we are not only justified in presenting a few thoughts in regard to the proper method of consideration, but, under the facts and circumstances, it appears to be our duty to do so.

In the first place we have a desire to reach a decision in the matter, or matters, presented that will reflect intelligence and be in strict harmony with the law of the church. We do not believe that it will be profitable for us to go into this conference without first having a statement of the proposed matter; this is only in fairness to ourselves. If the proposal means a departure from the established procedure of the church, as we understand it does, we believe that such statement should show some basis in the law of the church.

The present practice and procedure of the conduct of the affairs of this department has continued from time immemorial, or at least during the existence of the church. We indulge in the presumption of regularity and that such practice is supported by the law. It necessarily follows that the burden of showing that such procedure is not according to the law is upon him who so avers, and we must respectfully request that the Presidency assume this burden.

No hearing or conference in regard to important matters is availing where the precise issue or issues are not determined or defined in advance. Time is lost in arriving at the gist of controversy, and even then it may be so indefinite and vague as to forestall intelligent action. Experience has taught men that unless the issues are made up in advance, trials and hearings and arguments are fruitless. The want of such determination generally does, and likely will, result in a waste of time and effort.

We do not suppose the Presidency wishes to give the proposed matters any time in conference with us unless, and until, it can be reasonably expected that final determination thereof may be reached.

We therefore respectfully suggest to the Presidency the advisability and the propriety of their placing in our hands a statement of their proposal, or proposals, and support the same by such statement of the law as they may desire. In no other manner may we know precisely what questions are involved, and we then can either go into the desired conference or can make and file with the Presidency such answer as we may believe proper.

Unless some such procedure be followed by us, it may logically result in inconvenience and delay after our conference is begun, as any of the interested parties may find it necessary to ask for time to consider after the real issues are determined.

From what has already been written and said by the President of the church, with only a general idea of what the proposed changes may be, we nevertheless feel that a proper and righteous disposition thereof should be made as a result of this proposed conference and all questions involved be forever settled if possible. To this end, we are firmly convinced that the issue, or issues, should be determined in advance of the conference; otherwise we shall be prepared to ask and to take the time necessary to a full consideration whenever the questions are determined or made known to us.

Our desire is to serve the church to the best of our ability as God gives us light and understanding. We neither court nor shun responsibility, and as we have tried cheerfully to

perform our official obligations we have as cheerfully assumed the responsibilities attaching to our conduct, and in this spirit we present the foregoing for your consideration.

Ever praying for the church and its welfare, we remain,  
Sincerely yours,

THE PRESIDING BISHOPRIC.

This letter to this day remains unanswered, but we have heard that the President has characterized it as a "refusal" to meet with the Presidency—a charge which is ungracious, to say the least.

Continuing the narrative, in order to bring this down to the council of last April, there were occasional differences of opinion between the members of the Presiding Bishopric and the President in regard to questions of jurisdictions, in which we tried always to remember that we are brethren of the same faith and to be kind and considerate of each other, as any other motivation would prove fatal to our cause, and we feel our position is justified in the law.

On January 5 we wrote to the Presidency about our financial situation and trend and stressed the necessity of securing some relief financially.

On February 4 we again wrote the Presidency about our financial affairs and asked for consideration by Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric.

In March of this year we were informed that the Presidency had called a meeting of the High Council to consider the matters presented in our letter of February 4. To this we did not and do not now make any objection. After the High Council had been in session two or three days, we were notified that the High Council had recommended to the Presidency that the matters be referred to a joint council consisting of the Presidency, the Twelve in America, and the Order of Bishops. To such a recommendation we did not and do not now make any objection, although we had asked for the joint council of the Presidency, Twelve, and Presiding Bishopric.

It is forever too late for anyone now to say that the joint council of Presidency, Twelve, and Presiding Bishopric is not of recognized jurisdiction, for the Lord himself directed its setting in the revelation of 1894. "It is the will of the Lord that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth." Section 123 is the result. The church has accepted of its labors and has never to this day questioned its validity.

However, we have made and do now make this criticism upon this council: That in the consideration of the temporal affairs of the church the quorum upon which the chief responsibility in temporal matters has always rested, was ignored and not made an integral part thereof. The argument that the

members of the Presiding Bishopric were sitting members of the council is beside the point, for the reason that they were there only as members of the Order of Bishops stripped of quorum rights and capacity, and instead of being, on a quorum vote, a one third of the council, they were one sixth of one third or one eighteenth on a quorum vote, if called for, although this was not done. But while no quorum vote was asked for, it lawfully could have been demanded, we believe; however, it seems not to have been the practice in the late councils of the church. The law however amply provided for the registration of quorum votes in councils of the church.

Upon the convening of this council we had every reason to believe that it was organized for the purpose and only for the purpose of considering the financial condition of the church. The President of the church and his counselors presided and furnished the only secretary of the meetings. No minutes were submitted to the council, though we understand that there is a purported record.

The chairman stated among other things that the council was purely advisory to the Presidency and had been called to consider the condition of the church upon the letter of the Presiding Bishopric, but in his first speech made impassioned charges of a general character against the Presiding Bishopric, alleging that they were responsible for all the ills of the church and with having set up a resistance to the Presidency and frustrating their efforts. I will here state that he did not in a single instance make any specific statement as to particulars—a vague and indefinite attack in such general terms as to make difficult any reply or defense. It came as a complete surprise to the members of the Presiding Bishopric, as the questions raised were not such as belonged in any way to that council. It was, according to the President's own statement, an advisory council. It is not provided for in the law in any way. It was the first time such a council ever convened in the history of the church, and probably will never be assembled again.

We want the church to know our position: the attack made upon us by the President of the church before the council of last April was unwarranted in law and unjust in method. It seems to have been premeditated, though no indication of it had been given beforehand. We were there only as members of the Order of Bishops, and it seems to us that common fairmindedness would have demanded that if charges were considered they should have been made before a tribunal of competent jurisdiction. The Bishopric was put on trial before a part of the Quorum of Twelve and fifteen Bishops, with the Presidency as presiding judges, without notice, without written charges, in which for over a week, first

one thing after another was without warning thrown into the conflict, and day after day the work of the Bishopric was assailed, with the chairman of the council acting as prosecuting attorney as well as judge. These facts should be known.

While taken much by surprise, the members of the Presiding Bishopric, sitting as bishops only, took counsel among themselves as best they could, and while resenting very much the unfair methods, decided that in the interest of the work as a whole we would do the best we could to bring about what good might be accomplished by the council. No rights of the Bishopric and no rights of the church as expressed in the law were waived, and we expressly reserved the right to dissent from any action of the council which we considered illegal. A statement to that effect was made by the Presiding Bishop. He stood willing to assist the council in every possible way and so expressed himself. The general charge against the Presiding Bishopric, that they were responsible for the present condition of the church, was emphatically denied. This council could have no right to pass on the things stated or to try the Bishopric. We did not at the time know that it was planned—as is now apparent was intended from the beginning—to legislate or attempt to legislate upon the question of the jurisdiction of the Presidency and the Bishopric. In a word it was in effect an attempt to substitute itself for General Conference.

It was early apparent that those holding an opinion contrary to the Presidency were in a decided minority, so that it was easy to forecast the trend of its progress. What was the proper thing for the Presiding Bishopric to do? Should we participate, sit in the deliberations, or withdraw? To withdraw would certainly jeopardize the good the council might do. To remain was, we concluded, the better course, and if the council should exceed its jurisdiction as an advisory council, we would, under God and his law, not be bound.

Without further discussion of the document now commonly called the "supreme directional control" resolution, it is fair to all who did dissent and all who now refuse to be bound thereby, to say that after it had been considered by paragraphs and adopted by sections, before it was put upon its final vote as a whole, the following question was asked the chairman:

"Before the vote is taken, I would like to have the chairman state the nature of this document. If passed, is it advisory only or otherwise?"

To which the chairman then said, "Well, you may call it whatever you choose—advisory, *legislative*, or *administrative*."

At this juncture the writer then asked the chair-

man to state if there was any likelihood or probability of the document being interpreted in opposition to or change of present General Conference action, to which he replied, "Yes."

Thereupon the Presiding Bishopric entered their protest, stating that the council was not a legislative body, that it was, as stated by the chairman at the beginning, an advisory council only; that now it appeared the rules of the game had been changed, the nature of the proceedings had been altered arbitrarily, and the chairman and the council could take notice from the Presiding Bishop and his counselors that they objected to the attempted legislation and would not be bound legally by anything done by the council which changed the law or which would require or would attempt to require the Bishopric to do anything contrary to what was already in the books, the Doctrine and Covenants and General Conference Resolutions.

It was at this juncture that the chairman demanded of Bishop McGuire that he state to the council at some time before adjournment whether or not he was going to "abide by the decisions of this council." To this demand Bishop McGuire made reply, and the things growing out of the demand of the chairman are now placed before the Saints in the HERALD. These facts should be known. (See Editor's note.)

Early in the council, when the President made his charges against the Presiding Bishop, he used language similar to the following: "If I am right I want this council to say so; if I am wrong and this council says so, I have the decency and the manhood to get out, to resign," and the other things from which, in connection with the words quoted, we could conclude nothing else but that if Bishop McGuire was wrong and the council said so, if he, Bishop McGuire, was decent and had manhood, he would get out, resign! These facts should be known.

At the time of the passage of the supreme directional control document, I denounced, as best I could, the proposal that anybody should be driven or coerced into resigning his office. I called attention to the fact that Bishop McGuire had been called by revelation to occupy in the office, and he had been sustained by the General Conference, and it was unfair and unrighteous to propose that he abdicate as the behest of such a council or because he might be considered in rebellion to anything done or to be done by the council. Certainly upon my statement before that council calling attention to the attempt to drive the Bishop from office, if there was no such attempt or desire upon the part of the Presidency or of the President, *then was the supreme moment for denial*. But no denial has been made, then or since that day, and I do not believe they can ever be

heard now to deny it. On the contrary it was then, when their right to compel or coerce the Bishop was challenged by the writer, the chairman demanded that the Bishop state to the council before its close whether he was going to "abide by the decision of the council."

My brethren, in a work of Christian brotherhood, where all are equal in worth of office, and where every man is presumed to be making a sacrifice *equal to that of every other man*, can it be right that men shall be driven by coercion into resigning their God-given office at the behest or demand of an advisory council, such as we have described? I say, Nay, a thousand times Nay!

Another thing—but for which the writer was inclined toward silence in this discussion—was a statement made on July 6 at the Campus by the President of the church:

"I cannot yield to the voice of the opposition, so I am in the fight, and it will undoubtedly be a finish fight. Either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, or vice versa. . . ."

Now, in the first place I deny as false any charge direct or by implication that I have the intention, desire, or wish to eliminate anybody from this work. Such intention, desire, or wish, in my opinion, is improper. Why, this work is large enough to hold all who have a desire to do good, and the Lord has said that even if we cannot agree on the things of the law, yet we can be united in purpose, and personally I believe that all my brethren who have taken part in the council and in the present controversy are as sincere in their desire to promote the welfare of the church as I am.

I should be allowed to take a part in the discussion without the imputation by any of wrong motives on my part. It certainly is not an agreeable thing to oppose in any way your brother in the flesh as also your brethren in Christ. But I am called upon to make decision under the law to the best of my ability and the light God gives to me, and personal considerations do not enter into my position in this matter. I am of little worth in comparison with the good of the whole, and what I may be able to do will amount to very little, comparatively speaking, in the great work of redemption. But the work must be carried forward according to law. The author of our faith has said, "I am God; I change not." I am concerned only in having the church affairs conducted *according to the will of God as expressed in his law*. If they are, we cannot fail; if they are not, failure—dismal failure—awaits us.

I. A. SMITH.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Freedom of the Press and Free Discussion

BY R. S. SALYARDS

The action of the Board of Publication in opening the columns of the HERALD to free discussion of church problems is commendable and should be appreciated. The HERALD belongs to the people; it was equipped and is maintained by them, and they should have free access to it, within proper rules of conduct. In the appointment of editors also the board has been fair, appointing men of opposite views, thus giving opportunity to present all sides of questions in issue. Who does not want to hear "both sides"? How shall the people be informed and reach correct conclusions without information concerning matters at issue, unless given free access to all principles and facts?

One of Lincoln's maxims is, "Trust the people." He also said, "God must have loved the common people, he made so many of them!" "Let facts be submitted to a candid world," is the language of the Declaration of Independence. In this statement our Fathers, in their sublime effort to "proclaim liberty throughout all the land, unto all the inhabitants thereof" (Leviticus 25: 10)—in this they addressed themselves in justification of their action, to the considerate judgment of all mankind. The discussion became world-wide, and the spirit of liberty and democracy, which under God moved upon the Fathers, has become disseminated among all peoples.

While it has become necessary to speak out, and to speak out clearly and strongly, let the discussion be conducted upon a high plane of impartial examination, without personalities, without injustice, in the Spirit of Christ, which ought to pervade all considerations by the people of God. Harshness, the spirit of intolerance, the effort to decide questions on the basis of mere official status or authority, have no place and must have no place among a free and liberty-loving people. *The truth is the only authority*; and comprehension of the truth is the only scientific and proper basis for conclusion and action. He who is right is large-minded, liberal, and *tolerant*, and has no fear of the closest examination of his position. If shown to be in error, he is anxious to be set right; for

Every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he who loveth truth, cometh to the light, that his deeds may be manifest. And he who obeyeth the truth, the works which he doeth they are of God.—John 3: 20-22.



The traditions of the Fathers, in church and state, have been always for free discussion: "A free pulpit and an open Bible"; "Freedom of speech and of the press"; are maxims interwoven into our religious and civil bill of rights. They are understood and affirmed in all free lands, in America, in Great Britain, wherever liberty-loving men and women have risen against oppression. "The surest safeguard of truth is a free and fair discussion," is emblazoned on the walls of the senate chamber of the State of Missouri.

"Truth has nothing to fear from error so long as it is left free to combat it," is the substance of one of the maxims of Thomas Jefferson, author of the Declaration of Independence and one of our greatest political thinkers. With an open press we are now at liberty to get at the reason of things, to inform our people, and to give them opportunity to pass upon all matters, for "it is written,"

Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that *the inhabitants of Zion shall judge all things pertaining to Zion.*—Doctrine and Covenants 64: 7.

To be qualified to do this, they must have information and the divine right of free examination.

The church has a great task. It must know its purpose and understand the principles of the law of the celestial kingdom and, therewith, the functions and limitations of every department; also the part to be played by the membership. The laity form the great body of the church and constitute its background and support. They have right to full information concerning the working methods of the entire body. They are to see that the truth is carried into all the world. The world to-day is an examining, critical world, much of it well informed; a world which does not swallow without question any form of religious or other belief. The old, medieval claim of official authority and acquiescence without question is dead; it has given way to the right of private judgment. It required war and bloodshed and the Reformation to defeat and pull down arbitrary power in church and state, and to gain and to maintain civil and religious liberty; but such is in vogue to-day, and men are free to think and to act for themselves. "Equal rights to all, and special privileges to none," is another accepted American maxim.

Our people need fuller information, larger comprehension, greater development, if they are to measure up to the task set before them. The time must come when the laity—the mass of the membership—shall be well read in the books of the church and able to comprehend the spirit and the word and the purpose of our work. An enlightened public

opinion is necessary in both church and state. We are not yet where we must be in equipment, to convert and to lead the world. The present crisis, with the opportunity to inform themselves, will cause the people to obtain more information and to think more earnestly upon the movements of the church. There are just as good and capable men and women in the laity as are any in the ministry; there are men and women who are an honor to the church and of vast benefit to it because of their breadth of mind and largeness of heart. We need more of them; we must have a developed people if we are to attract other capable people and thus our army become "very great." Zion is to become "the perfection of beauty" if she is to shine out in intelligence and virtue.

Let free discussion, then, be continued, until our people shall be qualified to discern between right and wrong, between truth and error, between common sense and superstition. Jesus said:

Ye shall *know* the truth, and the truth shall make you free.—John 8: 32.

He therefore based his appeal to the people upon the truth—"the whole truth, and nothing but the truth." Jesus is "official" because he is "the Spirit of truth." "This is the light of Christ."—Doctrine and Covenants 85: 2. He was called and appointed and ordained unto his exalted station for the reasons stated in this:

But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 8, 9.

Jesus never made claim to arbitrary authority; he said:

And if I say the truth, why do ye not believe me?—John 8: 46.

The *merit* of his message, *its self-evident truth*, was what he asked men to accept. When two of his inexperienced disciples said, because the people did not receive them,

Lord, wilt thou that we command fire to come down from heaven and consume them, . . . he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.—Luke 9: 54-56.

He sought not by anything savoring of supreme directional control maintained by effective discipline, to compel men to act, but was content to appeal to the people by making manifest the humility and condescension of God. He loved the common people; "he went about doing good" among them, and they "heard him gladly." He was deeply touched and "moved with compassion" by their poverty and afflictions. He suffered and shared with them, at times not knowing "where to lay his head."

Once when his disciples, Peter and John and others, had disputed among themselves which was the greatest, he

called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall *humble himself as this little child*, the same is greatest in the kingdom of heaven.—Matthew 18: 2, 3.

He also said,

The kings of the Gentiles exercise lordship over them and they who exercise authority upon them are called *benefactors*. But *it ought not to be so with you*; but he who is the greatest among you, let him be as the younger; and he who is chief, as he who doth serve. For whether is he greater, who sitteth at meat, or he who serveth? I am not as he who sitteth at meat, but I am among you as he who serveth.—Luke 22: 25-27.

Remember, the disciple is not above his master; nor the servant above his lord. It is enough that the disciple be as his master, and the servant as his lord.—Matthew 10: 21.

He set the example of sacrifice and privation. He traveled and preached the simple gospel among the poor and the lowly. He was approachable, tender and sympathetic, loving and kind. The people were drawn to him; he was ready to listen to their appeals. In this is his great appeal to the human family; he is a genuine brother and friend to man. He appealed to that which is basic and best in humanity—the heart and the intelligence. Because of this he continues to draw men unto him, not to compel them; and thus he is loved by millions, while Cæsar and Alexander and all the captains of force are *passé* and forgotten.

Let us “always remember him” in this, “and keep the commandments which he has given” us, “that we may always have his Spirit to be with us”; for only in such spirit can we come into unity and influence our fellows for good. Jesus is our “Captain,” and “Leader,” and “Commander.” He is “the way, the truth, and the life,” and no man cometh unto the Father but by him. He has said, “Look unto *me* in every thought.” That which is in harmony with his Spirit as interpreted in his life is true; that which is not is false and misleading, no matter how ardently believed. Christ has said this unto his church:

But verily I say unto you that, in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand? But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and *let every man esteem his brother as himself*, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou

clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, *and it is even as I am*: I say unto you, Be one; and if ye are not one, ye are not mine.—Doctrine and Covenants 38: 5, 6.

When people hear the gospel, they are obliged to discriminate between the preaching of the word and their former traditions. They are required, if they would obey the truth, to sever themselves from family traditional belief and often from former ties. But in doing this, exercising free choice based upon examination, they are brought into fellowship with the Spirit of truth and rejoice in “the glorious liberty of the children of God.” All future progress in knowledge, in growth, and in happiness must be based upon *this process of intelligent analysis and acceptance of truth*. There is no other guaranty and there can be no further progress without resort to this method of clear discrimination before action is decided upon. It is the only means by which as a church our action can be clear, permanent, and effective.

The Reorganized Church has come into being largely as a protest against error and has made call for adherence to divine law as against human “living oracles.” It has constantly been in the field of religious and moral discussion. The American people have moved upward by discussion of political, social, and general questions. Debates in Congress, upon the public platform, in political campaigns, and through the press, have enabled them to reach conclusions and to act on the questions of state’s rights, constitutional law, the tariff, the income tax, election of United States senators directly, immigration, finance, transportation, and other questions. Our church people can and must do likewise with their problems. There should be no fear of the outcome to result from full discussion, for “truth is mighty and will prevail.” To be afraid of the results of open investigation is to manifest weakness. Such policy is equivalent to the habit of the ostrich who, when pursued, hides his head in the sand and ignores his danger. We have confidence in the intelligence and integrity of our people, in their power to *think* and to *decide*, aided by the promise of the Spirit which leads and guides into *all truth*. They will be stronger in their faith as they see made manifest the power of the truth to defeat error and to vindicate itself.

INDEPENDENCE, MISSOURI, July 4, 1924.

“A little idea may be expanded—the biggest ideas usually are pruned down or else fall short of the mark. In the little things of life we find the key to big things—a chance acquaintance, a chance action.”  
—F. L. Brittain.

## Facts About the Bible.—No. 3

BY A. B. PHILLIPS

There are not as many manuscript sources of the Old Testament as there are of the New Testament. In the former there is therefore less variation in the text. After the fifth century B. C. the Jews used the square form of Hebrew instead of the archaic Hebrew that had hitherto been employed. An archaic form was retained, however, by the Samaritans that was substantially the same as the Hebrew in the time of Manasseh, which it was claimed had been used by the ten tribes of Israel in the time of Solomon. But their manuscripts are not as ancient as are the Hebrew manuscripts.

From the available sources of the Old Testament, copies were made by scribes, who produced a standard text in accordance with strict rules. From this text, known as the Sopherim, was produced the Masoretic text, so called because the professional scribes who wrote it were known as Masorites, or recorders of tradition. This text arose about the sixth century A. D. But with the use of Aramaic by the Jews after the Exile, it became necessary to translate the Hebrew text into Aramaic. This was done orally at first, but by the first century many portions of scripture in this language had been put in writing. They were known as the Targums and formed an independent text from that of the Masora.

The oldest of all the Old Testament manuscripts now existing are neither Hebrew nor Aramaic, however, but are Greek, Latin, and Syriac translations. The most important of these is known as the Septuagint, or LXX, because it presumably was the work of seventy Jews. It was a Greek Pentateuch of the third century B. C., though other books were subsequently added, and is supposed to represent the first translation of the Old Testament ever made.

It is held that the earliest New Testament translation was in the Syriac tongue, and probably made at Antioch, where disciples were first called Christians. Before the close of the second century, the Syriac gospel was mentioned by Hegesippus, but did not at first contain all the books as now received. Latin and Egyptian versions also existed before the third century. A great many versions subsequently arose, most of which were derived from Greek copies or Latin versions, and by the fifteenth century Bibles existed in most of the principal languages. Of course these were all in manuscript form, most of the earlier texts being in large round letters called uncials, which later gave place largely to the cursive, small letters called minuscules.

*Value of Printed Versions*

The first Bible to be printed was the Latin Vulgate, and came from the press of Gutenberg in 1456

after four years of labor on it. In the same century, printed versions of the Bible or portions of it were issued in German, Dutch, Czech, Danish, French, Italian, Scandinavian, Spanish, and Welsh. By the invention of printing, it became possible to avoid the various errors that formerly crept into copies of the versions used, and many copies could be made exactly alike. But as manuscripts differed, it became necessary to compare them with each other in order to determine which was to be preferred. Translators also did not all choose the same words to render given texts, hence some preferred one version and some another.

William Tyndale translated the New Testament into English and attempted to publish it at Cologne in 1525, but being prohibited by the Cologne Senate he fled to Worms, where he printed 3,000 copies in 1526. Furious efforts to destroy it resulted in leaving only a fragment of Matthew to be handed down to our time. To supply the great demand, he issued three more editions within a few years. In this century such important versions as the Coverdale Version, Matthew's Bible, the Great Bible, the Geneva Bible, and the Bishop's Bible were published. These were followed in the early part of the next century by the Douay Version and the Authorized Version, representing respectively Roman Catholic and Protestant translations, with many textual differences.

Both the Douay and the Authorized Versions have been changed several times since they were first issued. In many respects both were superior to the versions that preceded them, but with the passing centuries language changed considerably, and increased knowledge of biblical matters revealed certain defects that required correction. In 1870 the Convocation of Canterbury authorized its revision by a committee of English scholars, assisted by a committee of American scholars. The New Testament was completed in 1881 and the Old Testament in 1884. This was followed in 1901 by an edited edition prepared by the American revisers. A comparative study of these four versions is very interesting and helpful.

In 1853 Rabbi Isaac Leeser issued a version for the Jews from the Masoretic text, which undoubtedly conveyed more accurately at least some of the Hebrew meanings. Some of its renderings support the Inspired Version of Joseph Smith, which was begun in 1830 and occupied three years, but was not issued until 1867. The Inspired Version was particularly intended to correct errors in the text and to restore certain portions not found in present manuscripts. It therefore contains matter not found in any other version. In the new Helps to Bible Study considerably more than one hundred manuscripts and versions are described, many of which are illustrated.

## NEWS AND LETTERS

### Drives Eighty-One Miles to Attend Meeting

PINE RIVER, MINNESOTA, June 9.—As I read the testimonies in the church papers it gives me courage and new hope. I am trying to fight for this gospel harder than I one day fought against it, and there is no task too great for me to undertake for the cause.

We are eighty-one miles from Bemidji Branch. We drove down there last week for a two-day meeting. Brother George W. Day baptized five into the true church. Brethren Whiting, Shakespeare, and L. A. Gould delivered some wonderful messages. Those meetings are always worth more than all the efforts we put forth. We often drive fifty to sixty miles to meet with the scattered Saints and have good meetings. If we do not enjoy the gospel it is our own fault, for if we are faithful the Lord is always ready to meet with us. My prayer is that all who read this may be willing to do the Lord's work first at all times, and he will then give us time that is needed for other things.

I have run a section for the Northern Pacific Railway twenty-three years, but that does not keep me from praising God for giving me this gospel. We have some great experiences in this country, for we are persecuted on all sides, but God gives us strength to bear it all, for he has wonderfully blessed us.

Let us all be more determined to live nearer to God, and our lives will be worth living. May the Lord bless Brother F. M. in his office.

SAM CASE.

### Peoria Working to Better Conditions

PEORIA, ILLINOIS, July 18.—The branch here is passing through quite a struggle to maintain its organization and to continue to have a meeting place. A good many have moved away, and those that are here are somewhat scattered over the city. All are of the poor of earth, so it is a big problem to carry on. However, since there is a "will" perhaps the "way" will be found. Brother E. R. Davis, the district president, is here this week seeking to find the way.

Last week we were pleased to have Apostle E. J. Gleazer visit us, even if it was but for one service.

The terrible tornado that lately did so much damage here did not seriously damage any of the Saints.

### Convert Congregation Who Bring a Church

LANCASTER, OHIO, July 22.—Perhaps the Saints would be interested in the work that is being done in Central Ohio. I came to this State in the fall of 1918, made an effort at several places to open up church work, but without success. I had almost given up hope and came to the conclusion that the people in this country did not care anything for the gospel. But finding a vacant church building near Lancaster, I decided to try again. I inquired and found the parties who had control of the church and obtained permission to use the building. I decided that it might be well to start a Sunday school there also and in that way get the people interested in the gospel. Accordingly I went to work to see what could be done. I ordered the *Sunday School Quarterlies* and paid for them myself. We started our meetings last fall. I have preached every Sunday, and we have had Sunday school every Sunday since.

I have succeeded in converting the people, church building,

and all. The last Sunday in June I baptized five; on July 13, four; July 20, eight; and four more have asked for baptism, which will be taken care of next Sunday. Several others are making arrangements to be baptized. Nearly all who have been baptized are heads of families and own their homes, some of which are farms. You see we have not been idle during the winter and spring months.

We have a nice church building, an organ, and two girls who can play well. I also baptized a man who is fine with the violin. He plays with the choir. We have two others, one a young lady, who can play the violin, and they will soon help us out with the music. We also have material for officers and hope to have a branch organized soon.

I am a railroad man, laboring as a local elder, preaching every Sunday at this place.

We are looking for our district president, Floyd Rockwell, to visit us and arrange to organize a branch at this place.

My heart has been made glad, and I am made to rejoice because I have been an instrument in bringing so many to the truth. We are planning great things and hope by the help of the Lord to carry them out.

All missionaries are invited to make us a visit at any time.

S. E. DICKSON.

### Baptisms; All-Day Meeting

CHEBOYGAN, MICHIGAN, July 21.—The work is progressing in this place. W. H. Sheffer baptized several in the recent past.

Our all-day meeting began at eight o'clock on July 13 with a young people's prayer meeting. Sunday school at half past nine was in charge of Irving Sheffer, local superintendent, and Hector McKinnon, of East Jordan, assistant superintendent of the Northern Michigan District.

The prayer service at eleven o'clock was in charge of Allen Schreur, of Gaylord, and James Davis, of South Boardman. The two o'clock sermon was by E. N. Burt, of Onaway, assisted by W. H. Sheffer, our local elder; while the sermon at half past three was by W. H. Sheffer, with Elmer Parks assisting. James Davis preached at half past seven.

All the meetings were well attended and enjoyed. Brother and Sister Davis remained with us for a few days' preaching, giving blessings, visiting, and encouraging the Saints. They left on July 18 to attend a two-day meeting at the Wells Branch.

The Department of Women gave a successful ice cream social July 19 on the lawn of the parsonage. They will give another soon.

### Japanese Enters Church

COLORADO SPRINGS, COLORADO, July 14.—We had a fine time here yesterday. The services were all well attended, and a fine spirit prevailed throughout the day. Sister Blanche Edwards, who has been here since last Tuesday, gave a good lecture at the eleven o'clock hour on the subject, "Discovering God." She left this morning for Salt Lake City. Her visit was enjoyed and appreciated.

I occupied the pulpit at the evening hour. We had baptismal service at three o'clock, when a Japanese brother and another man were baptized. The Japanese brother is talking about attending Graceland and has expressed himself as being desirous of carrying the gospel to his own race. He is a fine, clean-cut young man. There are several others who are about ready to join the church. I may go to Pueblo for next Sunday. I am enjoying my work immensely.

BRUCE E. BROWN.

## Enfield and London News

ENFIELD, MIDDLESEX, July 7.—It is perhaps many years since any news of the Enfield Branch has been published in the *HERALD*, but we will see that this is not the last time news will be sent for insertion.

The branch has had an uphill fight during the past year, but it is now progressing slowly but surely—if not in numbers, in spirit. God has indeed bestowed upon us many blessings, and we rejoice in his glorious light.

Three weeks ago the waters in the font were disturbed when three young people, two daughters and one son of Elder J. W. Worth, the London branch president, were baptized. By special request the baptismal service was held in Enfield, and the confirmation service in Saint Leonard's Hall, the meeting house of the London Branch. These two meetings were spiritual feasts, and we felt to thank God for his blessings.

Last week a reunion of the Enfield and London Branches was held here, to the great benefit of all present. A welcome visitor was Elder E. Maloney, of Manchester, who delivered a fine address in the morning to an interested audience.

In the afternoon a splendid prayer service was held during which the sacrament was partaken of and a great degree of the Spirit of God was present, it being made manifest through our Sister Kemp. The message was to the effect that much destruction would come to pass round about us very soon, but that if the Saints were faithful they should escape it. We were encouraged by this message and went from the meeting rejoicing.

In the evening the service was well attended and enjoyed by all present. A half hour musical program was given by our small orchestra, consisting of three violinists and the organist, assisted by the conductor, W. T. Goulee. The speaker for the evening was our branch president, Elder J. A. Judd, and an interesting discourse was enjoyed by all the Saints. Altogether it was a fine time spent in the service of the Lord, and we were richly blessed.

We are contemplating holding these meetings every three months, and they should be a great strength to the people, seeing that the London Branch is at present without a meeting place, circumstances having arisen that have forced the sale of Saint Leonard's Hall. The Saints of that branch need the readers' prayers, especially the young, who we fear may get discouraged because of the irregularity of meeting. However, they are still holding on with great faith and courage, which are the hallmarks of all true Saints.

Now, dear readers, we need your prayers so that the work of God in this portion of the vineyard may progress. The branch, although small, is endeavoring to uphold the work and remain faithful to the end.

DOVER ALMA JUDD, *Branch Secretary.*

## Baptisms in Prospect

MULBERRY, KANSAS, July 21.—The weather here is very warm, but most of the Saints are busy preparing to attend the reunion to be held at Pittsburg, Kansas.

Elder Amos T. Higdon is holding open-air services in the city park at Liberal, Missouri, where there is a small number of Saints belonging to the branch of this place. He is having good crowds each night, many of the people of other churches being interested. We hope much good will be done at this place.

A number of the Saints from here drive over every night. Two have given their names for baptism at this date.

MRS. CHARLES A. DOOLEY.

## Independence

INDEPENDENCE, MISSOURI, August 5.—The regular sacramental services were held in all the churches of Zion Sunday morning, August 3. In the evening Elder William I. Fligg was the speaker on the Campus.

At Enoch Hill Elder C. B. Hartshorn was the speaker in the evening. The campaign to pay off the local church debt is progressing with good results. All are enthused with the desire to see it liquidated as quickly as possible, and hopes are held by many that this will be accomplished by January 1, 1925. The sacrifice on the part of the Saints in this locality in helping with this task will certainly react favorably, and their spiritual experiences must surely be enhanced.

Brother Bath continued his gospel sermons Sunday evening at East Independence, having for his subject this week, "Resurrection." These Saints are now building the basement for their new church, and prayer meeting was held on the grounds last Wednesday night. All are anxious to see the new building completed, as they are very much crowded in their old church. L. E. Hills gave his first lecture on the Book of Mormon Friday night. The second of the series will be given next Friday night if the weather permits. The lectures are being held in the open air.

Choir practice and the work of the Department of Women has been discontinued at Englewood during the summer months. Regular sacramental service was held Sunday morning. The Saints of this group attend meetings at the Campus in the evening.

Groups ten, eleven, and twelve are promoting a series of gospel lawn meetings at the home of Bishop Keir, with Elder J. W. Metcalf as the speaker. Many gather there every evening to enjoy the good music and the good sermons, and incidentally the cool breezes. It is an ideal spot for services.

President Elbert A. Smith was in Tulsa, Oklahoma, over Sunday. President F. M. Smith is en route home from the Hermosa Beach reunion in California. He expects to leave soon, however, to attend reunions in the East.

Of the Quorum of Twelve, Apostles Garver and Gleazer are at Lamoni, Apostle Gillen is in Chatham, Ontario, and Brother Edwards is attending the Eldorado Springs, Missouri, district reunion.

Kenneth Fligg is driving through to Longview, Washington, as a guest of his employer, Mr. Andrews, of the law firm of Baker, Bot, Parker, and Garwood, Kansas City. They went by way of Denver, Salt Lake City, Yellowstone Park, and Portland, Oregon. They expect to be gone about a month.

Mrs. Mary Siegfried, mother of Bishop Mark H. Siegfried, died July 29. She had been ill about two weeks. The funeral services were held at half past two Thursday, July 31, at the Stone Church, in charge of President Elbert A. Smith. Her five sons and one son-in-law were the pallbearers. Burial was in Mound Grove Cemetery.

## Want Series of Meetings

TERLTON, OKLAHOMA.—Our branch is small so our work is but small. However we are doing our best to keep our little Sunday school going.

We were very much pleased to have Brother and Sister Case with us last Sunday. Brother Case preached two very inspiring sermons, which were enjoyed by all. I believe some others could be brought into the fold if we could have a series of meetings, which we are hoping and praying for soon.



## Denver News

DENVER, COLORADO, July 28.—It is hot and dry here, with no rain since May 30. Quite a number of the Saints are taking vacations, but their places in the Sunday services are being filled by visiting Saints so that attendance is about normal. Sister Hamlin and her son Raymond are motoring in California, as she was very much in need of a change. Sister Beardsmore and her son Albert have just returned from a trip to California.

Among the visitors we have noticed the following: Elder Keith Rogers and wife, who were here on July 20; Sister Ina Schall, an old-time resident of the Rocky Mountain Branch who now resides at Monte Vista; and Sister Josie Pople, of Trinidad, who is in the city taking health treatments.

Sister Brannon, superintendent of the Sunday school, is putting on some new features which are very instructive and interesting.

We have had some good speakers recently. Sister Vida E. Smith lectured on July 13. June 29 Elder Evan A. Davis was the speaker at the morning service. His sermon was short but to the point, and we had no trouble in locating his position in regard to his faith in the church and its final triumph. The same evening Brother Frank B. Almond spoke on "Voices of yesterday." Pastor E. J. Williams was the speaker Sunday evening, July 20, taking his text from Luke 17: 10: "So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants: we have done that which was no more than our duty to do." Elder J. B. Wildermuth spoke July 27 in the morning and Elder Almond in the evening.

Midweek prayer services are being held at private homes, and some of them are excellent.

On June 24 Pastor E. J. Williams delivered, by special request, a lecture before the Iliff School of Theology on the subject, "The Latter Day Saints Church: its organization, doctrine, and future aim." He received the best of treatment and at the close answered a number of questions.

## Holden Stake News

### Marshall

Elder R. F. Moorman, one of the stake high council and assistant music director, was with Marshall Sunday, July 27, taking charge of the music at the Sunday school hour, then delivering a very edifying sermon at eleven o'clock. In the afternoon Brother and Sister Moorman accompanied Elder Phelps and a party of the Saints to Blue Lick, where Brother Phelps has a standing appointment. On account of the threatening weather they drove on to Sedalia.

### Atherton

Sunday morning we began our services with a beautiful spirit manifest, and this spirit continued throughout the day. Near the close of Sunday school our stake president, Brother D. J. Krahl, came to our little assembly, and we were pleased to have him with us. He preached both morning and evening, giving us food divine, which is timely in these perilous times.

Sister Agnes Adams, from Walnut Park, sang a very beautiful solo at the morning hour; her father, Elder Walter Adams, offered the invocation.

### Grandview

Grandview Branch has been fortunate of late in having a number of visitors with us. July 13 Bishop A. B. Phillips occupied during the morning preaching services. The Saints enjoyed this splendid service and were pleased to have the opportunity of meeting our new bishop.

July 20 Brother D. R. Carmichael, of Atherton, stake superintendent of the Department of Recreation and Expression, occupied during the eleven o'clock hour along the line of the relation of this department to the church and its aims.

July 27 Brother Job Negeim, of Jerusalem, was a visitor. He contributed two solos in a very pleasing manner: "The rosary," in the German language and again in English; and "Our yesterdays."

### Sedalia

Elder C. L. House spoke at eleven o'clock, giving a splendid exhortation to the Saints in regard to our personal responsibility toward Zion conditions.

Elder R. E. Bozarth spoke at eight, his subject being, "How shall we escape, if we neglect so great salvation?" Wednesday night, July 23, we enjoyed one of the best prayer meetings we have had in Sedalia for some time. A man and his wife who live across the street from the church related to one of our sisters an experience they had on Monday night, July 21, which was as follows: About nine in the evening they heard the sweetest music they had ever heard, coming from the piano. Afterwards they saw a well-dressed person come from toward the building and stand on a mound in the yard and look up to heaven, then return to the building. This was done three times, and then he disappeared. It was an interesting experience to them, and made a profound impression on the Saints as it was related at the prayer service.

Brother and Sister R. F. Moorman spent Sunday in Marshall and report two splendid meetings.

Brother Elmer Corkran and Sister J. C. Thistlewaite are both on the sick list.

The Department of Women held a very profitable meeting July 23, at which time the following department leaders were appointed: Sister Merle Zuber, young women; Sister S. Galloway, cradle roll; and Sister McNealy, friendly visitor. They are taking up their new duties with zeal.

## Nauvoo Items

NAUVOO, ILLINOIS, July 25.—On July 4 Brother James Gifford, old-time pioneer, passed away at his home in Mormon Springs, at the age of ninety-five years. He came to Nauvoo the year before the temple was burned and greatly enjoyed reminiscences of the early days, his mind being clear and memory perfect until the end. He often spoke of the time he rowed young Joseph and his mother across the river when on their way to that memorable conference at which time Joseph was ordained to take his father's place as President of the church. Although not a member at that time, Brother Gifford had every confidence in the man and his mission, and as soon as Joseph had taken his rightful place he was baptized and lived faithful to the end. The funeral service was held in the Saints' church, in charge of Bishop Lambert. Had the weather been favorable, it would undoubtedly have been the largest funeral service held since the death of Joseph the Martyr. Hundreds passed before the bier to look for the last time upon the face of one who had lived nearly a century, loved and respected by all who knew him.

The Nauvoo Township Sunday School Association, consisting of the Presbyterian, Methodist, and Latter Day Saint Sunday schools, held their regular convention in the Saints' church. Two speakers from each of the Sunday schools were given place on the program. Brother Amos Berve spoke on "The purpose of the Sunday school," and Sister A. L. Sanford on "The value of stories in teaching," in representing the Latter Day Saint Sunday school. Mr. John B. Johnson of Carthage, county president, made a splendid talk along Sun-

day school lines. He also complimented the Nauvoo Township on the number of young people present at the convention, saying that this was not usually the case. The young people of the Nauvoo Branch drew around them the high school students and united in giving several splendid songs.

A car is a necessity in Nauvoo, where there is no railroad, street car, or even a boat this year, so nearly every family in the branch has one, and they have been put to good use the past month. The Rock Creek Branch held a bazaar and home talent play, and the Nauvoo Branch drove out in a body to attend. One Sunday the Saints throughout the district drove to Fort Madison to meet with the Saints there. A basket dinner was served in the basement of the new church and a greater fellowship promoted between the various branches. The following Sunday as many as could met with the Keokuk Saints, and a basket dinner was spread in the park. At one time there was a large branch in Keokuk, but the Saints have scattered until few remain. A splendid work is being done along Sunday school lines by the faithful women of the branch, and preaching services are held whenever a preacher comes that way.

Patriarch U. W. Greene and wife have just returned home after spending a month in Nauvoo. Brother Greene's sermons, lecture on the Holy Land, and the wonderful experiences he has related in the Wednesday night prayer meetings have been very strengthening to the Saints.

Elder Henson, president of the Mount Vernon, Illinois, District, with his sons and daughters and their families, making a party of eighteen visited the historic places in Nauvoo, meeting with the Saints at the Wednesday night prayer meeting and camping over night in the Nauvoo House.

The spiritual prayer meetings still continue, a one hundred per cent prayer meeting being frequent. On one of these occasions little five-year-old Joseph Henderson, actuated by the Spirit, arose and said, "I love Him." These meetings are doing much for the young people, and altogether we feel very much encouraged over the outlook in Nauvoo.

### Kansas City Stake Items

The young girls' department of the stake, composed of the Orioles and Temple Builders, in charge of Sister R. E. Newkirk, has organized a club to study various subjects during the summer. The study includes basket making and polychrome, also recreational leadership. This club held a picnic June 29 in Swope Park, with seventy-five girls in attendance. Several games and contests were held, one of which was a ball game between the girls of Missouri and Kansas, the victory going to the Kansas girls. This department is steadily forging to the front, and a healthy local chapter exists in nearly all the branches of the stake, due to the capable effort of Sister Newkirk and her helpers.

The monthly quorum, priesthood, and Department of Women meetings were held the afternoon of July 20. The priesthood discussed the feasibility of an industrial exchange where access could be had to a corrected list of the business men of the stake. The Department of Women, in charge of Sister Fern Lloyd, held an experience meeting, which was enjoyed by all present. The quorums are studying a series of lessons on "Presidency."

What was perhaps the most novel method of bringing nonmembers to a series of meetings was practiced at Mount Washington Church during the recent effort of Brother Fligg. The congregation, under the leadership of their pastor R. L. Bishop, assigned two groups of competitive workers whose duty it was to bring in and report as many friends as could be induced to come. The result was that as many as fifty

nonmembers heard the gospel on a single night. Seven were baptized. Brother Fligg may hold a series of lawn meetings on Blue Ridge Boulevard in the near future.

Exercises for the laying of the corner stone in the new Bennington Heights Church were held by the stake officials on July 13. A lawn social was held July 29, the proceeds to be applied on their new building, which is nearing completion.

A beautiful church wedding occurred at Quindaro church July 22 when Sister Blanche Tucker was united in marriage to Brother Clair Greene, Brother John Tucker officiating. The popularity of this young couple was evidenced by the great number of friends who attended. Their honeymoon will be spent in Colorado, after which they will live in Kansas City, Kansas.

Missionary W. I. Fligg spoke both morning and evening July 20 at Argentine. An ice cream social was held on the lawn the evening of July 24, which netted a nice amount to be applied on the stake building fund.

This year has been a prosperous one for Armourdale Branch. Pastor John Gross has baptized twelve, and Brother E. W. Lloyd, of Fourth Kansas City group, two since the first of the year. Brother Fligg held a week's meetings which elicited much interest, and we hope to have him back again for a longer stay. The Department of Women has been recently organized, and all are busy planning good things for us. We hope to have a new church building to meet in some time, and all are working to that end. Sister Etta Harris, a fine worker, was elected head of the Department of Women.

The young men's class of the Sunday school is planning an ice cream social in Shawnee Park for Friday, August 8, to raise money for the good of the work.

All in all, we feel that God is blessing our efforts here as never before, and we want everyone to know that we are making an effort to warn our neighbors as we have been warned.

### Santa Ana Branch Is Going to Reunion

On June 15, 16, and 17 Apostle D. T. Williams preached four of his excellent sermons to the Santa Ana Saints. One of his themes was the conversion of one hundred thousand Latter Day Saints. He is a humble, likeable man, easy to approach.

Elder Amos W. Rhodes and wife, of Seattle, Washington, who are making a flying vacation trip through California, were guests at the parsonage Saturday night, July 12. We regret very much that they could not stop over long enough to become acquainted with our excellent congregation of Saints.

District President N. T. Chapman gave us a fine sermon Sunday morning, July 13. He radiates enthusiasm, and it seems to be contagious, but we are glad he is not under quarantine.

The local church has been closed, but lamentations are not in order. Apostasy or indifference is not the cause. Nearly everyone is going to Hermosa to attend reunion. Even the pastor is going, because the Lord opened the way in answer to prayer when he otherwise had little expectation of going. With such as President F. M. Smith, Walter W. Smith, Albert Carmichael, and Sister Edwards to hear from, we should return better equipped both intellectually and spiritually for greater and more useful lives. May God bless the reunions and reunion workers all over the world.

LEONARD S. RHODES.

# REUNION NEWS

## Central Texas' Fourteenth Reunion

The fourteenth annual reunion of the Central Texas District convened this year July 11 to 20 at Hearne, Texas.

The district presidency, R. M. Maloney and J. M. Clevenger, were associated with T. W. Williams as reunion presidency. Sheldon Armstrong was selected as secretary-treasurer, Zilla Standefer, chorister, and Nellie Tischer, organist.

The following general church representatives were in attendance: S. A. Burgess, C. J. Hunt, J. A. Thomas, Ammon White, and T. W. Williams. Brethren S. S. Smith, missionary of the district; R. M. Maloney, district president; R. E. Miller and J. M. Nunley were also listed as speakers. The ministry represented: Apostles, 1; high priests, 2; patriarchs, 1; bishops, 1; elders, 5; priests, 3; teachers, 2; deacons 4. There were 21 preaching services held, 4 lectures, 8 prayer meetings, 1 sacramental service, 2 young people's prayer meetings, and 4 priesthood meetings.

The attendance was not up to the average. It was approximately as follows: Daily, 30 to 40; evenings and Sunday, 75 to 100. There were six to nine tents on the ground and about fifteen to eighteen people tented.

The meetings throughout were harmonious. A very fine spirit was manifested. J. A. Thomas specialized on departmental work, Ammon White exhorted the Saints, Bishop Hunt gave his attention to finances, and T. W. Williams preached several sermons in defense of the latter-day work.

The next reunion will be held at Hearne the Friday before the full moon in July, 1925. The district presidency was sustained. A motion prevailed requesting the appointing powers to appoint R. M. Maloney to do work in the district.

The combined departments gave a high grade entertainment Friday evening, July 18. T. W. WILLIAMS.

## Minnesota District

The Minnesota district reunion, held at Minneapolis, came to a close on Sunday night, July 13, after ten days full of spiritual uplift and opportunities for religious and intellectual development. The meetings were all well attended, and the spirit as developed in the reunion was one of faith and hope in the onward progress of the work and the final triumph of His kingdom here on earth. Many Saints journeyed a long distance to attend the services, and all proclaimed it a successful gathering. They voted to hold next year's reunion in Minneapolis also.

The reunion was blessed with a large representation of general church workers, including Patriarchs H. O. Smith and W. A. McDowell, Apostle John F. Garver, President and Mrs. Floyd M. McDowell, Brother Keith Harder, Sister Myra Nelson, Elders George Day, William Sparling, and William Shakespeare, and Sister Effie Hield as field worker for the Department of Women.

The meetings were held in the newly enlarged church. Praise was given to the Minneapolis Branch for the effort and cooperation shown in getting the building ready for these meetings, the work being accomplished almost entirely by the Saints voluntarily and in less than nine weeks from the time it began.

Meals were served in the church basement, the food being offered at cost and the work of cooking and serving in the cafeteria being done voluntarily by the Minneapolis Department of Women. The visitors pronounced its service as

nearly perfect and the meals of the highest order. Many wondered how the food could be offered so reasonably and still leave enough to cover expenses. However, the cafeteria undertaking came out with a little surplus after all costs were paid.

The schedule of services during the reunion was as follows: 9 a. m., morning prayer service; 10.45 a. m. preaching service and junior church; 4 p. m., Department of Women meeting; 7 p. m., problems meeting and lecture, by Floyd M. McDowell; 8 p. m., evening service.

The prayer meetings were a source of blessing to all who attended. The testimonies given indicated the desire of both young and old to serve wherever they could be used. The point emphasized was that before each individual there lies an opportunity to do something for the Master; and while for each meeting there was a separate theme suggested by those in charge, the theme of the whole series of prayer services might be summed up in the statement: "What can I do to help redeem Zion?" Some valuable instruction was given under the influence of a special endowment of God's Holy Spirit to the end that the Saints might be established in the faith and in the assurance that God's hand was still with his people, and that his work would not be frustrated but would go on to the complete fulfillment of his promises and purposes in establishing his church in these latter days.

On Sunday a young people's prayer meeting was held at eight o'clock in the morning and was well attended. Brother McDowell, in an inspiring and instructive talk, suggested the theme of the meeting, "Preparation and consecration," and this was well supported and carried through the service by the prayers and testimonies of the young people. Many expressed their willingness and determination to prepare for a service acceptable to God, and thus be ready to take their part in doing the tasks and meeting the problems that lie before the church.

The sacramental and testimony service which followed this at nine o'clock was declared to be the best of all. The service of the sacrament enabled those who had come from a distance or were isolated to partake of the emblems in such a memorable gathering of the Saints. The time passed all too rapidly, the testimonies being brief and to the point and given promptly and readily, but as the rule was to start and begin all meetings on time, the spiritual repast of this meeting had to come to a close. The next service at eleven o'clock was a continuation of the excellent spirit of the prayer services, and in a wonderfully inspiring talk by Brother Garver on "What hast thou in thine hand?" the Saints and followers of Christ were urged to cast out those things that interfered with their answering the call of God and performing his service acceptably, and to use the things that were an asset and to make them a mighty rod for the deliverance of latter-day Israel from her bondage.

The junior church, held every morning at the time of the senior preaching service, but in another room, proved to be one of the big features of the reunion. The children responded wonderfully, and every morning for a week they came out to sing and to hear the story-telling and sermonets, the readings, recitations, and music by the children. On the last morning there was an attendance of fifty-two. The children voted unanimously in favor of recommending a junior church in every branch, and Elder Kress, pastor of Minneapolis, announced that the junior church would be held every Sunday morning hereafter. Sister Effie Hield was in charge of the junior church, and in this she was ably assisted by Sisters McDowell and Myra Nelson and by various members of the priesthood from time to time.

On Friday morning, the junior church was held on the platform of the main auditorium, while the older members of

the congregation simply looked on. A short dramatization was put on, and a little talk given by Brother McDowell, illustrating what could be done with such a service. The spectators were loud and generous in their praise of this new way of meeting the needs and holding the interest of the youth.

Conference convened July 12. Frazee Branch was disorganized. George W. Day was chosen district president, and he chose Elders Leon A. Gould and E. H. Bennett as his assistants. Lester Whiting was sustained as Bishop's agent.

On Saturday afternoon, Brother Floyd McDowell gave a talk to the Oriole Girls which he called, "a talk from big brother."

The Department of Women meetings at four o'clock in the afternoon consisted of talks and instruction to the mothers and sisters on some of their problems. Sister Hield was chief speaker at these meetings, but on Friday Sister McDowell assisted by an interesting lecture on "Teaching children obedience." The women also held two early morning prayer services, and assisted by caring for the children during the other morning services, enabling many mothers to attend these meetings who would have been hindered had not such assistance been provided. The Department of Women expressed their appreciation to Sister Hield for her help in directing these activities.

The series of evening lectures by Brother McDowell on some of the social aspects of Christianity were well received by all, and were a source of inspiration to those who heard them. On Saturday he was kept busy answering questions relating to various departmental problems and courses at Graceland College.

The recreational features of the reunion were: two picnics, one on the Fourth of July and the other on the tenth, which proved a restful change from the intense spiritual and intellectual activity of the meetings and also a better opportunity for social intercourse. The young people had their games, volley ball, kitten ball, races, etc., and in these the older men and women took their part. A volley-ball court near the church provided recreation when no other meetings were scheduled. The weather throughout the reunion was ideal.

Five were baptized during the reunion, four of them being young boys, while the fifth was a woman. One of the boys was a great-grandson of Joseph Smith, the Martyr, known to his friends as "Little Arthur." His confirmation was very beautiful and will long be remembered by those who witnessed it as well as by this promising little lad.

At the business meeting held on Saturday afternoon, a resolution was adopted supporting and declaring allegiance to the leading quorums of the church and in the conclusions of the Joint Council which met in April and which were published in the *HERALD* recently. The district officers elected for the coming year were: Sister Sadie Johnson as Sunday school superintendent, Leslie DeLapp as Religio superintendent, and Sister DeWayne Fisher as head of the Department of Women. Elder George Day as president and Elder Bennett as secretary were sustained in their offices. Six General Conference delegates were: Brother and Sister Charles Johnson, Sister C. A. Kress, Brother Schnuckle, Wesley Elvin, and Leslie DeLapp.

### Central Oklahoma Reunion

The Central Oklahoma reunion this year was held in a grove near Washinga, a small village one mile north of Kaw City. The grove was donated by Mr. Emmett Thompson, a Kaw Indian and a friend of the church. The reunion proper commenced Sunday, July 20, and closed Sunday, July 27.

There were present of the general ministry T. W. Williams, Hubert Case, A. H. Christensen, S. W. Simmons, Richard Bullard, C. J. Hunt, J. A. Thomas, and Jonathan Koshiway. T. W. Williams was associated with District Presidents Earl Bailey and Ed Dillon as reunion presidency.

The order of services each day was about as follows: prayer meeting at nine; preaching at eleven in the morning and quarter after eight in the evening; round table or departmental work at half past two.

Owing to the fact that this is a new place with few Saints in the immediate vicinity, and quite removed from the body of the membership of the district, the attendance was not large—about a dozen tents and some thirty people camping. The average daily attendance was about thirty-five, evenings and Sunday about sixty. The evening services were augmented by friends from the adjoining village and countryside.

C. J. Hunt represented the Bishopric and delivered several talks, besides conducting some round table meetings dealing with the temporal affairs of the church.

J. A. Thomas represented the departments, doing good work. He found ready response among district workers. Brothers Williams and Case held several conferences with the Indian members, comprising several families, representing the Otoes and the Iowas. The Otoes were Hoke Smith Dent, known among his people as Chief Blue Hair, Jonathan Koshiway, Charles E. Moore, William Green, and Felix Robideau. The Iowas were John Hudson, Robert Small, Jake Doe, and Robert Robideau.

A special feature of the reunion was the formal ordination of Hoke Smith Dent to the office of elder by T. W. Williams, and the calling and ordaining of Robert Robideau to the office of teacher, and John Hudson and Jake Doe to the office of deacon. Brother Dent is ninety-two years old and is the head chief of his tribe.

Brothers Christensen and Dillon bore the brunt of the responsibility in arranging and providing for the reunion.

A splendid spirit prevailed throughout. The testimonies of the Indian brothers and sisters were very uplifting and impressive. They have a keen insight and are enthusiastic.

On Saturday evening a program was given comprising contributions from the various departments, supplemented by illustrated talks by Brother T. W. Williams on the Holy Land and Hubert Case and Jonathan Koshiway on phases of Indian life.

The committee on arrangements called on neighborhood friends to contribute foodstuffs, publishing the fact that no charge would be made to anyone for meals. The result was that more was contributed than could possibly be used. Among the contributions was a yearling calf, several hogs, chickens, corn, tomatoes, cabbage, eggs, potatoes, apples, etc.

Sister Ed Dillon had charge of the eating department and was ably assisted by Sister Grossman and others.

All ate at one common table, and meals were served free to all. It was a unique experience and proved a success.

The officers of the departments operating on the ground were: Sister Ed Dillon, women's organizer; Alice McGeorge, superintendent of Sunday school; J. A. Thomas, Religio superintendent. The music was in charge of Sister Godfrey Kueffer and W. P. Rumsey.

One afternoon was devoted to missionary work under the supervision of T. W. Williams and Hubert Case. Different phases of missionary work as it related to the Indians, the organization of branches, the building of church houses, and other problems were discussed.

On the whole the reunion was a success: though the attendance was small, good was accomplished; and the Saints, (Continued on next page.)

# MISCELLANEOUS

## Elders' Meeting

The Northern Michigan quorum of elders will meet in Midland at the reunion grounds August 18. Morning services will be open meetings, while in the afternoon business and problem meeting will be held.

## Notice of Silence

*To Whom It May Concern:* This is to certify that Brother Charles Romig, priest of the Barberton, Ohio, Branch, has been silenced for cause.

JAMES MCCONNAUGHY, *Branch President.*

## Little Sioux

*To Members of the Little Sioux District Priesthood:* As the time for the annual reunion draws near, we wish to urge all the priesthood to arrange to attend if possible, and encourage the members to attend. The reunion should be a source of spiritual uplift and confirmation if we seek to make it so. But we must be present to receive the full benefit, and we must come in the spirit of sacrifice and devotion. Printed folders are being placed in each home in the district explaining the advantages of group study, lectures, sermons, prayer services, and priesthood meetings.

We urge that we should not take sides in regard to present differences of opinion in the leading quorums of the church and the controversy running through the HERALD, for to do so would only agitate the minds of the Saints and spread distrust and weaken the faith of the Saints. The church is true, and the church will stand to accomplish its mission. The hand of the Lord is over his people. Let us be true to our covenant and preach an affirmative message and thus build up the kingdom of God and establish faith and confidence. Let us contend earnestly for the faith once delivered to the Saints.

JOSEPH W. LANE,  
W. R. ADAMS,  
C. B. WOODSTOCK,  
*District Presidency.*

## Reunion Notices

Arkansas District, four miles north of Jonesboro, August 15 to 24. Sleeping quarters will be provided. Lunch will be served on grounds at a nominal cost. All Saints are requested to fast the second Sunday in August and come praying and ready to work to make the reunion a success. All trains will be met at Jonesboro. Lida Ziegenhorn, district secretary.

Kewanee, at Spring Lake Park, Galva, Illinois, August 15 to 24. Good shade, good playgrounds, good water, good commissary. Come and bring the good Spirit with you. Send orders for tents and cots to Edward Jones, 926 North Vine Street, Kewanee, Illinois. Spring Lake Park is about a mile and a half northwest of Galva. E. R. Davis, district president.

A good attendance is expected at the Eastern Oklahoma reunion to be held at Winthrop, Arkansas, August 14 to 25.

(Continued from page 765.)

many of whom were young in the church, returned to their homes gladdened and stimulated to better service.

There were too many missionaries and general church representatives present considering the size of the reunion. Two, or at most three, missionaries are enough for the ordinary reunion. This does not work a hardship, and the bishop is not called upon to meet deficits.

Several priesthood meetings were held. The young people held one sunrise prayer meeting with twenty-eight in attendance, some of whom were outsiders. At this meeting three outsiders expressed a desire to unite with the church. On the last Sunday there were six baptisms, and three others gave their names for baptism, which will be attended to in the branch.

Several good speakers have been secured, and it is hoped that all Saints in the district will make every effort to attend to help make the reunion a success. Winthrop Saints are doing everything they can to care for the visitors. The young people of the district are especially invited. H. E. Winegar, Dalby Springs, Texas.

## Conference Notices

West Virginia, at Jerome Park, Morgantown, September 5 to 7. District Sunday school will occupy Friday from 10 to 12. The afternoon from 2 to 4 will be given over to Department of Women and Sunday school institute work. District conference convenes at 10 Saturday, with an entertainment in the evening by the Sunday school and Department of Women. District priesthood meets Sunday morning at 7, Sunday school at 9.30, preaching at 10.45, social service at 2.30, preaching at 7.30. Take Sabreton car for Jerome Park. Everyone earnestly invited to come. Thomas Newton, district president.

Western Michigan, at Bendon, August 15 to 17. Reports are expected from all departmental heads, branch and district officers. H. A. Doty, district president; Sadie Irish, clerk.

## Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Kirtland, at Kirtland, Ohio, August 9 to 24 (119, 383).  
Eastern Oklahoma, at Winthrop, August 14 to 25 (527).  
Western Montana, at Race Track, August 15 to 24.  
Kewanee, at Galva, Illinois, August 15 to 24 (718).  
Idaho, at Hagerman, August 15 to 24 (742).  
Central Michigan, at Midland, August 15 to 24 (479, 693).  
Northeastern Kansas, at Netawaka, August 15 to 24.  
Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).  
Northwestern Kansas, at Studley, August 15 to 24 (599).  
Arkansas, at Jonesboro, August 15 to 24 (670).  
Maine, at Brooksville, August 16 to 23 (599).  
New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.  
Western Colorado, at Delta, August 17 to 24 (575, 623).  
Far West, at Stewartville, Missouri, August 21 to 31 (742).  
Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
Pottawattamie, at Glenwood, Iowa, August 22 to 31 (742).  
Southern Wisconsin, at Monona Park, August 22 to 31 (503, 742).  
Eastern Colorado, at Colorado Springs, August 22 to 31 (455, 693)

## Conference Minutes

ALABAMA.—At Lone Star, June 6 to 8. H. H. Wiggins presided on June 7. Only two branches reported. Fifteen of the priesthood reported 45 sermons, 1 baptism, 4 priestly visits, 29 visits of teachers, and 17 visits of deacons. Two special committees reported. The old tent committee was authorized to draw on the tent fund and pay R. B. Booker \$25. B. E. Barlow was elected reporter. Time and place of conference were left in the hands of the district presidency. Conference adjourned to meet at the call of the president. The program on June 6 was to a crowded house and was one of the best in the history of the district. The business session on Saturday opened with a good spirit prevailing. G. W. Miniard, secretary, McKenzie, Alabama.

NORTHEASTERN MISSOURI.—At Macon, Missouri, June 22. E. F. Robertson, B. S. Tanner, and J. W. A. Bailey presided. Higbee, Bevier, and Macon Branches reported. Ministerial reports were had from E. F. Robertson, J. W. A. Bailey, B. S. Tanner, W. C. Chapman, A. R. Moore, C. J. Peters, Herman L. Bausell, Carl Weeks, F. L. McKane, Ivor Surridge, August H. Wintemeyer, John Pearson, W. T. Hicklin, and Sam Perry. District treasurer reported: Receipts, \$16; expenses, \$8.76; balance, \$7.24. Brother S. J. Joyce was ordained elder. Officers chosen: E. F. Robertson, president; B. S. Tanner and A. R. Moore, associates; W. C. Chapman, secretary-treasurer; and B. S. Tanner, auditor. Time and place of next conference left to the district presidency. W. C. Chapman, secretary.

LITTLE SIOUX.—At Moorhead, Iowa, June 21 and 22. J. W. Lane and C. B. Woodstock in charge. Bishop's agent had received in tithes and offerings, \$3,017.93 since February. Statistical reports showed a total membership of 1,876, being a net gain of 12 since the last report. The following officers were elected for the ensuing year: J. W. Lane, president, who chose W. R. Adams and C. B. Woodstock as his associates; Ada S. Putnam, secretary; George M. Vandel, treasurer; Gerald Gunsolley, Sunday school superintendent; Mrs. W. R. Adams, Sunday school secretary; Jay E. Keck, Religio superintendent; Esther Kennedy, superintendent of Department of Women; Gladys Silsbee, superintendent of Department of Music; Laura Bateman, superintendent of Health Department. The conference concurred in recommendation for ordinations as follows: S. C. Smith, elder; Irvin Clark, priest; J. E. Smith, teacher. F. T. Mussell and Charles F. Putnam, neighboring missionaries, were the speakers on Sunday, and Joseph Seddon, of Woodbine, preached on Saturday evening. The October conference will convene at Woodbine. Ada S. Putnam, secretary.

KEWANEE.—At Kewanee, Illinois, June 27 to 29. The district presidency, E. R. Davis, Edward Jones, and B. E. Sartwell, presided. E. J. Gleazer and E. A. Curtis assisted in all services after their arrival, having been detained a day by the storm. Eleven branches reported 779 members. A branch was organized at Galesburg December 16, 1923. Report of Bishop's agent showed total receipts for the past eight months of \$1.



Radio

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, AUGUST 10, 1924

11.00 A. M., From the First Independence L. D. S. Church

Program furnished by members of the Kansas City Stake, assisted by Miss Mildred Hefflon, Mr. Alvin Balchen, and Mr. Stuart Tandberg, of Independence.

Organ Prelude: "Lorelei."

By Mrs. Maude Evans.

Hymn No. 353.

Prayer.

Anthem: "I was glad."

By the Quindaro Choir.

Organ Offertory: "Andantino," Lemare.

By Mrs. Evans.

Ladies' Quartet: "Rock of Ages," Robinson.

Sung by Miss Bernice Griffith, Mrs. Emily Foley, Mrs. Fern Lloyd, Mrs. Dorcas Bauer.

Sermon by Bishop Benjamin R. McGuire.

Hymn 98.

Benediction.

Postlude: "March Romaine," Gounod.

SUNDAY, AUGUST 10, 1924

7.30 P. M., From the L. D. S. Campus

(Open-air service.)

Band concert under the direction of Mr. Roy Turner.

Hymn.

Prayer.

Selection by the L. D. S. Band.

Sermon.

Hymn.

TUESDAY, AUGUST 12, 1924

9.00 P. M., From the L. D. S. Radio Studio

Male Quartet: "Suppose the rose were you," Denni.

By Messrs. Glen Fairbanks, Roy Cato, Fred Goode, Omer Cato.

Vocal Solo:

(a) "The message," Caverly.

(b) "The lilac tree."

By Mrs. Cleo Salisbury.

Male Quartet: "Your land and mine," Nyzall.

Address: "The daily newspaper in a small town."

By Mr. William Southern, Editor of *The Independence Examiner*.

Male Quartet: "Memory's garden," Denni.

Violin Solo: "Theme De Ballet," De Beriot.

By Miss Ada Griffice.

Vocal Solo:

(a) "The way to slumberland," Lieurance.

(b) "To you," Speaks.

By Mrs. Salisbury.

Male Quartet: "Carry me back to ol' Virginny," Bland.

THURSDAY, AUGUST 14, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by students of Graceland College, Lamoni, Iowa.

Contralto Solo: "From the land of the sky-blue waters," Cadman.

By Miss Josephine Smith.

Tenor Solo: "On the road to Mandalay," Speaks.

By Mr. Maynard Hunt.

Reading: "The punishment of Robert."

By Miss Helen Page.

Baritone Solo: Selected.

Mr. Job Negeim.

Violin Solo: "The rosary," Nevin-Kreisler.

By Miss Emma Snead.

Address: "The value of consolidated schools."

By Professor Hale W. Smith.

Tenor Solo: "Duna," McGill.

By Mr. Hunt.

Baritone Solo: Selected.

By Mr. Albert Brackenbury.

Reading: Selected.

By Miss Pauline Roberts.

Contralto Solo: "Little Damozel."

By Miss Smith.

Violin Solo: "Serenade," Toselli-Fradkin.

By Miss Snead.

575.70. As treasurer he reported total receipts: General, \$176.23; presidency fund, \$20.39; missionary fund, \$31.36. Disbursements: General fund, \$67.05; presidency fund, \$5; missionary fund, nothing; balance, June 1, 1924, \$155.98. It was adopted that the district expenses for one year be apportioned by a budget committee to consist of the presidency, treasurer, missionary, and heads of the three departments. J. E. Asay, Edward Jones, and A. R. McCormac were appointed as a committee to confer with the Presiding Bishop for his advice concerning the purchase of one or two district parsonages and means of raising the money. The last Friday, Saturday, and Sunday in June, and the first Friday, Saturday, and Sunday in October were fixed as dates for the conferences, each conference to announce the place of the next one. The rules of representation were amended to apply to the nonresident group, allowing them one vote for every six members or fraction thereof. W. E. Keek, of Princeton, was placed in charge to provide for a district orchestra. Winifred Douglas was chosen as assistant secretary, to act as district recorder, having charge of the nonresident group, and to be in possession of the district mimeograph to assist the district president in getting out circular letters,

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

Contributing Editors

Elbert A. Smith

T. W. Williams

Arthur Phillips

O. W. Parker, Business Manager

S. A. Burgess

A. Max Carmichael

Arthur E. McKim

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etc. With regard to taking up collections at church services, the matter of caring for local expenses was left for each branch to do as it sees fit. Prompt reporting of priesthood in the district was indorsed by the body. Galva was chosen as the place for holding the reunion from August 15 to 24. District officers chosen: E. R. Davis, president; Edward Jones and B. E. Sartwell, counselors; Mary E. Gillin, secretary; Edward Jones, treasurer; H. J. Cady, Sunday school superintendent; L. Steigle, superintendent of Religio; Eva Bean, superintendent of Department of Women; Elbert Holmes, secretary; Leah Denton, chorister; Mary E. Gillin, historian; and Edward Jones, Bishop's agent. Friday afternoon was devoted to departmental work; Saturday to the usual church business, with Sunday occupied in prayer and preaching services. The Saints were glad to meet Brother E. J. Gleazer, E. A. Curtis, missionary, and seven of the district officers were present. The next conference will be at Moline, October 3-5. A. R. McCormac, secretary pro tem. Mary E. Gillin, secretary.

KEWANEE.—June 27, 28, and 29, in charge of district presidency assisted by Apostle E. J. Gleazer and E. A. Curtis. Sunday school institute was held Friday afternoon and a general program in the evening. Saturday a resolution was passed looking toward the purchase of one or more district parsonages and a reunion ground. Nonresident members are to have same privileges as resident members at conference. Recommendations favoring a district orchestra were passed. Conference voted to hold next reunion at Galva, Illinois, August 15 to 24. Former officers sustained. Conference was not so well attended because of severe storms which crippled train service besides rendering travel by auto difficult. Sermons by Apostle Gleazer were forceful and inspiring, accomplishing good among the Saints and leaving a desire for his return. Next conference will be held in October at Moline, Illinois. Robert W. Gunlock, for press committee.

Our Departed Ones

VANDEL.—Martha Jane Vandel was born in Brown County, Illinois, July 24, 1848. Baptized at the age of thirteen. Died at her home near Pleasanton, Iowa, July 1, 1924. Funeral at her home. Sermon by M. M. Turpen.

NICHOLSON.—Eda Jackson Nicholson was born at Greenfield, Illinois, February 21, 1876. Married Ross Jameson August 12, 1891. He died April 1, 1923. Married W. S. Nicholson April 27, 1924. Died June 2, 1924. Leaves husband, seven children, three grandchildren, and a sister. Her children are: Mrs. Earl Farmer, Jess, Carl, Grace, Royal, and Oran, of Winfield, Kansas; and Ollie Kuehin, of Chicago. Two children have preceded her. Sermon by Charles E. Harpe. Interment in Highland Cemetery at Winfield. This is the first funeral in the new church at that place.

CLARK.—William W. Clark was born May 23, 1842. Baptized over forty-five years ago. During the latter years of his life he found a comfortable home with his son, Elder James L. Clark, at Corea, Maine. Died June 8, 1924. Besides his son he leaves a daughter, Mrs. Fannie Donwan, Rockland, Maine. Funeral from the Saints' church at Jonesport, in charge of H. A. Chelline. Sermon by N. M. Wilson.

KELLEY.—James Madison Kelley was born at Vienna, Illinois, March 18, 1850. Moved to Mills County, Iowa, with his parents in 1852. Baptized at an early age. Graduated from Iowa University in 1876. After a few years entered the banking business at Macedonia, Iowa, moving later to Glenwood, Iowa, and Omaha, Nebraska. Married Martha Linville in 1884. Died at the Independence Sanitarium, after an illness of ten days, July 17, 1924. Leaves two sons, James M., jr., of Omaha, and Forest L., of Wichita, Kansas; and one brother, E. L. Kelley, of Independence. Interment at Glenwood, Iowa, beside his wife, who died in March, 1923.

GRANDELL.—Thomas Jefferson Grandell was born at Saint Joseph, Missouri, March 13, 1852. Married Rosina Miller May 25, 1871. Baptized July 3, 1904. Died at his home near Moorhead, Iowa, June 20, 1924. Leaves wife; three children, Marion Jefferson, Hallie, and Sophronia; nineteen grandchildren; one brother; and two sisters. Three children have preceded him. Services from the Saints' church, in charge of Mark Jensen. Sermon by Joseph Lane.

# WHY ?

## Why Attend Graceland College?

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**BECAUSE**—You desire to succeed in life, and true success in the world at present is difficult without careful preparation.

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**BECAUSE**—Graceland maintains a homelike atmosphere, excellent school spirit, splendid dormitory facilities, and many advantages not found elsewhere.

WRITE FOR CATALOGUE AND COMPLETE INFORMATION.

The President

Graceland College

Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, August 13, 1924

Number 33

## EDITORIAL

### Anent the Herald Controversy

Early in June there appeared in the SAINTS' HERALD a communication known as "An open letter," over the signatures of eighteen leading ministers of the church, setting forth five principles which they think to be fundamental, and asserting belief that the coming General Conference should settle the controversy in the church in a definite and constructive manner. The avowed purpose of this open letter was that "a frank consideration of them [these five fundamental principles, at least] may be had throughout the church."

On July 9 there was contained in the HERALD, found on pages 651 and 652 of its columns, what was evidently intended as an answer to the open letter of June 4, under the heading, "Concerning church government." This communication was signed by twenty-five leading ministers of the church and was for the purpose, doubtless, of putting the signers on record as supporting certain principles of church government and of stimulating the discussion of these principles.

One month has elapsed since the appearance of this latter document; two months since the publication of the open letter. There are still eight months before the convening of General Conference, during which time there will be conferences in many of the stakes and districts of the church, at which delegations will be appointed to the General Conference. These delegations and the ex officio members of the conference will decide, if the expressed wish of both sides of the controversy prevail, on the course the church will adopt upon the principles stated in the open letter and in the later article concerning church government.

We have noted already that action has been had in some districts on these principles which are raised for discussion with a view to such continued reflection and consideration as would insure a final settlement at the next General Conference. This is evidently out of harmony with the purposes of both sides of the controversy, and is most surely a mistake.

Evidently these principles have not been studied and contemplated *sufficiently* in the recent past, else the membership of the Church of Jesus Christ would not be divided in belief regarding them.

Again, if it has taken several years to bring these principles before the church for consideration, it is foolishness to think that they may now be decided in a week or two from the time the last statement appeared in print.

In fact, the editor of the HERALD believes that it would be well, as was evidently intended by the eighteen signers of "An open letter" and the twenty-five signers of "Concerning church government," that representatives of the various districts, stakes, and branches of the church come to the conference uninstructed; for the open letter, signed by eighteen trusted representatives, says the coming General Conference should settle the controversy in the church in a definite and constructive manner. The rejoinder, signed by twenty-five equally trusted representatives, says "that since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, *reserving final judgment until the conference meets to hear the cause.* And most assuredly none will *finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.*"

These two schools in the church, by the publication of these documents over their signatures, agree as to the date of the *hearing* of their cause. Remember, they *agree* to this. Personally, the writer of this article should have been glad to have heard a call for an October conference specially convened for the hearing of this cause, but the contestants' wishes are to be respected, and they evidently thought that they needed more time to present their arguments and evidence, and only a small portion of it has appeared up to this writing. Much more important matter is in the hands of the editor for publication which bears upon specific points in the controversy, and which has not been presented to the church publicly; some of it is entirely new to the editor and is of such a nature as to demand concentrated thought and considerable research. It takes

time to get this matter in shape for publication, some of it involving considerable correspondence. The managing editor is endeavoring to give a wholesome direction to the controversy, and to have eliminated from the various productions offered for publication, such statements, insinuations, charges, or matter of any kind as would make it difficult for all now in the official family of the church continuing therein after the next General Conference has spoken upon the issues. He does not wish, however, to arbitrarily refuse to print any such matter offered for publication, believing that if men will remove it from their productions after attention has been called to it, an increase of good feeling will ensue. For this and similar reasons we are not making haste to get everything offered in the line of the controversy into publication in the *HERALD* columns. Necessarily the present editor is just now a referee; he cannot shift this responsibility, and he knows that much of the aftermath may be affected for good by wisdom exercised by him in discharging it. This forces a conservatism beyond what is natural to him.

Finally, therefore, we are counseling that the publicly expressed wishes of the two sides of this controversy be heeded and followed in spirit and in letter. Do not "reach conclusions upon the basis of unanswered reasoning or statements, publicly or privately made," and "reserve final judgment until the conference meets to hear the cause."

RICHARD J. LAMBERT.

### To Double Power of Graceland Station

The church radio program includes a new broadcasting station for Graceland College which will reach many times more people than the present station. It is planned to install at Graceland the 250-watt equipment now being used at Independence, just as soon as the new 1000-watt church station is in operation.

Arrangements are being made to equip the present Graceland station with improved microphone and amplifier equipment, and to erect a special pair of wires between the Brick Church and the college. This will greatly increase the efficiency of K F F V and will permit broadcasting of sermons and musical programs from the church.

"Every ear shall hear"—by radio. To make this slogan effective every church member should contribute liberally towards the more powerful church broadcasting stations. Church Radio Week—September 7 to 14—is the time set for everyone to have opportunity to give financial assistance that will make possible the coast to coast 1000-watt station at Independence and a more powerful station for Graceland College.

ARTHUR B. CHURCH,  
*Chairman Radio Committee.*

### Church Opening at Sperry, Oklahoma

It is always a pleasure to meet with an aggressive, forward-moving body of Saints. It was my pleasure to meet with such a group Sunday, August 3, at Sperry, Oklahoma. At that date they celebrated the opening of their new church building. This is a fine and commodious brick structure with an upper auditorium capable of seating about two hundred and fifty people, and with a lower auditorium the full size of the building. It is well seated, with pews made especially for the building. A great deal of work was donated by church members and nonmembers alike, so that the cost of the building was kept at a minimum; at an estimate, about five thousand dollars. The way in which our neighbors not members of the church contributed in labor and funds is gratifying, and they with us seem to have a real pride in the new structure.

Elder Ward Rumsey is pastor and has labored untiringly to make the building a reality. He set an example by personally carrying brick some twenty-five days, besides his work along other lines. He says that in that time he learned to pick up a brick and place it without shifting his grasp. He lost much cuticle and had sore hands from shifting his grip on brick and rubbing the rough surfaces before he learned the lesson. It is a good lesson to take a firm grip on any undertaking and not shift the grasp till it is done.

Elder Rumsey has a congregation of one hundred and forty-four members. Yet at the Sunday school services of the morning mentioned there were four hundred and fifty in attendance—their average attendance is one hundred and seventy. So it will be seen that the school extends its good influences as a factor in religious training far beyond the church membership.

The excellent standing of our people in the community is a matter of just pride. They are well liked and respected and at any time can command a good hearing. The building was crowded all day the opening day, and overflow services were held in the lower auditorium. At the evening service preceding the preaching service Reverend Tibbs, pastor of the Christian Church; Reverend Shafer, pastor of the Methodist Church; Mr. D. T. Smith, superintendent of the Sperry schools; Mr. Harshbarger, city attorney; Mr. J. D. Winter, cashier of the Sperry Bank; and Mr. Myers, county scout executive, took part. Their presence attested their willingness to cooperate, and their friendly words were greatly appreciated. For months while the building was in process of erection we have had the use of the city high school auditorium without charge.

Sperry is a progressive little city on a good, paved state highway ten miles from Tulsa. It is one of

# OFFICIAL

## Statement of Acceptance

It appears to be the fashion for some editors appointed by the Board of Publication to make known their troubles to the church. So I am in style.

The following letter has come to hand:

INDEPENDENCE, MISSOURI, June 16, 1924.

ELDER P. M. HANSON,

Box 417, Jerusalem, Palestine.

*Dear Brother:* You doubtless have been notified by the Board of Publication of your selection to act in an editorial capacity. You may not be fully aware of the genesis of this move. The Board of Publication has in the opinion of the Presidency usurped powers which do not belong to it and has made changes in an order which has existed since 1865 at least to date. It has been generally recognized that the editorial control of the HERALD and church literature should be directly under the Presidency. The move of the Board of Publication has overturned this. We desire therefore for you to know that the action of the Board of Publication does not have the approval of the Presidency and was done over our protest. We feel you should know our attitude before you finally determine to accept the proposition offered to you by the Board of Publication. We feel that you should know the disadvantage you will be under by undertaking the work with the disapproval of the Presidency.

Very sincerely yours,

FREDERICK M. SMITH.

The question momentarily occupying my mind is whether to disregard the action of the Board of Publication in appointing me as a contributing editor to the ENSIGN, as enjoined by the Presidency.

If I should yield and all others should do likewise, the ministrations of the Board of Publication, a body created by the General Conference with well-defined functions, would be utterly nullified. If all who have received similar letters from the Presidency should ignore the Board, there would be no editors, the papers of the church would fail, and

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several places near Tulsa where our work is well established. By cooperation and by concentrated effort these groups are destined to make themselves felt in the community as a factor working for righteousness and for the spread of the gospel. Elders James Thomas, Earl D. Bailey, the Peter Adamsons, father and son, and others helped to make the day successful. Our young brother, Carlisle Kueffer, came from Oklahoma City to assist with the music, while Professor H. C. Wriston conducted the orchestral numbers, the branch having an orchestra of seventeen pieces. The day was one to be remembered because of the fine spirit enjoyed at the sacramental service and the various preaching and musical services of the day.

ELBERT A. SMITH.

though given no proper chance, it would seem that they could not be successfully operated except under the "control" of the Presidency.

The Presidency in announcing the whole matter should go to the General Conference for decision, disclose that in their view it is a mooted question; if the *control* of the church papers were clearly vested in their hands, such a course as indicated would not be necessary. Why, before such a decision, attempt to destroy the work of the Board of Publication by preventing the church papers from having any editorial support?

The General Conference has spoken. It created the Board of Publication; and this board, I sincerely believe, should function apart from any dominating control of any quorum, or person, the same as the courts of the church.

The late prophet, Joseph, said that the "control and management of the HERALD affairs are vested in the Board of Publication, and that the board must be left at liberty to provide for the editorial staff upon their judgment."—SAINTS' HERALD, May 9, 1891.

It would be difficult to frame a more unambiguous or clear statement than the foregoing relating to the Board of Publication selecting editors.

I am confronted with this question: Shall I ignore the Board of Publication as requested by the Presidency, or allow the General Conference and the matured judgment of the Prophet Joseph to influence me in respecting the Board of Publication?

Nowhere in the law, or in the General Conference Resolutions, is it provided that the Presidency or President should "control" the church papers.

Precedent has not been treated in late years as a very sacred thing, but now to it appeal is made. If it be said that the late president of the church served as editor of the HERALD for many years, it must be remembered that he so served under appointment from the Board of Publication, not through any claim of inherent right of presidential office. That is clear from his own statement.

Further, though the early church had many publications, such as *Evening and Morning Star*, *Messenger and Advocate*, *Elders' Journal*, and *Times and Seasons*, various elders served as editors.

If precedent is to be invoked, how about the Twelve who served for so long in charge of missions? Now the term *missionary in charge*, often spoken of in the revelations, is seldom heard and is practically obsolete.

Precedent, when established in righteousness, is a precious thing.

In dealing with long-established custom and practice, there should be no forgetfulness in taking into



account the long period of years in which the Board of Publication appointed and released editors, without their right so to do being challenged by anyone.

I do not look upon men appointed by the Board of Publication as contributing editors to the church publications, as interfering in the slightest with the Presidency freely using the columns of the *HERALD* in voicing their views, expounding the law, cheering the Saints, and making measures successful which General Conference has indorsed and ordered. Personally, I welcome all this from the Presidency.

I think it proper to contribute to the church papers; and if the General Conference decides that I should not serve as a contributing editor to the *Ensign*, I will most graciously respect its judgment.

PAUL M. HANSON.

SCHIEDAM, HOLLAND, July 23.

### A Cooperation Fable

Said a wise old bee at the close of day,  
 "This colony business doesn't pay.  
 I put my honey in that old hive  
 That others may eat and live and thrive;  
 And I do more work in a day, by gee,  
 Than some of the others do in three.  
 I toil and worry and save and hoard,  
 And all I get is my room and board.  
 It's me for a hive I can run myself,  
 And me for the sweets of my hard-earned pelf."

So the old bee flew to a meadow lone,  
 And started a business all his own.  
 He gave no thought to the buzzing clan,  
 But all intent on his selfish plan,  
 He lived the life of a hermit free—  
 "Ah, this is great," said the wise old bee.

But the summer waned and the days grew drear,  
 And the lone bee wailed as he dropped a tear;  
 For the varmints gobbled his little store,  
 And his wax played out and his heart was sore,  
 So he winged his way to the old home band,  
 And took his meals at the Helping Hand.

Alone, our work is of little worth;  
 Together we are the lords of earth;  
 So it's all for each and it's each for all—  
 United stand, divided fall.

—From *Clearing House Service*, issued by Wisconsin Association of Commercial Secretaries.

The Saints of Colorado Springs gave a farewell party in honor of Brother and Sister Roy Chandler July 22 at the home of W. E. Rogers. Brother and Sister Chandler expect to make their future home in Holden, Missouri. Colorado Springs is sorry to lose these ardent workers. Especially will they miss Sister Chandler, who has served the branch in a musical line for several years. The Saints pray for God's protecting care to be with them in their new home.

## A Much Needed Book

A work of remarkable interest, containing the important facts found in many volumes, is *Helps to Bible Study*.

No minister, Sunday-school teacher, Bible student, or Christian family can afford to be without the information this book contains.

With painstaking care and at great cost this work has been compiled from the most authentic and recent sources, bringing for the first time such a wide range of religious knowledge within the compass of a single volume, comprising more than 700 pages of clear, readable print, in a substantial and attractive cloth binding. For this valuable book the price has been placed as low as possible, only \$4.50.

Notice carefully the title-page herewith reproduced for a digressive statement of the contents. Its full worth can be realized only by those who read it.



### *Helps to Bible Study*

Comprising fifty-five main subjects, one hundred topical divisions, and one thousand topical subheadings, including a history of the Bible, its lands, topography, botany, zoology, meteorology, geology, mineralogy, archæology.

Also Bible peoples, their governments, civil and social life, religions, languages, literature, architecture, customs, ethnology, and chronology; to which is added a synopsis of the Bible, a discussion of the Apocrypha, Bible criticism, discrepant and obscure texts, an index of texts on 6,176 subjects, and a series of maps; 240 illustrations illuminate the topics.

Compiled with a bibliography of the authorities consulted, by Arthur B. Phillips, Richard S. Sal-yards, John W. Peterson, and Hyrum O. Smith, collaborating for the Herald Publishing House, Independence, Missouri, 1924.

HERALD PUBLISHING HOUSE

Independence, Missouri

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Let Us Carry On

BY BENJAMIN R. MCGUIRE, PRESIDING BISHOP

The Lord has said that he will have a tried people. Many have looked forward to a more complete fulfillment of this prophetic statement, wondering what trials were ahead of this people, yet with faith that all things will work out for good to those who love and serve the Lord.

#### *A Time of Trial*

As a church we are now passing through one of the times of trial. It is not the first perplexing problem of this kind that has confronted the church in its progress, neither need we expect it will be the last. Difficult questions have been solved, and later it has been evident to all that good has come from the experiences.

Will not history repeat itself? Is there any reason why the present questions cannot be solved as have those of the past? Has not the church gained wisdom and strength from the experiences it has passed through? Then why not from this one?

#### *United in Differences*

Differences of opinion exist temporarily, but we can remain forever one in purpose and in gospel bonds. The mission of the gospel is to save. It will save inasmuch as it is applied. If we manifest the fruits of the Spirit in the discussion and settlement of the issues now before us, we will be saved much humiliation and distress of spirit. Elimination of those who differ with us has no part in the gospel program. Such an attitude is a mark of weakness. Its basis is the fear lest our position will not stand against honest opposition. It behooves each one to analyze his position to make sure he is on the immovable rock of the law, and then, in the spirit of brotherly love, reach out a helping hand and do everything possible to assist others to implant their feet firmly thereon.

Surely if we undertake the solution of our present and future problems in the same spirit and manner as have distinguished the labors of those who have so nobly carried the work on before us, we may have faith that in due time the light and power of the divine forces which have guided the destiny of the church thus far, will come to our aid and enable us to see eye to eye and to press forward unitedly and happily towards the goal of our high calling.

### *Proceed Lawfully*

Our safety, as individuals and as a church, lies in keeping our spirits sweet, proving all things, and holding fast to that which is good.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The church is a unit in believing that truth is eternal; that the Reorganization came forth under divine guidance; and that if we change the law of God we dishonor the Lawgiver and to that extent deny ourselves the blessings of his direction.

Why can we not be a unit in respecting the governmental procedure inaugurated in the beginning under this divine direction and adhered to from then till now with no intimation from the Lord that we were proceeding wrongly?

If we now indorse a new interpretation which will change the established order of church government as interpreted by those who have preceded us, will it not be tantamount to saying their interpretation was wrong and without divine sanction?

If this can now be done, what assurance have we that the new interpretation now so strongly urged upon us will not be likewise rejected by those who shall follow us in the work of the church and our innovation brought into discredit? Are we more in touch with the divine will than were our predecessors?

As truth is eternal, so true interpretations are eternal. The church must proceed carefully and lawfully. I believe it has done so in the past in establishing the important principles of its government, and I have faith that it will continue to do so. We will prove all proposed laws and interpretations and hold fast to those which are good, but will reject or change those which are not good.

#### *It Is Written*

Time cannot be moved backward, nor the revelations and the history of the church be changed. Following the dark and cloudy day in the history of latter-day Israel, the Reorganization came forth in the light of God's inspiration, and, among other things, restored the God-given rights of the people in church government, which, in addition to accepting or rejecting what comes through the priesthood, includes the right to initiate matters of government. The government of the church of God has not been, and cannot be, "through priesthood" only, but by God and the people, the priesthood being a part of the people selected by God and approved by the people to perform certain divinely-ordained functions.

Likewise, the coordinate functioning of "the spiritual and the temporal divisions of the work" is so indelibly written into the authoritative books of the church as to defy erasure or change, either by alter-

ing the law or the interpretation. "Supreme directional control" by any quorum cannot be written in heavy enough type to attract attention away from the tried and true functioning of the church.

#### *Show Faith by Works*

The Saints have a deep and abiding faith in the permanency and triumph of the Restoration. Those who have a personal testimony that God is in this latter-day work will not be unduly upset when differences of opinion arise in the efforts of his fallible children to carry out the divine purposes.

We have not followed cunningly devised fables. The gospel restored in 1830 and carried forward by the Reorganization is most precious to all who have come to an appreciation and understanding of it. The church is going forward. Naught can hinder. It is a divine decree. The present differences of opinion as to the government of the church will be settled. They will be settled right, because God is in the work and no question is finally settled until it is settled right.

#### *Go Forward*

We have every good reason to remain steadfast and to press forward. We can hasten the endowment of unity of understanding by an open and thorough discussion of our honest differences. We must prove all things by the word of God and the experiences of the church. The truth, the whole truth, and nothing but the truth, will make us free. This should be brought out without separating us from the law or from each other in the work to which we have been called.

May we be able to be humble and full of love, exercising faith, hope, and charity, until in the wisdom of God the unseen forces which emanate from his throne shall come in greater measure to supplement the efforts of his believing children to carry on his work as pointed out in his revealed word.

The agnostic attitude of college students has been aptly referred to as a sort of spiritual measles. Now Albert Clarke Wyckowf, a close student of religious psychology in the *Biblical Review*, of New York, refers to unbelief as mental colic and urges that a distinction should be made between chronic unbelief which is constitutional, and acute unbelief which is institutional. Acute unbelief is a disease of later adolescence. The young are its special victims. Very rarely does it become specific unless the adolescent period is abnormally lengthened. The overfeeding of the mind of youth with indigestible subjects he ascribes as the cause, together with unripe and immature religious theories. For this special malady we have urged before the advantage of home care and therefore the necessity of a home college such as we have at Graceland.

## Let the Church Decide

BY JOHN W. RUSHTON

The following, extracted from an editorial in the *Collier's National Weekly* for July 5 seems to suggest both causes of difficulty and controversy within the church, and, possibly, adumbrates a solution:

In 1896, 80 per cent of the voters cast ballots.  
 In 1900, 73 per cent.  
 In 1908, 66 per cent.  
 In 1912, 62 per cent.  
 In 1920, less than 50 per cent.

That is the descending curve of American democracy. Can we turn it upward again? Shall our country more and more be ruled by minorities and blocs and self-appointed czars?

Or can we win back to the days when three fourths or more of the people made up their minds and registered their choice of men and policies?

To do that we need wider and freer discussion, more truth and less bunk, in print, over the radio, and in public meetings, a sharper appeal to the intelligence of the voter—and honest, competent candidates. *Collier's* is trying to do its share in that direction.

We also need a rebirth of faith in our Government and its methods, in Congress, in the President, and in the department and bureau heads whom he appoints. Such faith must be built on works. If the men we send to Washington sincerely want the judgment of the voters, they must so act. The American people are getting dangerously near to a "What's the use?" attitude. They see little difference between the parties and little advantage of one man over another. They are tired of politics for politics' sake—and the campaign is just opening.

For several years the church has been profoundly shaken because of controversy which has created divisions and fissures between quorums and persons, and tending to acrimony and personal reflections which can only injure and demoralize. Whatever may be thought of the varying sides of the controversy, it is clear that calling names and impugning motives and seeking to discredit or punish individuals on either side will not only cloud the issues, but create unnecessary antagonisms, to the injury of all and especially the cause. In itself, conflict is not to be declined nor controversy nor controversialists regarded with suspicion, for it is through conflict that truth is discovered and tested. It does not follow that because in our country the Democrats disagree with the Republican government that they are invited or forced to leave the country and seek shelter in some other land. In competition and struggle for existence, that which is "fitted to survive" proves its supremacy. In the academic realm nothing is immune from challenge and criticism; even so respectable and well-established a theory as Newton's may be challenged by some Einstein, and yet the questioners and critics are not sent to Coventry for their temerity. Indeed, always has it been, and still is it true, that the past is but the key with which we un-

lock the doors to the future. Experience is not an anæsthetic but a stimulus.

Only through crisis and conflict can we save ourselves from the ennui of instinct and habit, and so ward off the lure of mental and moral parasitism. The thing to be discovered is this: What is the nature and ground of conflict, and upon what terms shall we have peace?

In the church, it may be that the so-called "oppositionists" have been guilty of a "tactical blunder" in crystallizing their understanding of the nature and cause of the controversy which has disturbed the church for these past years, but one thing must not be overlooked, and that is, a gain of major strategic importance has been registered in the presentation of two categorical statements which reflect the two theories of church government. It takes time and experience for such a thing to be accomplished; and, while it may seem to be disappointing that such a thing should occur, especially after hopes had been entertained of the approximation of peace, let us not be discouraged. Inasmuch as the two statements reflect principles which unless explained and modified are essentially and vitally diverse, there is revealed another gain of tremendous importance; that is, that at the back of personalities and names and forms of phrasing, there is the supreme matter of principle. This is worthy of note and should at least point the way to ennobling controversy and lifting it above the low level of feuds and selfish peevishness.

The subject of government and its essential principles is not new, either in the church or in politics. It is as old as society, and the controversies about this subject and its correlatives have made the most interesting and illuminating pages of history. In both Old and New Testaments there is ample evidence to show that this subject was not unknown. The very antiquity and vitality of this controversy suggests at least the need of patience and the cultivation of the philosophic temper, as well as the un-wisdom of expecting too early and easy a solution.

Because truth is dynamic and religion life, it is reasonable to believe that organization and forms of expression will not be complete and final, at least as long as the human is associated with the divine. Further, because truth is and must be one, there is always the problem of unification. Whether in religion, science, art, or government, life is being expressed as an unity. In all of life's expressions, therefore, truth is being disclosed and revealed. To discover the relationships and the harmonious workings of the truth in all departments is the quest and glory of philosophy. It is clear that there cannot be real and permanent antagonism between the truth of religion and the truth of science, the truth of

prophecy and the truth of history, and the truth in divine and ecclesiastical government and the forms of government human and political. It is probable that just so long as God must work through imperfect human agencies that even his perfection may therefore not be without imperfections in expression. That just as the stream of life has moved through succeeding stages from its crude and simple forms to the exquisite complexity of modern experiences, and in faith we can see that the end is not yet, we work and watch reverently for the manifestations of the higher and the nobler which the succeeding years unfold. Under the wizardry of Linnæus or Burbank, Darwin or Loeb, Galton or Pearson, Socrates, Confucius, Buddha, Moses, Isaiah, and the living Christ, life moves on, revealing more and more the divine splendor which it enshrines. Our great task and most glorious privilege is to discover the whole of truth and by the application of the truth secure the freedom of the divine spirit in all essential reality.

In the past years, shortsighted men have tried to remove the causes of conflict and suppress controversy by the process of elimination. Many sorrowful instances make our history of progress gloomy because of the martyrs and victims made by those who sought peace (?) through such disciplinary measures. Never at any time in a single instance was such a course successful. The effort to stay the evolutionary course of truth by attacking individuals and the probabilities of success has classic illustration in the case of King Canute who, to silence the foolish claims of his courtiers, attempted to sweep back the incoming tide of the German ocean by using a broom.

There are those in the church to-day who say, and perhaps sincerely believe, that if they force the present controversy within the narrow confines of personal antagonisms, impinging the attention of the church public upon some particular persons, so most effectively will the controversy be settled. It is said that the antipathies between certain men are the cause of the conflict; again, that the question as to who is the president of the church must be decided; again, the trouble is that some men will not fellowship with some other man or men; again, that certain unfaithful brethren are responsible for the trouble.

Whatever political value these endeavors may possess, it is only fair to say they are not supported by the evidences in the perspective of the whole controversy, and must prove to be mischievous in the extreme.

There may be antipathy; but first, antipathy is resultant. What has caused the antipathy, if such exists? There may be disinclination to fellowship, but again, this is resultant. What is the cause? If

there is unfaithfulness among the brethren, what is the nature of it? Moral turpitude? Disobedience to duties? Lack of loyalty to the cause? Obviously, no. The church has laws and officers for dealing with such cases. What is unjustly called unfaithfulness when pushed to its final analysis in the minds of those who make this accusation would perhaps consist of holding different views on matters in controversy to the ones who make the charge. When it is said that the trouble arises because of the question as to who shall preside over the church, all that need be said of this laconic summation is that the statement may represent their understanding, but not necessarily the facts so far as the ones who are thus classified are concerned.

Surely the question as to *how* a man shall preside and *what* shall be the principles of government may be discussed without there being any question as to the person or the rights of that person to the position. Surely this is a difference which does not need a pedagogue to appreciate.

May we not urge that personalities be left out of the consideration? On both sides we will find likable and lovable people; and friendship is too rare a thing to recklessly fling aside, and particularly so through misunderstanding. Regardless of persons, sooner or later principles must be considered. In view of the past and of the fact that the controversy is still vital, might it not be advisable to ask, If the cause or causes remain uncomposed, then where and when will the process of elimination cease?

Many of us have had to engage in discussion with those who have opposed our church, and perhaps no people in modern times can appreciate quite as acutely as we can, the unfairness of our "friend, the enemy," who, declining to discuss the principles involved, will insist upon trying to discredit men and malign character. Let us be consistent and refuse to approve a course in ourselves which we resent in another. No man needs to employ such a method if conscious of the inherent strength of his position.

Yes, there is a better way, a nobler method, which if at all possible will bring desired results. That is the process of education. In the controversy it may be that either side is mistaken, perhaps both; possibly there may be right in the position of either side, most probably there is right as well as error on both sides. In any case the only way to reach the truth will be through candid and free discussion. To attempt to forestall the General Conference by appealing to emotions and cultivating a crusade on behalf of or against persons will defeat the purpose of the conference and prevent the decision being reached which can only be secured through reason and conscience, when both sides of the question are presented.

Without being presumptuous, may we consider the meaning of an educative process, for though the field is vast and many excellent men are engaged therein, all of us may garner some of the results of their special field of service.

We would say that education seems to be expressed as a sympathetic relationship which must be established between teacher and pupil, in which whatever ability, maturity, and experience the teacher may possess he "shares" with the pupil who, because of inexperience and immaturity needs what the teacher is qualified to give. In other words, education is the process through which the truth and experience the teacher may have becomes democratized or socialized through the establishing of "universal discourse," or the finding of a common ground of understanding. In Doctor John Dewey's ideal of the educative process, education means any and every means through which knowledge and ability are unified with life in all departments and shared in by all.

Let us keep in mind that it is not enough for the teacher to know or to have the ability to communicate, but he must be able to identify himself with the pupil and then identify the pupil with himself. He must be able furthermore to train the pupil to use what he knows, for no one can really "possess" what he cannot or will not use. Singularly, we find another editorial in the *Collier's Weekly* of the same date as the foregoing, from which we read as follows:

#### *What to Do With the Truth*

If we can only make men intelligent enough and teach them to think, says the educator, the greater part of the world's problem will be solved.

Three curiously dovetailing quotations may help to show the insufficiency of this point of view:

"Perhaps there is something to be done with the truth besides discovering it."—Professor John Erskine.

"Mere intelligence is not enough. Enlightenment must be accompanied by that moral power which is the product of home and religion."—President Calvin Coolidge.

"It is passion, it is enthusiasm and indignation that mold the world to their will!"—H. G. Wells.

Until we undertake to direct these mighty forces, education will continue to affect only half the child or the man.

Education involves the "trial and error" method. As another great man, Coolidge, has said, "The people must be allowed to make their mistakes."

The late Woodrow Wilson, in discussing the principles of democracy, insisted that the safety of the state depended upon the development of social knowledge through full and free discussion of all questions concerning social life.

The late Viscount James Bryce, who has long been esteemed as one of the most sympathetic students and exponents of American democracy, said:



Each member of a free community must be capable of citizenship. Capacity involves three qualities, intelligence, self-control, and conscience. The citizen must be able to understand the interests of the community; he must be able to subordinate his own will to the general will; he must feel his responsibility to the community.

Can citizenship in the kingdom of heaven be satisfied with anything other or less than this?

Doctor John Dewey's definition of *democracy* is of point:

1. It must guarantee to each person the opportunity to develop the talents which he may possess to the full.
2. In the exercise of power there must be the sense of responsibility to the group.

Education must make leaders sensitive to public conscience and reason; for, especially in Christianity, in these is found the source of authority. The mass must be educated to follow leadership, through the attraction of moral and spiritual idealism, as the Master so graciously states it, "I, if I be lifted up, will draw all men unto me."

The foundation of all sociology, said Lester F. Ward, is psychology. The security of societal solidarity is in like-mindedness. Like-mindedness can be secured only through mutual interests being developed in discussion, criticism, analysis, by which is secured the cultivation of a social conscience and sense of honor.

We know the mind only through its functions. Those functions are recognized as

- 1st. The affective; including the emotions and feelings.
- 2d. The cognitive; including reason, intelligence, and judgment.
- 3d. The conative; including the striving and willing.

A social-mindedness or like-mindedness involves sympathy, or feeling together, the development of a communal understanding, and unity of effort in the achieving of a common objective. To lose patience in seeking to build up such a community will be disastrous. Leadership must not be characterized only by large vision and valor, but there must be perspective and the "infinite capacity for taking pains," which Carlyle said was the essence of genius.

It ought not to be necessary to say that sometimes men may be disagreeable to leaders and yet serve a useful end. Minorities have been as valuable in the racial progress as the majority; indeed, it is not unusual that these persons and the minorities whose mission it might be thought was to merely make people uncomfortable, have jolted the majorities out of the narrow confines of instinct and habit, forcing a crisis which could be met only by the use of reason.

Even the prophets of the Old Testament were not popular, but as Doctor Willetts, of Chicago University, has said, they were the great disturbers of the

peace. Yet who among us would sacrifice the marvelous literature of the Old Testament to win a "peace," either ecclesiastical or political, which the soothsayers of the time offered?

The American Revolution was anything but a picnic. To Washington with his intrepid Colonials, it might have been easy to have accepted the kind of peace which King George offered, but who among us would want to barter away the undying splendor of the Constitution of the United States for a bauble of that sort?

Students of history and sociology need not to be reminded of the fact that progress is the result of conflict and crisis. We need not to be alarmed unduly; the truth of Christianity has withstood more and heavier shocks than it is being subjected to in the present crisis of our own church. More and more the leaders of the race are paying tribute to the fact that at heart and center the race is sound. One of the last sayings of the late Joseph Smith which it was my privilege to listen to was in the quiet of the death chamber, and this venerable man who had led the church out of the wilderness and put it upon the highway of victory, who knew his people as a father knows his sons, said while he still lingered on the threshold of the Valley of Shadows: "If this people want to have their head, let them go,—they are all right, and they will come back again."

For real success it is not only required that people shall trust their leaders, but the leaders must learn to trust their people. Loyalty is a matter of reciprocity; we must give and take. Perhaps Jesus understood this more than any of our race when he said: "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall they give into your bosom."

Give what? Whatever I give—that, *that!* shall be given back to me with interest.

It is a searching question, but worth while, those who complain of a lack of loyalty or confidence or anything else, let us put the question to ourselves: What have I given? What has been the nature of my investment?

Let us take heart of grace in the consciousness that now the issues are clearly defined; the administration stating that the church is governed by a graduated priesthood which, in the nature of things, runs to the inevitable dictatorship by the chief or high member of the hierarchy; and, all that the people have the right to have in the government of the church under such a principle is to "consent" to what is offered by the power of the priesthood. The other involves the rights of the people to share in the responsibilities of government, recognizing that inspiration through proper channels always has the right of way provided that the voice of the Good

Shepherd is recognized in the alleged inspirational message by the majority and the enactments of the General Conference as the highest expression of both the inspiration and intelligence which the whole of the church has available are supreme, to which all are subject.

Perhaps through the process of discussion some ground of agreement can be reached. In any case, the first gain in the conflict through the medium of the press is registered for democracy in that it is now agreed that the people must decide.

COLDWATER, FLORIDA, July 8.

## Our Befitting Attitude

BY JOSEPH LUFF

"Let us kneel before the Lord, our Maker."—Psalms 95: 6.

The member of the church who can view its present condition without alarm must be lacking in either information or interest, or both, unless he has been the favored recipient of some divine communication sufficient to neutralize his human fear. For forty-eight years the writer has been an active member and minister in its interest and for twenty-two years was one of its leading quorum members. During that time he has seen its honest representatives in heated controversy over vital issues that seemed to threaten its progress, and he has shared with some of the noblest men ever enrolled among us the agonies of those hours when responsibility, misunderstanding, zeal for the cause, and lack of divine light combined to create an apprehension and suspense that spelled Gethsemane to them—when they literally groaned out their supplication in their quorum entreaties, and when tears saturated every utterance that fell from their quivering lips. Great, strong men in the helplessness of their estate prostrate before God, pleading for Zion, than whom no child ever presented a truer picture of humility!

Those were days and scenes that tried men's souls, when prophet and apostle and general and local men of might and soul sincerity, were at sword's points in understanding and felt obligated to each courageously maintain what accorded with his conviction of right till God should settle the question at issue by his own revelation.

Some of those issues remained for coming years to clear up, and the writer hereof was called to the bedside of the dying President ten years ago, who said to him in the presence of several, as he grasped his hand and referred to happenings of several years before, "Joseph, we have not always agreed, have we? We have had some pretty strong controversies."

"That is true," I replied.

Then mentioning the names of Brethren J. R. Lambert, Heman C. Smith, James Caffall, and others, he added: "But I never loved you men any less because of your attitude toward my position at that time. I knew they were all men I could trust anywhere, and the church and gospel was safe in their hands."

I said to him, "Brother Joseph, I have loved you as I have loved but few men, and you were always great in my eyes, but there was one thing greater—bigger than you, and *that was the church*; and when that bigger thing got between us I couldn't see you at all, and you could not see me."

He squeezed my hand and replied, "*That's it! that's it exactly!* I couldn't have told it so expressively as that; but, Joseph, I want to say to you now that you men saw the situation at that time *better than I did!*" He also added: "People have told me at times, Joseph, that you would apostatize because you opposed me so strongly; but I told them you never would; and I am still satisfied that you will never trail the flag."

This, with some other things not suitable to state here, he said in the presence of a number, and his words revealed the secret of our outcome: we never loved each other less because of the vehemence of our expression of opinions, and neither office nor rank cut any figure in the weight or bearing of our judgment upon the case in hand; but the blessed old hero did not want to go hence without letting us know that he had since become convinced that we were right and he was wrong in our earlier contention. God bless his memory. It taught me, as many of his sayings in private and in public did, a lesson never to drive my conviction stakes so deep that it would be impossible later to withdraw them, if God or developments should reveal them to have been wrong. It also taught me that office does not give immunity to mistake, no matter how good the man who holds it may be.

Until Jesus comes I never expect to see a better man than I believe our late President Joseph Smith to have been, but we differed in judgment on several things and did not hesitate to proclaim those differences openly and honestly, and our pleasant fellowship was never disturbed because of it.

We always, however, had one final recourse, and when we availed ourselves of it, when we betook ourselves to our knees and sought light direct from God we laid our differences at his feet and each was willing that whatever mental idol he had should be swept out to give heaven the right of way, and, personally, even when uncertain as to whether the forthcoming revelation was God's voice or not, the church's adoption of it silenced my opposition to its becoming law.

To-day we face a crisis unequaled by any situation of the past—one that legislation alone can never dispose of. Whatever conference votes may determine as to present issues, and regardless of which side to any question may secure majorities, the minority, unconverted to a belief in its correctness, will remain a disturbing factor, and peace is an impossibility, unless God's hand is seen leading to the solutions. The issues before us have had no parallel in the Reorganization.

It would be well to remember therefore that this church is God's—not ours. That only his will should have the right of way in government. That our place in such an exigency as confronts us, is *on our knees, with fasting* as a concomitant, and that, too, without our idols of personal opinion enthroned as we pray. Otherwise prayer is mockery and we are idolaters. This is our only righteous outlet, and unless we humbly avail ourselves of it we will not only forfeit the peaceful deliverance that divine revelation alone can produce, but we will force upon him whose body we continue to desecrate the necessity of entering our ranks with a calamity that desolates as it purges, and will write sorrow for our recreation and lamentation for our song.

JOSEPH LUFF.

### "Every Ear Shall Hear"—By Radio

BY EDWARD D. MOORE

The radio is an awesome discovery. It is so strikingly simple yet so distractingly complex that our wonderment never ceases.

Its mysterious waves penetrate stone walls, may be heard through hundreds of feet of soil, and from under river beds. There seems to be no place where radio waves do not penetrate. And they hold their identity. The messages carried through these barriers are practically as clear as though unopposed.

Yet amid all this simple effectiveness there are certain areas both on land and sea known as "dead spots." Into these areas with no visible boundary lines radio waves will not penetrate. While the number of these "dead spots" so far located is comparatively small, they remain one of the unexplained mysteries of the radio wave and its action.

Rapid development has taken place in the radio field. Receiving sets have been improved until the receiving range has been considerably increased and great selectivity attained. That is, the newer improvements allow the operator of the set to tune in the messages wanted and tune out all others. The selling price of such instruments has rapidly been reduced until they are now as cheap as good phonographs.

Little less wonderful is the striking simplicity of the ordinary crystal set, with an ordinary receiving

radius of fifty miles, which is often unaccountably extended to a thousand miles.

Solitary dwellers are no longer solitary. People may live miles out from other human habitation yet have constant connection with others through the radio.

They who live lonesome lives amid the rush and clatter of the great cities have similar privileges of impersonal communication with others. In this way the best thought of the day is available to the owner of a radio receiving set, simple or otherwise.

Sets so simple and diminutive that they may be concealed in the palm of the hand or in one's hat crown are common. Materials that cost only a few cents may quickly be converted into sets that detect and interpret these marvelous waves.

A man in a penitentiary was recently found to have hollowed out the pages of a Bible and to have concealed a receiving set therein.

It was presumed that he and others were using their radios to secure code messages from outside, pertaining to methods for procurement of liquor. Which may have been true in some cases, but probably not regarding all those unfortunates thus incarcerated.

At least it seems to be a new thing to use a Bible for a radio case. To use its pages thus is at least unique even if not commendable. The owner could no longer read that mutilated Bible, but he was no worse off than many others whose Bibles are physically intact but whose ecclesiastical teachers have mutilated for them the spiritual messages thereof.

People seem to read their Bibles less and less these days and to have decreasing interest in the message of those who would interpret its meanings.

The dry husks so often served as food have cloyed the spiritual appetite, and people try to believe they are not interested in religion.

It begins to look as though thousands of these discouraged people must be reached via the radio. A very large percentage of them can be reached in that way, while comparatively few will ever otherwise hear a sermon with the true gospel ring.

Since some two years ago, when our church began to broadcast religious services, hundreds and hundreds of people have testified as to their joy over hearing such messages. Cards and letters and personal statements have been showered upon those who have been in charge until the total effect has been one of great gratification. Possibly few baptisms have been made directly through this method of reaching the people, but the actual percentage of conversions has probably been comfortingly large.

Every missionary knows that he converts thousands though he may baptize only hundreds. It is

a common experience to have people express a conviction that the gospel message preached is reasonable and worthy of acceptance, but because of opposition or unpopularity—one or more of a dozen real or imagined reasons—the convert postpones baptism indefinitely.

The number whose prejudices are melted and whose hearts are touched by means of the radio must be legion. The percentage of those who at the close of a sermon seek out the preacher to express appreciation is very small. Yet there are very many who may be equally appreciative who say nothing at all.

Probably the same is true of radio, even to a greater extent. The mind grows dizzy computing the number who quietly in their homes listen intently to the air-borne messages and are moved thereby to better lives.

And the type of listeners should be considered. A prominent Jewish rabbi of Kansas City told of listening regularly and interestedly to our elders in their delivery of radio sermons. How often do our elders find a prominent Jewish rabbi in their usual congregations? Or others of similar type?

While the poor are to have the gospel preached to them and the meek shall principally make up the number of converts, the seed sown in the hearts of thousands of others not so classified by us will eventually bear fruit.

Our field is limited only by the power of our sending station. A powerful sending station that could be heard from coast to coast would perhaps be the one most wonderful missionary factor the church could have. It would not in any way take the place of the personal work of the missionary. The preaching of sermons is an important part—but only a part—of missionary work. But it is easily conceivable that the missionary of the future will find friends already made and earnest defenders ready to assist as he goes from community to community—all through the medium of the radio.

There is no question as to the feasibility of the radio as a great educational factor. There is no disputing the vast amount of good it is doing and can do when it carries the right sort of messages. Good people tire of the chaff dealt out daily and sooner or later listen to and enjoy the sort of mental repast we serve them via radio.

Few churches have the advantages we have as to uniqueness of message and publicity already afforded. True, a great deal of the publicity has been unfavorable, but large corporations would give millions of dollars for what they could derive from a similar amount of advertising. The very announcement of our name commands interest. And people in the privacy of their homes will listen when they

might never go out to hear one of our preachers in a public place.

Viewed from every angle, including physical location, we have much for which to rejoice. Located almost in the geographical center of the United States, with antenna on the highest spot in the whole region of the country, it affords us a climax to a whole series of causes for congratulation.

As the days go by and we realize more and more the remarkable privileges that are ours in the radio, the standing we have in the radio world, and the incalculable good which is coming and can come through this great discovery, we shall unitedly rejoice and if need be sacrifice that it shall continue until every ear shall hear and every soul be at least touched through this marvelous instrument in the hands of God.

### Radio and Graceland College

BY G. N. BRIGGS, PRESIDENT GRACELAND COLLEGE

It was not many years ago that an educational institution was meeting all that was expected if she gave adequate courses to students who came to her campus. In order to receive the benefits of her instruction it was necessary to journey to the seat of the institution. Even yet under equal circumstances and conditions this is the best method of receiving a college education—the personal contact with instructors and students of like interests is of inestimable value.

Some years ago it was decided that the influence of the college and university might well enough be extended for the benefit of those unable to attend in person. This was done through extension courses carried on by correspondence. This has aided many otherwise unable to secure the benefit of college courses. A second method of extension work has been by members of the faculty journeying to the classes at various points distant from the campus. The plan has been quite successful in the larger centers where the numbers were sufficient to justify the expense of time and effort on the part of the instructor.

A still more modern method of reaching thousands of persons unable to secure the benefits and pleasures of a college education is through the use of the radio.

Graceland, during her more than a quarter of a century, has and is still using all these methods of extending her educational program. Perhaps the one which has reached the most people in the shortest length of time with the minimum effort and cost has been the radio broadcasting program carried on during the past two years.

## NEWS AND LETTERS

### Summer Brings Activity at Stockton

STOCKTON, CALIFORNIA, July 12.—Stockton is rejoicing that reunion at Irvington is so near, beginning July 17 and lasting till the 27th. Quite a few are planning to spend the whole time there, while others are going for week ends. It is needless to say all would like to be able to go for the whole time.

Brother J. D. White, our district president, was with us and preached the evening of June 15.

During the summer months the Department of Recreation and Expression holds its meetings at half past seven Sunday evening, and at half past eight the time is turned over to the branch for a short sermon. This has proved satisfactory so far.

The prayer meetings at the church were discontinued during the month of June and were held at the homes of the Saints. A good spirit was enjoyed, and the meetings were well attended. However, there were some who could not go to the houses but could get to church, also some did not approve of the church being closed on Wednesday nights, so at the business meeting Wednesday, July 2, it was decided to meet in the church again.

A beautiful and impressive wedding was solemnized June 22 by Brother W. H. Dawson, of Sacramento, who united in marriage Dorothy May Bloom and Mr. Howard Clites, both of Stockton. The groom is a nonmember, but the bride has belonged since childhood.

There is a little band of Oriole Girls here, led by Sister Evelyn Delami, and they make their activities known every once in a while by giving an entertainment. During the first part of June they had an entertainment in the basement of the church. It was prettily decorated, and there were ice cream, candy, pies, and cakes for sale, besides a good entertainment—all the work of the girls. One of the numbers was a rendition of "Beauty and the beast," which was very good. We feel that the monitor is doing a commendable work. They have worked hard and have purchased their uniforms this year. Some of the Orioles are nonmembers.

The Temple Builders meet every two weeks at six o'clock Thursdays, where a dinner is served by two of the girls, helped by the leader, Sister Kaiser. A bazaar is planned for October, and work for it has been started.

Brother G. H. Wixom was here and spoke morning and evening July 13, which was greatly enjoyed by all, and some strangers attended. Brother and Sister Curry of Lincoln, and Sister Curry's sister, Sister George, were also present.

The Department of Women will have a bazaar at reunion. Several of the branches do this, and it is profitable in money as well as helping each branch to see what other branches are doing in the way of needlework.

The Department of Recreation and Expression gave a wiener roast the evening of July 8 at the tennis court, which has not yet been completed.

Brother and Sister Howe and family, of Modesto, together with Brother Roy Weldon and another couple, attended meeting here Sunday evening, July 6. In the Recreation and Expression meeting Brother Howe and Brother Roy both gave very interesting talks.

July 6, being Fathers' Day, was celebrated with a program during Sunday school, and Brother Wixom's sermon in the morning was on that subject, bringing in the "Fatherhood of God."

Although our equipment is not a very powerful one, nor very well supplied for broadcasting, we have had most effective results. Our equipment is presumed to be powerful enough to broadcast over a radius of five hundred miles, yet we have had many reports of our programs having been heard at distances considerably greater than a thousand miles.

We broadcast three times a week; a religious program on Sunday, a musical program by our Studio Department on Tuesday, and an educational program by members of the faculty or invited guests on Thursday. These programs have had a most favorable reception from all parts of the country. Grace-land is one of the smaller colleges of the Middle West to adopt this modern method of extending her educational program and her influence, thus accomplishing a much larger piece of service than would otherwise be possible.

As a result of this service the head of our Department of Physics has been invited to the University of Iowa to carry on some research study which will be of great value to the university, to Grace-land, and to the radio world at large. At a recent meeting of the Iowa College Presidents Association at Des Moines, our broadcasting possibilities and program were under discussion, and the presidents of the Iowa colleges all expressed the very greatest interest in what we are doing and congratulated the college on taking advantage so early of this modern method of education.

We are considerably handicapped, however, by our limitations. Our equipment is not strong enough to render the most effective service, nor do we have the equipment required to enable us to make the best possible use of our talent.

The Lamoni-Graceland Oratorio Society, which provides the music for the church services in Lamoni, is the largest church choir in the State of Iowa. If we had the equipment to broadcast our church services, including the music by our church and college choir of more than a hundred trained voices, it would be the means of bringing our church and its program to the attention of thousands who otherwise will never be reached.

The broadcasting possibilities are almost limitless—we are just entering upon an age of great use for the radio, and it is hoped that the church will not neglect this very great opportunity for good.

Ideals and theories may come from meditation and thought, but achievement of ideals and demonstration of theories require work. Have we the courage of our conviction sufficient to work for our Zionie ideals, to demonstrate our social philosophy?



## Special Services and Speakers

PLYMOUTH, MASSACHUSETTS, July 15.—The branch has been very active in constructive work, but the telling about it has been neglected.

Special services were conducted during the week of May 18 to 25 by Elder O. L. Thompson which were well attended by the Saints and an encouraging number of visitors. On Sunday, May 25, Elder Suttill, of Providence, spoke in a very inspiring manner. Benjamin W. Leland, our pastor, spoke at three services especially on "The work of the Spirit," and visiting elders have helped in edifying and strengthening the Saints here.

The sacramental service this month was attended by a nice spirit, and many spoke of their desire to consecrate themselves to the service of the Master.

On Thursday evening, July 10, instead of the regular prayer meeting, Elder Richard Baldwin spoke on "For what is your life?" and all present voiced their appreciation, even the young people. It seemed a fitting climax of the efforts of the past two months, and many from here will attend the Onset reunion prepared to enjoy the spiritual feast as a large family.

The Department of Recreation and Expression is also busy in various ways. The seniors have been studying the Book of Mormon quarterlies, having failed to order the others in time. They will take up both during the coming quarter. Many of the young people have attended the classes.

The Keystone Club, as a club, has ceased to exist, but the young people are all under supervision, and an effort is made to provide for any who have leisure time as their need seems to demand.

On June 15 an interesting Children's Day program was presented. A songalogue, "Out in the fields with God," and a pageant, "This youth," occupied the entire morning service.

July 4 the annual picnic was held at the home of A. N. Nickerson, with games in the morning, basket lunch at noon, swimming at a pond. All who desired went in autos, steamed clams for supper, and had a game of ball in the evening. All the young people of the branch and many visitors were present, and the spirit showed was encouraging to those who have the work in charge.

Tuesday, July 15, a social was held. The principal feature was a reception to Brother and Sister Milton R. Millman, who were married in Dennis Port, the home of the bride, June 19. Brother Millman is deacon in the branch. They were presented with a set of silver from the Plymouth Saints. Those having birthdays in July were also in the receiving line. An entertainment followed, consisting of a mock marriage, advice on "How to cook a husband," by Miss Jessie Sutherland, and music by Sister Florence Leland and Mr. Lino Cristofori.

## Facts in the Early History of Alexander Saints

ALEXANDER, KANSAS, July 16.—The latter-day work was first preached in Alexander twenty-five years ago; first by Elder W. H. Mannering in the Alexander schoolhouse. He preached four sermons; then the school board closed the doors against him, so W. A. Coddington, who resided two miles north of Alexander, opened his house to Brother Mannering, not because he believed the faith, but because he had fought in the Civil War for freedom, and now he had a chance to practice what he fought for.

Thus was the gospel planted in our hearts by Brother Mannering. Then followed W. S. Pender, J. C. Vaughn, John Teeters, Samuel Twombly, W. E. Peak, J. Arthur Davis,

Brethren Moler, Knisley, Gurwell, Parsons, Hilliard and others. By good preaching and humble living the work spread until some seventy-five were baptized into the church.

The home of W. A. Coddington was the only home the Latter Day Saint missionaries had here for years and years. They shared what he had to eat and were welcome. Now, how strange it seems after twenty-five years to look back! Three United Brethren, two Baptists, one Free Methodist, three Christians, besides a half dozen from the German Methodist Church, have all been baptized into the Latter Day Saints Church, and the end is not yet, for when Brother P. R. Burton broke forth in tones of thunder the gospel resounded in splendor, brighter than ever.

As Brother Burton told them, they were now "exposed," and some time it will "take." Brother Burton's missionary sermons were fine. His message on the Mother Church and her daughters could not be surpassed. It surely brought the angel's message out plain.

Now the Burtons are on their reunion tour, so we are settled back to the usual crowd at church, excepting a few who are more encouraged and are making a sacrifice to attend. Harvest has hindered some from attending, but we hope when the busy rush is over to have better crowds again.

Our Department of Women is headed by Sister Vera Stephens who is very eager to do her duty to help her department to better lives. Sister Crystal Teeters, leader of the young people, and Sister John Teeters, monitor of the Orioles, want to give their bit to help the young hearts and lives to broaden and grasp those things which God desires they should.

Traveling ministers are invited to stop over at Alexander and give us a lift spiritually. We can meet you at McCracken on the Missouri Pacific, and the Santa Fe goes through Alexander. Our desire is to so live that we can help redeem Zion.

## Hold Successful Conference

ALLIANCE, ALBERTA, July 19.—The Alberta conference, held at Ribstone, July 10 to 13, has just closed. The attendance was good all four days, and the weather was fine. District President William Osler and Missionaries C. J. Smith, E. E. Long, and J. J. Cornish were with us.

Religio business was transacted on Thursday, with a lecture on Religio work and a young people's institute. Brother Smith preached in the evening. Friday morning the Sunday school business was attended to, and in the afternoon a business meeting of the Department of Women was held, while Brother Smith lectured to the men. In the evening Brother Smith preached. A business meeting of the district conference was held Saturday morning with preaching in the afternoon and evening by Brother Long.

A song service was held each evening, in charge of the district chorister, Sister Osler, assisted by Brother Smith. Every afternoon a recreation period was held, and both visiting and home folks of the conference enjoyed themselves with an hour of games and healthy laughs.

Sunday opened with sacramental service at ten, with opening prayer by Brother Cornish. God was present to bless his children. At half past one Brother Long had charge of a priesthood meeting, and then Brother Cornish preached at half past two. After that sermonets were given by Brothers Smith, Long, and Cornish. Brother Smith gave an interesting talk on Nauvoo, while Brothers Long and Cornish told of some of their experiences in missionary work. Brother Long delivered the closing sermon of the conference at eight o'clock.

Conference closed Monday morning after prayer service, to meet next year at the call of the district president.

Just before the benediction one who had been investigating the work arose and asked for baptism. While preparations were being made Brother Cornish again spoke at the creek. Confirmation was at the church.

Much of the credit for the success of the conference is due Brother William Osler, district president, and the Department of Women. The Saints are more encouraged than ever to press forward, having had a wonderful degree of the Spirit with them through the conference.

WILLIAM MCLEOD, *District Secretary.*

### Girls Win Subscription Contest

SAINT MARYS, OHIO, July 21.—A number of the Saints met at the hall the evening of July 19 to enjoy an ice cream social given by the Department of Women, and to hear the report of the contest staged between the two factions of the young people of the Sunday school for subscriptions to the *Ensign* and SAINTS' HERALD.

The girls' committee, composed of Gladys Christopher, Opal Baher, Cecil Hardin, and Iona Gross, came out with ten subscriptions, two more than the boys, whose committee was Boyd Holdren, Harry Christopher, Willie Christopher, and Charley Burd.

We feel that they worked earnestly in the four weeks of time given them, and had the Lord's help. The boys served the winning side at the social with all the cream they could eat, free of charge. The sum of \$7.86 was cleared at the social, to be used for church expenses. We thank all for their earnest endeavor.

MINNIE HAGER.

### Cherokee Saints Attend Sac City Tent Meetings

CHEROKEE, IOWA, July 30.—Several carloads of Saints from this place have been driving forty-five miles to Sac City every Sunday to assist in tent meetings which are being conducted there by Brother W. A. Smith. Those attending last Sunday report a fine time and a large crowd in attendance. Excellent sermons were given by Elder W. A. Smith, and Elder Moroni Traxler of Lamoni.

Elder A. R. Crippen and family and Sister W. W. Reeder and children have returned from a well-earned vacation, which they spent in Minnesota visiting relatives. Brother Crippen gave a heart-to-heart talk to the young people Sunday evening concerning good behavior in the house of God. He secured the promise of their help and cooperation along these lines, and we hope to see less confusion during intermissions and after services. We are known as Saints and should conduct ourselves as such. Confusion and noise in church give people the impression that we are not what we claim to be.

Vacation time and so many attending the Sac City tent meetings has cut down the attendance at Sunday school lately, but we are not discouraged and feel we are doing some good for the Master's cause. There is some improvement in attendance at the midweek prayer services, and the Spirit is nearly always manifest.

Since our last news letter, death has claimed one of our beloved sisters, Emma Landingham, who passed away at her home June 25 after a long illness. Short services were held at the home of Elder A. R. Crippen, and the remains were taken to Woodbine, Iowa, for burial. Funeral services were held there in charge of Woodbine branch officers.

Grandpa Nathan Hayes, who is known as the father of the Cherokee Branch, has been in very poor health this summer.

Speakers here the past month have been Brothers E. L. Edwards, A. R. Crippen, J. T. Spence, William Shore, W. W. Reeder, W. W. Leonard, and Albert Haynes.

### Smallpox Quarantine Lifted

COLEMAN, MICHIGAN, July 21.—Since our last letter several things have happened which might interest some of the Saints who have moved away from here. During the first part of June a smallpox epidemic swept the country, causing a quarantine on all public gatherings. This of course has its effect upon the branch, but we are now having regular meetings again.

At the quarterly business meeting William S. Methner was elected assistant pastor, as Elder Martindale is away part of the time. His business is so that he is not always able to attend services.

Perhaps a number of Saints who at one time lived at Coleman will be caused to mourn to learn of the death of Charles Tesman, who passed away at his home July 9. The funeral was held at the church Sunday, Elder Umphrey officiating. Brother Tesman was one of the pioneers of the work at Coleman and labored with Elders Cornish, J. J. Bailey, Peters, and other of the old veterans who helped establish the gospel in this part of the country.

### Two-Day Meetings at Fordney

BRANT, MICHIGAN, July 29.—The two-day meeting that was held at Fordney opened July 19 at half past ten, with prayer service in charge of Matthew Umphrey. An abundance of the Spirit was enjoyed, and the Saints were admonished to be more humble and prayerful. Preceding the dismissal of the service, Brother Umphrey chose the following to have charge during the meetings: Presiding officer, district president; chorister, Sister Borden, with power to appoint organist; janitor and usher, Brother Wesener; in charge of administration, Albert Seymour, with power to choose associates; press reporter, Sister Wesener.

After the morning service, dinner was served at the home of Brother and Sister Smith, from which all returned to church where Brother Umphrey preached at half past one. He enjoyed good liberty and urged the Saints to come up higher. Brother A. H. Cheney preached at three o'clock. During this service Brother and Sister G. W. Burt made their appearance. All enjoyed their association during the two days.

Services were again held in the evening at eight o'clock, with preaching by Brother Burt.

The prayer meeting at nine o'clock Sunday was in charge of Brother John Wade, assisted by Elders Umphrey and Burt. Following a few timely remarks by Brother Wade, the meeting was open for prayer and testimony, in which a marked degree of the Spirit was felt.

After a good sermon at eleven o'clock by Brother Burt, dinner was served, which was followed by a sermon by Brother Umphrey at two. A baptismal service was held after the afternoon preaching service, at which time two were baptized by Brother Umphrey.

After the baptismal service some of the Saints left for their distant homes, feeling it had been good to meet together.

Brother Seymour preached at four o'clock, and Elder John Wade preached in the evening.

All felt they were doubly repaid for the sacrifice made to attend the meetings.

## Raising Money to Buy Church Lot; Baptisms

NEW WESTMINSTER, BRITISH COLUMBIA, July 21.—The few members here are indeed live wires. The Department of Women is still in the forefront, using every ounce of energy to raise money to add to the amount already raised for the purchase of a church lot, that our dreams may be realized and a church of our own be erected. Just a few weeks ago twelve dollars was raised at a sale of home cooking, and while it may appear to be a mite to the larger branches, it is a widow's mite for our own small community.

Sunday, June 29, dawned with glorious sunshine, elevating us with its brightness, while the greater light illumined our souls and caused us to rejoice. This was Children's Day, for both old and young, for all are children in the fold and kingdom of Christ. Special hymns were sung at both morning and evening services. In the afternoon the baptism of Sister Pearl Ashley and Brother Knowle Knowles took place in the Fraser River, and although many were present besides members, great solemnity and reverence prevailed, permitting God's blessing to be present. As the candidates emerged from the water, "Tis a glorious thing to be in the light" was sung, and I believe all enjoyed the good Spirit.

From the waterside, candidates and members adjourned to the home of Sister May Butterfield, where the former received their confirmation, after which several noble testimonies were heard.

In the evening a special program was arranged in place of the usual preaching service. Every class in the Sunday school was represented by songs or readings, and a visitor from another branch favored us with a violin solo.

Monday at three o'clock a marriage contract was solemnized between Sister Rosina Ashley and Brother Knowle Knowles, both of this branch. Brother W. C. Reed officiated. In the evening the members of the branch gave them a surprise shower, and many useful presents were received.

Tuesday, July 1, was the day set aside for the annual joint picnic of Vancouver and New Westminster Branches. An enjoyable time was experienced at Second Beach, Stanley Park, Vancouver.

Good feelings are present at all the meetings, which are fairly well attended, and the Father of the flock is still tending his sheep.

Brother and Sister Jones, of Seattle, are with us this week end, and many have felt benefited by their presence.

## Progress in Minnesota

BEMIDJI, MINNESOTA, July 27.—The work in this State is growing. There is a great demand for preaching, and many outsiders are making inquiries about the church. The district groups are at work.

Brother McBride, of Emo, Ontario, a priest, looks after the work in and around International Falls. This brother is a good worker and believes in doing things right.

Another group at Aitkin, presided over by Jay Myers, of Glen, and Brother Sam Cave, a priest of Pine River, meets once a month, and we look for good results. Scattered Saints who have not attended church for years are making long drives to attend meetings.

A third group is at Frazee, and Brother Frank Tucker, of Deer Creek, a young priest, has been appointed to work there. We are looking for some big things to develop as Brother Frank enters upon his new field of labor. We are confident the Lord will lead his people to victory.

GEORGE W. DAY.

## He Believes the Church Is Sufficient

COLUMBIA, KANSAS, July 24.—As we go about our daily labors, meeting and associating with those of the world who make no profession of religion, as well as with those who do, we are enabled to see the condition of the people from a viewpoint of the truth. People in the churches belong to all kinds of lodges and secret societies. Even some of our church people go hand in hand with the world forgetting the admonition of our heavenly Father who said we should cease to try to carry him in one hand and the world in the other. We should know that as followers of him we cannot continue to disregard his advice.

Dear Saints, why not pay our money into the church instead of into worldly, man-made organizations? We will be better off financially and spiritually, and the church needs the money. Why go to the world for help when God has promised us everything that is for our good, if we will only do the things he has told us to do? The Lord will withhold no good thing from those who walk uprightly before him. How can he prove himself to us if we do not give him a chance?

C. C. RANDALL.

## Department of Recreation and Expression Active

WINNIPEG, MANITOBA, July 26.—Elder G. W. Robley left Winnipeg on June 30 for a visit to his home in Providence, Rhode Island.

The Department of Recreation and Expression is taking up the study of the Book of Mormon. It has been arranged to have the lessons on the ball field for the months of July and August. After the lesson a baseball game is held instead of a concert as formerly. A picnic is to be held August 4 when a truck will be hired to drive the picnickers to Lockport, a pretty spot about fifteen miles from here.

The Sunday school held a picnic on Dominion Day, July 1, at Assiniboine Park. About one hundred and twenty people were present. Races were run in the afternoon, the prizes being presented just before lunch. An interesting game of baseball was played in the evening.

## New Church House at Bellaire

BELLAIRE, OHIO, July 29.—Bellaire Branch has about sixty-five members, but we are sorry to say that all are not as interested as they should be. We have no Religio, but the Sunday school is in fairly good condition. However, we have some loyal people that are interested in the Lord's work, and the gospel is preached to us in power by his Spirit.

Brother Sebastiano Vadola, a man who loves this gospel above everything else on earth, is the president of the branch. We have recently had an addition to the branch in the form of Brother Joseph Edwards and family, who moved here from Morgantown, West Virginia. Brother Edwards makes a valuable assistant in the work here.

The Saints here are rejoicing that they now have a place in which to hold meetings. Brother Vadola donated a lot and the brothers put up the building. We feel the Lord is pleased with our efforts, for he is pouring out his Spirit in blessing upon us. He has also given us warning to stand in holy places against the danger of his judgments that are being poured out upon the world. We pray that the Saints will arouse themselves to a sense of the duty that devolves upon them.

MRS. JULIA THOMPSON.

## From Northern Wisconsin

The work in this district is moving forward, not with great rapidity as we would desire, but with surety which is very encouraging.

Previous to our last reunion we began work early in the spring to prepare for the occasion, not in loud tones, however, but in a quiet way to instill peace and love as far as possible. Our great object was to make this reunion a real social gathering, one like we often have in the front yard when all our best friends are gathered together for a real picnic dinner and visit, when all are running over with enthusiasm to wait on the other with good things.

We endeavored to teach all to catch the *giving* spirit, and to carry this out we asked all to give a minimum price for tents, which was a step in advance of last year when we gave them free tents.

We asked all able men and women, as well as boys and girls, to the kitchen in an organized effort to wash and wipe dishes, which was a decided success and proved to be a real recreation of mind amid the laughter and excitement created by early callers at the kitchen, appearing in long gowns and bare feet, with an occasional theft at the neighbors' clothes-line.

There were twenty people who were given free board, these being cooks, waiters, members of the committee who were active missionaries and general church appointees to the reunion, missionaries' wives, and retired men of the field who had rendered valiant service.

A circular was sent throughout the whole district to all branches and nonresidents, announcing the reunion, and though some branches were hardly represented, yet we had an exceptionally large attendance of nonresidents who very seldom hear a sermon, and in all we had an excellent attendance.

A missionary fund was started in which as many as wished to do so could call at the office and place in the hands of the reunion committee any amount they desired to give, the lowest amount being five cents and the largest ten dollars. These two extremes were both from friends of the truth, but at the time not members of the church. In all, the missionary fund amounted to over \$72.

After paying over \$150 for cooks and missionary help, we closed our reunion with the neat little sum of \$103, though we had nothing on hand to start the reunion.

We have learned this—that we must bend our energy to make all people happy and keep them happy, then all will go well; for where there is a smile you will find a place to give away some of the good things you have.

We do not want to forget to mention the good work of the cooks, who rendered excellent service in the kitchen; the waiters, who were always ready to act and who were willing to do anything they were called upon to do. The members of the committee who were there seemed eager at all times to look after the comfort and happiness of the people. Our program committee of the reunion this year surely was a great blessing to all, coming with words of cheer and inspiration, and contributing its share to the success of the reunion.

The writer was very busy at this reunion but hopes to get a good long breath at the Madison reunion.

E. J. LENOX.

The Saints of Onaway, Michigan, held a one-day meeting July 27. It was a beautiful day, and Saints were present from all parts of the district. A fine, spiritual time was enjoyed by all.

## In Memory of Elder L. R. and Sister Ella R. Devore

Side by side in Fairview Cemetery, just north of Holden, Missouri, are the graves of Elder L. R. Devore and his wife, Ella R. Devore, known and loved by many Saints in America and the islands of the sea. Their lives, the greater or the better part of them, were given to the ministry of the message of peace. Hundreds of souls have been enlightened in reference to the hope of eternal life through their efforts. His plain and simple way of presenting the truth, and her forceful and convincing powers of conversation are remembered by many yet living. She was a great helper to him, and seemed never to weary in talking the gospel story.

He was a very careful and modest man, of a sympathetic disposition, very precise and careful in his conversation, saying nothing intentionally that would shock or wound the feelings of others. He was a model of industry. Whatever he did, he did with all his might. He was not above doing hard manual labor in the fields, and often shamed those who should have had greater ability than he, by reason of their continued experience.

Brother Devore was the most attentive listener that I ever knew. No matter how young or inexperienced the speaker, he was sure to have an earnest listener in Brother Devore; which is always very encouraging to the young minister or the beginner.

Many to whom these consecrated Saints administered the word of life have passed over the great divide, in the hope and assurance of a part in the first resurrection. Many yet still remain who will ever thank God for the good work of this saintly minister and his capable companion. The crowning effort of their lives was the (almost) six years' mission to the Society Islands, which by reason of the great exposures suffered and endured, resulted in the breaking of the health of both. After their return to America she could not travel much with him on account of her impaired health, and yet he preceded her in death by several years. She continued to live in her former home a few years, but finally accepted the shelter and comforts of the Saints' Home at Holden, where she remained until death claimed her. They left no posterity after flesh, and yet there survive them many children in the gospel.

As there are no relatives of theirs near here, the writer has felt interested in the upkeep of their graves. Of late I have thought that it would be a beautiful and fitting memory to them, and the mission where they suffered and sacrificed so much, if their graves could be decorated with shells from the South Sea Islands. On their return from that mission they brought many shells, which they distributed freely among former acquaintances. So I have wondered if there are not many who would be willing to donate a portion of these shells to be placed on their graves. All they gave me, of sufficient size, I have placed on their graves. But mine alone did not make much of a showing. Brother G. F. Baker has made donations for this purpose; but are there not others who will join us in this little effort to honor the memory of these self-sacrificing Saints?

Any having these shells and willing to part with them, if you will mail them to me, I will see that they are placed on the graves. They left enough shells to cover their graves, but not thinking of themselves, they willed these to some institutions of the church. Who has a sea shell, or shells, for Brother and Sister Devore's graves? H. E. MOLER.

HOLDEN, MISSOURI, 400 East Fourth Street.

www.LatterDayTruth.org

## Independence

Bishop Benjamin R. McGuire preached at the Stone Church Sunday morning at eleven o'clock, after which he left for Tom's River, New Jersey, where his family is visiting. On account of rain in the evening, no service could be held on the Campus, so evening services were held at the Stone Church, where Apostle T. W. Williams was speaker.

Mrs. James F. Keir and daughters, Dorothy and Maxine, are in Chicago visiting friends and relatives. They expect to return about September 1.

President and Mrs. Elbert A. Smith drove to Nauvoo to attend the reunion there. They left August 7.

President F. M. Smith is at present in Toronto, Ontario, but he expects to attend the reunion at Boyne City, Michigan, the coming week.

The funeral of Mr. Ray Doty, son-in-law of Brother and Sister Andy Goode, who died very suddenly August 7 at his home in Fairland Heights, was held at the home of his parents, 1116 West Elm, Saturday, August 9. Burial was in Woodlawn Cemetery.

Two items are especially worthy of notice with regard to the picture shown on the Campus Saturday night. The picture, "Boy of mine," by Booth Tarkington, was very fine; and the conduct of the vast audience was unusually good. At no time was there any undue disturbance or hilarity on the part of the onlookers.

### Second Church

Brother Joseph M. Lane, of the Second Independence congregation, died August 7 after an illness of five months. He was born in Nauvoo, but has lived in Independence the last two years. Funeral services were held at Second Independence Church at eleven o'clock Saturday morning, with burial in Mound Grove Cemetery.

Brother Gleeson R. Carroll, son of Brother and Sister Yokely Carroll, of group seventeen, and Viola Wiltfong, daughter of Sister J. D. Wiltfong, of group thirty-one, were married at the home of Richard J. Lambert Sunday, August 10, at eleven o'clock. Brother Carroll's father, mother, and sister, and Sister Wiltfong's mother were present.

Apostle T. W. Williams spoke at Second Independence Sunday morning. The house was filled to capacity with an attentive audience. J. W. Metcalf addressed the priesthood of the five groups in the congregation at the church at five o'clock.

### Liberty Street

Brother J. L. Parker, son-in-law of Pastor J. M. Baker, was the speaker at Liberty Street Sunday morning. Brother Parker has moved his family to Independence, where they will conduct the High School Lunch Cabin.

The piano committee made its final report Sunday. The first pledge was given on the fine new grand piano on April 20, and in a little over three months the entire \$700 is paid, with a balance on hand of \$60.54, which is to be applied on their local church debt. Classes and organizations of the congregation are pledging themselves to work just as hard to pay the budget as they did in paying for their new piano.

When the Silver Wing Chapter of the Temple Builders met for their usual business meeting on August 4, at the home of Mrs. C. I. Wiggins, they found the house gayly decorated for a birthday party in honor of Miss Loretti Wiggins. All report a general good time. Doubtless we will hear more of this chapter in the future, as they are working hard for their fall bazaar.

### Enoch Hill

The speaker at Enoch Hill Sunday morning was C. E. Constance, while W. H. Kelley spoke in the evening at seven.

The Sunday school enjoyed a record attendance on this day, with two hundred and nine present.

Recent baptisms are Mrs. Elizabeth Stage, who was baptized by J. V. Roberts, and Dorothy Grene Martin, W. D. Bullard officiating.

### East Independence

Harry Friend spoke at East Independence Sunday morning. On account of rain in the evening Brother Bath could not be present, so Brother Bert Thatcher occupied.

On August 21 the Willing Workers will hold an ice cream social two blocks west of the present East Independence church. The Oriole girls will give a play, "Love of service." Music and readings will fill out the program. Everyone is invited to attend and help these people.

Brother Bath, who has been helping faithfully on the new church, has been ill, so was not able to work all week.

### Englewood

There was a good attendance at the prayer service Wednesday night at Englewood, at the home of Jalmer Nelson. Two meetings will be held next week, with a possible view to dividing the group.

Brother John Ely preached Sunday morning, but no services were held in the evening.

Sister Carrie Palmer, sixty-nine years of age, died suddenly at her home Wednesday morning, August 6. Funeral services were held at Carson's Undertaking Parlors, with sermon by J. V. Roberts.

Mrs. Forshee and Brother Calvin Wagar, sister and brother of Mrs. Palmer, wish to thank the many friends who so kindly assisted in caring for her in her illness. They also appreciate the beautiful floral offerings.

## Clitherall, Minnesota

BATTLE LAKE, MINNESOTA, July 30.—Union Branch is keeping up its services in spite of small attendance. During August there will be a larger attendance due to the visit of Brother and Sister W. W. Gould and Sister O. E. Tucker and family, of Independence, former members of this branch.

F. P. Tucker, priest, made an opening at Frazee July 27 and will occupy there part of the time if the interest warrants.

Lester Whiting, branch president, is still preaching at Poplar Grove every alternate Sunday with a steadily increasing interest.

## Saint Louis News

SAINT LOUIS, MISSOURI, July 29.—The Saint Louis District conference convened with the Saint Louis Branch Saturday and Sunday, July 26 and 27. We had Apostle E. J. Gleazer with us, who delivered three excellent sermons. It was the opinion of those present that this was one of the best conferences ever held in the district. The branches were well represented, many bringing their baskets and staying the entire day. Provisions were made in the business meeting Saturday evening for a new district tent.

To say that the Saint Louis Saints were delighted at the return of the G. S. Trowbridge family is mildly expressing it. Immediately upon their return Brother Trowbridge was elected as one of the assistant pastors and Sister Trowbridge was made primary superintendent. There is always work for willing workers.

We have been pleased to have with us Sister E. Burgess, of Lamoni, Iowa, formerly correspondent for this branch. She



has been a wonderful addition to some of the gatherings of the women of the branch.

Joseph A. Swift and wife are visiting old friends and relatives in the city. Brother Swift gave a very nice talk to the Sunday school. He was formerly superintendent of the Zion's Hope Sunday School.

One of the noticeable things about our pastor, Brother H. A. Higgins, is his happy faculty of working the visiting missionaries who happen to come this way. On July 13 Elder J. E. Vanderwood, en route to his field, preached two excellent sermons to the Saints. Other recent speakers are Presidents Smith and McDowell and Apostle E. J. Gleazer.

The young people of the branch are interested in the different departments of church work and have several outings planned for summer and fall. The priesthood is holding regular meetings, and constructive work is being accomplished.

### Chicago, Illinois

CHICAGO, ILLINOIS, July 30.—Vacation days are over for most of the people of First Chicago Branch, and all are fitting back into their respective jobs. We are justly proud of our church, which has been redecorated from top to bottom, a new stairway built in front, and a new piano installed.

We were all agreeably surprised on June 29 to see Patriarch F. A. Smith, who spoke in the evening in his characteristic way. It seemed like old times to see him again.

District Missionary Jerome Wildermuth and family paid us a visit July 6. We are always pleased to have these valiant workers with us from time to time.

The branch picnic on July 4, at the reunion grounds at Elmhurst, was a decided success. Besides private cars, a large bus was provided to carry all to the grounds, which was much more convenient than going by train. The usual games, races, etc., were provided, as well as free lemonade and ice cream. We need more of these picnics.

Recent sermons by H. P. W. Keir, J. Louis Gautchier, and Pastor F. E. Bone keep us alive in the work, with a desire to do as well as hear.

Visitors of late are Brother and Sister Thorne, of Batavia; Brother and Sister McKiernan and family, of Iowa; Brother and Sister Stone, of Missouri; Sister Ethel Searl, of Wyoming; and a number of young people of Zion who are studying here. Visitors are always welcome at the little church around the corner, 4416 Gladys Avenue.

### Columbus, Ohio

Sunday, July 20, marked a day of advancement for the Columbus, Ohio, Saints. The First Columbus Branch gained three new members through baptism just before Sunday school, and these were confirmed during the morning hour. The missionary effort is bearing fruit.

At three o'clock in the afternoon, the Central Columbus mission was formally opened under the direction of the two Columbus branches. Speakers during the afternoon were Brothers G. Kirkendall, of Union Furnace, Ohio; G. T. Griffiths; J. A. Becker, of Independence; J. E. Matthews and C. W. Clark, of Columbus. Brother T. S. Williams, who is in charge of the mission, offered a few remarks. Music by the two branch choirs greatly aided in this special service.

The hall in which the Saints are meeting was made beautiful by palms and flowers. A very good spirit prevailed, and the Saints of Columbus are looking for great results from this effort.

### San Francisco, California

August 2.—We had the pleasure of having with us on July 2 Elder Walter W. Smith, his wife, and son. They were on their way to Southern California. He preached for us at our church, giving us a very interesting talk. We also had with us Apostle D. T. Williams and Missionaries E. B. Hull and Virgil Etzenhouser. Elder G. J. Waller, from Honolulu, and J. B. Carmichael, president of the Oakland Branch, with a number of others from Oakland, helped to make up the congregation.

At the branch business meeting July 9 we elected branch officers as follows: John A. Saxe, president; Emery S. Parks, priest; L. B. Parish, teacher; Cecil Smith, deacon. All are active workers who will take good care of the branch.

Two children were blessed at the Sunday service.

Preaching of late has been by J. A. Saxe, H. B. Simpson, George S. Lincoln, E. E. Hartsough.

We have had no services at our church for two weeks, as most of the members were attending the district reunion at Irvington. President F. M. Smith was among others welcomed there. Your correspondent was not permitted to be among them, but continues to hold meetings with the Park-Residio group each Wednesday evening here in the city. All is well with us.

### Far West News

KINGSTON, MISSOURI, August 1.—Brothers O. W. Okerlind and J. W. Curtis made a flying trip through this part of the Far West Stake this week, on their way to Trenton to hold a series of meetings, stopping over night with the writer. We have known the Curtis family more than forty years. My father prophesied to Sister Emslie Curtis twenty-two years ahead of time that she would, if faithful, live to hear her third son preach the gospel. Apostle Frank proved to be that son.

We greatly enjoyed the visit of these brothers and hope they will soon return and make a longer visit.

The third Sunday of this month the Saints are going to spend at least a portion of the day with the children in the woods, where baptismal services will be held. We do not know yet how many will be baptized.

Our two-day meeting was enjoyed by all. Brothers O. Salisbury and Herbert Barto were the speakers, and their efforts were good and very much enjoyed by all. Sister Liggett, of Saint Joseph, was also in attendance and performed well the part assigned her.

Brother Fred Cook and wife are the proud parents of a baby boy. Both father and mother are doing well.

Let us press forward, ever looking for the redemption of Zion.

### Pittsburg, Kansas

August 4.—Many of the Pittsburg Saints were disappointed when it was announced last Sunday that the Spring River district reunion, which was to be held in Lincoln Park, had been canceled. Hard times was the chief contributing cause.

Elder A. P. Crooker, of Topeka, was with us one Sunday last month and occupied the pulpit at the evening service. He preached one of his characteristic "gospel ship" sermons.

Sunday, July 26, the pastor being away, the pulpit was occupied by Brother J. M. Richards, of the local force. Brother Richards is well advanced in age, being about eighty-four years old. But he is still in the harness, preaching twice

on this day. In the evening Brother S. Farrington, also of the local force, spoke.

The sacramental service August 3 was fairly well attended. Several were administered to, and an appreciable degree of the Spirit was present.

Brother J. L. Wheeler, superintendent of schools at Durant, Oklahoma, and his family, were among the visitors at the morning service.

Elder J. W. Gilbert, of Tulsa, Oklahoma, was also a visitor on the above date and occupied at the evening hour, preaching on "Stewardships and equality."

### Topeka Entertains Saints From Second Independence Branch

TOPEKA, KANSAS, August 5.—On July 27 the young Saints from the Second Branch of Independence motored to Topeka to spend the day, some of them arriving in time for Sunday school. The old saying is, "It never rains but it pours," and "The joy of many a picnic dinner is had only in the anticipation of it." Such was the case when host and guest were nicely seated in the shade of a big tree on the church lawn listening to an interesting sermon on "Jesus as a witness of the revealed law of God," by J. D. Stead, missionary to the Northeastern Kansas District. Just before service began, plans had been made to motor to a grove northwest of town where all were to join in a picnic dinner, but before the sermon was finished some were sprinkled before they could get inside of the building, so dinner was served cafeteria style in the church.

The sun soon shone again, and we went to the grove for ice cream and cake. There is something in eating together that seems to draw us nearer to each other, and we felt that the bond of friendship had been strengthened between us in this visit.

We were glad to have among our visitors Brother Richard Lambert, of the HERALD editors, who gave an interesting talk in the afternoon, stressing the thought that "This is hay day in religious life, and if we are ever going to do anything it is now. God calls men to work, not to turn them down. Men turn men down."

Sister Vera Twombly, district chorister, of Lawrence, gave some plans for music for the reunion to be held at Netawaka beginning August 15. H. Ray Follett, of Omaha, was also present and gave a talk and had charge of the music at the open-air service in the evening, when J. D. Stead spoke on "The resurrection," this being one of a series of services based on "The busy man's tracts" used to advertise the meetings. His voice rang out clear and distinct, and many heard him from their porches who did not come to the grounds.

Thus closed a busy day. The presence of so many cars attracted the attention of neighbors, and some came to the service in the evening to see what was going on.

Prayer meetings are well attended in spite of warm evenings. We have been blessed in many ways for this effort and are made to realize that we cannot get along without the prayer meetings any more than we can get along without the church. Thirty-five were present at the sacramental service August 3, and there were ten prayers and twenty-five testimonies. F. O. Kelley, Sunday school superintendent, was called to the office of teacher, and Clayton Crooker to the office of deacon. Our aged sister, Mrs. Margaritte Chew, was present and spoke under the influence of the Spirit to the branch in general, to the young, and then to the priesthood. The young were admonished to improve their opportunity to assist in building up the work, and that if they were not educated in one thing they would be in another. The branch was

admonished to continue to pray and to rejoice, for the time is at hand when this city should be warned, and God would bless his people with a double portion of his Spirit.

W. L. Chapman and Ira G. Whipple motored to Scranton with P. B. Anderson. They were called there to administer to Elder James Baillie, who has been in a very critical condition.

Brother A. P. Crooker preached the funeral sermon of the infant daughter of Brother and Sister C. W. Griffin July 9. Though the parents were not permitted to watch the unfolding of this little bud, yet as "the rose acquired its perfume while its petals are folded," so will this child which God has folded into his own arms for a little while blossom all the more sweetly and grow up without sin to salvation.

### Four Weeks of Meetings Appreciated

WHITTEMORE, MICHIGAN, July 25.—The branch at this place is in a thriving condition. Elder S. T. Pendleton has been with us for four weeks and just closed a series of meetings in which he presented the angel message clearly and vigorously, without fear or favor to any. He spoke to large crowds almost every night, who gave him good attention. His visits among the members were much appreciated, and his advice should always be remembered. Four were baptized, and others appear to be interested. Some who thought the Book of Mormon taught polygamy, after hearing Brother Pendleton speak on that subject asked for the book. I loaned them mine and told them to pass it on to their neighbors, as it would speak for itself.

The sisters of the branch have started the Department of Women, and choir practice is under the leadership of Brother Steven Barr. We have Sunday school, with an attendance of fifty scholars. Our teachers are much interested in our young people, knowing that they must qualify to carry the message to others.

All felt sorry to part with Brother Pendleton, but he has gone to blow the gospel trumpet to others. We all look forward to the time when he can again be with us. May the Master's richest blessings follow him.

ADOLPH CATALINE.

### Recreational Work at Glasgow

GLASGOW, MONTANA, July 29.—Those of our number who attended the Young People's Convention at Lamoni caught the spirit of directing the recreation of the young people in this community. A plot of ground was secured, the property of outsiders who willingly offered it for this purpose. A croquet set, a tennis court, a volley ball court, and playground ball have been installed, and a circle swing is being put up. The cost has been around fifty dollars, almost the entire amount having been donated by business men of the town with little solicitation. The place has become a lively one and bids fair to be quite a factor in the social life of the community. We hope to attract outsiders to the gospel message.

There is some reduction in Sunday school and Religio attendance during the summer on account of some going to the country, but the preaching and prayer services have been above the average the past month.

A very happy event recently was the visit of Apostle Roy S. Budd, who stopped off one day on his way to the Eastern Montana reunion. He preached in the hall to a good audience the evening he was here.

The Sunday school superintendent, Elmer D. Chase, with his family, has been absent in Canada for three weeks. They

# REUNION NEWS

## Kentucky and Tennessee

The reunion of the Kentucky and Tennessee District was held at Foundry Hill, near Puryear, Tennessee, July 19 to 27, the district president presiding. The speakers for the reunion were: Bishop Charles Fry, T. C. Kelley who is missionary supervisor, J. R. McClain, and J. E. Vanderwood. The attendance was not so large as in previous years, which seemed to be due to the fact that reunion was a week earlier than usual and many of the farmers were so busy they could not attend reunion.

Thursday of this reunion has for years been set apart as children's day, when the children contribute their part toward the success of the reunion. Sisters C. B. Gallimore and E. M. Seaton were in charge and had provided a program to occupy both afternoon and evening. After the usual prayer service at ten, Brother Kelley delivered a sermon to parents and children. In the evening the young people put on "The opportunity of the Sunday school." Some music and several readings completed the program. Those taking part in both programs, as well as their supervisors, deserve commendation for the very fine work done.

The spirit of unity prevailed throughout the entire session, and the meetings were of a high order. We feel sure that all who were present were benefited, and all went from this gathering renewed in hope and in purpose. Already plans are being made for the 1925 reunion.

The hospitality of the Saints of this district is worthy of special mention.

## Florida Reunion Successful

MILTON, FLORIDA, August 2.—The Florida District's reunion closed on July 27, after nine days of pleasant communion and spiritual uplift for all who attended.

The attendance was larger than in recent years, and greater interest was shown. It is hoped that much good was accomplished.

The prayer services each day were very good, being well attended and marked by interest and spirituality. The Lord revealed his mind in prophecy, to individuals as well as to the assembly, on one occasion with words of admonition and encouragement concerning certain matters before the whole church.

A study class in psychology was conducted each day by Apostle J. W. Rushton, which proved interesting and helpful.

Departmental work was in charge of Sister N. L. Booker. The program was as follows: Monday, recreation and expression; Tuesday, Department of Women; Wednesday, Sunday school; Thursday, education; Friday, health; and Saturday, music. Professor Lisenby, of the Douring Industrial School at Brewton, Alabama, assisted with the program Thursday, and Doctor Hatchett, county health officer, assisted Friday. Miss Martha McCall, who is home demonstration

returned July 28. The Sunday school has been in charge of the assistant, Brother Joseph Sandidge.

Branch President James C. Page went to Vandalia, Montana, July 27, taking a carload of young people with him, where they attended a union Sunday school and Elder Page preached to a crowd of thirty-five. Arrangement was made for Brother Page to return August 17, when several will be baptized.

agent of Henry County, Alabama, was home for the reunion and gave valuable assistance in the departmental work.

Elder N. L. Booker had charge of recreational activities, and Sister Bessie Clark was musical director, which parts were ably filled.

The preaching was done by Apostle J. W. Rushton, Evangelist Ammon White, Elder N. L. Booker, and W. A. West, district president. The sermons manifested spiritual power and gave moral uplift such as has seldom been equaled in this part of the country. Some of the vital questions of the church were presented with power and much assurance, in such plain terms as to be impossible for anyone to misunderstand.

Ten worthy young people were baptized near the close of reunion.

C. T. WEST.

## Onset Reunion

ONSET, MASSACHUSETTS, July 30.—The first week of the Onset reunion, which is being featured by a young people's convention, is now well begun, and it is being attended by a large number from different parts of the United States and Canada. Newcomers are seen entering the grounds each day.

The first meeting was on Saturday night, July 26. This was a very interesting service, and the large tabernacle showed but very few empty seats. A brief address was given by the chairman of the Board of Selectmen, Mr. Holbrook, of Wareham, of which Onset is a part. Mr. Holbrook spoke in glowing terms of the Onset camp and declared his belief that it was a valuable asset to the town. He said town officials and other public spirited people of the town were glad that our reunion camp is situated near the Onset summer resort, for this fact made it possible for people to give some heed to the spiritual side of life. He extended a warm welcome to the reunion in behalf of the town and promised us every possible courtesy and ample protection in our worship.

Mr. Holbrook's talk was followed by a response from Bishop M. C. Fisher in behalf of the church. In a few fitting remarks he told of our appreciation of the courtesies of the past received from the town and extended to the citizens of the community and the surrounding country a cordial welcome to visit the camp during the reunion period. Doctor Sinclair then spoke briefly as president of the district, and he was followed by President F. M. McDowell.

Brother McDowell immediately won his way into the hearts of the people. He is hailed as "big brother" often, and in the excitement of recreation activities one occasionally hears some calling out to "Mac" as one of the boys. This is Brother McDowell's first visit to the reunion here, and he and the Saints are delighted with his visit. His sermons and talks are eagerly listened to, and his classes are well attended. The large number of "live wire" young people in this district feel that he is a worthy captain.

Other speakers introduced by Chairman E. L. Traver were Patriarch Richard Baldwin, who outlined the course on the Book of Mormon which he gives from a quarter of ten to a quarter of eleven each morning. He was followed by Bishop Fisher, who outlined the course on stewardships which he is teaching at the same hour. The next speaker was Sister Lucie Sears, who is giving a course on the psychology of adolescence. Doctor Sinclair followed, whose course is on religious education. Then Brother McDowell spoke briefly about his course, the social principles of the gospel. Elder Orval L. Thompson spoke a few minutes about the junior church work, which is a new feature in the East and which is being demonstrated each day. Brother Harold Cash, who has charge

of the recreation activities, explained that elimination contests are to be held this year and that the team having the most points at the close of reunion is to carry home the athletic cup. The competitive games are tennis, volley ball, quoits, playground ball, and water carnival. Brother Orval Comfort, of New York, a first class scout, has charge of the scout activities and spoke briefly. As he arose to speak, some youthful voices outside the tabernacle raised a chorus of, "Boy Scouts! Boy Scouts! Boy Scouts! U. S. A. Scouts! Scouts! Scouts!" After Brother Comfort had briefly spoken, the service was turned into an entertainment consisting of readings, solos, music, and plays.

Sunday morning dawned bright, and everybody seemed happy and earnest. Sunday school convened from eight to nine. This was followed by one of the most beautiful prayer services the writer has witnessed for a long time. The theme was thankfulness. The testimonies were brief, earnest, spiritual, and to the point. The prayers were brief, fervent, and uplifting, and the songs were sung with feeling and zeal. The service was in charge of President McDowell and the rest of the reunion presidency. This service was followed by a wonderful sermon delivered by Patriarch Richard Baldwin. Brother Baldwin just returned from the British Isles where he has been for three years doing church work in company with his companion, Sister Baldwin, who is surely a valuable help to Brother Baldwin and the church at large. She is in charge of the kindergarten work at the reunion. President McDowell delivered a powerful sermon in the afternoon, first asking the question, as did Pilate, "What shall I do with Jesus which is called Christ?" and then answering it by the statement of the Almighty, "Hear ye him." These two statements he took as texts. In the evening the sermon was by Elder O. L. Thompson on the theme, "Inscriptions in sand." Each preaching service is preceded by a half hour of song led by Brother H. A. Koehler. Sister Needham, who is quite well known throughout the church, is here, and her beautiful solos are being enjoyed very much.

Everybody seems happy and enthusiastic. Smiles radiate in abundance, lighting up the camp with a warmth of unity. It is noticeable to the writer that not one disparaging word has been heard by him spoken by anybody in regard to another. And God surely is making this reunion one long to be remembered. Classes are eagerly attended, as are all services. The speakers attending the reunion are: F. M. McDowell, Richard Baldwin, Orval Thompson, T. J. Elliott, H. A. Koehler, G. W. Robley, W. A. Sinclair, and M. C. Fisher. The music is in charge of Brother Koehler, the young children are in charge of Sister Baldwin and assistants, the Orioles and Temple Builders are in charge of Sister Audrey Traver, the Boy Scouts are in charge of Orval Comfort, and Junior Church is in charge of Orval L. Thompson and assistants. Sunday school is in charge of Brother Daniel Joy, and recreation is in charge of Brother Harold Cash.

Prayer meetings are held each morning. This morning there were three in session at the same time: children, young people, and older folk. A sermon is preached each day at eleven and again at a quarter of eight. The afternoon is given over to recreation. O. L. THOMPSON.

The Spring River reunion, which was to have been held August 8 to 17, was called off on account of the small number of tents ordered and other undesirable conditions.

Brother and Sister J. M. Terry have returned to Independence from El Reno, Oklahoma, where they have been in charge of the branch. Brother Terry says he is ready for service, and is anxious for the advancement of the good cause.

## MISCELLANEOUS

### Conference Notices

Wheeling District, at Bellaire, Ohio, 4635 Harrison Street, at 1.30 p. m., Saturday, August 30. Branch secretaries should send statistical report ending December 31 to undersigned at once, so any discrepancies may be corrected before conference time. All branch reports (see Resolution No. 5) should be in my hands by August 28. We have favorable word from President Frederick M. Smith regarding his attendance, though indefinite as yet. Samuel A. Martin, clerk, Box 267, Bridgeport, Ohio.

Central Illinois, at Taylorville, Saturday and Sunday, August 30 and 31. All branch secretaries should have their reports in the hands of the district secretary on or before the convening of the conference. Joe Price, district secretary, 923 East Oak Street, Taylorville, Illinois.

### Marriage Notice

William H. McEachren, Los Gatos, California, and Hazel L. Christopher, San Jose, California, were married at the Saints' church, Spencer Avenue and Grant Street, July 11, 1924. Mr. McEachren is engaged in the furniture business in Los Gatos. Sister Christopher is a graduate of the State Teachers' College at San Jose and has just finished her second year of teaching at Newman, California. C. W. Hawkins officiated.

### Appointment of District President

The resignation of Elder C. I. Carpenter as president of the Northwestern Kansas District has been received by the Presidency, and we have requested Elder John T. Nutt, of Selden, Kansas, to accept this office for the unexpired term. Those concerned will please note.

THE FIRST PRESIDENCY.

### Addresses

T. J. Elliott, 184 Linwood Street, Providence, Rhode Island.

New York District Tentative Program to June, 1925

#### Conferences

Syracuse, October 4 and 5, 1924.  
Buffalo, March 14 and 15, 1925.  
Niagara Falls, June 6 and 7, 1925.

#### Institutes

Sherrill, September 6 and 7, 1924.  
Greenwood, September 13 and 14, 1924.  
Fulton, September 20 and 21, 1924.  
Rochester, November 1 and 2, 1924.

These dates subject to approval of local.

#### District Officers

President: P. L. Weegar, 1721 Main Street, Buffalo, New York.  
First Vice President: William Place, 2201 South Avenue, Niagara Falls, New York.  
Second Vice President: C. A. Spilsbury, 1840 Cleveland Avenue, Niagara Falls, New York.  
Sunday school superintendent: M. E. Whitehead, 404 East Heman Street, East Syracuse, New York.  
Superintendent of Recreation and Expression: Howard Miller, 1917 Twenty-second Street, Niagara Falls, New York.  
Superintendent of Department of Women: Mrs. Clara Bradt, 404 East Heman Street, East Syracuse, New York.  
Secretary and Chorister: Mrs. George Lloyd, 164 Congress Street, Buffalo, New York.  
Treasurer and Bishop's agent: F. C. Mesle, Willow Avenue, Sherrill, New York.  
Delegates to General Conference to be chosen at March conference.

Plan to attend all sessions.

If you have any suggestions, communicate with us.

P. L. WEEGAR, District President.

### Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Western Montana, at Race Track, August 15 to 24.  
Kewanee, at Galva, Illinois, August 15 to 24 (718, 766).  
Idaho, at Hagerman, August 15 to 24 (742).

(Continued on next page.)

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Radio Flashes

K F I X Licensed by A. T. & T.

The American Telephone & Telegraph Company, owners of practically all the important patents on radio telephone transmitting equipment, have instituted a vigorous campaign to protect their patent rights. The concern is requiring all broadcasting station owners who have equipment not made by their licensee, The Western Electric Company, to pay royalties or suspend operations. An extremely liberal proposition is offered to religious and educational institutions, which are required to pay only one dollar for the license. Many privately and commercially owned stations are licensed only upon the payment of license fees ranging up to several thousand dollars.

The Government requires all radio transmitting stations to be licensed by the Department of Commerce. Broadcasting stations must have licensed commercial operators in charge at all times. Our Independence station has on its staff four commercial operators—one first-class and three second-class.

"Every Ear Shall Hear"—by Radio

This is the slogan for the radio campaign. It is the subject of an interesting article in this number of the HERALD. Do you think that this slogan definitely suggests its purpose? It was proposed by Brother Howard Harder, a member of the radio campaign committee.

"Every ear shall hear." To make this possible, every church member will be given the opportunity to contribute to the powerful new broadcasting station. Watch for further announcements of "Radio Week"—September 7 to 14.

Meridian, Texas.—Last night (July 22) I heard your program for the first time and enjoyed it. Please send me schedule of your programs, so I will know when to tune in.—Thilman M. Rogstad.

Haverford, Pennsylvania.—I am receiving your programs regularly every week, for which I thank you very much. K F I X surely has interesting programs, and they are appreciated here. Your station is among a long list of western stations heard here.—Paul Looney.

Colfax, Illinois.—Kindly tell the entertainers that I enjoyed your program last night (Tuesday, July 22) and hope they come again. Wishing you the best of luck, I am yours for K F I X.—Harold R. Urnstatt.

Omaha, Nebraska.—Am very much pleased to report reception of the services from your station this evening. This is the first time I have had the pleasure of hearing your station and wish to say that it came in fully as strong as the Kansas City stations.—D. B. MacPhee (Announcer W O A W).

Lexington, Oklahoma.—I want to express my appreciation of your program Sunday (July 6), 7.30 to 8.30. Received good and clear; also sermon. Thank you very much. Please send me church literature.—Clarence W. Standridge.

(Continued from page 790.)

- Central Michigan, at Midland, August 15 to 24 (479, 693).
- Northeastern Kansas, at Netawaka, August 15 to 24.
- Gallands Grove and Little Sioux, at Dow City, Iowa, August 15 to 24 (215, 646).
- Northwestern Kansas, at Studley, August 15 to 24 (599).
- Arkansas, at Jonesboro, August 15 to 24 (670, 766).
- Maine, at Brooksville, August 16 to 23 (599).
- New York and Philadelphia, at Deer Park, Pennsylvania, August 16 to 31.
- Western Colorado, at Delta, August 17 to 24 (575, 623).
- Far West, at Stewartville, Missouri, August 21 to 31 (742).
- Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).
- Pottawattamie, at Glenwood, Iowa, August 22 to 31 (742).
- Southern Wisconsin, at Monona Park, August 22 to 31 (503, 742).
- Eastern Colorado, at Colorado Springs, August 22 to 31 (455, 693).

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

Contributing Editors

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- T. W. Williams
- Arthur Phillips
- O. W. Parker, Business Manager
- S. A. Burgess
- A. Max Carmichael
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K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, AUGUST 17, 1924

11.00 A. M., From the First Independence L. D. S. Church

- Hymn.
- Prayer.
- Anthem: "To thee, my God and Savior." By the I. X. L. Double Quartet.
- Contralto Solo: "The day is ended," Bartlett. By Mrs. Velma Brocaw Nunn.
- Violin obbligato by Miss Emma Snead.
- Sermon by Bishop B. J. Scott.
- Hymn.

SUNDAY, AUGUST 17, 1924

7.30 P. M., From the L. D. S. Campus (Open-air service.)

- Band concert by the L. D. S. Band, under the direction of Mr. Roy Turner.
- Hymn.
- Prayer.
- Selection by the Band.
- Sermon by Elder William I. Fligg.
- Hymn.

TUESDAY, AUGUST 19, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Soprano Solo: "Through the valley," Gilder. By Miss Bernice Griffith.
- Cello Solo: "Impromptu," Stratton. By Mr. Stewart Tandberg.
- Tenor Solo:
  - (a) "Until," Sanderson.
  - (b) "Two little Irish songs," Lohr. By Mr. Clayton Wolfe.
- Address.
- Soprano and Tenor Duet: "In the garden of my heart," Ball. By Miss Griffith and Mr. Wolfe.
- Contralto Solo: "Song of songs," Moya. By Mrs. Emily Foley.
- Tenor Solo:
  - (a) "The kingdom within your eyes," Nicholls.
  - (b) "Dear old pal of mine," Rice. By Mr. Wolfe.
- Soprano Solo:
  - (a) "Perfect day," Bond.
  - (b) "Old folks at home," Foster. By Miss Griffith.

THURSDAY, AUGUST 21, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Ladies' Quartet:
  - (a) "Jesus Savior, pilot me."
  - (b) "Come where my love lies dreaming." Vera Redfield.
- Mrs. J. A. Curtis.
- Mrs. Frank Goode.
- Gladys Goode.
- Soprano Solo: Address.
- Tenor Solo.
- Ladies' Quartet:
  - (a) "Mammy's lullaby."
  - (b) "Lullaby," Margaret McClure.
- Mary Field.
- Mrs. J. A. Curtis.
- Mrs. Frank Goode.
- Gladys Goode.



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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, August 20, 1924

Number 34

## EDITORIAL

### "Supreme Directional Control" in Operation

The two divergent views that are now held by the Saints regarding the important question of church government are in documentary form and both have been presented through the columns of the HERALD.

The "Open letter" was signed and set forth by a group of general church officials in defense of the law and practice that has obtained throughout the history of the Reorganization. The document on "supreme directional control" was signed by another group which now seeks to enter new and untried fields and by means of centralizing supreme power in the hands of the President, hopes to build an efficient church machine like unto the army of Moses.

#### *General Conference Must Decide*

Everyone has recognized the vital importance of these questions, and it is clear to all that much depends upon the answer. Only the sovereign body of the church, assembled in General Conference, is empowered to make decision in so great a matter, and it was hoped that no attempt would be made to circumvent this. In fact, both sides to the controversy have urged that the matter be decided at the General Conference. The "Open letter" states:

We believe that the coming General Conference, in full possession of the facts, should speak and settle this controversy, in a definite, constructive manner. Only in such conference settlement can our people be reunited and confidence be restored and the cause of the Master advanced.

President Smith in his document says:

That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, *reserving final judgment until the conference meets to hear the cause. And most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.*

We believe that the questions involved in this document and the "Open letter" should be discussed by the Saints at home and abroad in an attempt to discover the truth and with the purpose of reaching final agreement. Discussions should be free and open. Both sides should receive respectful hearing.

Hasty decisions should not be formed. Conclusions should not be based on ex-parte testimony, one-sided arguments or statements, or unverified and untested alleged spiritual manifestations.

We are unalterably opposed to anything which suggests machine politics, or an attempt to railroad measures, or to prevent free and untrammelled discussion. We believe it a mistake even to attempt to put something over on the people or to intimidate or coerce anyone. To pass any measure without free and full discussion, and then to select delegates without giving full opportunity for general nomination from the floor, and then binding the delegates thus selected to support conclusions thus arrived at, is, to say the least, questionable.

#### *Strange Procedure in California*

Quite recently the Northern California District held a reunion and district conference at Irvington, California. President F. M. Smith was in attendance and presided over the conference. Here is what took place, according to letters received from four different sources:

The first move was to do away with the spring conference and hold two-day meetings in their stead. This was a very unusual proceeding but quite significant in the light of what followed. This paved the way for the immediate selection of delegates to the General Conference. This would close discussion so far as Northern California was concerned—a significant move.

A motion was then presented and carried to change the method of electing delegates to the General Conference in 1925 from nominating from the floor to the electing of a nominating committee. A motion was then made and carried to allow the chairman, F. M. Smith, to appoint the nominating committee.

A motion was then made to indorse the "Church government" document as published in the HERALD of July 9, 1924, page 651, and that the delegates elected to represent this district at General Conference stand by this church document article. Before general decision had taken place the previous question was moved and carried, and the matter went to vote and was carried. Some voted "No," and many did not vote at all.

Please note that President Smith was present at this conference and presided over the same. He appointed the committee which named the delegates to the General Conference. After this procedure, President Smith spoke and indicated that he was pleased with the action of the conference, that the conference did well to indorse what the late council had indorsed, and also that the proper course had been followed when the resolution binding the delegates to vote for it was passed.

#### *Action Versus Advice*

What then becomes of the advice given by President Smith over his own signature on July 9 which states:

It will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, *reserving final judgment until the conference meets to hear the cause.*

Will such procedure as has obtained in Northern California tend to solve our differences and bring peace and unity to the church? We do not question the right of the Northern California District to determine the time and place of conferences, or to pass resolutions, or to elect delegates, providing it is carried on under the law of common consent reaffirmed at our last General Conference and clearly outlined in the standard books of the church. What we do object to is the manner in which this was done.

The question that persists is, Were the deliberations of the Northern California conference calculated to afford every member of the conference an opportunity to express his sentiments? Did it give opportunity for all sides of the questions to be heard? Was the selection of delegates with a view to secure proportionate representation? Herein lies the crux of the whole question.

It is true that certain individuals may gain their ends by abolishing spring conferences in order to put through partisan legislation without discussion, and when the people of the district may not be apprised of what is being done, but it will never solve our problems. It will aggravate our difficulty and may stimulate open revolt on the part of the membership who have thus been denied expression and participation.

To indorse a document containing provisions of such far-reaching consequences as: "The government of the church is by divine authority through priesthood . . . among the people";—"supreme directional control resting in the Presidency";—"effective administration . . . maintained only by effective discipline," and this without full, free, and untrammelled discussion, or the people of the district generally knowing that this action was to be taken, is a dangerous innovation and should be protested.

#### *Why Take Hasty Action?*

To do away with spring conference and then elect delegates nine months before the General Conference, and obligate them to vote for a given document which had not been generally discussed, and this regardless of developments or conviction, thus precluding reason as well as revelation in the interim, is rather out of keeping with Latter Day Saint procedure. Justice and equity and fair play would suggest, inasmuch as the question had not been discussed and several months might easily be given to an examination of this matter, that the conference should have deferred action and given notice to all of the Saints that the question would come up at the spring conference. This would have been fair to everybody. We may rightly ask:

Were those who rushed this legislation through afraid of investigation? Why did the Northern California conference do away with the spring conference at this time? Some reasons may be given other than the real one, but, in the light of what occurred, there can be only one answer given. It was desirable to take this vote while the President was on the ground.

If we are going to resort to such methods, then the group which can play politics the best wins, regardless of the proposition. I am sure that God will not place his approval on work of this kind. I am inclined to believe that there will be a reckoning among the people of God.

#### *God Will Vindicate His Truth*

I sincerely hope that those who stand for the organic law of the church and who believe in common consent as summarized in the "Open letter" will not so far forget themselves as to resort to such unusual and questionable methods to put over our program. For, if we do, then indeed we deserve to lose. If we cannot win by making appeal to reason and right, then a thousand times better to fail. If we cannot win by allowing the widest and most far-reaching and untrammelled discussion, then God grant our defeat. If we cannot have that faith in the merits of our cause to leave decision to the common wisdom of the ex officio and delegate vote of the General Conference without adopting coercive resolutions, then may God intervene and save us from ourselves.

This is God's work. He watches over his own. If we can only trust him and live worthy of his spirit day by day, we have nothing to fear. He cannot fail. Let us possess our souls in patience. Let us be faithful and steadfast and move forward with confidence, for God will vindicate his truth.

T. W. WILLIAMS.

## Help Save the World by Radio

The importance of radio broadcasting by the church is so great that every member should know something of its history and its possibilities. It is by no means a new thing to the church, neither is it a fad, to be frowned upon by those who want the gospel to go to every creature. President F. M. Smith and A. B. Church considered the matter of establishing a radio broadcasting station as early as in 1919, but it was not till the winter of 1920-21 that a low power broadcasting set was operated by Brethren Church, A. R. Moler, and Paul E. Anway in Independence, Missouri. Afterward the station was moved to Kansas City, and was one of the first in operation in the country.

These brethren offered the use of this and subsequent stations built by them to the church, and from their studio, W P E, religious programs were broadcast until the winter of 1922-23, when the equipment was taken to a building in Independence and operated there for a time. W P E was probably the first radio studio in Missouri, if not in the entire Mississippi Valley.

A 250-watt broadcasting station was authorized by church officials and was built by Brethren Church and Moler in the summer of 1923, being licensed as "K F I X." In the brick bungalow west of the Stone Church the first broadcasting studio owned by the church was at this time built. These brethren also installed a 100-watt broadcasting set about this time at Graceland College, which was licensed as "K F F V."

### *Wonderful Growth of the Radio Industry*

No less an authority than Roger W. Babson has recently stated his conviction that there will be a constant advance in the radio industry. His analysis, given from a commercial viewpoint, notes that while many well established industries are necessarily restricted, radio is universal and appeals to all classes. Its future is considered very bright, as its potential growth seems assured. It is now established in many countries, including Europe, South America, Mexico, Ceylon, India, and Egypt.

While in 1921 the radio industry was not listed as a separate industry, to-day it is among the first thirty-five industries of the country. Already it ranks with the shipbuilding, leather, and chemical industries, and is considerably ahead of the steam railroad car industry. It has now grown to more than twice the magnitude of such industries as sporting goods and photographic supplies. Something of its future possibilities may be seen in the fact that while more than three million homes now have radio receiving sets, there are still twenty-one million homes without them. As more than half of

the homes in this country now have autos and phonographs, it is reasonable to assume that a like number at least will soon use the radio.

The remarkable inventions recently made and those anticipated add to the probabilities that the growth of the radio industry will be almost as phenomenal in the future as it has been in the recent past. For instance, a radio telephone call system of moderate cost has recently been developed, and the future may see some such a system in general use. The United States Government is now using radio beacons in place of lightships and light-houses, as there is less interference from fogs. A new microphone has been invented that enables one to hear a fly walking, or a flying moth flapping its wings. Also experts are now working to produce radio television, which will enable one to see objects at great distances regardless of intervening objects. No one knows what wonderful achievements in radio may soon be realized.

### *Preaching by Radio; A 1,000-Watt Station*

Many thousands of people have already been reached by radio preaching at the stations operated by the church, and some who had never known of the Reorganized Church have by this means received the restored gospel. Many letters of appreciation have been received from those who have heard the gospel by radio. The list of actual subscribers for our Radio Programs has already reached the extent of about two thousand. All this has been accomplished with a station having a normal night range of 400 miles, or an area of about 60,000 square miles. Probably ten thousand people have "listened in" at a single time on various occasions, though the possibilities are many times more than that number.

The urgent need and the economic advantages of a more powerful radio station have become so apparent that Brethren Church and Moler were asked to furnish an estimate of the installation and operating costs of a new station that would meet our requirements. The radio budget for the coming fiscal year was therefore made to include a new 1,000-watt station. The Appropriations Committee authorized by General Conference recommended that such a station be provided for by special contributions, desiring in this way to relieve the general church treasury of obligation beyond the cost of operating the station when built. This matter was therefore placed in the hands of the radio committee, with power to work out the details.

### *Your Opportunity to Help*

It has been decided to give opportunity to every one who desires to help in this very important work. To this end the period from September 7 to September 14 has been appointed in which to receive con-

tributions from every member of the church and from their friends. In order that the new station may be completed in time to use for early winter broadcasting, it is desired that each person make his contribution in cash at that time. This is an unusual opportunity to help spread the gospel to an extent never before possible with the facilities hitherto possessed by the church.

The proposed new 1,000-watt station is to be erected in Independence, the center of the United States. Its normal range will be about four million square miles, or more than sixty times greater than the present station, K F I X. We should therefore reach at least sixty times as many people, and may conservatively expect that some of our programs may be heard by no less than half a million people.

With the growth of the radio industry it is possible that our message may be heard eventually by several million people in the United States, Canada, Mexico, and even South America and various parts of Europe. This could be done by means of re-broadcasting stations. In fact, our message may eventually be broadcast in various other languages, thus reaching millions of people that otherwise might never know of the church and its doctrines. The possibilities of radio for this work are so great and of such economic value that it is hard to realize them. There are other important reasons why the proposed station should be built at once, therefore it is hoped that the work will be generously and widely supported by the contributions asked for.

A. B. PHILLIPS.

### Journal of History

The *Journal of History* in the past has supplied a great need of the church in the preservation of documents, of biography, and of events. It also reaches a number of nonmembers in an advantageous way. But it is not supported by our own church people as it should be.

The July, 1924, number just off the press includes the account of a military campaign which passed through Independence, Missouri, in October, 1864. Another article takes up the conditions in Missouri in 1830, how the State was then divided into counties, and what were the counties adjacent to Jackson. In other words, what is included in the term, "The regions round about." Another query concerning Nauvoo University is answered in pointing it out as one of the first municipal universities in America and a brief statement of its position in education in Illinois at that time.

Early Lamoni, how it was organized, how it got its name, is discussed by several visitors, while later history and the reorganization of the stake in 1916

## OFFICIAL

### Protest Against "Supreme Directional Control"

*Members of advisory council oppose innovation in church government as dangerous and contrary to law.*

For many months the Presiding Bishop called the President's attention to the fact that the expenditures of the church were greatly exceeding the income, and on January 5 and February 4 of this year, sensing the acute financial condition of the church and the need of some official action, he sent communications to the First Presidency requesting that the Joint Council of Presidency, Twelve, and Presiding Bishopric be convened to deal with the situation. Time passed by and finally the President issued a call for the assembling of the Presidency, Twelve, and Order of Bishops. (Attention is called to the fact that this is not the council asked by the Bishop, but one for which there is no provision in the law.)

This council convened for business on April 16, at which time President Smith proceeded to outline what he considered were the principal things making for the present financial condition. Although the council had been called to devise some way to meet the financial situation, President Smith, at this juncture, proceeded to discuss the official differences between the Presidency and Bishopric and stated that this body of the priesthood, would be called upon to decide as between himself and the Bishop, and so far as he was concerned he was willing for this council to make decision and he would abide thereby. It provoked heated discussion and from the very beginning Bishop McGuire and his associates were forced to defend against attack the prerogatives and responsibilities of the Presiding Bishopric as set forth in the revelations and enactments of the church and which have been in operation in the Reorganization from its inception to date.

The Bishop upon the request of the council sup-

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appears in the Lamoni Stake History by Duncan Campbell.

John J. Cornish continues his autobiography up to the time he left Canada in 1911, and William Henry Deam writes concerning his father, Henry Harrison Deam, who received the revelation for the reorganization of the church, and was a prominent member of the early church, a member of the Quorum of Twelve, and probably the senior member of the priesthood at the time of the reorganization. In addition to this there are several short items of general interest.



plied detailed figures covering the various phases of the financial situation and offered a program for the consideration of the council looking to a financial policy that would meet the emergency and permit a balancing of receipts and expenditures for the year ahead.

During the discussion of the Auditorium situation the question of official prerogatives, which had been projected at the first, again came to the front, and the Presidency presented the following document on church government.

This church, as defined by the late Joseph Smith, is a theocratic democracy—not man-made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; Book of Mormon, 1 Nephi 3: 221; Book of Nephi 10: 1.)

Its government is by priesthood which is the divine authority (Doctrine and Covenants 1: 2, 5; 68: 4; 104; Acts 20: 28). The government in its objective is beneficent and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people and for the glory of God and the achievement of his purposes towards ideal conditions.

God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1, 2; 27: 2;) and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

To carry into effect the purposes of the church effective administration is imperative, and organic solidarity is maintained only by effective discipline which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church does not admit of independence of departments, and holds General Conference as the instrument of the expression of the will of the people.

Two amendments to the above were made by the council, viz:

The first sentence in the second paragraph was changed to read, "The government of the church is by divine authority through priesthood."

The last paragraph was changed to read, "This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people."

This document, dealing with the organic law of the church and proposing fundamental changes therein, necessarily provoked intense discussion. A number of the brethren fairly challenged the right of the council to deal with the matter and called

attention to the fact that this council at best could only be advisory to the Presidency and had no legislative powers whatever. This was conceded by the chair, but the contention was made that any action of this council should be considered binding on the members of the council.

### Bishop's Questions

Following the adoption by the council of the foregoing document, the Bishop presented the following questions in an effort to determine the interpretation and application of "supreme directional control" by the Presidency:

INDEPENDENCE, MISSOURI, April 21, 1924.

President F. M. Smith

Office

*Dear Brother:* With a view to preparing my answer to the question which you propounded to me on April 19, which question you refused to submit in writing following my two requests for same, but which, as we recall it, is in effect as follows:

"Brother McGuire, I am going to say something to you and I will carefully weigh my words. Before this council closes I want you to tell this body whether you are going to abide by the decisions of this group of men. If you are not I want to know it so that I may take some official action. I do not ask you to answer now but I do want an answer before we close these meetings."

which we wish to be in a position to fully and frankly answer before the conclusion of this council; and inasmuch as you have said that it was not your purpose to interest yourself in the detail of departments, we would be pleased to have a statement from you as to what your future attitude shall be with respect to the following:

1. Appointment of Bishops' Courts.
2. Soliciting information from, or giving orders to, subordinates without the knowledge of the department head.
3. What is going to be your attitude in acting as censor on articles submitted to you by the Presiding Bishop for publication in church papers? Will you continue to ignore these articles without even the official courtesy of an acknowledgment or statement as to why such should not be published?
4. Is it your interpretation that the Presiding Bishop must make expenditure and investments when you so express your desires even though in the opinion of the Presiding Bishopric such expenditures and investments should not be made?
5. Does it mean that we cannot issue instructions to our agents without first submitting the same to the Presidency for approval?
6. Does it mean that the general correspondence of the Presiding Bishop's office must be submitted to the Presidency for approval?
7. Does it mean that the Bishopric has not the discretionary powers to receive and disburse church funds and dispose of church property, as given in General Conference Resolution No. 238?
8. Will your directional control be interpreted to grant to the Presidency the right to contract debts without the consultation and approval of the Presiding Bishopric?
9. Will bishops or Bishop's agents be appointed and installed without the knowledge and approval of the Presiding Bishopric?
10. In the light of your statement, "I cannot conceive that General Conference has a right to direct any officer of this church to do anything," will your position be that you have

the right to direct a department head to do something in contravention to General Conference orders?

11. Will you continue your policy of calling, ordaining, and installing bishops without the knowledge of the Presiding Bishop?

### President's Answers

President Smith replied as follows:

INDEPENDENCE, MISSOURI, April 22, 1924.

Bishop Benjamin R. McGuire  
Office

*Dear Brother:* The request was for a statement of what your attitude is or would be towards the expressed opinion of the council, such statement to be given while the council is in session, so that the Presidency shall have opportunity to seek whatever further counsel might be necessary.

If at any time the Presidency has stated that they are not interested in details of departments, we have done so inadvertently. We are; but that is not to say we desire to arrange details. That is the task of the department head and is the reason for his appointment. It is presumed in this statement that the department head is in harmony with and functioning according to the general or even specific policy of the Presidency as affecting that department. Deviations therefrom by the department head might make it necessary to examine or even control details.

And in answering the presumably hypothetical questions propounded in your letter, we base our answers on the assumption that there is harmony of policy between executive and subordinate and harmony of endeavor in carrying on the work of the church.

Question 1: "Appointment of Bishop's Courts." In regularly organized districts or stakes where a bishop is a part of the organization, the "appointment" of the court is automatic. Where there arises necessity for special bishop's courts, the Presidency appoints.

Question 2: "Information from subordinates." It is the duty of a department head to keep his superior officer fully informed of the work of his department. Information not so given should by the superior officer be sought through the department head. This applies also to "orders."

Question 3: "Articles for publication." The editorial rules and customs apply to articles from the Presiding Bishop, that apply to other officers or members of the church. The editors determine the articles admitted, and they may reject without assigning reasons. This has been the prevailing custom as long as I can remember. I have not ignored articles submitted by the Presiding Bishop, nor denied him the customary courtesy.

Question 4: "Compulsory expenditures and investments." I have not so expressed myself.

Question 5: "Instructions to agents." "Instructions" to agents in accordance with the understood policy or policies need not usually be submitted to the Presidency before issuing; but if the Presidency should request it there should be cheerful compliance on the part of the Bishop.

Question 6: "Approval of general correspondence." The answer to Question 5 will apply here.

Question 7: "Discretionary powers of Bishopric." General Conference resolutions can apply only in harmony with what we term our constitutional law. There are certainly limits upon "discretionary powers" of the Bishop in handling the funds and property of the church.

Question 8: "Right to contract debts by Presidency." Should occasion demand, yes. Under ordinary conditions the usual interaction should run.

Question 9: "Appointment of bishops and Bishop's agents."

Bishops may be selected, ordained, and even installed without the "knowledge and approval" of the Presiding Bishopric. "Bishop's agents," when agents of the Presiding Bishopric, are selected by the Presiding Bishopric; but inasmuch as these agents are financial agents for the church, they should not be appointed or selected by the Presiding Bishopric without approval of the First Presidency.

Question 10: "Right to direct in contravention to General Conference." I have no recollection of saying what you attribute to me here. I may have said, for I hold, that General Conference, being legislative, should not presume to issue orders to any man or officer. Such "orders" should issue only through the administrative line. As to the last part of the question, I cannot but say: It ought to be presumed that the Presidency will do the right thing.

Question 11: "Appointment of Bishops." Answer to this is contained in answer to Question 9.

FREDERICK M. SMITH.

### Status of the Council

This council at best was nothing more than a number of the ministry of the church being called to advise the Presidency. It had no official standing. There is no provision in the organic law for such a council.

This council possessed no legislative powers whatever. It follows that any conclusions reached which, in any sense, affect or change the accepted law or its interpretation, together with any policies or programs, must, in the nature of things and to be in harmony with the constitution of the church, be held in abeyance until submitted to the General Conference for consideration and indorsement.

The document presented by President Smith arrogating to the Presidency supreme directional control would encroach upon and radically change the essential nature of the government of the church. Any attempt to apply this, or to hold any member of the council amenable thereto, would be an invasion of official rights and of the law.

President Smith insisted that the members of the council as they went out should agree to abide by the decision of the council. It was even urged that any member of the council not willing to abide by the actions of the council should be man enough to resign. This statement in effect was repeatedly thrown out in the council speeches, by those who were favorable to the theory of "supreme directional control."

In view of the foregoing and the further fact that members who opposed this innovation were put in a wrong light by the reports going out from the council, we feel that we are justified in stating to the church at large our reasons for not agreeing with the conclusions of those who have already gone on record as indorsing the new doctrine of government through priesthood and centering supreme control or sovereign power in the hands of one quorum.

*Why the "Open Letter"*

Considerable stress has been placed on the fact that some members of the council, in connection with others, signed and published an "Open letter" dealing with phases of this question.

The "Open letter" was not published until after President Smith had given publicity to the document on church government and publicly stated that there were now two groups in the church—that anyone who had not allied himself with one camp or the other undoubtedly would be called upon to do so, and he urged the priesthood of Independence to discuss the matter thoroughly. We, therefore, believe it was our right as well as duty to publish the "Open letter," so that the church at large may know our attitude upon the question of church government.

At a subsequent meeting President Smith made the following statement:

I cannot yield to the voice of the opposition, so I am in the fight, and it will undoubtedly be a finish fight. Either the opposition which has asserted itself is going to become supreme and the rest of us eliminated, or vice versa. . . .

We decry any effort to make the present differences of opinion the basis for a finish fight unto the elimination of either those standing for the old order of things in our church government or of those who believe that changes should now be made providing for greater centralization of power in the Presidency. The Lord knew that differences of opinion in regard to his law would arise from time to time and gave us the following instruction:

Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. . . . Let nothing separate you from each other and the work whereunto you have been called.—Doctrine and Covenants 122: 16, 17.

*Bishop Stands on Law and Practice of Church*

In response to the demand made upon him, Bishop McGuire, before the council adjourned, presented the following letter which speaks for itself:

President F. M. Smith  
Office

April 25, 1924.

*Dear Brother:* Herewith reply to your request that I declare myself as to the position set forth by you claiming for the Presidency supreme directional control of the church in all departments.

During my eight years in the office of Presiding Bishop my attitude has been to seek the counsel and advice of the Presidency and other quorums and councils of the church as the necessity of the case and opportunity for counsel would permit. I intend to pursue this course in the future, as I believe it to be in harmony with the letter and spirit of the law upon which the conduct of the affairs of this office should be based.

In cases of controversy, where to my mind the responsibility of my office demands it, I claim the right to exercise the powers vested in me by the organic law of the church as

trustee-in-trust for the church, and to refuse to pursue a course which I cannot justify as a servant of the body which has intrusted me with the responsibility of guarding and promoting the temporal interests of the church.

It is my firm conviction that when General Conference sustained the officers and quorums of the church it did so with the understanding and confidence that, as representatives and servants of the body, they would do all within their power to honor and sustain the laws of the church.

Deep conviction to principle, therefore, will not permit me to comply with your demand which, for the first time in the history of the church, seeks to place "supreme directional control" of the temporal affairs in the hands of the Presidency.

To my mind, compliance with this demand would be tantamount to a betrayal of the confidence and trust reposed in me by the people of the church and a violation of the law.

From its inception the Reorganized Church has consistently stood for the coordinate functioning "of the spiritual and temporal divisions of the work."

If a change is to be made, why not wait till the next General Conference and then place the matter squarely before the people for decision?

I feel it my duty to God and to the church to discharge the functions of my office in accordance with the law and usages that have obtained in the Reorganization for over half a century.

BENJAMIN R. MCGUIRE.

*Who Is Responsible?*

The responsibility for the present disquietude of the church over this question must rest with President Smith. The advisory council was called to deal with the financial situation, yet President Smith proceeded to inject into the deliberations of the council a discussion of organic law and proposed resolutions of far-reaching consequences. As a result the council was divided and the entire church is now being drawn into the controversy.

The attempt of the President to make the action of the council binding upon its members was irregular and there was nothing left to the members who could not accord thereto but to protest as has been done. We feel we would have been derelict in our duty and to the trust of the people who sustained us in our calling had we permitted the changes to go into effect and get entrenched in the church between general conferences.

That you may contrast the two theories of church government, the "Open letter" which was signed by a large group of general church officers, is printed again:

*An Open Letter*

*To the President, Ministry, and Membership of the Church; Greeting:* The controversy regarding church government, which began several years ago among the leading quorums, has now spread throughout the membership and a crisis has been reached which demands serious consideration. There are fundamental issues which must be decided before peace can come to the church.

We believe that the organic law, supplemented by the experience of more than half a century on the part of the Reorganization, has established certain definite and abiding prin-

ciples which are essential to progress. We issue this open letter so that a frank consideration of them may be had throughout the church.

We believe that the coming General Conference, in full possession of the facts, should speak and settle this controversy in a definite, constructive manner. Only in such conference settlement can our people be reunited, confidence be reestablished, and the Cause of the Master advanced.

We affirm our belief in the following principles and pledge our adherence thereto:

1. General Conference, the enactments of which combine both the inspiration of God and the will of his people, is the highest authority in the church.

2. To obtain the common judgment, and to insure the cooperation and support of the people, all general church programs and policies must be submitted to the General Conference for consideration and decision before being initiated.

3. The law recognizes two general divisions in the administrative work of the church—spiritual and temporal—and specifies "that the temporalities of the church were to be under the charge and care of the Bishopric." In temporal affairs the bishop acts as trustee-in-trust for the church and is directly responsible to the General Conference.

4. All quorums, departments, and institutions within the church shall operate on budgets appropriated by General Conference. The bishop shall limit expenditures to such budgets and General Conference appropriations.

5. We accept the Bible, Book of Mormon, and Doctrine and Covenants which contain the constitutional law of the church, and recognize the rights and powers of the priesthood as therein defined. We declare for government in the church by lawful and orderly processes and hold that General Conference enactments are binding without exception upon members, officials, and quorums.

### *The Issues*

The issues are drawn as between a Theo-democracy and a Theo-autocracy.

The "Open letter" champions theo-democracy and says: "General Conference, the enactments of which combine both the inspiration of God and the will of his people, is the highest authority in the church."

The President's theory of government, while he terms it a theocratic-democracy, under analysis proves to be a theocratic-autocracy. No provision is made for the membership outside of the priesthood participating in governmental affairs except to assent to what is proposed by or through a hierarchy. Is not this the extent of the privileges of the membership of the Utah Church in conferences? Has not the Reorganization denounced this form of church government from the first?

President Smith demands "supreme directional control." This is an innovation out of harmony with the revelations and practices of the church. What becomes of the coordinate functioning of the spiritual and temporal divisions of the work? Shall one man or quorum now have supreme direction in both spiritual and financial matters?

The two documents speak plainly. One is a new and we believe dangerous doctrine. The other is a simple statement of the principles under which the

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Facts About the Bible.—No. 4

It has already been noted in a previous article that at different times many people rejected the word of God which when reduced to writing became known as the Scriptures. We have also noticed that differences of opinion arose as to what books were to be received as scripture. From a very early period there arose defenders of the sacred literature, of which instances are traced to the times of Enoch, Moses, and later prophets. In the New Testament era similar instances occurred, the defense of Paul before King Agrippa being a notable example of this kind. In the early church there soon arose much of this class of literature, which was known as Christian apologetics.

Apologetics in time represented a valuable contribution to Christian literature, and included both philosophic and theological questions concerned with Christianity. There were four more or less distinct periods, each of which was marked by a particular form of controversy growing out of the conditions produced by the ages respectively represented. At first discussions were intended to support Christianity in general and the identity of the church in particular, and included the chief doctrines held. Members of the church were therefore assisted to an understanding of their faith in a great measure. Charges against the Christians were answered as to moral conduct also, and an analytical comparison of certain Jewish and Christian doctrines was made from time to time.

When the church had become more firmly established, theological conflicts arose that caused much internal disturbance, and Mohammedan opposition

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church has grown for sixty years. We ask only that in the discussion each document be considered upon its merit and be carefully compared with the organic law of the church as found in the Bible, Book of Mormon, and Doctrine and Covenants.

We believe that God will be mindful of our needs in this present crisis, as he has in times past, and we have faith in the integrity and judgment of our people. Let the church decide.

BENJ. R. MCGUIRE,  
JAMES F. KEIR,  
ISRAEL A. SMITH,  
JOHN W. RUSHTON,  
T. W. WILLIAMS,  
A. V. KARLSTROM,  
RODERICK MAY.

also brought forth notable churchmen as defenders of the faith. In this period the foundations of dogmatism grew quite noticeably. This was followed by many heresies and a strengthening of dogmatic forces in the succeeding period. Superstitions of the most degenerate and disgusting nature multiplied rapidly, and bitter persecutions of so-called heretics abounded everywhere. These conditions hastened the great Reformation led by Luther, Zwingli, and others of that age.

#### *An Age of Criticism*

As early as the second century Tatian, a pupil of Justin Martyr, had produced his Diatessaron, which was an attempt to harmonize the gospels. In succeeding ages many other similar works were produced. While these studies showed the remarkable harmony existing between the New Testament writings, there were also revealed certain textual difficulties or apparent discrepancies. The divisions following the Reformation period centered on certain radical differences in regard to the doctrine of infallibility, the reality of biblical miracles, and many theological questions. This developed what is termed an age of Rationalism.

A large number of rationalistic works followed the sixteenth century. In modern times they have been largely concerned with questions involving Bible criticism, and to a great extent grew out of developments of apologetic literature. Two general divisions of the subject engaged attention, Lower or Textual Criticism, and the Higher Criticism. The Masoretic text was the outgrowth of textual comparison and criticism, but contains thousands of words not found in the Septuagint. Documentary sources have an important bearing upon textual criticism, which therefore involves comparison of many manuscripts. Not only do the readings differ, but omissions, interpolations, and figurative terms, all add to the difficulty in many instances.

Among the figurative texts that involve uncertainty are those containing hyperbole (see 1 Corinthians 1:25; James 3:6; 1 John 5:10), figures of speech, metaphor, analogy, parable, and allegory. There are also certain ambiguous terms that a comparative reading helps to clarify.

The Higher Criticism largely concerns the evidence upon which may be determined the characteristics, genuineness, integrity, age, authorship, and source of the biblical writings. It is assumed that they are impressed with the atmosphere and times in which they were composed, and that the writers used distinguishable forms of speech and style. Much light has resulted from examinations of biblical literature by modern critics, though many of their conclusions have been proved faulty. The study is based primarily on documentary materials,

of which some of the most valuable were written by early Christian writers in Greek, Latin, and Syriac, and are known as the patristic writings.

Critical scholars have painstakingly compared the more important versions and manuscripts with the patristic writings. It is concluded by some that in the third, second, and probably first century Greek manuscripts unlike any known to-day were used by certain Christian writers of those times. The variations in the most ancient manuscripts indicate that memory, scriptural knowledge, and accuracy were not uniformly possessed by all writers. Much of the results of critical study may be found in the various critical editions of the New Testament that have been produced by leading translators and writers of this class of literature from the sixteenth to the twentieth centuries. (See *Helps to Bible Study*, pp. 72-82, for a more complete discussion of these subjects.)

A. B. PHILLIPS.

#### Radio a Missionary Aid

BY HUBERT CASE

When one thinks of the thousands of people "listening in" to sermons, talks, and programs which proclaim the angel's message, one is filled anew with zeal and enthusiasm.

At Decatur, Nebraska, the Bond Brothers (bankers), of Walthill, listened to a talk being made at Omaha by President F. M. Smith on stewardship. One of these men was so pleased with what he heard that he went to Council Bluffs to hear President Smith again at Convention Hall. Mr. Bond said it was the greatest thing he had ever heard.

We have the greatest message on earth. Why should we not do all we can to let the world hear it?

While in the Osage nation last winter, I learned of the rich Indians who have the best radio outfits money can buy, who are also getting our programs.

In El Reno a year ago, a prominent lawyer of that city was pointed out to me, who had been hearing the sermons from K F I X and had become so much interested that he was talking the doctrine to others. In this way openings are being made for our missionaries. The success of our effort in El Reno at that time will doubtless be remembered.

Many are hearing our message in this way who might never have the opportunity in any other manner. Many prominent men of the earth will hear it and love its sound, and as we work out the ideals of the church, and the news of Zion goes to the end of the earth, we shall be made to appreciate the significance of the statement so familiar to us as a people, "The hastening time is upon us." Let us all boost for the new station.

www.LatterDayTruth.org



## Constitutional Government in the United States Constitutional History

BY R. S. SALYARDS

It is of prime importance that every citizen of the United States should have a knowledge of constitutional history and of the constitutional principles upon which free government is founded. Latter Day Saints have especial reason to appreciate the United States and its system of government. To appreciate, they must understand, hence they should study and comprehend its fundamental principles and leading outlines. Citizenship, with right of franchise conferred upon both men and women, means responsibility for good government. "Knowledge is power!" Our church people, as all other people, are limited or capable according to the degree that they are qualified to comprehend and to act intelligently. Salvation, spiritual or temporal, means growth, increasing comprehension, attainment, power to see and to act upon the basis of knowing the truth. It means, in other words, that degree of developed intelligence that qualifies men and women to discern clearly the principles involved in any situation or question, and that integrity to act from such clear apprehension that the truth shall be maintained in all its bearings upon our human life. There can be no growth, no progress, no liberty, no salvation, in time or in eternity, for any people who do not develop the power to see and to know and to act. He who leads men and women to see and to act upon the basis of clear thinking and right doing, is a genuine benefactor and emancipator.

### *The American System of Government*

The great democracy is "a government of the people, by the people, and for the people," as was stated by Abraham Lincoln. It was manifestly ordained of God and established under his overruling providence. Walker, in his American Law, states that, considering the opposition of European monarchical governments, it is miraculous that the American patriots ever succeeded in establishing it. Space does not permit extended presentation of evidence in support of divine intervention in its behalf. The state papers of Washington, Franklin, Adams, Jefferson, Monroe, Lincoln, and of others, together with the glorious history of the Great Republic, bear abundant testimony to this claim.

Conditions in Europe and Asia, under the so-called "divine right of kings," oppression of the masses, the universal desire for liberty, the Reformation, and the discovery of America and her history, support the idea that God has overruled the destiny of America and given to her the mission of "Liberty enlightening the world." Latter Day

Saints, however, have added reasons to confirm this claim. They are, briefly stated, these:

The church was "regularly organized and established agreeably to *the laws of our country.*" (Doctrine and Covenants 17: 1.) Only in a government providing religious toleration, the right to worship God according to the dictates of conscience, could the church exist and do its work. The church was instructed thus:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.—Doctrine and Covenants 58: 5.

The word *enemies* here used we understand to refer to those who opposed truth in any phase of life.

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things which I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore *honest men and wise men should be sought for diligently*, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—Doctrine and Covenants 95: 2.

Certainly this commandment requires preparation in knowledge of political principles and the exercise of careful, unbiased discrimination, if our people are to discharge in a creditable manner their duties to God and to their country.

And again I say unto you, Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitutions of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

These statements should be critically analyzed. It is clear that God inspired men to formulate the Constitution, and that as a system of government it contains eternal truth designed to affect the conditions of men in time and in "futurity."

The Supreme Court of the United States has stated that the Declaration of Independence is the

foundation of the Constitution. There is striking resemblance between the early Declaration, written by Jefferson, the political seer, and the statement given through Joseph Smith, the prophet-seer. Both had their origin in the bosom of God, whose truth is the harmony of the world.

#### *Constitutional History in Brief*

Our constitutional history is linked up with the struggle of all peoples for constitutional liberty, especially with that of the people of Great Britain, whose system of law we inherit. To understand our system it is necessary to know constitutional history. To save space and secure accuracy we shall quote freely.

*The Papacy.*—The Christian bishops of Rome began early to claim supremacy over all other bishops. They based their supreme authority upon the primacy of Saint Peter, whom they alleged was the first bishop of Rome and who "was appointed by Christ to feed the sheep of Christendom." The claims of the Roman bishops were enhanced from the first by the name and prestige of imperial Rome among the nations. This advantage was not diminished when misfortune overtook the imperial city by the onslaughts of the barbarians. The removal by Constantine the Great of the seat of empire from Rome to Constantinople, instead of diminishing the power and dignity of the Roman bishops, tended powerfully to promote their claims and authority. In the phrase of Dante, it "gave the Shepherd room." It left the Pontiff the foremost personage in Rome.

The bishops of Rome assumed almost imperial powers. The missionary labors of the church of Rome made her the mother of many churches among the various peoples. Thus was Rome exalted in the eyes of the churches of the West. Strong bonds of friendship bound the Carolingian kings and the Roman pontiffs; they became very serviceable to each other.

The popes made the descendants of Charles Martel kings and emperors; the grateful Frankish princes defended the popes against all their enemies, imperial and barbarian, and dowering them with cities and provinces, laid the basis of their temporal sovereignty.

*Ecclesiastical Jurisdiction:* Appeals to Rome. Charlemagne had recognized the principle, held from early times by the church, that ecclesiastics should be amenable only to the ecclesiastical tribunals, by freeing the whole body of the clergy from the jurisdiction of the temporal courts, in criminal as well as in civil cases. Gradually the bishops acquired the right to try all cases relating to marriage, trusts, perjury, simony, or concerning widows, orphans, or crusaders, on the ground that such cases had to do with religion. Even the right to try all criminal cases was claimed on the ground that all crime is sin, and hence can be properly dealt with only by the church. Persons convicted by the ecclesiastical tribunals were subjected to penance, imprisonment in the monasteries, or handed over to the civil authorities for punishment.

Thus by the end of the twelfth century the church had absorbed, not only the whole criminal administration of the clergy, but in part that of the laity also. Now the particular feature of this enormous extension of the jurisdiction of the church tribunals which at present it especially concerns us to notice, is the establishment of the principle that all cases might be appealed or cited from the courts of the bishops and archbishops of the different European countries to the Papal See, which thus became the court of last resort in all cases affecting ecclesiastics or concerning religion. The pope thus came to be regarded as the fountain of justice, and, in theory at least, the supreme judge of Christendom, while emperors and kings and all civil magistrates bore the sword simply as his ministers to carry into effect his sentence and decrees.—Myers, pp. 418, 419.

To be brief, the struggles between the popes and the emperors—the first claiming the right to invest all temporal authorities, and the latter claiming right of investment in civil affairs—resulted in stripping from the popes all temporal sovereignty, the separation of church and state, the civil power supreme in the affairs of government, with the modern world practically democratic in its systems of government.

*The Divine Right of Kings.*—According to this theory, the nation is a great family with the king as its divinely appointed head. The duty of the king is to govern like a father; the duty of the people is to obey their king even as children obey their parents. If the king does wrong, is harsh, cruel, unjust, this is simply the misfortune of his people: under no circumstances is it right for them to rebel against his authority, any more than for children to rise against their father. The king is responsible to God alone, and to God the people, quietly submissive, must leave the avenging of all their wrongs.

We shall see how this theory of the divine right of kings worked out in practice,—how dear it cost both kings and people, and how the people by the strong logic of revolution demonstrated that they are not children but mature men, and have a divine and inalienable right to govern themselves.—Myers General History, pp. 590, 591.

Magna Charta, (1215) the Great Charter, is held sacred as the basis of English liberties. It was an instrument which the English barons and clergy forced from King John. In it the ancient rights and privileges of the people were definitely defined and guaranteed. The following were among the important articles which the king was compelled to grant: That no freemen should be deprived of life, liberty, or property, "save by legal judgment of his peers." No taxes, except some minor feudal aids specified, should be imposed upon the people, "save by the Common Council of the realm."

The article affecting taxation fell into abeyance during the reign of Henry III, John's successor. It was not until one hundred years after the granting of Magna Charta that the great principle that the people should be taxed only through their representatives in Parliament became fully established.

In consideration of the far-reaching consequences resulting from the grant of Magna Charta—"the

securing of constitutional liberty as an inheritance for the English-speaking race in all parts of the world—it must always be considered the most important concession that a freedom-loving people ever wrung from a tyrannical sovereign.”

*The House of Commons.*—During the reign of Henry III (1216-1272) the second important step was taken in securing English constitutional freedom. Parliament had to this time consisted of a single House, made up of nobles and bishops. The royal misbehavior led to this great change in the English national assembly. Henry had violated his oath to rule in harmony with the Charter and had exceeded his father in tyranny. The aroused barons rose in revolt, and Henry and his son being defeated in the battle of Lewes, were made prisoners.

Simon de Montfort, a Frenchman prominent in the government under Henry, assumed control of affairs. He issued in the king's name writs of summons to the nobles and bishops to assemble in Parliament; and also sent writs to the sheriffs of the different shires, instructing them “to return two knights for the body of their county, with two citizens or burghers for every city and borough contained in it.” It was the first time that plain untitled citizens or burghers had ever been called to take their place with the lords and bishops in the great council of the nation, in affairs of the realm. (“At first the Commons could only take part in questions relating to taxation, but gradually they acquired the right to share in all matters that might come before Parliament.”) The Commons, at first a timorous body, quite overawed by the great lords, “were destined to grow into the controlling branch of the British Parliament.”

Doubtless the reader is familiar with the struggles for liberty of the French people. Louis XIII reigned (1610-1643) with Cardinal Richelieu as his minister of state. Richelieu's own words indicate “how he proposed to use his double authority as cardinal and prime minister to effect his purpose: ‘I shall trample all opposition under foot,’ said he, ‘and then cover all errors with my scarlet robe.’” Myers 580.

Louis XIV (1643-1713) succeeded to the French throne. He became his own prime minister, and for more than half a century thereafter ruled France as an absolute and irresponsible monarch. He regarded France as his private estate, and seemed to be fully convinced that he had a divine commission to govern the French people. It is said that he declared, *L'Etat, c'est moi*, “I am the state,” meaning that he alone was the rightful legislator, judge, and executive of the French nation. The States-General was not once convened during his long reign. . . . He was the first man at home as well as abroad. He had able men around him; but they served instead of ruling him.—Myers, 592.

England under the Stuart kings (1603-1625): The Stuarts firmly believed in the “divine right” of

kings. They held that hereditary princes were the Lord's anointed; that their authority can in no way be questioned or limited by people, priest, or Parliament. James I's own words were: “As it is atheism and blasphemy to dispute what God can do, so it is high contempt in a subject to dispute what a king can do, or to say that the king cannot do this or that.”

The Commons insisted upon their right to debate freely all questions concerning the common weal, without being liable to prosecution or imprisonment for words spoken in the House. James denied that these privileges were matters of right pertaining to the Commons, and repeatedly intimated to them that it was only through his own gracious permission and the favor of his ancestors that they were allowed to exercise these liberties at all, and that if their conduct was not more circumspect and reverential, he should take away their privileges entirely.—*Ibid.*, p. 604.

James I was succeeded by Charles I, and the old contest between king and Parliament was renewed. He was tried finally and executed. Charles I dissolved the first two Parliaments of his reign, because they persisted in investigating public grievances. He endeavored to raise money without parliamentary consent. The Houses met and offered to grant subsidies provided he would sign a *Petition of Right* which they had formulated. Next after *Magna Charta* the *Petition of Right* is the most noted in the constitutional history of England. It reaffirmed the ancient rights and privileges of English people as stated in the Charter and by the good laws of Edward I and Edward III. Four abuses were provided against: 1, the raising of money by the king by loans, “benevolences,” taxes, etc., without the consent of Parliament; 2, arbitrary imprisonment; 3, quartering of soldiers in private houses—a vexatious thing; and 4, trial without jury.

Charles was obliged to grant the *Petition*, but was insincere and continued to resist Parliament until he lost his head.

James II (1685-1688) also held exalted notions of the divine right of kings to rule as they please “and at once set about carrying out these ideas in a most imprudent and reckless manner.” But he was obliged to flee to France. His last act was to disband the army and fling the Great Seal into the Thames, in order that no Parliament might be legally convened.

(1689-1702): The army and the people went over to the Prince of Orange whose fleet had touched the shores of England. The prince issued a call for convention to make provision for permanent settlement of the crown. The convention met and declared the throne to be vacant through James's misconduct and flight. They resolved to confer the royal dignity upon William and his wife Mary as joint sovereigns of the realm. But the convention

did not give the crown without proper safeguards for the conduct of the government according to the ancient laws of the kingdom. "They drew up the celebrated Declaration of Rights, which plainly rehearsed all the old rights and liberties of Englishmen; denied the right of their king to lay taxes or maintain an army without the consent of Parliament; and asserted that freedom of debate was the inviolable privilege of both the Lords and the Commons." William and Mary were required to accept this declaration and to agree to rule in accordance with its provisions.

George III (1760-1820) was born and educated in England and regained some of the old power and influence of former kings. "But he was the last English sovereign who had any large personal influence in shaping governmental policies." Since his time the government has been carried on by a prime minister, dependent upon the will of the House of Commons. The forms of government are in the name of the king, but he has no power to veto legislation. "This marks an important step in the process by which *sovereignty has been transferred from the crown to the people.*"

The American Revolution (1775-1783).—By a violation of one of the principles which the English people had so stoutly maintained against the Stuarts, the ruling powers in England now drove the American colonies to revolt. A majority in Parliament insisted upon taxing the colonists; the colonists maintained that taxation without representation is tyranny,—that they could be justly taxed only through their own legislative assemblies. The Government refusing to acknowledge this principle, the colonists took up arms in defense of those liberties which their fathers had won with so hard a struggle from English kings on English soil. The result of the war was the separation from the mother-land of thirteen colonies that had grown up along the Atlantic seaboard.—Myers, 631, 632.

On the monument of Governor Winthrop, first governor of Plymouth Colony, is this inscription: "Do not basely surrender that which the fathers labored so hard to obtain!"

This article will be followed by a brief statement of the Articles of Confederation, the Declaration of Independence, and an outline of the main features of the Constitution of the United States, including our system of government. This will be followed by a third article on "Constitutional government in the church."

Love, in its highest sense, can harbor nothing but happiness in life because it breeds good manners. If we love our neighbor, we can not do him harm. If he loves us, he will do nothing harmful to us. The thirteenth chapter of 1 Corinthians is the greatest chapter in the Bible that links us up with the very atmosphere of good manners. Read it. Ponder it. —*Glad Tidings.*

## NEWS AND LETTERS

### The Work in Wales

ABERCROMBOI, ABERDARE, WALES, July 20.—We are sorry to lose by death Brother Silas Evans, who was one time a very faithful member of our church. He was ordained an elder when the old Aberaman Branch was reorganized. We have not been gaining any new members for some considerable time, for Abercromboi Branch, as it is now called, has been more or less in a state of disorganization.

The South Wales District is also in a state of disorganization, and we all hope and sincerely trust that there will be a rapid change before long. The writer of this letter has been a member of the church for the last twenty years and has never known the work of the Master in this part of his vineyard to be at such a low ebb as it is now. I still have a strong desire to do something in return for the love Christ has for me. The only way I can love him is to work and try to assist others who may come to labor in this part of the vineyard.

I was very much pleased and thankful for the visit of Brother Baldwin, who did great work a little while ago when he was the means of bringing Llanelly Branch to life once more. He was the means of bringing such an able worker as Brother Price to light. We have had great pleasure from the visits he has paid us. I hope and trust the good Master will yet raise others to his service in this place, as we are sadly in need of laborers in the Welsh District.

I would like so much to see an intense campaign carried out, as this beloved Wales wants reawakening from her slumber. With infidelity on one hand and all kinds of gospels preached to-day, we are "up against something." Of late years the Pentecostals and the Spiritualists have been doing their utmost to conquer everybody, but I am glad that I have had the assurance they will fail.

With love from all Saints of Abercromboi Branch,

Your brothers in gospel bonds,

H. C. SNOOK, *Secretary.*

JOHN PUGHSLY, *Branch President.*

### Anniversary Services—Beresford Road Branch, Manchester, England

Deuteronomy 26:11: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee."

A year ago, July 15, 1923, there was great rejoicing among the Saints in Manchester, England, when, through the mercies and blessings of our heavenly Father, the sacrifice of the Saints (and many friends, too,) resulted in the erection of a "house unto the Lord." The opening services will long be remembered by those who were privileged to attend, and the messages of gratification and good cheer received from a variety of continents, countries, and nations gave further stimulus to the worthy efforts joyfully given up to that time.

To the Saints and friends scattered throughout the globe, who know the situation appertaining to our little corner of the vineyard, further joyful tidings can now be brought, and so that the news may be circulated I am writing to the HERALD, trusting that our happiness will be universal and that the glorious work being attempted will perhaps help others to labor on.

The first anniversary of the opening of the Beresford Road Church was celebrated on Saturday and Sunday, July 12 and 13. The noble work of weeks past, thoroughly and willingly

performed, gave a secure foundation upon which a delightful superstructure was raised.

On the Saturday evening at half past seven, Madame Lucy Green and a corps of talented entertainers amused, delighted, and instructed a large audience. Under the able chairmanship of Elder John W. Green, the happy community proved that "expressional" work was surely a means of unification. To enumerate the items, to describe the talent displayed, or even to voice the sentiment permeating the hearts of those present would take longer to write than the period given for the Interval, and the joy in perusing would no doubt be equal, if my pen would write according to my feelings, to the happiness indulged in, as the merry assembly sampled the cooling lemonade and the still cooler ice cream.

Much credit is due to Brother Eric Gayter and a number of his friends who kindly gave of their best, presenting a worthy and pleasurable entertainment, which, after the several items and particularly at the close, was loudly applauded by the fortunate auditors.

The decorations—flowers and plants in abundance—were the result of the kindness of Sister Ada Green, who had provided a "Nature feast" for our eyes. Favorite English flowering plants and some, whose names and qualities my ignorance in botanical matters will not allow me to describe, evidently of other tribes, were arranged around the platform, the window ledges, and some even were suspended gracefully over the heads of the company. As the evening sun peered through the windows, the scene amidst the verdure was particularly picturesque. The garden must not be forgotten, as the ground appears to have been obstinate, but to the delight of all, through the workmanship of Brother John R. Dewsnup, the past few months have seen a remarkable change. Yes, there set out—as only a gardener can arrange—passers-by could see borders, bushes, trees, familiar homeland flowers—a veritable proof of hours, yes, days of patient labor. Much work, too, has been rendered on the vacant ground by a number of friends of the brethren, and I am sure from the hearts of all flows appreciation.

On Sunday morning the Saints gathered at the "house of God" to sing praises and to hear the word. The service in charge of Elders David Hughes and Edward Maloney was opened at the usual hour. Elder Hughes read from 2 Corinthians 5: 10-21. The choir, under the leadership of Elders S. F. Mather and John W. Green, rendered an anthem, "Daughter of Zion," with much fervency. They had indeed been cultivating the gift of music, and their praises were verily akin to the Spirit's sweet influence.

High Priest W. R. Armstrong, pastor of the branch, spoke briefly on the theme, "Whom do men say that I the Son of Man am?" The great revelation in these the last days has given to Latter Day Saints the answer that God gave to Peter, and there are many tasks, opportunities, and responsibilities before us as a people, made plain by the selfsame manifestation that has come our way. These sentiments and a spiritual appeal were expressed by the servant of the Lord. The hour was well spent, and rejoicing hearts looked forward to the further services of the day.

The children, daintily dressed, marshaled for a procession, some carrying beflowered crooks and others resplendent baskets of roses, irises, and foliage. About the hour of one, the sky became cloudy and the rain fell—rather steadily, too, for a while. Then as a break in the clouds appeared, the elements were braved. The Provident Temperance Prize Band let the march; the district banner followed. To the strains of the music, the procession advanced around the new residential neighborhood, in which the church is situated. Many familiar faces were seen, and one could sense the joy in the

hearts of even the little ones, who proudly walked under the daffodil-covered arch and in the wake of the silk banner inscribed Beresford Road Sunday School. Before reaching the church again, a slight shower rather dampened the bandsmen and those who followed in their train, but even wet clothing did not dampen the ardor of those participating.

Following the adventures amidst the elements, a service of song was held in the church in the afternoon. The service was in charge of High Priest John W. Taylor, the bishop's counselor; the singing under the leadership of Elder S. F. Mather; and the reader of the inspiring story, "Joe and the squire," was Elder Thomas Brien. The choir and the soloists rendered their songs to a splendid congregation, and at the close appreciation was expressed at the admirable effort made.

The closing service of the day commenced at half past six. The pastor in charge presented Elder W. H. Chandler, of Warrington, as the speaker of the evening. The influence of the Spirit was present to a marked degree. Every eye was keen and every heart rejoiced as the ambassador for Christ told the congregation in Paul's words that God was beseeching them through his ministry. He outlined the "way of life," and closed with a direct appeal to all. His words were written on the hearts of the people. His meaning was plain and worthy of emulation.

The choir rendered two anthems during the service. They were happy to give of their talents, and after the inspiring message of Elder Chandler, the rendition of "Jerusalem, my glorious home," was as a sweet savor ascending to the Lord.

The anniversary is passed, the second year for progressive labor has commenced, and happy hearts are planning for further efforts, so that the latter-day glory shall prove a source of light and encouragement to the region wherein the Saints of this branch have been called to labor.

HAROLD DEWSNUP.

## Ten Baptized at Woodbine

WOODBINE, IOWA, July 30.—Since last writing we have had the pleasure of listening to the truth as taught by Brethren D. R. Chambers, George Beatty, Joseph Lane, and the local priesthood.

Brother Lane, so near death recently, is again able to drive his car over the district, of which he is president. He delights in telling the people the gospel story that is so dear to his heart. His visits in the homes of the Saints are a real pleasure, as he does not fail to drop some thought that will encourage us to greater service to man and devotion to God.

Our pastor, Brother Fred A. Fry, has given some very instructive and spiritual sermons along the line of loyalty and faithfulness to our covenant with God, notwithstanding human weakness that may be manifest by others. Again he spoke on conditions in the world and sought to impress on the minds of his auditors that by divine appointment there is a place of protection awaiting the Saints when they are worthy to enter and honorably occupy.

Ten have been added to our number by baptism during the summer.

At the Young People's Convention the work of the Temple Builders received credit in the contest.

On July 2 the Department of Women invited the branch to the park for a social time. After the basket supper was justly dealt with, a spicy program was given by the Orioles and Sister Clara Sparrow, who is acting monitor to the girls during her summer vacation from Graceland.

We feel that we should mention the well-rendered Children's Day program and the beautiful decorative background of evergreens and pink peonies.



## Bible and Book of Mormon Lectures

BEVIER, MISSOURI, July 30.—Sunday, July 20, J. W. A. Bailey, one of the missionaries of the district, began a series of illustrated lectures on the Bible and Book of Mormon. The lectures began with the creation and came down to the coming forth of the Book of Mormon and the restoration of the gospel. Bible evidence and modern archaeological discoveries of American antiquities, with lantern views of prehistoric ruins, made a strong case for the divinity of the Book of Mormon. The meetings have been fairly well attended, with increasing interest as the lectures progressed. Many outsiders have been present. Services closed July 31. From Bevier Elder Bailey went to Macon for a lecture Sunday night, after which he goes to Hartsburg, Missouri, for another series of lectures. It is hoped that Brother Bailey will sometime return to Bevier for another series of meetings.

Elder E. F. Robertson, missionary, was with us for about a week in July and assisted in the sermons and lectures given by Brother Bailey. He left July 19 for Des Moines, in company with Brother and Sister J. W. Rudkin in their car. The latter had been visiting in Bevier for a short time.

Sister Elizabeth Morgan, who has been a student at Grace-land and the University of Iowa for several years, is spending a week here with relatives. She will teach in the primary department of one of the Kansas City, Missouri, schools the coming year.

The annual Sunday school picnic was held July 24. A heavy rain for two hours in the morning dampened the enthusiasm of some of the older ones.

The Religio has returned to a study of the Book of Mormon. The books truly again "rose from the dust" which had accumulated during the years of disuse.

## Moorhead, Iowa

July 29.—Elder B. F. Creel, of the Eastern Nebraska Indian mission, was the speaker at the church the evening of July 6. He spoke in the interests of the Indian work, and we understand that the Saints responded liberally. We hope this work will prove successful.

Elder T. O. Strand occupied at the Jordan church on July 27.

Brother and Sister Boswell and family, of Independence, have recently located in our midst and are proving useful in church work. With the rest of the locals, he is taking his turn in preaching.

One of our recent visitors at services was Brother Richard Mann, of Independence, Missouri, who has been visiting his son Bert and family, also his sister, Mrs. J. B. McElwaine, and other relatives. Brother Richard was a resident of this community for many years, so we were pleased to renew his acquaintance.

Brother and Sister Perry Mann were visitors in Missouri Valley July 27.

Brother Rasmus Mortensen and wife motored to Council Bluffs July 27 and were accompanied home by their son Dale who has been visiting at that place.

Sister M. F. Minthorn, of Castana, Iowa, was a week-end visitor with Moorhead relatives and friends and attended the Sunday services.

During the past month Brother and Sister Cole Amundson, also their son Elmer and family, visited at the Arthur Baughman home near Lake View, Iowa. While there they attended the services being conducted by Brother W. A. Smith at Sac City.

Sister Grace Richwine, of Three Rivers, Michigan, arrived

two weeks ago for a visit with her parents, Brother and Sister Ellis Davis, and other relatives.

The Department of Women held a social service at the home of Sister J. W. Townley July 20, with Sister Townley and Mrs. Chester Blackman acting as hostesses. About thirty-five attended.

Sister T. O. Strand and Frances are at Mason City helping care for the twin boys who arrived at the Clair Inlow home July 18. Mrs. Inlow was formerly Miss Ruby Strand.

Moorhead Saints were made sad Sunday morning when Grandma Bollinger went to the home of Grandma Peterson to find her lying unconscious on the floor where she had apparently fallen while preparing for bed the previous evening. Medical aid was called and it was found she had a stroke. She died that evening. Although not a member of the church, Sister Peterson has been a faithful attendant at church for several years and had expressed herself as enjoying worshiping with the Saints. Her presence will be greatly missed at our services. Funeral services, on the afternoon of July 30, will be held a few miles west of town, from the Lower Danish Lutheran Church, of which church she was a member.

The funeral of Brother Thomas Crandell was held at the church July 2, with sermon by Joseph Lane. Brother Crandell passed away the last day of June after an illness of about two months. His father was among the pioneers who settled at Gallands Grove, and Brother Thomas had spent most of his life in western Iowa. His sister, Saphrona Bell, of Dow City, Iowa, was present for the funeral.

## West Virginia News

MOUNDSVILLE, WEST VIRGINIA, July 29.—The branch here is still striving to carry on the work, and priesthood, Sunday school, and sacramental services were held July 6, with good attendance at each service.

July 10 the Department of Women met and elected officers for the year. Sister Callie Castilow, who has been a faithful president for three years, was sustained.

The Department of Women picnicked July 11 on the State Prison Farm, which lies just at the edge of our city. At eleven o'clock the sisters offered up a prayer to God for the success of the department, and at noon a fine lunch was served. The afternoon was given over to needlework for the department.

Near by were about twenty prisoners, called "trusties" because of their good behavior, who are allowed to work outside the penitentiary under a guard. This guard told the ladies during the afternoon that he had just received a small order for lunch the next day at the penitentiary, which is located on the main street of Moundsville. This order was for two hundred fifty dozen or three thousand onions and six barrels of lettuce.

On July 17 another day's work called the Department of Women, and they spent the day at the historical camp ground of the city where camp meetings have been held once a year. August 17 will celebrate its seventy-fifth anniversary.

Wednesday night prayer meetings are being attended by the faithful few. However, they are strengthened by their attendance and feel that the Lord is with them.

Thomas Clark, district missionary of Port Huron, Michigan, gave a stereopticon lecture July 20. Two illustrated songs were given: "Jesus, Savior, pilot me," sung as a duet by Lela Dubois and Fayette Dobbs; and "Abide with me," sung by a chorus. The lecture was much enjoyed by all.

Preparation for the Kirtland reunion is occupying the attention of the Saints. All who can are expecting to go.

## Rich Hill Saints Mingle With Other Branches

RICH HILL, MISSOURI, July 26.—The Sunday school at Butler has invited the Rich Hill Sunday school to join them in a Sunday school picnic to be held soon. We feel this mingling together of the Saints promotes sociability and is very helpful. We are thankful to them for their thoughtfulness, as we have so few young people here to help.

We recently met with the Saints at Cross Timbers, and also visited Elder Haden at Johnson City, where he is holding tent meetings with large crowds and good interest.

Two of our Sunday school children were baptized by Brother F. A. Winders. A young man also expects to be baptized soon, as he has so expressed himself.

## An Isolated Sister at Work

CHERRYVILLE, MISSOURI.—It has been a long time since I saw any of the Saints. I came here from Independence about four years ago to be near my son. I get very lonely, as there are no Saints near that I know of. I live about three miles from town, near the Davisville Road in Crawford County, and would be very glad to hear from any Saints living near, if there are any.

Not finding any Saints, I sent to the Herald Office for a supply of tracts, which I have been distributing. I have also given out *Ensigns* and *Stepping Stones* and quarterlies. Then I got the children and young folks to come to my house for Sunday school quite a while. Some walked two miles. But it finally got so hot they didn't feel like walking so far.

I have tried to interest people, so if an elder ever comes they will keep him while he preaches. There may be Saints who would like to locate here, as land is very cheap.

MRS. HARRIETT C. SEDORIS.

## Interest in Services Is Strong

DAVIDSON, OKLAHOMA, July 30.—Elder Wilfrid Tordoff just closed a series of meetings here in the tent used for reunions. The time chosen was not very good, as the farmers could not leave their cotton crops, but the congregation grew from eighty-five until the last night about five hundred were out to meeting.

One of the local ministers attended four or five nights, and he announced from his pulpit that he had heard four of the most damnable sermons and lies, or words to that effect, that he had ever heard. These are the damnable things he heard: Reconciliation, baptism of water, Have ye received the Holy Ghost since ye believed? and the judgment. Jesus said that those who would not believe in the things he taught would be damned. It is evident that the affirmative presentation of these subjects was too much for this man, and he announced that he would show the people that after death those who went to hell would go there, and to a literal hell with a literal fire, and stay forever. We thought these statements might affect our meetings, but on the very night of the exposure of these so-called terrible teachings we had an audience of five hundred people.

The meetings closed with four baptisms; also ten children were blessed. The interest is so good that many are requesting Brother Tordoff to return in September and hold another series of meetings. Among the interested ones is a university teacher who has asked for our literature. He said Brother Tordoff's sermon on "The destiny of the wicked" was certainly fine.

The Saints are encouraged to press on, and now our great need is to have a missionary stay here for many months, for

there are people within a radius of thirty miles who have attended the meetings night after night and who want meetings in their vicinity.

At the home of J. Tom Skinner, where Elder Tordoff stayed, the Temple Builders surprised him one afternoon with a shower in appreciation of his work. He said he had heard of showers at weddings but never a shower for a missionary. He received various articles of wearing apparel such as shirts, ties, handkerchiefs, and hose.

Elder Tordoff is held in high esteem by the young people of the branch—in fact, by all—but he has especially interested himself in the young people. He had a good word for Grace-land and advised the parents time after time to send their children where morals are taught with the philosophies.

In relating numerous experiences while laboring in the British West Indies, Brother Tordoff admitted that his closing night quite outclassed the others. He was preaching on character building in his usual vigorous style when a young couple decided it took two to build character. They called out one of the local priesthood during the preaching, switched on the lights of their car, and there in the middle of the street were married.

Perhaps one of the most enjoyable services of all was the demonstration of the junior church by Brother Tordoff, using the material at hand. He proved in an unmistakable way that young children and adolescents have been quite neglected by ministers of the past. In his address on "Future church builders," many were heard to say that it was one of the most effective addresses they had heard.

The meetings will not soon be forgotten. Brother Tordoff has made many friends among nonmembers, and the Saints are hoping for his return in the near future.

## Spiritual Meetings at San Antonio

SAN ANTONIO, TEXAS, August 7.—Sunday, July 27, the San Antonio Saints were favored by a visit from Brother S. A. Burgess, of Independence, Missouri, who preached both morning and evening. His discourse at the morning service was concerning the temple, giving a brief history of the temple at Nauvoo and the temple at Kirtland. Just before closing the Spirit rested upon him in power, and he spoke to the Saints, telling them there would be a temple built and that Zion would soon be redeemed. The Spirit was felt to that degree that there was scarcely a dry eye in the house.

The evening of August 1 three carloads of Saints, including Pastor T. J. Bett, jr., and family, left for Pipe Creek, where Brother S. D. Palmer was conducting a few meetings. They remained there over Sunday. The few who were left to care for the work here missed the presence of those faithful Saints but were made glad to meet with Brother and Sister Hilds and their daughter Mary and Brother and Sister Wait, all of Beeville, Texas, who attended services all that day.

As this was the first Sunday of the month, the eleven o'clock hour was devoted to prayer and sacramental service. The Spirit was felt to a marked degree, inasmuch that a lady not of our faith bore testimony to the good Spirit which she felt in our midst. After services another young lady remarked that we had such a good spirit with us.

The Saints are looking forward to the remodeling of our church building, which they expect to begin in the near future.

A departmental program will be given at San Antonio on the evening of August 29, prior to the convening of the district conference. All are invited to attend.

## Peter Muceus Returns to America

Atlantic Ocean, Near New York, August 12.—It may be of interest to HERALD readers to learn of my return to the States after an absence of two years.

I left Southampton, England, on August 5, on the American sea giant, the steamer *Leviathan*, the biggest floating craft in the world. We were to have been in New York yesterday morning, but owing to the accident of breaking off a blade or two of one of our four propellers, the speed was reduced about one fourth, and we are not expecting to land till to-night.

The journey has been a wonderful experience, first because of a wonderful ship, and second, because of wonderful weather conditions. No storm or even strong wind has been experienced, but smooth sailing, just as it would have been if on the Home Pond. When walking on the first cabin promenade deck, it was as steady as on the Lamoni streets, and a good deal smoother than when I left Lamoni. This deck is three hundred ninety-one yards around. Four and a half rounds make one mile. Though I really belonged on the third cabin, I had quite a few pleasant walks up there. It was more enjoyable, not because of the company, but because of the grand view of the mighty blue around us. The sea was like a vast sheet of crystal blue glass bathed in glorious sunshine from a clear sky. There is only one thing grander than the water, the snowcapped mountains, whose diamond-studded covering glistens on a clear day, and even that may be disputed.

We have just had our first-class dinner in our third-class dining hall, with a capacity of five hundred ninety-eight revolving chairs. Just think of it, roast duckling, boiled potatoes, tapioca pudding, cherry sauce. But I must not say more, or you will think I have been on a pleasure trip to the Riviera.

I left happy on July 28, 1922, and return happier in August, 1924, also heavier, older, and more experienced. Hope that all this may be an argument to preparation for future service to the church.

Friends and fellow Saints, accept best wishes for successful cooperation in the future. Success to the HERALD.

P. MUCEUS.

## Islands of the Sea

Papeete, Tahiti, July 29.—We are still busy. This is really the best time of the year, the cooler season. The natives think it rather chilly, and many of them have colds and other seasonal afflictions. I have been called for more administrations this month than in any previous month. However, we regard the weather as being much like our most pleasant days of June in Ontario, Iowa, or Missouri. The nights are quite cool, though some of the days are rather hot when there is no sea breeze.

The past month we have had a party of our members from the distant island of Amanu here visiting—about ten in the party. Amanu is about four hundred miles from Papeete, a ten or eleven day voyage in a small sailboat, same as the time measurement between San Francisco and Papeete.

One of the party from Amanu is Pahoa, the president of his branch and district. Another is Tangaraoa, the governor of the island and a teacher in the church. Rogotama, president of his branch at Hao, about twenty miles from Amanu, the governor of the island, arrived here a month or so earlier. These two government officials looked quite handsome, dressed in their best and wearing their insignia of office at the 14th of July celebration.

July 14 is the big French national holiday. The celebration

started on Sunday, the 13th, and continued till midnight of the 16th. That is, the official celebration closed then, but the unofficial celebration, drinking, dancing and such revelry continued for the rest of the week. During the four days the stores were closed, and all kinds of sports, games, contests, horse racing, canoe racing, diving, and swimming were carried on. They had a Midway similar to those at state fairs in America with all kinds of games of chance, eating, drinking, and dancing pavilions. Thousands of people of assorted nationalities were there. One very noticeable feature was the immense quantities of confetti thrown at people as they walked about. The streets were literally covered with confetti.

Rogotama told us about the banquet tendered by the governor general to the governors of the various islands. When the champagne was passed our Latter Day Saint governors refused it. Those sitting near said that their refusal might displease the governor general and cost them their jobs. They did not fear this, for they had been seeking to be released, and the governor general had insisted on their retaining office. When the cigars were passed, they again refused. Some one asked if they were Mormons. They replied that they were not "Momoni" but rather "Tanito," the Tahitian pronunciation of "Saint." Rogotama explained that it was inconvenient for him to smoke since the Lord had not furnished him with a chimney.

A large number of our members are now on their way to the diving islands, where they will dive for shells and pearls. Fourteen members left Taronia Branch last week, going to the island of Takume.

Yours sincerely,

R. J. FARTHING.

## W. W. Smith at Work in California

LOS ANGELES, CALIFORNIA, August 8.—After years of service in departmental activity, I had almost given up thought of regular pastoral work, but at the call of the Presidency and Twelve I gave up the library and Institute work in Independence and accepted an appointment to Los Angeles.

Sister Smith, Ronald, and I left Independence June 28, stopped for a short visit with Brother and Sister Levitt, in Salt Lake; also preached one evening in San Francisco, and enjoyed the hospitality of Brethren Save, Hartsough, and others, and arrived in Los Angeles in time to celebrate Independence Day with the Saints of Southern California District, at the home of Brother O. C. White, near Redondo Beach.

We have been recipients of many courtesies from the Saints of Los Angeles, particularly at the hands of Doctor and Sister Joseph Mather, who met us at the train and entertained us in their home until we were located. On July 13 I was chosen president of the Los Angeles Branch and have now found a permanent home at 3837 South Flower Street, about a block from where the Los Angeles Saints are building their new church, permit for which has been granted. This church will be very complete when finished. It will be beautiful and practical and the best of its kind in the church.

The Southern California reunion at Hermosa Beach is past; the attendance was said to be larger than heretofore. It was a very good reunion; all the services were well attended, and the sociability on the ground was very pleasant. We met President Frederick M. Smith, D. T. Williams, Bishop I. A. Smith, William Anderson, James Yates, and H. W. Savage, all of whom preached, and Sister Blanche Edwards who conducted departmental work. Brethren John D. White and George H. Wixom were visitors for a few days. Provisions

were made for improving the grounds, and we hope to have a larger reunion next year.

The Saints of Southern California are like the Saints elsewhere, loyal to the cause of Christ and interested in building up the kingdom. We miss the associations in Zion but feel compensated in the opportunity to labor in the interest of the cause of Christ in this field.

Your brother in Christ,  
WALTER W. SMITH.

### Aged Member of Providence Branch Passes Away

Matthias Gondolf died at the home of his daughter, Mrs. John D. Suttill, 28 Sheffield Street, Pawtucket, Rhode Island, June 27, in his ninety-second year. Brother Gondolf was one of the "old line" shoemakers and for nearly thirty years conducted shoemaking establishments in Providence. He had a large patronage, including former Governor Dyer, of Rhode Island. He retired from active business about twenty years ago.

Brother Gondolf was born in Alsace Lorraine, emigrating to this country when a young boy. He learned his trade in New Haven, Connecticut, and just before coming to Providence, at twenty years of age, he married Miss Ellen Ray. His wife died at the age of seventy-eight years. He was baptized November 16, 1884, having heard the gospel preached by Elder George W. Robley, who at that time was a teacher. He was ordained to the office of deacon May 8, 1887, by the late Francis M. Sheehy. He was treasurer and Bishop's agent's solicitor for many years in the Providence Branch. He was faithful in every line of duty until advanced years and failing health required that he relinquish the duties to the younger generation.

Two daughters, Mrs. Nellie E. Worthington, of East Orange, New Jersey, and Mrs. John D. Suttill, of Pawtucket, Rhode Island, and five sons, Charles R. of Chicago, George, Fred, and Allan of Atlantic City, and Edward W. Gondolf, of Providence, Rhode Island, survive him.

### Good Spiritual Condition in Connecticut

GROTON, CONNECTICUT, August 8.—The services here have attained a higher spiritual standard during the month of July than for a long time.

A Mormon elder, accompanied by his wife and several children, attended one of the prayer and testimony services, and his respectful attention and interest made his presence very welcome. The gentleman extended the invitation to have a prayer meeting at his home in New London.

A goodly number of the Saints attended the Onset reunion, also nonmember relatives of some, who seemed to take a keen interest in the services. May the seed sown bring forth good fruit and the fulfillment of many earnest prayers.

A sister from Provo, Utah, writes: "Not having seen anything in print from this part of God's vineyard for a long time I wish to write a few lines of thanksgiving and praise for this glorious latter-day gospel. Although we here at Provo are not many, and are slow and indifferent at times to launch out and enjoy our blessed privileges, I feel that the Lord is feeling after us, as was manifested in our prayer meetings last Sunday. We surely have good meetings from time to time. Oh, how I wish more would turn out and enjoy them. The Lord is my rock and my stay. May we step out in the strength of the Lord and enjoy his glorious blessings is my earnest prayer."

## Holden Stake News

### Courtney

Brother Andes had charge of the sacrament service and reports a fine meeting. In the evening Brother Alvin Knisley was the speaker. An ice cream social was given last week. Eight dollars was cleared.

### Lees Summit

A very spiritual sacrament meeting was held on the third inst. Three prophecies were given. In the evening at seven thirty the Saints enjoyed a half hour song service. The preaching was by Brethren Charles and J. F. Roberts. A good attendance at the mid-week prayer service Wednesday. The Department of Women gave an ice cream social on Thursday, the 31st. Our Religio and Sunday school is showing development. A keen interest is shown in both departments, especially by the children.

### Blue Springs

Brother Amos E. Allen who has charge at Blue Springs reports, "Our sacrament service was by far the best we have enjoyed yet."

### Lexington

We have had some very enjoyable times of late. We have been visited by the following stake officers: Brethren G. W. Rodger, C. F. Scarcliff and D. J. Krahl. These brethren have encouraged us very much, because of the spirit of God which they possess. Brethren Pete Vanques, Finis Beebe and Charles Orndoff and family were with us at our sacrament meeting Sunday. Their presence was enjoyed by all, and we hope they can soon find employment at home, so they can be here as usual. Brother and Sister J. E. Johnson have been doing stake work in the various groups in the stake.

### Holden

Sunday, August 3, was observed as a special day of fasting and prayer in the Holden Stake for "A closer union with God and Christ and greater unity among his children." A very good spirit was present at our sacramental service which was well attended. The voice of the Spirit was heard. Brethren Phillips, Ross, McWethy, and Krahl were in charge. Brethren Lovell and Thompson had charge at the Home. Bishop Phillips was the speaker at the church in the evening. Brethren G. F. Baker and F. A. McWethy gave the sermons at the church on the 27th.

We call attention to the Square Deal Dining Hall which is conducted by the Holden Stake at the Missouri State Fair, at Sedalia, Missouri, August 16-23. The proceeds from this project go toward building churches in the stake. Tell your friends. The responsibility of caring for this is placed upon the stake presidency and bishopric, Brethren W. S. Macrae and I. M. Ross having the immediate active supervision. Anyone who is willing to help in this work for two days or more, please write Brothers Ross and Macrae, care of Fair Grounds, Sedalia, Missouri. To those who help they offer admission to the Fair, board, and lodging, with plenty of time off to attend the attractions and exhibits.

Word comes from Oklahoma City, Oklahoma, that the increase in spirituality the past year has been very marked, though there is great need yet for progress. Brothers F. E. Dillon and Simmons, both of whom have done much good there, recently returned from district conference and report a good time, which means that the Spirit of God was there. Both are now attending the conference of the Western Oklahoma District at Eagle City.

## Omaha, Nebraska

August 11. Our Sunday school picnic, held at Elmwood Park July 12, was the most largely attended in our experience, 235 being present at the dinner and participating in the games and general visiting of the day. Mr. J. Weston, of the Young Men's Christian Association, had charge of the sports and kept things moving in a lively manner. Our new pastor, Brother Peter S. Whalley, showed his versatility by refereeing the ball games, which held the enthusiastic attention of the men and boys until darkness hindered further playing.

Average attendance at our Sunday school for first six months was 115. The largest attendance was on Mothers' Day, when 195 were present. Twenty-two special numbers presented at the regular sessions during this period. This does not take into account the "program days," such as George Washington's Birthday, Easter, Children's Day, and Mothers' Day, all of which were properly observed.

It is with sadness we have to report the death, on July 1, of the week-old daughter of Brother Jay Leeka. The fond hopes centered about her were crushed, as she fought her losing battle for life. The branch grieves with the bereaved parents in the loss of this little one.

Brother W. Teeters, of Lyons, Nebraska, worshiped with us July 27. His wife was in a local hospital for a couple of weeks but was able to return home last week. Others who have been sick among us are: Sister Alice Ensign; Brother Bryant's youngest daughter; a grandchild of Brother T. A. Edwards; Sister Fay Drew. All of these are recovering. Sister Dorothy, daughter of Brother and Sister Rob Grenawalt, is still quite ill with a facial infection.

Pastor P. S. Whalley was called upon July 24 to preach the funeral sermon for little Jimmie May. Because his mother was of the Catholic faith and his father a Protestant, neither minister nor priest would officiate. A neighbor called Brother Whalley, who was glad to perform the little service.

On August 3, at our Sunday school session we had the pleasure of hearing Sister Marguerite Wickes, of Los Angeles, play a piano solo. Surely a gifted and a devoted sister, it was encouraging to hear the spiritual word that was given to her at the sacramental service which followed. Talents are given by God for use in his work; our young people who are improving the talents God gave them should be glad to render service in our branches. Sister Wickes labored long and arduously with the musical forces of Chicago Branch, and now, for three years, Los Angeles has been receiving the benefit of her consecration and devotion.

Others worshiping with us on sacrament Sunday were Brother and Sister R. D. Williams, of Lucas, Iowa, parents of our Brother Robert J. Williams. Accompanying them were Brother and Sister Fred H. Baux. Sister Bert Bainter, from Waterloo, was also in attendance.

Tuesday afternoon and evening, the young people of the branch enjoyed a swim, picnic dinner, movies, etc., at Carter Lake Club. They were the guests of Brother and Sister Harry O. Wrenn, club members, who were assisted in their duties as hosts and chaperons by Brother and Sister H. G. Fredrick, and Sisters Thiehoff and Scott. The young people of this branch are undoubtedly among its most cherished possessions. Sometimes we wonder where they all come from. They seem to have sprung up as by magic within the past few years. Truly they put life into the branch activities and can be counted upon to do their full part in any undertaking. Many of them bring along with them to Sunday school, Religio, or picnic other friends not of our faith and thus help to scatter the good seed of truth and upright living. All success to the young of the church!

Sister A. E. Larsen, a bride of a few weeks, was honor guest at a little gathering at Sister Fredrick's, August 7. She is not a stranger to Omaha Saints, since her childhood and early girlhood were spent here as Mary Grace Marmoy. We are glad to welcome her again and wish her and her young husband a life of happiness and service among us.

August 10 we held a splendid service commemorating our first anniversary in our new church home. It was in charge of Sister Rose Adams, superintendent of the Sunday school, the program following the lesson hour without intermission. Short speeches expressive of the relations of the various departments to the branch, their labors for it in the past, and hopes for it in the future, were given by Assistant Superintendent Howard Elliott, Grace Wallace for the Religio, Audentia Anderson for the Department of Women, and Pastor Whalley for the branch. These speeches were interspersed with musical numbers, presented by Sisters Ann Self, Doris Fredrick, Cloe Fleming, and Brethren R. W. Scott, H. G. Fredrick, and Harold Madsen. The attendance was close to two hundred, a record breaker. At this service Marilyn, daughter of Mr. L. E. and Sister Sarah Hester, was blessed; and at its close Ollie James Watts, of Silver Creek, was baptized. This young lad, with his mother, has come to Omaha for the purpose of baptism and for consultation with doctors concerning his physical condition. May the blessings of God, in rich abundance, come to him, according to the righteous desires of his mother, an isolated, tried, and devoted Saint.

Years will come and go. Sometimes their passing is the occasion of happy episodes, without which our lives would be drab and humdrum. Without ever telling how many previous ones she has seen, Sister Rose Adams's birthday was the occasion of a well-planned and well-executed "surprise" party, given in her honor by the officers and teachers of the Sunday school. Thirty-five people enjoyed her surprise and delight, and entered spiritedly into the games and entertainment of the evening, near the close of which Brother Howard Elliott, her "running mate" in the superintendency of the Sunday school, presented her, on behalf of his colleagues, with a set of sterling silver teaspoons. While beautiful and acceptable in itself, the gift but poorly expressed the love, admiration, and appreciation Sister Adams has, by the kindness, faithfulness, and devotion of her service the past few years here, awakened in the hearts of our members. Her constant thought is for the upbuilding and success of the work, and she has been untiring and undiscouraged in the effort and labor required.

Omaha Saints have regretted the necessity which took from their midst Sister Miriam Parmenter. This young sister, against odds which life often places upon individuals, is climbing steadily upward on the ladder of development and achievement. Still in public school life, Miriam has found time to study music and to attain a considerable degree of excellence in that art, along with her uniformly good grades in school. The Saints of Omaha wish to commend her to the kindness and attention of the Saints in Kansas City, Kansas, whither she has gone to live with her sister, Mrs. E. F. Helman, 3004 North Ninth Street.

We are grieved to note the passing of Brother James M. Kelley, sr.; grieved for our loss, while we can but rejoice at the good fortune that has come to him in cherished reunions on the other side. Brother Whalley accompanied the sorrowing sons and daughters to Glenwood, Iowa, where his body was laid beside that of his good wife, to await the summons to renewed life. The sympathy of the Saints is with the bereaved ones.

Sister Anna Ford, Sister Hattie Hall and son, from Council Bluffs, and Sister Ada Hopkins from Lamoni were among



recent visitors. The announcement of our services appearing weekly in all the city papers often attracts to our little church building many who are passing through, as well as helping newcomers to the city to find us and establish their membership with us. Brother and Sister Delbert Calhoun and Brother William J. Moore are among new arrivals from Colorado. Two small children belonging to the former were blessed by Brother Whalley at a recent Sunday evening service.

Our pastor is finding his place among us, he and his wife rapidly endearing themselves to all by the completeness of their consecration. Sixty calls, upon most of which he was accompanied by Sister Whalley, is not a bad record for the hot month of July. The members have appreciated these kindly calls in their homes, which serve to build up a most cordial relationship and bid fair to contribute markedly to the interest and success of the branch in general.

### Independence

August 19.—The speaker at the Stone Church Sunday morning was Elder B. J. Scott, of Walnut Park Church. Brother W. I. Fligg, missionary in Kansas City Stake, was the speaker on the Campus in the evening, where a good crowd was gathered to enjoy his sermon. Brother Fligg is at present holding meetings on Blue Ridge Boulevard, where quite an interest is being worked up among nonmembers as well as members.

One night this week the Temple Builders of the Stone Church group gave an ice cream social on the church lawn. The girls did well, clearing about fifteen dollars. This money is to be applied to help the girls go to Young People's Convention next year. This same group of girls will give a play at the Stone Church Religio on August 22.

The radio studio of the church has been moved to Bartholomew Hall, and the first program was broadcast from the new quarters last Tuesday night.

Brother R. J. Lambert, of the HERALD editors, is at present attending the reunion at Dow City, Iowa, where he is working in the interests of the church and the publishing house. Brother S. A. Burgess, editor of the *Journal of History*, is attending the reunion at Glenwood, Iowa. The bishops and members of the Quorum of Twelve are also out on their regular reunion work.

### Englewood

Pastor J. E. Warne has just returned from visiting his old home town in Indiana. Sunday morning he gave a very fine sermon of instruction to the Saints, which was much enjoyed.

Two prayer meetings were held last week, and more were present at each meeting than had attended any one meeting before. The two meetings will be held again this week, and probably will be continued while the advisability of dividing the group is being considered.

### East Independence

The basement for the new church is now ready for the frame work to be put up. A business meeting will be held next Sunday morning to consider the matter of finishing the church. It is hoped these people will see their way clear to finish the building, as they greatly need the room.

J. J. Teeter spoke Sunday morning, and Brother Francis Smith occupied in the evening.

### Liberty Street

The people of the Liberty Street congregation held a special business meeting last Tuesday evening to consider measures

that would work for the betterment of the work in that congregation. At this meeting provision was made for the organization of the young men of the congregation as well as for the boys of younger years. A committee was also chosen to promote the interests of music. This committee has met and will soon have some interesting things started along musical lines.

Pastor J. M. Baker was the speaker Sunday at eleven o'clock. He spoke especially to the musicians of the congregation, but the sermon was interesting to all.

The Temple Builders are to give the history of temple building on Tuesday night, August 26. They have a very fine program arranged, so everyone should come out to hear what they have to present. This will be an opportunity for people to learn what the Temple Builders really can do and what is their aim in having such an organization.

### Enoch Hill

Brother William Worth was the morning speaker Sunday, and Brother S. S. Smith spoke in the evening.

### Another Friend Passes

Mrs. Jane Cogburn Pickering, wife of W. R. Pickering who was at one time a member of the Standing High Council of the church, passed away Sunday, August 17, after an illness of five weeks. Complications resulting from an operation were the cause of her death.

Mrs. Pickering was born and reared in Missouri, in which State she spent all her life. Before her marriage to Mr. Pickering in 1870 she was Miss Jane Cogburn. Her father, who was a surgeon in the Confederate Army, was killed just before the close of the Civil War. They moved to Kansas City in 1898, where they have since lived.

She became a member of the church on June 15, 1885, and among friends and acquaintances was known for her strength of character. Though she was not a member of charitable organizations, for many years Mrs. Pickering was active in charity work, and much was accomplished by her without the knowledge of even most intimate friends.

Funeral services were held at half past two on August 18 at the home, Fifty-ninth Street and State Line. The sermon was by Elder Joseph Luff, who was assisted by Patriarch I. N. White. Music was furnished by a mixed quartet composed of Sisters I. A. Smith and T. C. Lentell, and Brothers George E. Anway and O. K. Fry. Interment was in Forest Hill Cemetery.

Mrs. Pickering leaves her husband, one son, William Alfred, and three grandchildren, besides many friends.

Brother E. F. Shupe sends in two HERALD subscriptions which are the result of a paragraph printed in *The Little Missionary*, and which refers to a sermon preached by Elder Evan A. Davis. The paragraph reads:

### "Loyalty"

"Did you hear the sermon last Sunday on 'Loyalty'? If so, you surely want to know what is going on in the church. How are you going to get the needed information? By reading the SAINTS' HERALD. Yes, read the HERALD. One issue is worth six months of the *Denver Post*. What is the church doing? What is the church going to do? Read the HERALD and you will find out. I will take your subscription. Do it now.—E. F. Shupe."

# REUNION NEWS

## Lamoni Stake Reunion

The theme chosen for the Lamoni Stake reunion for this year was, "Hear ye him"; but the theme which eventually developed as the meetings proceeded was, "God will deliver us."

The lateness of the season made it impossible for many of the farmers to camp and in many instances interfered with their attendance at the services. In spite of this situation the various services were well attended, this being particularly true of the morning social service, the evening preaching hour, the girls' meetings, and the Sunday services.

The daily program outlined for the reunion was about as follows: Young people's prayer service, seven forty-five; social service, nine o'clock; preaching, ten forty-five; recreation, about every other afternoon; preaching at eight; with special services of various kinds breaking in now and then to prevent monotony.

The young people's tent was quite well filled each morning, and a spirit of unity prevailed, which was notable. The young people were not at all concerned about church policies, but examined their individual lives and characters, praying and testifying of their soul's needs and desires. Some of the themes used in their morning prayer services were: "Where art thou?" "What hast thou done?" "The lights along the shore"; "Climbing"; and "God first, others second, self last." Brother W. E. Prall was in charge of these meetings, and associated with him were E. J. Gleazer, John F. Martin, Walter Hayer, L. S. Wight, and Roy Roberts.

It was planned by those in charge of the social hour at the auditorium tent to create a spirit of faith, hope, and charity; to bring all in communion with God so that difficulties would melt away and all see eye to eye; and to keep out of these meetings anything which might cause discord. It was their plan that no church issues should be touched upon, but this was found impossible, as the people sought to speak of their problems, and to touch upon that which was in their hearts. God, himself, added to the meetings, and his Spirit spoke in warning of no uncertain tones. A list of some of the topics used as themes for these services were: "Faith"; "Hope"; "Charity"; "Self examination"; "A good neighbor"; "What stands between us and God"; "He leadeth me"; and "The breaking of light which dispels the clouds." Sacramental services were held at the opening prayer service and also the closing Sunday.

The sermons were delivered by E. J. Gleazer, John F. Martin, E. F. Robertson, W. W. Scott, E. R. Davis, G. R. Wells, L. G. Holloway, J. F. Garver, C. E. Wight, and W. E. Prall. These services were of the nature to fire the hearers with a desire for action and were on such subjects as "Hear ye him"; "When thou art converted, strengthen thy brother"; "Strengthen your hands"; "Undivided support"; "Our Father's business."

Each afternoon was given over to rest or organized recreation with an idea of giving a proper balance and allowing time for a fuller social life, that visiting Saints and resident Saints should become better acquainted with each other. For a twelve-day reunion, those upon whom the responsibility fell welcomed the few hours of relief and were enabled in consequence to give a better measure of service because of the needed relaxation.

Several afternoons were given over to organized games, and in the absence of bathing facilities, special trips were made in autos to the river on two afternoons that the young

people might enjoy a swim. Fifty-three boys went on Tuesday and sixty girls on Thursday.

At the young people's tent and the scout tent special services were held for the girls and boys at ten forty-five a. m. on alternating days. Story hours for the children were had on Friday, Sunday, Monday, Wednesday, Friday and Sunday.

Sister Olive Elefson had charge of the children, Sister Florence Thompson provided for the girls, and Wilbur Prall looked after the boys' programs. The boys at the scout tent heard the following talks: "What is the use of praying?" Marcella Schenck; "What's the use of going to church?" John F. Martin; "What's the use of making friends?" E. J. Gleazer; "What's the use of playing together?" J. F. Garver; "Foreign boys of the city streets," Victoria Blackburn. At the girls' meetings, besides music and readings given by the girls themselves the following talks were listened to with interest: "Freedom of truth," E. J. Gleazer; "Foreign girls of our cities," Victoria Blackburn; "Girlhood and character," Estella Wight; "My mother," Francis Davis; "The girl of South America," Olive Mortimore; "Lord, teach us how to pray," Marcella Schenck; also a talk by Brother L. G. Holloway.

A short play, "Lydia, seller of purple," was given Wednesday morning. The faith of Lydia and her trials were nicely portrayed by the young ladies who took the parts. On Friday evening the Oriole Girls presented another play, "Beyond the gates." This lesson of making the right choice was strongly presented. Both plays are highly recommended for those who are searching for Religio material.

A band concert was given on Monday evening by the Lamoni Band. This was surely enjoyed, as was also the camp fire which followed where wieners and marshmallows were toasted, and songs and rounds were sung.

The task of preparing for the reunion is an arduous one and was participated in by a large number. The first bee was called for July 21, to which over thirty boys and men responded. At this time the roads were graded, trees trimmed, grass and weeds mowed, and pasture refuse removed. Lunch was served by the Department of Women of Lamoni, which enabled the workers to remain the entire day. Five days later twenty-five men assisted in the erection of the service and auditorium tents. On the following Monday the last preparations were completed.

There were 66 resident tents, 10 service tents, and 4 pup tents on the grounds. The visitors numbered 175, and these represented 24 different stakes and districts. The camp residents were 218 in number. Every branch in the district was represented except two, the outlying branches tenting in larger numbers than usual. Creston, Chariton, and Hiteman representatives were exceptionally numerous, Hiteman having about thirty-five people in attendance.

The order of the camp was up to the usual high standard. Little if any sickness was among the campers this year, which speaks well for the people in obeying the laws of health and sanitation, and further suggests the blessing of the heavenly Father.

Surely God was in the midst of this camp of Israel.

MARCELLA SCHENCK.

## Oriole Girls to Reunion

SAGINAW, MICHIGAN, July 30.—On account of financial conditions, the Saints here have had to give up their plans for decorating the church and making other improvements.

Saginaw plans on being well represented at the Central Michigan reunion. Some men will let their wives stay on the grounds, and they will drive back and forth so as to be there for evening meetings.

July 26 the Oriole Girls initiated five new members into their ranks. They are planning to attend reunion en masse and will have a tent for their circle.

## The Kirtland Reunion

### God's Holy Hill

The peaceful, picturesque, and historic village of Kirtland awoke from its slumber on August 9 by the invasion of many latter-day pilgrims to the sacred shrine of God's Holy Hill.

Beautiful for situation midst the rolling hills of Ohio's beauty spot nestles this hamlet, made sacred by the feet of those that brought "good tidings of great joy" and who, by consecration, devotion, and endurance erected a monument to their sincerity and zeal for God (the temple) which challenges the admiration of the worldly wise and implants in the soul of the godly a spirit of humility, love, and sacredness.

Willing hands soon assumed the task of converting God's quiet acre into a reunion camp ground where at the time of writing many Saints and friends are as comfortably situated as the changing weather will permit—living in their flimsy houses of whiteness beneath the uniformly planted and rapidly growing hard-maple grove. Those only who have visited this place at reunion time can appreciate the scene and enjoy the thrill of soul.

### Organization of Reunion

At 8 p. m., August 9, the committee consisting of Elders F. J. Ebeling, James E. Bishop, Robert Miller, and T. G. Neville took their places in the stand, and the meeting was called to order after the usual preliminaries. James E. Bishop then offered a feeling invocation which was later followed by a brief talk built around the slogan, "Bigger and better reunion."

The members of the committee have worked indefatigably since last year to carry into effect their slogan. The treasurer, James E. Bishop, has worked faithfully and is, with the cooperation of all, expeditiously liquidating the heavy debt on the auditorium.

The organization of the reunion saw the sustaining of the incumbents of committee and departmental work.

### Editors Make Visit

On Friday three editors representing *The Plain Dealer*, *The Cleveland News* (both Cleveland papers), and the *Painesville Telegraph* respectively, visited Kirtland.

Brother Pitt invited them into the temple and soon had them interested in the building, the tenets of the church, and the reunion which resulted in the appearance of articles in each paper. A number of copies of the Painesville publication were forwarded to the temple for free distribution.

### Spiritual Meetings

Able and spiritual sermons have been delivered by Patriarchs W. A. McDowell and F. G. Pitt; Seventies C. W. Neville, Jacob Halb, and Elders J. D. Shower and Thomas Newton. The prayer services which are well attended are of a very spiritual nature. Few outward manifestations have been given, but one is greatly impressed by the relation of rich experiences and sincere desires to take up the work of the Master. May these experiences be the basis for future and more lasting activities.

### Congregational Singing

Under the direction of Elder T. G. Neville the congregational singing is very commendable. The brief song service preceding each evening service is greatly appreciated and indulged by the many.

### Recreational Activities

Elder Joseph Jaques has charge of the recreational activities and each afternoon is given over to him. After each evening service the young people of all ages assemble in the illuminated grove and take part in games and social exercises under their leader.

### Summer School

Each morning Sister Addie Halb has charge of the summer school, and the little children are eagerly drinking in Bible and other moral stories. May the application of these stories to the little ones make them strong in Christ to meet the issues of life. What a grand opportunity these workers have of making possible the development of character. Molding life is the greatest of occupations.

I took a piece of human clay  
And gently molded day by day,  
And fashioned with my skill and art  
A young child's soft and yielding heart.

I came again when years had gone,  
It was a man I looked upon,  
His life that early impress bore  
And I could change him nevermore.

### Others to Attend

With eager anticipation we look forward to the arrival of President Frederick M. Smith, Apostle James A. Gillen, and Brother Cyril E. Wight and wife to Kirtland.

Not only has the committee provided for the spiritual and mental needs, but the physical man is cared for in the large cafeteria and refreshment tent.

The weather frowns and smiles alternately, but the Saints are smiling perpetually.

—WILLIAM PATTERSON, Reporter.

## Reunion at Eldorado Springs

Eldorado Springs is an ideal place for a reunion. The town is situated off the beaten track of travel. It is a summer resort, and is a quiet, peaceful place, ideal for rest and recreation. We find here a large floating population during the summer months. These tourists, many of them in quest of health and recreation, have ample time on their hands and are not averse to attending camp meetings if they are attractive and interesting.

Our camp this year was located in an ideal grove with magnificent shade trees and a fine carpet of heavy grass. This grove is on the edge of the town and its use was donated by the school board, it being a part of the high school grounds.

The reunion opened on Friday, July 25, and continued until Sunday evening, August 3. Permanent organization was effected on Sunday the 27th. The district presidency: R. T. Walters, of Eldorado; F. A. Hawley, of Fort Scott; and W. H. Lowe, of Eldorado, were chosen to preside. Brother T. W. Williams was associated with them in the presidency of the reunion. Sister Lucy Silvers, of Nevada, was chosen secretary; L. C. Hughes, Mapleton, chorister; and Sister Clive Heath, of Nevada, organist.

Brother U. W. Greene was the only speaker present at the commencement of the reunion. He was drafted for every service, preaching two and three times a day until Tuesday when Brethren T. W. Williams and Charles Fry arrived. Brother Greene won his way into the hearts of the people. Members and nonmembers commended his work.

After the arrival of Brother Williams the night meetings

were assigned to him, and Brethren Greene and Fry cared for the preaching during the day.

There were not many people camped on the ground, as room and board could be secured for less than the cost of tent and beds. The cost for room for two people was \$3 for the ten days, and good meals cost sixteen and two thirds cents per meal. This was due to the alertness of Brother Walters in anticipating conditions and making preparations ahead.

Brother R. T. Walters and his reunion committee had things well in hand. The needs of the people were amply supplied, and we heard not one complaint throughout the entire reunion. Saints were present from the adjoining country as well as Fort Scott and Mapleton, Kansas; Butler, Rich Hill, Taberville, Johnson City, Nevada, Walker, and Eldorado Springs, Missouri.

Priesthood in attendance were: T. W. Williams, U. W. Greene, Charles Fry, R. T. Walters, William Lowe, P. R. Davis, F. A. Hawley, Abner Lloyd, C. M. Schroder, C. W. Keck, Ed. Reynolds, Charles Athey, A. M. Beal, A. S. Leeper, O. C. Andes, John Noyse, Alma Lockling, and J. P. Budd. Apostle F. Henry Edwards came in on the last Saturday afternoon and left Sunday afternoon. He spoke once.

The preaching was by U. W. Greene, T. W. Williams, Charles Fry, F. H. Edwards, A. M. Beal, and W. H. Lowe. The attendance increased nightly, the closing service being the largest of all, with some four hundred present.

There was so insistent a demand from nonmembers that the services continue that a vote was taken Sunday night, and many expressed themselves favorable to the plan. Brother T. W. Williams consented to remain over for a portion, if not all, of the week. He was billed to attend the Western Oklahoma reunion, but knowing that there was ample missionary force to care for that reunion, he thought it a mistake to turn down the request of nonmembers for services here. The conclusion was demonstrated as timely, for the first night there were one hundred and twenty-five present, seventy-five of whom were nonmembers.

The order of services during reunion was as follows: problem meeting, half past eight; prayer meeting, half past nine; preaching, eleven; afternoon, recreation; preaching at eight in the evening. There were held: Prayer services, 9; priesthood meetings, 1; Sunday school sessions, 2; problems meetings, 6; illustrated lectures by Charles Fry, 2; programs after night services, 4.

Five were baptized, with a number of others near the kingdom. The Saints were encouraged, and a magnificent spirit pervaded the camp throughout the entire time.

The Methodist minister was present on the last Saturday night and heard Brother Williams lecture on "Democracy, the hope of the world." He was so impressed with the patriotic sentiment of the lecture that he suggested it be repeated in some public building in Eldorado later on. He volunteered to make arrangements for the lecture and care for the advertising, etc.

The one noticeable feature of this reunion was, it reminded one of the old times when the Saints gathered together and, in the spirit of devotion and humility, gave themselves over to thinking and talking and praying about distinctive Latter Day Saint problems. And the Spirit gave evidence of approval, for the prayer meetings in the morning were spiritual feasts. There were prophecies and tongues and interpretation of tongues, and the Spirit's presence was so visible that the people were overwhelmed and, at times, there was scarcely a dry eye in the assembly. God was with us, confirming the truth of the angel's message. The reunion has passed into history as one of the best, if not the greatest reunion ever held in the Clinton District.

## THE SAINTS' HERALD

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## MISCELLANEOUS

### Conference Notices

Central Illinois, at Taylorville, Saturday and Sunday, August 30 and 31. Conference will open with a prayer meeting at 8.30 a. m. Saturday. This conference will be held under the coordination plan. That is, all business will come under one head. Joe Price, district secretary, 923 Oak Street, Taylorville, Illinois.

### Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Far West, at Stewartville, Missouri, August 21 to 31 (742).  
Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 22 to 31 (599).  
Pottawattamie, at Glenwood, Iowa, August 22 to 31 (742).  
Southern Wisconsin, at Monona Park, August 22 to 31 (503, 742).  
Eastern Colorado, at Colorado Springs, August 22 to 31 (455, 693)

### Our Departed Ones

TITUS.—Israel P. Titus was born at Norwich, Canada, May 8, 1853. Married Harriet G. Scribner April 13, 1877. Baptized some thirty years ago. Died at the home of his daughter, Mrs. George Hart, June 22, 1924. Leaves wife, four daughters, one sister, two brothers, and nine grandchildren. His children are: Mrs. B. H. White, Painesville, Ohio; Mrs. H. C. Sandburg, Columbus, Ohio; Mrs. George Hart, Mentor, Ohio; and Mrs. Howard Dieter, Ann Arbor, Michigan. Sermon by A. E. Stone. Interment at Mentor, Ohio.

BEAM.—Eunice Beam was born December 10, 1872, near Big Run, Pennsylvania. Baptized November 19, 1895, at Baldwin's Bank, Maryland. Instantly killed June 28 in a tornado at Lorain, Ohio, where she was visiting her daughter, Mrs. Joan Maze. Two daughters and three grandchildren survive. She lived the life of a real Saint and the community will greatly feel their loss. Funeral services at Canton, Ohio, in charge of W. C. Neville.

SMITH.—Elmira Smith was born near Big Run, Pennsylvania, June 3, 1855. Baptized by James D. Porter at Big Soldier October 21, 1903. Died of heart failure at Pittsburgh, Pennsylvania. She was a sister of Eunice Beam, who was killed the same day.

COLE.—Bertha Maude Potter was born near Bonesteel, South Dakota, July 14, 1895. Baptized in her young womanhood. Married William Cole November 19, 1914. After a serious illness of about two years, she went to New Mexico, hoping to be benefited by the change. Died July 2, 1924. Leaves husband and two children, Edwin L. and Elmyra F. Funeral in the Congregational Church, Norfolk, Nebraska. Sermon by Levi Gamet.

WINTER.—John Lloyd Winter was born at Minerva, Kentucky, February 22, 1832. Baptized November 26, 1911. Ordained elder April 25, 1915. Died at the Independence Sanitarium July 8, 1924. Leaves two daughters, Mrs. G. W. Taylor, Kansas City, Kansas, and Mrs. Elliot Ross, White Hall, Illinois; one son, J. A. Winter, Delta, Colorado; and one sister, Mrs. David Crumbaugh, Augusta, Kentucky. Funeral from Chelsea Park Church. Sermon by A. White. Interment in Mount Hope Cemetery.

VOLZ.—Ruth T. Volz was born in Saint Louis, Missouri, August 29, 1860. Baptized in 1868. Died in Saint John's Hospital, Saint Louis, May 29, 1924, after a short illness. Leaves husband and one daughter. Sermon by Russell Archibald. Interment in New Pichers Cemetery.

## Radio Flashes

In addition to the letters of acknowledgment, we are this week printing several letters containing comments on the campaign for a new 1000-watt coast to coast radio station. The radio department will be glad to receive comments from other HERALD readers.

Iola, Kansas, August 2, 1924.

RADIO STATION K F I X,  
INDEPENDENCE, MISSOURI.

Dear Saints:

I read with great pleasure your intention of increasing the power of your radio station. I have a Westinghouse two-tube receiver. It is a fine little radio, but I haven't been able in the past month to tune you in satisfactorily although I get W D A F and W H B with good volume.

I think with the increase of power from your station it will be a great benefit to those living at a distance, also to those who have small receiving sets.

Count on me as a booster.

Your brother,

L. E. CLARK.

Onset, Massachusetts, August 5, 1924.

Dear Brethren:

On June 1st, 1924, we broadcasted from the studio at Medford Hillside, Massachusetts, (a part of Boston) a program which included musical numbers by soloists, a quartet, and chorus, as well as an address by myself on "Religion, a Social Remedy." In this we endeavored to set forth our belief in the social ideals of the church. This was the first radio program broadcast in the East by our church. The sermon appeared in a recent number of the ENSIGN.

Before we left the studio on the night that the program was given, we received a telephone call from a listener. He commended very highly our effort, requesting a copy of the sermon and the song composed by the President of the Church, "Come, Sweet Comforter." Later many letters were received from various people. These I took and made reply, inclosing tracts, giving information concerning the location of our church and sending a copy of the sermon when it was requested. We also sent the dates of our Onset reunion. I am very enthusiastic about the possibilities of the radio along this line and feel that the good that can be done by it is inestimable. I am very glad to hear of the higher step made by the church in this direction. We contemplate many programs in the East this coming winter.

Any time that I can be of service in any way do not fail to request it.

Your colaborer in Christ,

Orval L. Thompson.

Cottage Grove, Tennessee, August 4, 1924.

Brethren:

I was made to rejoice when I noticed in the HERALD that we (the church) are to have a powerful broadcasting station. I have been advocating such for two years. I am sure this is a wise move.

This letter is to assure you of my hearty cooperation in the matter. Please send me all the information you can on the subject as soon as possible so I can get busy.

Sincerely yours,

Curtis L. Ross.

Milwaukee, Wisconsin.—Your program Thursday evening, July 24, was excellent. This is the first time I have heard you. Will listen often. Your station comes in loud and clear. Keep up this splendid work.—Rudolph Pape, 491 Thirtieth Avenue.

Wesleyville, Pennsylvania.—I wish to thank you for the many fine programs I have heard from your station during the winter and spring. It is now impossible to pick you up, as my summer range seems to be about five hundred miles, so please do not send me programs until October 1, when I expect conditions will be better, and my range will be up to two thousand or more miles.—M. L. Glenn.

Box 408.

El Paso, Illinois.—Your radio concerts are greatly enjoyed. Thanks for the schedule you send me each week.—Gail Johnson.

Adrian, Michigan.—It has been my pleasure to receive your programs through the mail as well as by radio, and I wish to say that I am greatly pleased to be able to tune in on K F I X when they are on the air. Thank you for your wonderful programs.—W. W. Suman.

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, AUGUST 24, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Hymn.

Vocal Duet: "Teach me to pray."

By Misses Elizabeth Okerlind and Thelma Vincent.

Vocal Solo: "Prayer perfect," Spenson.

Miss Thelma Vincent.

Sermon by Elder D. J. Krahl.

Hymn.

SUNDAY, AUGUST 24, 1924

7.30 P. M., From the L. D. S. Campus  
(Open-air service.)

Band concert under the direction of Mr. Roy Turner.

Hymn.

Prayer.

Selection by the Band.

Sermon.

Hymn.

TUESDAY, AUGUST 26, 1924

9.00 P. M., From the L. D. S. Radio Studio

Men's Chorus:

(a) "Bells of the sea," Solman.

(b) "A little close harmony," O'Hara.

Mrs. Ona Goodrich in charge.

Vocal Duet: "Asleep in the deep," Petrie.

By Mr. and Mrs. W. C. Norman, contralto and tenor.

Soprano Solo: "Spring," Fachnofsky.

By Mrs. Goodrich.

Address: "Law enforcement."

By George H. Combs, jr., assistant prosecuting attorney for Jackson County.

Duet: "The harvest time is passing by," Thompson.

By Mr. and Mrs. Norman.

Men's Chorus:

(a) "O sole mio," E di Capua.

(b) "That old gang of mine," Henderson.

Soprano Solo:

(a) "The Prelude," and

(b) "The winds are calling," from the Cycle of Life, Ronald.

By Mrs. Goodrich.

THURSDAY, AUGUST 28, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the L. D. S. Radio Orchestra

"O Belle Nuit," Offenbach.

"I love a little cottage," O'Hara.

By the Orchestra.

Tenor Solo: Selected.

By Mr. George Anway.

"Marche Militaire, No. 1," Schubert.

By the Orchestra.

Address: Health talk.

By Doctor G. W. Remsburg.

"Sobre las Olas," Sereby.

By the Orchestra.

Tenor Solo: Selected.

By Mr. Anway.

"Sempre fidelis march," Sousa.

By the Orchestra.



# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, August 27, 1924

Number 35

## EDITORIAL

### A Lasting Tribute to Consecrated Saints

Whatever may have been the mistakes of the early Saints in Ohio, Missouri, Illinois, and elsewhere, and what the temporary work they did, there are some marks that abide the years and constantly bear a tribute to the source of their inspiration, as well as to the devotion by which they followed the leadings of the Spirit which builds for eternity.

One of these, and one which is located where many of the sightseers of the Nation have had opportunity to view it, is Kirtland Temple, builded by the devoted consecration of a comparatively small band of Latter Day Saints in the thirties of the nineteenth century. It is fortunate that the Reorganization has possession and control of the property, and it is not unfortunate that this ownership came after a fight in the courts of the land, for by this fight certain truths were brought into prominence and established which have been useful to missionaries, isolated Saints, and congregations ever since the opinion of the court was made public, February 23, 1880.

Kirtland Temple has many advantages because of its location, and among them our attention is called by the recent appearance of the accompanying write-up in the *Painesville Telegraph*, and the account of the Kirtland reunion from the pen of Brother William Patterson, to the fact that within a short distance of the sacred walls are a large number of enterprising and competent journals, some of which have been eminently fair in their treatment of the Saints during past General Conferences and reunions.

To make such favorable publicity as this, requires several factors, including the industry, faith, and wisdom of the early Saints; the devotion and careful living of Saints of the present day; breadth of mind and freedom from prejudice of journalists dealing with our people at Kirtland; and back and at the bottom of all the spirit of consecration to God and his purposes, to man's chosen field of activity. Even then HERALD readers might never have been permitted to have perused these appended lines from the *Telegraph* had not the eyes of a man who is

awake to the interests of the cause beheld them, and had this man failed to sense the pleasure HERALD readers would take in reading what a journal of the world has to say about a building and a people which is sacred to them.

We are indebted also to Brother William Patterson for transmitting this newspaper cutting:

*Mormons Assemble at Place Where Founders  
of Faith Once Dwelled*

Pilgrims Who Gather at Kirtland for Reunion, Pitch Tents  
in Shadow of Venerable Old Temple Which Has  
Nobly Withstood Storms and Strife of Years

The annual reunion of the members of the Reorganized Church of Latter Day Saints began this morning at Kirtland with the arrival of the first pilgrims from far-away points of the Nation—pilgrims who arrived early and who came in a steady stream all morning and will continue to arrive until more than two thousand voyagers are gathered in the quiet little village on the hill.

They are pitching their tents on the ground where dwelled the founders of their belief and in the shadow of the venerable old temple which their forebears built and which has nobly withstood the storms of nature and of political and religious strife.

Ninety years the temple has stood there on the hill, defying the ravages of time and bigotry, a monument to the faith of its founders and the artistry of its builders.

Reminiscent of the day of the temple's dedication must be the scenes that surround it to-day, when friend meets friend in joyous handclasp and the mingling of a thousand voices raised skyward in a harmony profound.

Kirtland is a pretty little village ten miles southwest of Painesville and four miles south of Mentor. It was settled in 1831 when Joseph Smith led fifty families of the Mormon belief to the highlands overlooking Lake Erie where they hewed themselves homes out of the wilderness; and to-day the visitor still feels the spell of years long since past and senses the spirit of a dauntless people who, whatever the virtues of their religion, possessed the fullest measure of faith.

#### Remarkable Architecture

The building of the Kirtland Temple began in 1833, and it was dedicated in 1836, and it stands to-day as one of the most remarkable examples of architecture and construction on the North American continent.

Four distinct styles of architecture are blended into an harmonious whole—the Roman Doric, the Egyptian, the Gothic, and the Colonial—a feat to test the capacity of the highest-trained architect of modern times; and yet the men who designed and built the temple at Kirtland were unlearned woodsmen who knew nothing of the science of Archimedes.

Every stone, every piece of wood that went into the temple, was hewed into shape by hand.

From the sandstone walls to the sixty-foot girders and beams, from the fine-turned moldings to the smooth pannels of the doors and pews, all was gathered in from the frowning hills and circling forest, and fashioned into shape, and fitted into place without the aid of a blueprint or an engineer's quadrant.

In the building of the Kirtland Temple, every one of the village shared, men and women, officers and laity. It is said that Joseph Smith dug in the quarry and that Sidney Rigdon, his chief lieutenant, labored on the walls.

The temple is little changed from the day on which it was dedicated. It is a massive structure of hewn native stone and is plastered both within and without.

The dimensions are 59 by 79 feet and the walls run 60 feet in height. The height of the tower is 120 feet. The two main walls are 55 by 65 feet in the inner court, and the building has two vestries in front and five rooms in the attic which were devoted to literature and for the meetings of the various quorums.

#### Imparts Sense of Sacred Awe

There is a peculiarity in the arrangement of the inner court which makes it more than ordinarily impressive—so much so that a sense of sacred awe seems to rest upon all who enter.

Four pulpits stand one above the other in the center of the building from north to south, both on the east and west ends; those on the west are for the officers of the higher priesthood and those on the east are for the officers of the lower priesthood, called the Aaronic.

Each of the pulpits was in earlier days separated by curtains which were let down and drawn up at pleasure.

In front of each of the two rows of pulpits is a sacrament table for the administration of that ordinance.

In addition to the pulpit curtains there were others intersecting at right angles which divided the main floor into four equal sections, giving to each section one half of one set of pulpits.

The second floor is similar in arrangement to the first, and the entire building is planned, not alone for convenience, but, it is apparent, for the creation of a devotional atmosphere.

The interior woodwork is curiously and beautifully carved, and all the decorations have dignity and grace.

#### Is Imposing Structure

All in all, the Kirtland Temple is an imposing and impressive structure and, whether inspired by God, as believed by the members of the faith, or whether inspired by men, one cannot but feel that its builders were animated by deep and abiding purposes.

Opposition to the faith of the Latter Day Saints, which grew to the extent of actual oppression, drove the Kirtland religionists out of their temple in 1838, and they fled east into Illinois.

There the persecution flared out anew after a few years and had its culmination in the assassination of Joseph Smith and his brother Hyrum by a mob in Carthage, Illinois, in 1844.

Out of the confusion attendant upon the assassination came the rise of Brigham Young to the leadership of many of the faith who followed him into Utah where they established themselves on the shores of the Great Salt Lake.

The larger part of the Saints had refused to accompany Young as a leader, and these people settled down in small groups in Illinois and Iowa, repudiating every change that Young made in the original doctrine of Mormonism, particularly in regard to polygamy.

In 1860, the Saints who had rejected Young's leadership

reorganized the church under the guidance of the son of their slain founder and continued their mission where he had left off.

In the interim between 1836 and 1860 the Kirtland Temple was left to its own resources. While the Saints were away, it was put to various uses by residents in the vicinity, and at one time the garret rooms were used as a high school.

It is said that a young fellow who was afterward to drive a canal boat and become president of the United States—one James Garfield—worried over the square root and sought the missing dimension in one of the garret rooms in the Kirtland Temple.

For a while following the Reorganization, the title of the temple was obscured, but finally, by the findings of the Court of Common Pleas in Lake County, it was decided that the Reorganized Church was the true successor to the original church and as such entitled to all its property and legal rights.

Joseph Smith, the second, President of the church from the time of its reorganization in 1860, died in 1914, and his place was taken by his son Frederick, grandson of the founder of the sect, who is the church's head to-day, and in attendance at the Kirtland reunion.—*Painesville Telegraph*, August 9, 1924.

#### Inaccuracy of Newspaper Accounts

The following clipping from the *Kansas City Post*, under the heading, "Mormon aide dies; Woman, 93, once in attempt to save Joseph Smith," has been sent to us with the request that we discuss it.

GALESBURG, ILLINOIS, August 13.—Funeral arrangements were made to-day for Mrs. Almira Janet Bacon, ninety-three years old, who made an attempt to save the life of Joseph Smith, Mormon leader, who was killed while trying to escape from jail in the Mormon war in Nauvoo. She was present when a mob burned the Mormon Temple in Nauvoo and started the Mormons on their hejira to Utah. She came to western Illinois in an oxen-drawn wagon in 1839.

Joseph Smith was assassinated eighty years ago last June, so that Mrs. Bacon would have been thirteen years old if now ninety-three. As to the nature of the attempt, if any, by a girl of thirteen, we have no information. In fact, we have no information of an attempt to save his life at Carthage.

Also, Joseph Smith was not killed while trying to escape from jail. He had voluntarily surrendered, had placed himself under the protection of the governor of Illinois, who was present in Hancock County in person and who had left Carthage that morning to go to Nauvoo. While the governor was absent, the Carthage Greys who were left as guard to the jail, themselves conducted the assault. The most that Joseph Smith did was to try to escape being killed. Being wounded, he went to the window to give a signal of distress, and was there again shot and fell from the window. The statement that he was trying to escape from jail is not correct. It is a very different proposition: he was trying to get out of the way of the bullets of a mob.

As to the burning of the Nauvoo Temple, that took place about October 8, 1848, in the nighttime. The immigration took place in 1846. Brigham Young and party reached the location of Salt Lake City in July, 1847. Evidently, therefore, the burning of the temple did not "start the Mormons on their hejira to Utah." It did not start anything. Those who were going had left some two years before.

Joseph Smith, the late President of the Reorganized Church of Jesus Christ of Latter Day Saints, was a boy in Nauvoo at the time. Of course he was not in the presence of the mob, so was not present at the burning. Possibly this statement means only that Mrs. Bacon as a girl was living near the City of Nauvoo, for one would be reluctant to believe that a girl of seventeen was present with the mob when the temple was burned.

A girl coming to western Illinois in 1839 in an ox-drawn wagon has undoubtedly seen much of very great interest in the history of that State in the past eighty-five years. It seems a pity that in this very brief account of her life so many inaccuracies should have occurred.

### Problems Raised and Solved by Radio

There is no question but what the radio has come to stay, and that it will become a mighty factor in the preaching of the gospel; and it may be one of the factors that is to play an important part in the hastening time, which is doubtless upon us.

Before us lies a chart giving the progress in the various sciences from the twentieth century B. C. to 1922 A. D., and the astounding fact is presented that the first twenty-two years of the twentieth century A. D. has seen more progress than any whole century preceding. This indicates that the hastening time is here in more ways than one. And if this progress in scientific discovery better equips men for the common business of life, is it not just as true that the man who desires to carry the gospel message to men may also be better equipped for his work by the application of the discoveries of science? May we not conclude, too, that these discoveries in the realm of science, are especially designed of God to assist in the spreading of truth to the nations?

The benefits of radio in church services are pointed out by a writer quoted by the *Literary Digest* for August 23. He listened in on a service of a splendidly equipped church in a city. The music was delightful. The prayers and reading of the scriptural lesson were very much enjoyed. The sermon was simple, practical, and wholesome, and he was glad that he had listened in. A few Sundays later he attended a service held in a small village

church. And this is what the *Digest* quotes him as saying:

The music was monstrous. The organ was out of tune, and a choir composed of the neighborhood cats would have rendered, or rended, the anthems more effectively. The psalm and scripture were read in a way that showed the reader had no comprehension of what he was doing. The prayer was an insult to the Creator and a slander to the congregation. The sermon was noisy, silly, unpractical, weak, and worthless.

He sums up his observations by saying in substance that the people who listened in to the first sermon were probably numbered by the thousand, while those who heard the second numbered but fifty-one, and he concludes that was forty-five too many; that the preacher, organist, and quartet had a right, perhaps, to torture each other, but they had no right to torture the people who sat in the pews.

To some this is seen as a menace to the country church; that people will stay at home and listen in to the services of the well-equipped city church while the country church will be neglected. But this writer makes some very trite observations upon this feature, and sees in the radio the opportunity to make the country church much more effective for good than it is now. He foresees a speedy revolution in the country church, and its salvation from "utter dissolution." He says:

Instead of the ordinary barnlike meetinghouse there will be a chapel good to look at and an interior suggestive of worship, meditation, and prayer. Instead of an organ, there will be a well-equipped radio. Instead of a choir making day hideous, songs will be caught out of the air, in which the congregation may join, led by some one who knows enough to beat time. Instead of a preacher who cannot preach but makes up for his defect by noise and bluster, the people will listen to some one who has something to say and knows how to say it. The radio, when a little further perfected, as Marconi assures us it soon will be, must certainly supplant the pitiful and painful service of the ordinary country church.

And what is to become of the country parson? He will give himself to the work which he can do, that of organizing the social life of the rural community, and superintending the Sunday radio services. To that end he will have to be trained. He will have to know what to do with boys and girls who now run wild in the village streets; he will have to know what to do with the young men who now loaf about the station and poolroom and tell smutty stories. He will have to know what to do for the women whose chief recreation is gossip, and the men who work, work, and have no idea of adequate recreation. We are on the verge of a tremendous revolution in the conduct of the rural church. Let's get ready for it.

There are men who can preach, but they cannot organize the social life of the community in which they may labor. There are men who cannot preach, but they are experts in the work of organizing the local forces and enlisting them in the cause of right and advancement. To these latter the radio offers wondrous opportunities for the accomplishment of good.

(Continued on page 837.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### A Glimpse at Government

BY RALPH W. FARRELL

We get an understanding of government by studying the meaning of the word *govern*: "1. To regulate by authority. 2. To regulate; to direct; to restrain; to manage." And in an intransitive sense, "To exercise authority; to administer the laws; to have control." Government, then, is "Mode of governing; system of polity in a state; body politic," etc.

A good government exists when it includes good laws, wise and honest administrators, and willing, intelligent subjects. Just laws might be evaded or poorly administered. Proper rulers might have unwilling subjects. And there might be good leaders and intelligent followers hampered by unjust laws. Any one of these difficulties could be remedied. The most savage tribe possesses government of some sort. One cannot imagine progress without government. The home, the office, the prison, the army, the game must have government; for they all need managing, regulating, directing, restraining. This must be done by authority; some one must be responsible; the competent head of the home may be a woman—if so, we say, all blessing to that mother. The Lord has said that in the church "The elders shall see that my law is kept." This is in harmony with the meaning of government—the administration of the "rules of the camp" must rest with some authorized person or persons; and in this case the Lord has placed it with the priesthood.

There are governments despotic, in which the laws curtail the God-given rights of the people. There are governments too lax in law enforcement. There are governments which have too many laws; and still others, which have, possibly, too few. None will deny that the ideal form of government is God's kingdom. However, we do not affirm that this form of government is possible at all times in all places. Quite the contrary is the fact. A kingdom would connote a king. The kingdom of God can never be established perfectly on earth till he comes to reign whose right it is to reign, even the Lord. Latter Day Saints understand this matter very well. One of the last revelations given through the President of the church contained this information: "The Lord has said that this condition of obedience to law must continue until he comes whose right it is to reign over his people." (Doctrine and Covenants 128:7.) In 1831 it was declared to the church that

in due season the Lord would come and reign with his people. (Ibid. 43:7.) He "now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet." (Ibid. 49:2.) "Wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Ibid. 58:5.)

In this paper we need only refer by name to the governments which exist in the Old World; in fact, not even by name, for they do not concern the subject under examination. It is necessary, however, that we refresh our mind with a few facts about the Government of the United States.

First, it is well to note that the country in which most of the readers of the HERALD live, is a republic, which is "a state in which the sovereign power resides in the whole body of the people, and is exercised by representatives elected by them; it is a commonwealth."

In this definition, we note, there is no reference to God. In the Government of this Republic there is no one chosen by the people to represent God or be God's officers or ministers. In this respect the Government of the United States cannot be compared to the government of the Church of Christ, for in the body of Christ we find that God himself set "apostles, prophets, pastors," etc., for the work of the ministry, the edifying of the body of Christ. These representatives are called by the person they are to be agents for, ordained by one having authority, and chosen by the people to perform such work as they have been called to do. Here, then, we have an order which has no parallel in the organization by which this country is governed. We have in the church the element of supernaturalism, which is distinct and by itself. This power can be used for good but never for bad purpose. When the people ceased to honor it, it was "caught up." Moses and the priesthood were taken out of the midst of Israel.

It has been well and truthfully said that the "church is a theocratic-democracy—not man made, but of divine appointment and origin." Also, that "the government of the church is by divine authority through priesthood."

For a century the ministry has been contending for the recognition of this great truth. To-day the proper emphasis must not be shifted. A clear understanding of the relation of theocracy to democracy, and vice versa, must obtain if the church with united front is to go forward. Whoever writes or speaks to bring about a correct understanding of the great and terrific problems before us is not out of tune with the demand of the hour, provided he is moved by sincerity and seeks to make plain his meaning by appeals to the law.

The citations in support of this affirmation may

well be given here: Matthew 16:18: "I will build my church," says Christ, "and the gates of hell shall not prevail against it." Doctrine and Covenants 1:5: "Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; . . . might have power to lay the foundation of this church," etc. 3 Nephi 10:1: "I will establish my church among them."

"The government of the church is by divine authority through priesthood." Can anything be said more truthful than that? The laws come from God. Doctrine and Covenants 38:7: "Go to the Ohio, and there I will give unto you my law." Paragraph 9: "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."

"Through priesthood." If the government of the church is not carried on by the officers of the church, by whom is it carried on? "My elders shall see that my law is kept." The word *elder* is a synonym for priesthood. The scripture is plain: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Obey them that have the rule over you" (Hebrews 13:17). "Let the elders that rule well be counted worthy of double honor" (1 Timothy 6:17). "God hath set in the church" different officers.

But this "ruling" (as Paul uses the term, in no ill sense, of course, for no man of himself is to be a ruler, as the Lord has said, "Let no man think that he is ruler"), this "overseeing," etc., must be done in harmony with the law of the Lord; "all things must be done in righteousness." And inasmuch as the church of Christ is not composed of hundreds of independent churches (or branches or stakes or groups), the government of the lesser organizations must be in accord with the government of the main organization, or division and disaster to the cause of unity would result. It is utterly useless to suppose that any body of people can prosper, can build up the work of God, if that body does not work along the line God has marked. For this reason, if any part of the church fall into disorder that fact must be determined by the proper authorities, who, with minds illuminated by the spirit of light, will consult the laws governing such matters. For example, if a branch is out of order, the fact could hardly be determined by the parties concerned directly, for they would naturally be prejudiced—and to be prejudiced is to have the mind darkened.

God has provided district presidents, stake presidents, mission presidents, and in the last analysis, main church presidents, whose duty it is to investigate and act according to the findings.

Such system (and no good is accomplished, as a rule, by incoherent methods) protects the smaller bodies; it provides for appeals, redress, and final settlement in harmony with organic law. When a part of the body is out of order the whole body is affected, states Paul, and any remedy must be such as to heal the wound without injuring other parts of the body. This happy result cannot obtain if bodies are working independent of other bodies. This fact is so apparent that I feel like apologizing to my readers for presenting it at so great a length.

"God directs the church through clearly indicated channels; and his voice is the directing power of the church." Believing the church to be built on the divine Rock, we gladly agree to the foregoing proposition. And we have already learned through whom this direction comes. We are further agreed on the proposition that the Lord will not give conflicting direction.

"In organic expression and functioning there must be recognized grades of official prerogative and responsibility, with supreme directional control resting in the Presidency as the chief and first quorum of the church."

To the first phase of this proposition everyone will agree—that there are grades of official responsibility; that the priest, for example, is endowed with authority to perform official acts (such as baptism) which are not required of the teacher. If we admit the logic of the first part of the proposition, we virtually admit that of the last; for in an organized priesthood, with its ascendant order of prerogatives, we eventually come to officers who hold the highest or most complete functioning power or authority. In harmony with the revelations given to the church, by which it is to be governed, this highest or supreme directional control is the First Presidency, or the president and his counselors. Before we furnish proof to support this statement, let the mind dwell for a moment on the meaning of the terms before us.

Why excitement over the words *supreme, directional, control*? The word *supreme*, as used in this connection, is a well-chosen term, for it does not mean *exclusive*; it simply means the highest. I have heard no objection raised to the statement that there are a higher and a lower priesthood in the church. Who objects to the fact that there is a highest quorum in the church? Would we claim that the deacons quorum is as high in its prerogative, scope, power as the quorum of the First Presidency? Then what quorum is? We can hardly descry the word *directional* for we read that the



seventy are to act under the direction of the twelve (Doctrine and Covenants 104:13); the twelve under the direction of the presidency (Ibid. 104:12); etc. It is well to note that the seventy do not direct the twelve nor do the twelve direct the presidency. Why not? Because there is a gradation of authority, or prerogative, or scope of office.

The word *control* is an appropriate word. Others could have been used to express the same thought. The noun has several synonyms; such as, regulation, check, restraint. The verb is well supplied with meanings; such as, to restrain, rule, govern, manage, guide, regulate, hinder, direct, check, etc. There is nothing terrible in this term, is there?

The term, then, *supreme directional control*, does not infer that no other officer has control, that direction is confined to the First Presidency. The word *supreme* implies the reverse; on every officer is placed authority to direct; but such direction must be *mediate* (that is, acting between the highest authority as its representative and the persons directed). Or, if we like the word *immediate* better, then we may say that all lesser (the person who is bound to see only "honor" in holding the priesthood will get tangled in the words *lesser*, *chief*, etc.) officers work directly with the people as assistants to the president of the church, for his task is to be overseer of the entire church. Is it inconsistent to claim that the man directed is an assistant to the one directing? that the twelve are assistants to the presidency, the seventies to the twelve, and that the seventies labor indirectly (and if necessary directly, as every other officer) under the direction of the first presidency? In the light of this reasoning, what is the objection to the term *chief overseer*? for surely the president of the church is such; not of the souls of men, but of the official workings of the church. Paul was not misled in using the term *overseer*, when he said to the elders: "Take heed therefore unto yourselves, and to all the flocks, over the which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood."—Acts 20:28.

I cannot conceive how the thing can be otherwise if we are to have concerted action, a united policy. Surely the president of the church, through whom comes the revelations to the people, and to whom is given the right to interpret the meaning of the message which comes through him, will be held responsible for any neglect on his part in seeing that those instructions are carried to complete fulfillment. The term *theocratic* is not a mere play on words. And a contemplation of the principle of God working in an orderly way in his church, reveals the beauty and power of the latter-day work. Tear away the garments of divinity, cast aside the priesthood, and you have nothing left but a naked skeleton

pointing a hideous finger of condemnation at the people who deny the power of God. (And I do not mean that all there is in the church is priesthood and skeleton; I mean that without the priesthood we have only the skeleton of a church.)

This question of distinctive authority (priesthood) is the whole kernel of the nut—the crux of the whole matter: the thing that segregates, as it were, our church from other churches. Break down this wall and we walk freely into sectarianism; the wall of partition is rent from top to bottom. If we hold to priesthood we must hold to the order or orders of that priesthood. We must recognize authority or quit the game. And if there is no authority, there is nothing under the church more than under any other church. If a president is simply a chairman, wherein does he differ from the rest of the membership, for any member might preside over a business meeting, a general conference? If lesser officers or non-officers hold equal right with him, wherein does he differ from them? If we keep on running down the gamut to the lower end we shall have nothing but chaotic sound left. And I assert that while there are many superficial issues before us, and issues which appear plausible on the surface, and are parts of the big issue, the real issue, underneath all factional issues, is the issue whether or not we are willing to respect the rights of and recognize the existence of priesthood, *properly functioning*, in the Church of Jesus Christ.

Central government is government by the priesthood. It is called central government because supreme directional control is located at the center, or headquarters; the center is the nearest of approach by all parts of the rim; from the center comes the law, and to the center go cases for final adjudication. At the center is located the presiding bishopric who, with twelve high priests, try the president in case of transgression. At the center is located the "highest council of the church of God, and a final decision upon controversies, in spiritual matters." (Doctrine and Covenants 104:35.) Here the general conference meets, to which every member of the church by his vote may send a delegate to represent him on the floor of that assembly, and here the humblest member has a right to be heard and is heard, and has the power (the agency) to vote against a revelation itself which comes from God.

Such are some of the features which must characterize central government, and which though pictured by some as a danger, does not have a sinister look upon its face; but rather reflects the wisdom of God who restored the church to earth, bright as the sun (which is in the center of our solar system, but reflects its rays in all directions) and terrible as an army with banners.

Neither does this system, which protects the humblest member and provides for the impeachment of its president if guilty of wrongdoing, support even the hint of a reigning earthly monarch, or an autocrat or anything else that is contrary to the principles of liberty and justice.

The Prophet Daniel saw that the time would come when the God of heaven would set up his kingdom (Daniel 2: 44); and Jesus, in speaking of this kingdom, said that it was not of this world. Emerson, speaking of truth, said that though it were born in a manger it would live till it had all souls for its kingdom. And the prophet said that the kingdoms of this world would become the kingdom of our Lord (Revelation 11: 15.) The "little stone" was not cut out of the mountain by mortal hand. The church of Jesus Christ is not man made. It is neither a democracy nor a republic. The constitution of the church is not the Constitution of the United States nor of any other State. God's laws come direct to the people through God's mouthpieces. In these laws there is no provision for the uniting of church and state. When the will of God is done on earth as it is done in heaven, there will be but one government, and its king will be God.

To some this may sound platitudinous and superfluous, but the seriousness of the case we plead justifies the use of every honest effort to make plain the subject before us. It is true that hearts bleed, but they can never be healed by man-made ointment; nothing but truth will save, and not that unless believed and obeyed. Honest investigators will not raise the question of who's who? but of what's what?

In another paper we shall consider the subject of democracy and other phases of government, and submit further proof-texts taken from the three books, in support of the claim that the government of the church is inherent in the priesthood with supreme directional power resident in the first presidency. Also evidence to prove that what is commonly called a pure democracy cannot exist, and that the United States is a republic with democracy as one of its elements only; that "pure and unadulterated democracy" has always been a failure, except, possibly, in primitive communities or in village life; that there is not a purely democratic government among civilized races anywhere on the globe; that "common consent" in no wise includes in its meaning the moral right on the part of the non-official member (except in case of dire emergency) to dictate, initiate, direct, or in any way usurp the prerogatives of the priesthood. I shall attempt to show this and more.

## The Case From Another Standpoint

In the SAINTS' HERALD for July 23, under the caption, "Other apostles express views," is found reference to the work of the April council, misrepresentative of the said council, and innocently set forth, since the brethren were not possessed of the full facts in the case. We, the undersigned members of the Quorum of Twelve in attendance at the council, that there may be no misunderstanding among the Saints relate here the real genesis and action of the council. We do it in kindly feeling, with malice toward none, and in love for all.

As the Saints well know, funds were not coming to the coffers of the church in sufficient amount to carry forward the program of the fiscal year as outlined and undertaken. The Presiding Bishop had asked of the First Presidency a council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, to advise as to the best course to pursue. In consultation with the Standing High Council of the church, and acting on advice of the High Council, the Presidency called a council of the First Presidency, members of the Quorum of Twelve in America, and the Order of Bishops, to include all the bishops in America who could attend. These men met April 15 and continued in session until April 25, there being present the three of the First Presidency, eight of the Twelve, and twenty-one of a total of twenty-eight bishops.

It was clearly stated and understood that the function of the council was advisory only. The council was not called to give direction, neither did it undertake to do so, nor was it requested to do so at any time.

In the first session for discussion, it developed that among the things contributing to the financial embarrassment of the church was a difference of opinion between the First Presidency and the Presiding Bishopric as to the relation of these officers one to the other. It was quite generally if not unanimously conceded that any provision omitting a rapprochement of the First Presidency and the Presiding Bishopric would not realize the results sought. The discussion naturally and of its own accord drifted until it took in the entire field of church government. At this juncture the council by vote asked the President of the church to formulate in a documentary statement his opinion covering the entire matter of government in the church.

The next day, the First Presidency submitted in compliance with the request of the council their joint opinion, covering not alone the temporal affairs of the church, but the entire field of government in the church. With some emendations these articles were indorsed by the council, as already published in the HERALD.

This, with other advisory conclusions of the council, also published, concluded the work of the council, which was adjourned, our understanding being the articles on church government would be submitted to the next General Conference for consideration.

Speaking of "supreme directional control" in its general aspect, we understand that the position of the President of the church is as follows: General Conference (with the possible exception of the General Assembly) is the highest legislative body in the church. But General Conference is not executive. The law and order of the church as set forth in the three standard books, the Bible, Book of Mormon, and Doctrine and Covenants, and in the resolutions from time to time adopted by the General Conference, and policies from time to time approved by the conference, are and must be administered and executed by the executive officers of the church in their various capacities and callings; chief and first among these executives, having oversight of the work of the whole church in all departments, is the First Presidency. This in no way invades the rights of the General Conference, and the Presidency though first in the executive branch of church activity must administer in harmony with the constitutional law and in harmony with General Conference enactments.

This position was clearly set forth by President Frederick M. Smith at one session of the joint council, and more recently in a personal letter to one of the brethren in reply to a letter of inquiry, as follows:

In the church, as in all organizations where a form of efficient government is needed, there seems to have been provision made in the law for the fine balance had when the three divisions into legislative, judicial, and executive departments are recognized and maintained. For efficiency of administration to be had, supreme directional control must lodge somewhere. Our law clearly places this with the Presidency, as the April council has expressed. And this directional control is for the purpose of carrying out the policies which have been determined by prophetic instruction and legislative approval and legislative enactments in harmony with constitutional law and divine command. It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with law and General Conference enactment based on the constitutional law, but in the executive line shall be supreme.

With reference to the direction of the funds of the church, the President of the church stated before the council in effect: I do not claim the right to dispense the funds of the church. My contention is not that in this matter I am supreme. It is that the Bishop is not supreme. I hold that no man has the right to spend the money of the church, obligate the church to pay, or otherwise order important temporal affairs of the church, only as the church in

General Conference shall direct, or as in emergency between conferences the proper councils shall of necessity determine.

To summarize the situation, with a few additional statements for information, it may be stated as follows:

1. The Bishop asked for a council of the First Presidency, Quorum of Twelve, and Presiding Bishopric. This council as asked for—confining the call to the Twelve in America—was brought together; together with twenty-one of the twenty-eight bishops resident in America, who were added thereunto. That this addition of the bishops was not prejudicial to the temporal interests of the church will be clear when it is recalled that these are the very men who administer for the church in things temporal in all the country, and that it put the bishops in the council overwhelmingly in the majority.

2. The sole purpose and endeavor of the council was advisory. And most assuredly there can be no reasonable objection to such a council for advisory purposes.

3. The council did not seek arbitrarily and on its own authority or in any other way to change the governmental practice of the church. It only expressed an opinion, in the hope that this might help bring together the First Presidency and the Presiding Bishopric, eventually to be carried to the General Conference for consideration. That in this the council was well within its rights is attested by the custom in quorum and council work from the beginning. Indeed, anyone of the council, or anyone else for that matter, might so formulate matter for conference consideration, as is the universal practice among us.

4. The council made no demand of the Bishop to comply with its advisory action in the matter of church government. Nor are we aware that anyone else has undertaken to direct the Bishop to comply therewith.

5. The President of the church asked what was to be the attitude of the Bishop. This, however, was not with a view to compel him to conform to the opinion of the council. And, indeed, when the Bishop announced at the closing session that he could not conform, the President only commended the spirit manifest, expressing the hope the spirit exercising the man might come to exercise the officer, and stating we would move along to work out matters together the best we could, with frequent consultation between officers and quorums.

6. Among courses open to the council in its advisory capacity were these: To advise retrenchment; or work to the end of a better understanding and spirit in the hope such would bring the funds needed. The council took the latter course, believing

the fraternity and fellowship developed during the sessions might and ought to continue, bringing to the church coffers necessary funds, the church thereby avoiding the cutting of departments and institutions below the naked necessity basis, and the calling in of missionaries from the field.

7. A committee of three was appointed by the council to publish such news of its work as might serve to this and other good ends. It was the original purpose of this committee, as we are advised, not to refer in any way to the articles on church government passed by the council, but they were to be left for the General Conference. Nor were these articles made public until after the Presidency had been notified of their release from the editorship of the HERALD, and "An open letter" had been drawn up and signed; their first public appearance being on reading at a priesthood meeting in Zion, Sunday, June 1, the action releasing the Presidency from editorial work, and the drawing up and signing of "An open letter" antedating that day. That the publication of "An open letter" in the HERALD preceded that of the articles on church government is well known, the former appearing June 4 and the latter June 18; all of which should make it clear that the entire matter has been crowded by neither the council nor the committee of the council.

8. At no time was there protest against consideration of matters before the council, the only observation being the council was without jurisdiction to issue direction, which was at once and always admitted.

9. The council adjourned under an excellent spirit. Good will and fellowship were unanimously expressed. A better day seemed at hand. The undersigned went forth under their pledge to help make this new day possible, lifting up their voices among the people in hope and confidence. So it was that to us as well as to the Saints in general "An open letter" came as a very great shock.

We calmly await consideration by the conference. We counsel moderation. We have hope of Zion's redemption, to which consummation with the faithful we shall bend our every energy.

In gospel bonds,

J. A. GILLEN.  
F. H. EDWARDS.  
J. F. GARVER.  
R. S. BUDD.  
E. J. GLEAZER.  
D. T. WILLIAMS.

'Tis a kind of good deed to say well—  
And yet words are no deeds.

—Shakespeare.

## Some Educational Problems Involved in the Establishment of Zion.—No. 3

*This number deals with discipline, amusements, and other fundamental questions in an incidental or primary way.*

BY A. MAX CARMICHAEL

We have been discussing the ways and means whereby youth absorbs the moral and spiritual heritage of the race. In our last article we delineated and illustrated one of these methods. It was that the child tends to accept as true whatever we pass on to him as truth; that if we can pass it on to him without any implication that it is to be questioned, it will be accepted the more easily; that the child in solving the problems which come up in life is indeed looking for advice from those who have solved these problems, and when these older ones appear to know how to solve these problems, he has a tendency to accept their solutions without question, and to apply these solutions to his problems.

### *We Desire Approval and Avoid Disapproval*

We come now to a second method. This second method finds its innate basis in human nature in our desire to have the approval of those persons who make up our social world, and to avoid their disapproval. Nothing is so effective to restrain us from doing a thing as the disapproval of those persons around us who make up our social life. Nothing invites us to do a thing so much as the approval of these persons. To have the disapproval of our fellow beings brings us a bodily and emotional discomfort that is almost unbearable. It is a very unusual person that can withstand the disapproval of his friends. Then, too, if these persons whose approval we desire add along with their disapproval of our acts an accompaniment of bodily discomfiture or pain, it is still harder for us to resist their disapproval. If these persons whose disapproval we shun actually go out to strengthen their disapproval with ostracism or physical pain, we find it irresistible, almost without exception.

### *Illustration From Family Life*

Let us illustrate in the family. We will use an illustration that we have used before. Not only does eight-year-old Johnnie not play with dolls because father's looks tell him not to, but also because father's looks are such as to show Johnnie that he seriously disapproves of it. Johnnie not only accepts father's looks as the truth, because Johnnie is ignorant, and he wants to know how to act, but also because father's disapproval brings discomfort to his own spirits. Johnnie finds that to throw the doll to one side brings a look of approval in father's face, and a resulting state of satisfaction to himself. Johnnie now feels good. He didn't feel good while

father was looking his disapproval. If father should supplement his look of disapproval with ostracism, that is, by putting Johnnie in the closet, or woodshed, or out of the room, temporarily, Johnnie's inclination to stop playing with dolls will be much strengthened. It is very difficult for Johnnie to withstand ostracism. Ostracism is one of the most potent methods to supplement one's disapproval of another's actions. To have to get down from the table at mealtime, when all of the family is there, is hard to endure, not so much because of failure to get food, as the desire not to be ostracised, to be out of one's social circle. It is a very effective method of punishment. Or if father should supplement his disapproval by inflicting bodily pain, Johnnie finds it harder to resist father's desires. It is beside our point here to discuss which mode of strengthening father's disapproval, some form of temporary ostracism, or inflicting of bodily pain, is the more effective. Undoubtedly when both are used together, as the method of sending Johnnie to the woodshed to await the thrashing, it is a very effective method, so far at least as getting results temporarily. Our desire here is to illustrate this method whereby society can pass on to its youth its moral and spiritual heritage. The youth tends to absorb that which his social world approves, and to avoid that which his social world disapproves, and particularly so if the disapproval is supplemented by this social world ostracizing him, or shunning and avoiding him, or by this social world inflicting him with physical pain.

Or, father may reward Johnnie if he will quit playing with dolls. This is also effective in bringing Johnnie into complete accord with father in his desire that Johnnie should not play with dolls. Father may bring him a horn or a whistle or a kite and actually take part with Johnnie in the playing with the horn or whistle or kite. This is the opposite of ostracism and inflicting of pain. This is increased association. It brings Johnnie a great deal of pleasure, and thus adds to his willingness to abide by father's sense of propriety or sense of moral values. Even though Johnnie in his own heart would prefer the doll to the kite, father's willingness to associate with him, to play with him, which in itself brings pleasure to Johnnie, may be sufficient to bring Johnnie into complete accord with father, and to bring about a complete removal of the desire to play with dolls. Increased association brings satisfaction, as ostracism brings dissatisfaction.

We could probably get up quite a discussion among our readers should we advocate that buying a kite to substitute for the doll, and father's actually helping Johnnie to fly the kite is or is not a better method of passing on to Johnnie father's sense of

propriety than that of merely telling Johnnie to drop the doll, and sending him to bed to emphasize father's disapproval. Especially within the last two decades, reformers of methods of rearing children have been advocating, rightly or wrongly, the increased use of substituting something which the child can do in the place of the thing we wish him not to do, and the increased use of association with the child in the thing we would have him do in place of the thing we would have him not do. Some are advocating that it be used entirely; that ostracism, or bodily pain be absolutely forbidden. Some admit that ostracism and bodily pain may be used sparingly and as a course of last resort; some advocate using it considerably, and fear the "soft" pedagogy of the modern parent. These stress Solomon's wisdom in the advice, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." They cite the alleged increase of crime among modern youth to prove their point.

We will discuss our opinion of the relative merits of these methods further on. We are attempting here only to describe what is being done by parents; just what ways society does use to pass on its moral and spiritual heritage to its youth, and to bring out some questions relative to their use. In the meantime we would like our readers to be thinking about the problems raised, and perhaps tentatively form some opinions.

#### *Illustrations From Social Life*

Perhaps the one illustration from family life will be sufficient to amply illustrate our method in family circles. Let us go into the larger social life. In the day school this method is used much in the same way that it is used in the family. Temporary ostracism is effected by standing the child in the corner, or sending him from the room, or even from the school. Infliction of pain is used much in the same way as it is in the home. In some schools infliction of pain is forbidden, or is surrounded by executive limitations, so as to preclude the school-teacher from using it as freely as the parent. In most schools, however, the teacher uses it with the same freedom as does the parent. Large social pressure is being brought upon school-teachers to use corporal punishment less and less. As the teacher uses corporal punishment, or infliction of pain less and less, there has been an increased resort to ostracism. This, too, some reformers are advocating that the school-teacher should altogether drop using. These reformers are advocating than the teacher use more and more, or even entirely, methods of substituting something in the place of that which they wish not done, and of rewarding the child when he does the substituted act, and of the teacher associating more with the child in the substituted act. School-teach-



ers are probably making more use of the social disapproval of the group towards the refractory child. It is very hard for a refractory kindergarten child to withstand the united disapproval of all the other children in the room. He might withstand the disapproval of the teacher, but when all the children shun him, that's too much. He must conform to their desires. But we hasten over the discussion of the method now being described as applied in the schoolroom, to its application in society at large and in the church.

As the child grows, the social spheres in which he operates grow in numbers and in complexity. The five-year-old child finds companionship with the neighboring children. The eleven-year-old boy enlarges his companionship to the gang and its activities. The twelve-year-old girl becomes a member of the club. As their social life increases in numbers, the number of those whose social approval they desire increases. The boy who is a member of a "gang" wants the approval of the gang. The girl desires the approval of the members of her club, or of her clique. If she has a chum to whom she is attached, the approval of the chum must be had at all costs. How many invitations to smoke a cigaret from the members of his gang can a good-intentioned boy resist when everytime he refuses he realizes the feelings and looks of scorn upon the part of those inviting? "All the other girls do," says the girl so irresistibly to her mother who is objecting to her using the lipstick. The approval of the group is now worth more than the approval of her mother. She simply cannot go out among the girls and have the uncomfortable feelings of self-disrespect which she has with her lips not colored, and all the others with their colored.

When the writer was a lad attending high school, his father ordered him to start home from high school parties one hour earlier than the rest started home. The father was fighting against one of the strongest forces that an individual has to actuate his life, self-respect. The writer's self-respect could not permit him to attend the parties among his friends, with whom he "lived and had his being," and bring upon himself the disapproval of the gang in being the first one to start breaking up the party, especially when he had escorted to such a party a girl, to whom must be given the privilege of saying when we should start home. Needless to say, the injunction was not obeyed, and a crisis was only averted by the writer going to Graceland.

However much we parents may bemoan the fact that now our boy finds satisfaction in the approval of the group rather than in ours, it is a fact with which we must reckon. It is one of the ways the youth learns and establishes his moral standards.

As an evidence of how strong the motives of social

approval in life is, consider what boy can steal an article all alone, and not tell his companion, who might approve of the act. Indeed, what young man can commit sexual immorality without telling some of his friends, who he thinks will approve of his act, and glory in his supposed manhood? Illustrating the proposition the other way, what child would dare smoke if all the gang was against his doing it? Don't let us adults think that this method is effective with children and youth only! What man can risk the scorn of the negro porter by giving him a small tip. Even though he knows he will never see the porter again this side of heaven or hell; even though he may actually hate the negro, he simply cannot stand up against that scorn, and the smile of the bystanders amused at his discomfiture. We men simply cannot understand how a woman with a haughty look that starts the porter off merely mumbling to himself can hand him a few remaining pennies for carrying an enormous suitcase. But by no means is woman immune. To go later than February in buying a spring hat! Impossible. No matter how much she may at first be shocked when she sees everybody coming out with dresses with no sleeves in them, she soon orders a dress with no sleeves, and feels a relief that now the struggle between her preconceived notions of good morals in dress, and her desire to have the approval of even strangers on the street whom she never expects to know personally is over. Let her girl wear knickers! Never! But as soon as mother finds out at the club that the other mothers are talking admiringly of the knickers that their girls have recently secured, she feels a relief, and knickers are soon a part of her girl's equipment. When the girl wants knickers, does she tell her mother that she wants them because her chum has them, or does she tell her mother than Mrs. So-and-so thinks knickers are nice. What a triumph she has scored when she sees her mother's look of disapproval wilt under the pressure of Mrs. So-and-so's opinion. The girl is well aware what methods are effective in teaching her mother morals.

What political demagogue dares defy the crowd's opinion. His speech is mainly made up with the announcement of "principles" for which the crowd can whoop and yell. Even the statesman who desires to lift the citizenry to higher levels of citizenship, who wishes to initiate the practice of some higher conception of citizenship, must spend the greater part of his speech in announcement of those principles for which the crowd can clap its assent. In a few brief words, perhaps sandwiched in in the middle of his speech, the statesman announces the new principle which he would have the audience consider and put into practice. Of course there are other motives back of all of this besides the one we

are here illustrating and describing, such as working up a feeling of harmony between the speaker and the crowd so that the crowd will be more willing to listen to the new proposal. But there is also the strong feeling within the speaker that he must have the approval of the crowd. It takes a strong, self-opinionated man, with lots of courage, to go strongly against the opinion of the crowd.

(To be continued.)

## Are We "Fit"?

BY JOSEPH LUFF

Whatsoever ye do, do *all* to the glory of God.—1 Corinthians 10: 31.

No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11: 4.

Trifle not with sacred things.—Doctrine and Covenants 6: 5.

Motive and equipment figure in these scriptures, accompanied with warning against insincerity. The value and importance of the counsel and admonitions admit of no question once we admit that God thought it necessary to give them. We are custodians of divine property when handling the gospel of Christ, or as Paul puts it in 2 Corinthians 4: 7: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

In the preceding verse he tells what that "treasure" is:—"The light of the knowledge of the glory of God in the face of Jesus Christ."

In other words, it is the divine intelligence as focused and illustrated in Christ, committed to our use and benefit that God may be glorified in "earthen vessels."

No time is more opportune for the exhibition of what this implies and for a demonstration of its virtue than when the Adversary is doing his best or worst to divide and destroy the church. And it might be well to remember that the gospel claim has poor vindication, and God would starve on the glory given him by a discussion or contention where the only object of the disputant was to crush his opponent. The first question then for us to decide before beginning is as to what is my object?—is it the glory of God? Becoming satisfied on that point, then look into my equipment. Am I "humble"? or is pride of self and achievement figuring in my movement? Next: Am I "full of love" for my brother with whom I am at a disagreement in judgment, and with whom I am contending over certain questions of principle or procedure, or is it revenge I seek?—to pay him back with heavy usury for injury I think he has done me. Have I faith, hope,

and charity? Is my trust in God and my confidence in the righteousness of my attitude in such degree that I am sure he will vindicate it and bring desired results when I have faithfully done my part, without any resort on my part to methods or utterances that have not the Christ ring to them, satisfied of his being at least as much interested in the triumph of right as I possibly can be? Is my charity sufficient to exclude all sarcasm, bitterness, and arrogance from my delivery? Am I satisfied that my position and its advocacy and defense carries all its own needed emphasis when plainly presented in terms I have learned from the gospel? Or do I fear God's lack of interest or his unwillingness to interpose, necessitating the shaking of my fists, the questioning of my opponent's motive, and the harsh denunciation of his attitude by my arraignment? Have I studied myself till I am certain that I know the difference between a Saintly appeal and a hustings harrangue? Am I determined to be "temperate in all things that shall be intrusted to my care" in issues before me? Has the clapping of hands or the laughter of hearers lost bearing upon me so far that I will not indulge in cute, cutting, unkind, jocular, insolent, or retaliative remarks to provoke them at my brother's expense? Am I preparing a shepherd's crook or a driver's whip with which to sway my listeners?

Are the interests involved *sacred*? If so and I move forth to their handling with any other motive than God's glory and any other equipment than the panoply of Christ as indicated in the above scriptures, am I not "trifling with sacred things," and will not my trifling provoke the indignation rather than secure the favor of him whose cause I am ostensibly defending?

It is right to "earnestly contend for the faith which was once delivered," but it is well to remember that crowning comes only to him who strives "lawfully." To strive lawfully is to do so in accordance with the *spirit* and *letter* of the "law of the Spirit of life in Christ Jesus" and not for mastery alone.

Humility, gentleness, meekness, and brotherly kindness for their residence and exhibition do not necessitate the abdication of courage, force, and directness. All these may go hand in hand. More than that, they *must* go hand in hand. There can be little hope of achievement without the latter where duty calls us to action, and there will be no sanction and cooperation of God without the former.

A bad cause may be won by good methods, and a good cause may be lost by bad ones. We surely desire no outcome that God will not rejoice as fully over as do we. We may even have conquest as to ends desired, and yet be unworthy to occupy on our acquirement because of the Spirit that actuated us

in the strife. We surely want no estate where God and Christ will be unwilling to occupy with us. Hence if these "earthen vessels" desire to contain that "treasure"—that divine intelligence which was focused in Christ—then the spirit as well as the methods of our strivings must accord with those of his engagements.

A church that is not the residence of God is incapable of gospel work as intended by him: hence any achievement on our part as disputants will be valueless and unworthy of our effort to acquire it, except in so far as it will give God a more complete "right of way" among us.

One of the chief causes for the stagnation of our work in places is the fact that a comparison of our spiritual whereabouts with that of others reveals little difference. The lines of conduct—distinction—are so faintly drawn as to be indiscernible. The craze of others is ours, and we are found in all the resorts of their selection and preferences. The query on their lips is: "Wherein is the fact of God's residence with this people more beautifully manifest than with us?"

To carry the seal or approval of God in our work, divine property must be handled in a divine way, under the motions of the divine spirit. Debate and legislative contentions in the church, like sermons and ordinances, should be esteemed as opportunities to glorify God and handled as divine property or privilege, and too sacred to be "trifled" with.

The writer was told many years ago by a member of the church that he entered the church because with its doctrines he could "lay out" every other religious creed that lifted its head, and as long as he remained outside of it, people with whom he contended kept asking him, "Why don't you join that church then if you believe that way?" We believed then and believe now that that man had not yet seen the kingdom of God; he certainly had not been "born again." He was by nature a pugilist, and the church to him was of use only to secure triumphs as such—not as a means to glorify God.

It would be a deplorable discovery to make, by and by, that our labors in the church had really been hindrances rather than helps to our salvation—that Christ had been obscured or dishonored by the very efforts we had put forth ostensibly in his cause and interest. It would be worse than awful to find then that while we were trying by loud doctrinal appeals to waken the world from slumber, that we ourselves had been "talking in our sleep." Let us *shake ourselves*, and ascertain whether we are really wide awake to our situation and its demands upon us as agents for Christ.

## Facts About the Bible.—No. 5

BY A. B. PHILLIPS

Though the books of the Bible were written at different periods embracing many centuries of time, the doctrinal unity of the work as a whole is revealed in underlying fundamental principles, which like golden threads weave together its parts and form a sacred fabric of wonderful beauty and priceless value. No other religious production of any age has been found to equal it, no other has so completely supplied the needs of the human soul, and none has unfolded a vision of such transcendent glory, light, exaltation, and perfection. The very touch of the sacred record seems to lift man nearer to God, for its divine benediction hallows each worshiper.

In the Bible is found the world's most absorbing history, the most charming romances, the sublimest poetry, the loftiest ideals, the most thrilling narratives, the most remarkable biographies, the truest philosophy, the safest morals, and the divinest theology ever penned by man. To properly understand it is an education in itself of untold worth. Repeatedly it has been declared by great scholars to contain the world's greatest literature. No one is truly educated who has not carefully studied this Book of Books.

### *A Universal Book*

In whatever portion of the Scriptures we study the fact is made undeniably plain that the divine law is of impartial and universal application to all in every age. The records handed down therefore hold a present value aside from their historic significance. Many of the writers record expressions and even incidents that could easily have been borrowed from the experiences of any age, so well is the general purpose of the work suited to the needs of all.

A comparative study of the sacred books shows an underlying purpose in which the growth, welfare, and happiness of man is sought by application of the divine law of his life. It reveals an all-wise Father who sees beyond present allurements, and who seeks to lead his creatures into the more abundant and abiding realities of a life that satisfies—that is complete. The life revealed therein never grows old, nor do its precepts become obsolete.

The Bible is not a book apart from life, but is a book of life in its most important relationships, dealing with fundamental phases of human experience and revealing unfathomed depths of wisdom never to be outgrown. Its symmetrically beautiful life patterns are kaleidoscopic in infinite variety and glowing colors, and perverted indeed is the spirit that cannot respond to its rich charms. It is the most condensed, yet the most complete history of

human experience that ever brought together the prismatic colors of life and blended them into one perfect radiance, the revealing radiance of God.

### Discoveries Confirm the Bible

That the biblical story of Eden is as old as it assumes to be seems clear from the discovery of prehistoric Babylonish records containing an account of the creation, the tree of life and its guardians, the serpent seducer, and the conflict between God and the Dragon—powers of evil. In the Inspired Version this account is remarkably confirmed (Genesis 3: 1-31), including the rebellion and casting out of Satan by God. This remarkable event, so wonderfully supported by recent discoveries, is not found in the Genesis account in other versions.

Other records confirm various biblical statements, some of which are of unusual interest. The deluge, the ark, the raven and dove, and other incidents connected therewith, are closely paralleled on inscribed Babylonian and Assyrian tablets of a very ancient period, which have now been deciphered. Discoveries on Babylonian seals and temples of Nineveh, with deciphered cuneiform inscriptions, remarkably support the historicity of the story of Jonah, from which may have arisen the worship of the Assyrian fish-god, Dagon, as shown on the monuments of Nineveh. A considerable number of names and events found in the Bible have also been discovered in recently deciphered inscriptions. (See Helps to Bible Study, pp. 85-89, 141, 405-423.)

It is among the miracles of the Bible that many of the attacks made upon it by critics have resulted in a clearer revelation of its great worth. The effort to discover something that would discredit it has often demonstrated more convincingly its reliability, while the folly of the puerile objections sometimes made against it has been laid bare. In the majesty of its strength it stands supreme, the refuge and bulwark of the soul.

The noblest question in the world is, What good may I do in it?—*Glad Tidings.*



DAGON, THE FISH-GOD

*The Fish-god is inscribed on temples of Nineveh, and on Babylonian seals.*

## NEWS AND LETTERS

### News From Australia

Apostle C. F. Ellis and I sailed from Wellington, New Zealand, March 28, on the last lap of our trip to Australia. At daybreak on April 1, we were off the coast of Australia, and as the morning light was breaking we entered Sydney Harbor. As we passed the famous Sydney Heads, a homelike feeling came over me, and I have felt at home ever since.

A preconference council of all conference appointees of the mission convened April 10 to 17 at Balmain church, Sydney. This gave a chance for a better acquaintance among the missionaries, and some profitable sessions were held.

Mission conference convened April 18 and continued over the 21st. The weather was fine; a good spirit prevailed generally, and the attendance was good, some coming as far as twenty-seven hundred miles to be present.

I left Sydney on May 8, while Brother Ellis remained there for a series of meetings which he and Elder Barmore were to conduct. He has since gone to Melbourne with Brother Barmore and will attend to the needs of the work in the states of Victoria, South Australia, and West Australia, while I am endeavoring to meet the demands in New South Wales and Queensland.

One hundred miles by rail brought me to Newcastle, a city of about 100,000 people in the center of a coal mining district, where we have four thriving branches. That afternoon I addressed a mothers' meeting at the Hamilton Church, about thirty mothers being present. Sister Williams was the oldest, and it was her birthday. She bore a beautiful testimony, telling of her baptism by Glauod Rodger in the fall of 1874. She is still happy in the work. The gospel wears well. The more we use it, the better it becomes.

The same evening I attended a Religio social at the home of Bishop Lewis, at Wallsend. George G. Lewis, the Religio president, demonstrated his ability to direct games, etc. He leaves for America in July to attend Graceland, and we predict that he is to be popular among our young people there.

Going north sixty-two miles by auto, through the beautiful coastal mountains, brought me to Bulahdelah, a peaceful village of about five hundred inhabitants, in the Myall River Valley at the foot of Alumn Mountains. These mountains reminds me very much of the beautiful Ozarks of southern Missouri.

As we had a beautiful moon, I held a week's meetings in the Bulahdelah church, quite a number of nonmembers attending. Bishop Lewis joined me there the latter part of the week, and for three weeks we have been visiting the branches and groups of Saints in northern New South Wales. Brother Lewis has one of Bishop McGuire's charts, "Stop the leaks," and preached some fine sermons on the financial law, giving sound advice to the Saints and admonishing compliance with the action of the late General Conference on stewardships. All are encouraged to develop the habit of regular and systematic giving of tithes and offerings.

I have been attempting to give the Saints a vision of the missionary responsibilities of the church and the opportunities confronting us in this field. Of course I could not refrain from mentioning some of the things which we might do if we had the means.

The past year has been very dry, and the dairy industry has suffered heavily; but recent rains have fallen, and we are looking for a good season the coming spring (August). Many have paid their tithing, and others have expressed their intention of doing so when their means will permit.

May 25 to June 1 was set apart as "self-denial week" in Australia and New Zealand, with a request that all who could do so contribute a week's wages or income. Complete returns are not yet received, but several hundred pounds were collected. The city branches did especially well.

From Bulahdelah we visited Nabiac, Tuncurry, Wingham, Johns River, Argent's Hill, and Bowraville. We enjoyed the privilege of again meeting the Saints and were well received. As quite a number of the ministry were present and there was a public holiday (the king's birthday), we arranged for a two-day meeting at Argent's Hill Sunday and Monday, June 8 and 9.

The first Latter Day Saint minister to visit this section was Elder J. W. Gillen, father of Apostle J. A. Gillen, about 1880. The church building is beautifully situated on a hill overlooking the river. It is the largest rural branch in Australia.

At the Sunday school institute, Brother C. A. Butterworth, until recently a member of the Twelve, gave an object lesson talk on character development, using good and bad fruit, which he had plucked off near-by orchards, to illustrate the subject. I preached at eleven o'clock, after which a basket dinner was served in the church yard. Plenty of lemonade, sandwiches, cake, etc., were in evidence, and a spirit of good fellowship prevailed.

In the afternoon A. V. Robinson was ordained a seventy by Elders M. A. McConley and C. A. Butterworth. He is one of the four of Australia's young men who were selected for this office at the last General Conference. Bishop Lewis preached in the afternoon and Brother Robinson at night.

Monday, June 9, the Department of Women gave a program, followed by a sermon by A. L. Loving, who was ordained a seventy at the recent mission conference. As the brother related the difficulties which had at times surrounded his work among the Maoris in New Zealand, we observed that the spirit of sacrifice so notable in the careers of our early missionaries still lives. May it never die, but on the other hand, may the spirit of consecration so permeate the membership of the church that if need be, greater sacrifices than any yet made in latter days will be undertaken, to the end that God's purposes may be accomplished.

The afternoon was occupied by a priesthood meeting, and in the evening the Department of Recreation and Expression gave a program under the direction of the district leader, Hazel R. Ballard. A wiener roast completed the program.

The Bowraville Branch have purchased land and are considering ways and means to get a church building.

While at Tuncurry we visited the Tiona reunion ground. The ground is on a peninsula fronting on a beautiful, sandy ocean beach and backing on Lake Wallis, and with the beautiful coastal range of mountains for a background it presents great natural beauty. It is still largely undeveloped, and Brother and Sister J. W. Davis have had a camp there several months directing the improvements. The principal work has been the building of a jetty four hundred yards long into the lake. Brother Davis has worked hard on this and has been assisted by Missionaries A. V. Robinson, A. L. Loving, Herman Peisker, S. W. Ballard, at different times, also by the Wright brothers, from Tuncurry, and others. A mission reunion and conference will be held there the next Christmas holiday. If wisely administered, this will prove a great asset to this mission.

Our prayers are offered daily on behalf of Zion and the church throughout the world. May the day be hastened when we may indeed put on our beautiful garments.

Soliciting an interest in the prayers of God's people,  
June 13.

MYRON A. MCCONLEY.

## Portland Buys Car for Their Pastor

PORTLAND, OREGON, August 2.—Four young people, Dorothea Stoyhoff, Stanley J. Stoyhoff, Mildred Cason, and Mrs. Effie Verhei, were baptized in the font at the church July 27.

The regular quarterly business meeting was held the evening of July 8, and the subjects of building a gymnasium and of purchasing a car for the use of the branch president were discussed. A special business meeting was called for July 22 to dispose of the two questions, thus giving everyone ample time to consider the advisability of such action. At the meeting July 22 the motion to build a gymnasium lost by an almost unanimous vote. The motion to purchase a car for the use of the branch president carried.

The Department of Recreation and Expression gave a watermelon party at Laurelhurst Park Friday evening, August 1.

The reunion committee is very actively engaged in preparing for the annual reunion which will be held August 8 to 17. The grounds lie in a shady grove at the intersection of Base Line and Craig Roads, one mile east of Montavilla, a suburb of Portland.

Elder Nelson Wilson returned July 25 from Winnipeg, Canada, where he has been for about a year.

## Missionary Spirit a Factor

JOHNSON CITY, NEW YORK, August 11.—Although there are only a few Saints here, we have been holding Sunday school for almost a year. Services are held in the different homes.

We were visited Sunday, July 27, by Brother James Pycock, who held preaching service after Sunday school. All enjoyed his talk and felt benefited by his visit.

While Brother Pycock was here, he suggested that we have a mission. There are so few Saints here he thought a mission would be better than a branch. Lot Bishop was appointed to have charge.

Saturday, August 2, we held our Sunday school picnic at the farm of Brother and Sister Alfred Knapp, who kindly invited us to their place. All had a good time.

Our first sacramental service was held August 3 after Sunday school, and it proved to be a spiritual benefit to all.

Although we are few, we hope to do some good in this town.

## Webster Groves Is Interested in Zion's Coming

WEBSTER GROVES, MISSOURI, August 12.—Quite a little work has been done recently around the church property, which has served to beautify the premises. The front lawn has been graded, and a granitoid walk was put in up to the church door, while a uniform cinder walk was made along the sidewalk line to the grade.

The priesthood is active, and reports from their camp indicate that they contemplate another vigorous campaign of visiting that will without doubt bear much fruit toward spiritual advancement.

Pastor C. J. Remington gave a fitting talk on the morning of July 27 on the subject, "What is your job?" After the service quite a number expressed themselves as just having found out what their job really is as Latter Day Saints.

Elder Ivor Davies occupied the Sunday evening hour July 27, August 3, and August 10, using as a basis of his remarks the subject, "making the dream of Zion come true." This series included the several policies of the church relative to the establishment of the work. The interest is remarkable,



and the attendance is so steadily increasing that a two-week series of lectures may be arranged for on this subject, in which Brother Davies is particularly well established.

The local young people presented the branch with a fine new piano on August 10. As a request with their gift they asked that the first song to be sung be "The old, old, path," which seems to be a favorite with the young especially. Brother Struebing spoke on "Are ye in the faith?" which was a timely subject.

The sacramental service on August 3 was a most enjoyable occasion, at which time the infant grandson of Charles J. Remington was blessed.

### Fort Madison Branch

August 11.—The work here is progressing, although at the present time a number are out of the city for various reasons.

The Fort Madison "L. D. S." Band have just acquired uniforms and make a very good appearance at their concerts. They have given concerts at several places lately for various civic clubs and organizations. They are greatly applauded wherever they go. This is an eighteen-piece band from the Sunday school and is the result of the efforts of W. E. Sanford, bandmaster. They are now giving concerts on the reunion camp ground at Nauvoo, and also on the streets of the city, which is an asset to the reunion.

Our Sunday school superintendent, Cecil W. Davis, was recently ordained to the office of teacher.

Two new members were added to our branch August 10, having been baptized at the Nauvoo reunion by our pastor. We are looking for other baptisms from this branch before the close of the reunion.

A number of our people are in attendance at Nauvoo reunion. All report the very best of services, and they are making arrangements to attend again next summer.

Recently all-day services were held, with Brother U. W. Greene as the principal speaker of the day. Dinner was had in the basement of the church. Members from the different branches in the district were present, and all greatly enjoyed the services. The following Sunday we drove to Keokuk where like services were held.

All visiting Saints are requested to worship with us at 2929 Santa Fe Avenue.

### Interesting Baptisms at Colorado Springs

COLORADO SPRINGS, COLORADO, August 11.—A very interesting baptismal service was held recently when Brother B. E. Brown led two brothers into the water. One was a Japanese brother, who was formerly a member of the Utah Church; the other was a local brother. Also last Wednesday evening Brothers Brown and Ebeling baptized a Sister Springer, who has waited for two years to be baptized. She has been in a sanitarium all that time, and only lately would the doctors consent to her being baptized.

The following have visited Colorado Springs recently: Sister Stringer and son, of Wichita Falls, Texas; Sister Atkinson, of Ramah, Colorado; Brother Clark Woodford, Sister Peterson, Miss Margaret Chafin, Mrs. L. S. Moore, Hazel Billingsley, and Annie Glenn, of Independence, Missouri; Brother Hans Andersen and family, of Council Bluffs, Iowa; and Sister Munday, of Uteville, Colorado, who will stay until after reunion.

Brother Alfred Rich, son of Brother and Sister Calvin H. Rich, was married two weeks ago.

### Minnesota Saints Are Active

DULUTH, MINNESOTA, August 5.—Elder C. B. Freeman was the speaker July 27. Other local men have occupied as opportunity offered. Brother George W. Day, district president, met with the Saints here in a sacramental service August 3, assisting Brother C. B. Freeman, who was in charge. A profitable time was spent in prayer and testimony.

Brother Day also met with the Sunday school and preached a fine sermon on "Water baptism" in the evening, with fair attendance.

Brother Grant Byce, Elder Samuel Sloan, and Sister Kate Hastings, all of Two Harbors, were in attendance. May they meet with us often.

Sister W. A. Barney, of Grand Marias, Michigan, and Sister Corda McAllister, of Munising, Michigan, have been here the last two weeks visiting with Sister Eva Tourville, daughter of Sister Barney. They have materially and spiritually helped here in this part of the vineyard. They will always be welcome.

Sister Emma Freeman, daughter of Pastor C. B. Freeman, was baptized July 13, her father officiating. She was confirmed August 3. May many take hold on the rod of iron and follow the footsteps of Christ, thereby receiving a crown of eternal life.

Several Duluth Saints attended the reunion at Minneapolis, and all report that it was the best ever. The gospel was preached in a simple manner, showing the magnitude of the gospel so that each one realized that God is indeed at the helm, guiding his work to victory. One sister remarked, after being in the gospel for thirty years, that she did not realize there was so much in the church.

### Drives Two Hundred and Fifty Miles to Preach

TUCSON, ARIZONA, August 5.—Interest in the Tucson Sunday school seems to be growing, as attendance is getting larger lately.

We have preaching twice a month now, and some seem interested. Brother Lamb drives up from Bisbee in his car twice a month and preaches. He makes the trip all the same day, about one hundred twenty-five miles each way. Last Sunday he brought three with him, Brother and Sister Davis and one of their neighbors.

We had fine meetings, with twenty-nine at Sunday school, which was held at the home of Mrs. Rawsthorn. Preaching service was held at eleven, with Brother Lamb as the speaker. Sacramental meeting was held at Sister Mills's home at half past two, with a good spirit manifested throughout the service. After sacrament Brother Davis spoke many words of encouragement, and we indeed felt renewed and encouraged by their presence with us. They will be back again in two weeks.

Sister Davis played the piano, and Brother Davis took charge of the singing as well as the Sunday school. Feeling the need of talented people like Brother and Sister Davis and Brother Lamb we much regret that they cannot remain with us. We ask the prayers of the Saints in behalf of the Lord's work in Tucson, that those who seem interested may see their way clear to accept the gospel and apply it to their lives.

This would be a good place for an elder who is looking for a good climate and a place to help with the work. I have heard it said at different times since Brother Lamb delivered his sermon, "Oh, I see it differently now," and "Wasn't that a wonderful meeting?" This was all from nonmembers. I hope some day as missionaries pass from east to west they will have occasion to stop at Tucson.

A. M. TAYLOR.

329 East Twenty-First Street.

## California Saints Enjoy Good Preaching

SAN JOSE, CALIFORNIA, August 11.—The last two Sundays of July were spent by the Saints at the district reunion held at Irvington July 17 to 27, which was a source of strength and enjoyment to the Saints. The instruction given by members of the First Presidency, Twelve, and Bishopric was very edifying and uplifting and much appreciated by those of the Saints that have the redemption of Zion at heart.

Elder C. J. Cady was the speaker the morning of August 3. Those noticeable among the visitors at this service were Brother and Sister Carstensen and Brother Alvin Smith, recently from Independence, Missouri. Brother Virgil Etzenhouser, missionary to the bay cities, also dropped in on us after the meeting had started. Brother G. H. Wixom is another recent visitor, who dropped in on us unawares last Wednesday night. He was fresh from the southern California reunion and gave us an interesting report of the reunion at that place.

Brother Cady again preached the morning of August 10. He handled his subject well, and it was favorably commented upon by all who heard it. Priest R. E. Cowden preached the sermon at the close of Religio.

Cupid is making the best of it so far as San Jose Branch is concerned. On the evening of July 11 he made another raid and carried away captive our young sister, Hazel Christopher, who became the bride of Mr. McEachren, of Los Gatos. C. W. Hawkins, the pastor, officiated.

At nine o'clock the night of July 31 we were called to the San Jose Hospital to administer to a Sister Detrick, a member of the Chico Branch, who had met with an automobile accident near this city, and who was lying at the point of death. She passed away a few hours later. The body was taken to Chico for burial.

## Second Annual Home-Coming of Deselm Branch

MANTENO, ILLINOIS, August 13.—The second annual home-coming of the Deselm Branch at the home of Brother and Sister Reginald Jones, near Wilmington, Sunday, August 3, was attended by nearly ninety people, many of them not members, and was an inspiration to young and old.

Sunday school was held at ten o'clock in charge of Sister Emma Studtman. The sacramental service, in charge of Elder J. L. Cooper, of DeKalb, district president, and Earl D. Rogers, pastor, opened at eleven o'clock. This was a season of rejoicing. Several of the Saints present rarely have the opportunity of enjoying the sacramental service.

A sumptuous cafeteria dinner was served at noon on the lawn. Sister Mamie Hayer, of Marseilles, district superintendent of the Department of Women, gave an interesting talk following the dinner, bringing out the ideals and responsibilities of the women and girls of our church.

Sister Hayer was followed by Elder Philemon Pement, of Chicago, who preached an excellent sermon, which included some of his personal experiences in finding the Latter Day Saint faith.

Visitors present from a distance besides those mentioned were: Sister Philemon Pement and Brother Harold Pement, of Chicago; Brother and Sister J. H. McGuire and Mr. and Mrs. Max Schmidt, of Hammond, Indiana; Sister Winifred Hayer and Brother Jason Closson, of Marseilles.

Elder J. L. Cooper was called to Wilmington July 29 by the serious illness of Sister Henry Allott, where he spent the remainder of the week visiting scattered Saints.

Sister Elmer Kaler, who underwent an operation last January, is again suffering with an abscess in her side.

Brother and Sister J. H. McGuire, of Hammond, Indiana, and Sister James Keir and daughters, of Independence, Missouri, spent the last week end with Deselm Saints. Also Brother Phillip Rogers, of Independence, Missouri, is the guest of his brother, Abe L. Rogers, and other relatives.

Three of our Sunday school boys, Regie Jones, Russell Rogers, and Paul Kaler, were baptized July 13. It is a cause for rejoicing when the children enlist in the army of King Immanuel.

## Detroit Saints Desire Prayers

DETROIT, MICHIGAN, August 13.—The Saints here are bravely marching onward against great adversity. Like every other large city, the temptations and trials seem harder to bear than they would be in some quiet little village, where the ringing of the church bell can be heard by almost everyone living there.

Since writing our last letter we are sorry to say Brother Innis Fenton is very sick. He is greatly missed at church, as both he and his wife are always there ready and willing to do their part in the work. Also Pastor A. B. Smith has been very sick. We ask the Saints to remember both of these brothers in their prayers, as they are greatly needed in the work here.

We realize more and more that the sifting time is here, and that we must "put our shoulders to the wheel" in order to do our part in the redemption of Zion. To all our brothers and sisters we say, Keep going and don't give up. We are with you in spirit and prayer. Our sacrifices will not have been made in vain, for Christ is at the helm. United we stand; divided we fall.

## Two Baptized in Norway

Norway, in the summer, is indeed a beautiful land. It seems that Nature tries to outdo herself in an effort to provide beautiful scenery and pleasant little nooks and corners here and there for the people to enjoy. Yesterday, as I sailed down the Christiania Bay by steamer en route to Porsgrund and gazed upon the many mountains, valleys, bathing places, and summer resorts, I could not help but think that God had indeed been good to this land in blessing it with so many beauties of nature. Norwegians are naturally lovers of the great out-of-doors, and they take advantage of every warm day to go to the mountains and woods for an outing, or out on the rivers and lakes in their motor boats. I noted yesterday that the summer resorts were crowded, not only with Norwegians spending their vacations, but also with many tourists from other lands. The English and German languages could be heard on every hand.

At this time of the year it is difficult to attract people to a church service held inside of a building. They want to remain outside as much as possible. In order to solve this problem we have to take the services out to them. During the past month, we have held several open-air services and have enjoyed a goodly portion of the Spirit of God in some of them. The attendance at those services was not as large as we like to see, but some that were present manifested an interest. July was Brother Muceus's last month here before sailing for America, so he has been doing most of the preaching and has enjoyed good liberty.

On July 13 all of the Saints in Porsgrund and a few friends went down the river a few miles in a motor boat to a small mountain to enjoy a day's outing. We took well-filled baskets to provide for the outer man while we enjoyed the

day out in God's first temple. In the afternoon I had the privilege of baptizing two young ladies, 18 and 21 years of age respectively. Their parents are members of the church. It is indeed encouraging to see the children of the church members uniting with us. When we came to Norway nearly two years ago there wasn't a child of Latter Day Saint parentage in the church. Since that time four have been baptized, and one other is very much interested at present and no doubt will be baptized soon. Most of our members have large families of grown or nearly grown children, and we still have an important work to do among them in trying to convert them to the gospel. If we could only convert the children of our members it would be well worth the effort of our sojourn in this land.

Again, on July 27, we went to the same place out in the pine woods to hold a farewell meeting for Brother Muceus. Several visiting Saints from surrounding towns were present as well as quite a number of nonmembers. The weather was ideal, and everyone was in good spirits. We held two preaching services during the day, and the Spirit was present in a marked degree at both services. Brother Nilsen, a native brother who holds the office of priest, and I did the preaching in the first service. Brother Nilsen is a fine man, well liked by all who knew him, and has a large influence in Kragerø, his home town. He has a pleasing personality, a good understanding of our work, and has fine talent in the preaching line. He would make a good missionary in this country if he were free to devote his time to that work.

Brother Muceus did the preaching in the second service and was unusually blessed in the presentation of the word. The nonmembers who were present were greatly moved upon, and they expressed themselves as being greatly pleased with the day's experiences and that what they had heard was the true gospel of Christ. Some who had been enemies to our cause before are now its friends. They say that that day's outing will always stand out as a bright spot in their lives. We hope to be able to add more fuel to the fire that has begun in them, that their interest may be kept alive until they see the necessity of taking up the cross of Christ and wandering in his footsteps.

Brother Muceus sailed for America July 31. He has been away from his family two years and is entitled to return home to them. His leaving has caused a greater responsibility to fall upon Brother Hunker and me. He has had oversight of the work, and we have depended upon him more or less to help us in the solving of the problems that came to us. But now we must move out alone on our own initiative. So far as I am personally concerned, I can humbly say that I do not fear for the future. I know that I am engaged in the work of God and not my own work. I know, also, that God is more interested in his work than I can possibly be and that he will take care of it. I have learned from past experiences that when I am alone and entirely dependent upon God, he never fails me. The blessing is always forthcoming. The greatest problem I have is to keep myself in the right condition so that God can bless and use me. If I can be humble, faithful, and full of love I am sure that God will bless me in my efforts to serve him. V. D. RUCH.

PORSGRUND, NORWAY, August 1, 1924.

Elder Ward A. Hougas, of Venango, Nebraska, reports the baptism of five near Champion, Nebraska, August 17, with prospects of more in the near future.

J. J. Billings, of Little Deer Isle, Maine, writes that their reunion held at Brooksville this year was a success. Many attended, and much good is being done.

## Work Progressing in Detroit District

FLINT, MICHIGAN, August 9.—The work of the Detroit District points upward, and from present outlook much will be accomplished during the summer months. The various activities of the departments are being ably handled, and thus far no one has felt satisfied with results, but all are working forward with a determination to bring the membership to a higher plane.

The young people's convention, held at Detroit June 28, 29, was a huge success. The services were well attended, and the program very well rendered. The church was well filled Saturday evening to hear three splendid talks, given by Patriarch John F. Martin, of Kirtland, Ohio, and Elders John R. Grice, of Saint Clair, Michigan, and E. K. Evans, of Grand Rapids, Michigan. These talks dealt with the young people in the home, church, and the world. Each handled his subject in a commendable manner.

At eight o'clock Sunday the opening service of prayer found the upper auditorium comfortably filled. The fervent prayers and testimonies of the young assembled were a source of strength to each other. At nine o'clock a like meeting was held in the lower auditorium, which accommodated those driving in for the day from outside branches. At eleven o'clock the junior church was held in the lower auditorium, in charge of Elder John R. Grice, while President Frederick M. Smith addressed the congregation upstairs. His subject was "Church fundamentals" which was presented in a very forceful manner.

The afternoon sermon, presented by Patriarch John F. Martin, has left a lasting impression with the audience. In his pleasing way he admonished the young people to prepare for the service before them by applying the principles of the gospel to their lives. By these principles they would be able to build such characters that they would become factors in the establishing of Zion.

At seven o'clock the church was packed to capacity to hear President Smith. This discourse called attention to the great things of moment, which should demand the attention of the membership of the church to-day. Events are happening with such great rapidity that the world is looking to and fro to find a solution for its many ills. The church should take advantage of this golden opportunity to present to them the social order of our work, which will bring about the condition for which we are all longing.

This closed a busy day, and one long to be remembered by all present. Many from neighboring districts took advantage of this treat and returned home well paid for the effort. Others saw with a clear vision the work before them and are now assisting in carrying out the program as outlined for the work of the young people. Brother Carlisle Whitehead and his corps of workers are to be commended, and the district is to be congratulated for such young men and women who have the desire to work for the interests of all.

One of the summer features of the young people's work is the establishing of the recreational center at Lake Orion, the center point of the district. At this place the young people of the district can assemble on Saturday and enjoy various recreational activities during the afternoon and evening. Brother Vincent Schaar has provided for the keep of twelve people by turning the upstairs of his garage and store room into sleeping rooms. Sunday is spent in the spiritual development of the young. Thus this department is functioning in the district in a very commendable way.

On Sunday, July 20, the priesthood of the district met at First Church in Flint. This was one of the most successful ministerial conferences held in the district. The day opened with prayer at eight o'clock at which the priesthood met. The

regular prayer service at nine was presided over by Apostle James A. Gillen, Elders Kenneth H. Green, of Detroit, and Matthew W. Liston, of Flint, representing the district presidency, W. E. Alldread, pastor of the First Church, and J. Charles Mottashed, representing Detroit Branch. The opening remarks of Apostle Gillen were of such a nature as to cause the membership to feel more keenly their responsibility as workers in this church. Never has more power attended a speaker in the church than was present on that occasion.

At eleven o'clock the quorums met at the Dort School. Arrangements had been made so each quorum attended to its business, and had the pleasure of hearing some of the visiting brethren along the lines of their work. At the same hour the joint reunion committee was in session, making final arrangements for the reunion at Port Huron August 8 to 17.

The priesthood met in mass session at two fifteen. The afternoon program consisted of talks by the brethren, which had been previously arranged. Elder John R. Grice was unable to attend on account of the sickness of his father, Elder William M. Grice. His talk will come at the next meeting. Elder J. Charles Mottashed, of Detroit, spoke on the subject "Shifting gears." This being an automobile center, every one understands what it means to shift gears. Many applicable points were made regarding church work, and many good thoughts were presented which were of special interest at this time.

Elder Robert Coates followed, his subject being, "Detours of the priesthood." His topic was very timely, and he presented it in a very forceful way. He named many of the detours which members of the priesthood take while on their official journey in the interests of the church. Elder Ernest A. Webb, of Kirtland, Ohio, followed with a chart talk. He used some of the standards of the church, showing how they can apply to many of the important things with reference to the bringing forth of the gospel.

Apostle Gillen next gave a short talk on "The greatest need of the hour." Briefly he presented the need of the priesthood learning their duty and doing it in humility, and with the one aim of unity in mind. The keynote of the day, which was struck by Apostle Gillen at the opening of the prayer service, was "To your tents, O Israel."

The rest of the afternoon was spent in a general discussion of important questions, some presented from the quorums and some from individuals. Just as the hour for closing arrived, those present were pleasantly surprised to have Elder David E. Dowker of Des Moines, Iowa, slip into a rear seat of the church. Elder K. H. Green called him to the platform, and briefly he expressed to the priesthood his appreciation of meeting with them, and urged them to keep pace with the movements of the church. Elder Dowker preached the evening sermon, his subject being "Sacrifice."

Thus the work of the district moves on, and daily problems come up which call for inspiration and wisdom to solve. An all-day meeting will be held at the Otter Lake Branch August 31, and many are making arrangements to attend.

MATTHEW W. LISTON.

### Tulare, California

August 13.—The Northern California District reunion is past, and what a grand one it was! If the Saints will only live up to the high ideals which were placed before them surely Zion would soon be redeemed. Twenty-nine Saints and four nonmembers attended the reunion from this branch.

On Monday evening, August 11, the Temple Builders gave a surprise party and shower at the home of Brother and

Sister J. T. Smith, jr., in honor of Sister Ethel Brooner who is visiting her father, Elder W. A. Brooner, and who will soon return east to attend school. Many useful little gifts were given Sister Brooner, and all enjoyed the evening by playing games. Refreshments of ice cream and cake were served.

The different departments are moving along nicely under the leaders.

### Flint, Michigan

August 9.—Progress on the new church is slow, but certain. Under the supervision of the local brethren, the work will be of a permanent nature. The former church in the north section of the city was only temporary. The present structure will be of concrete block, with heavy "I" beams through the center to strengthen the floor and remove all obstructions from the basement, thus making it free for use as needed.

The activities of the Department of Recreation and Expression show considerable life. This department has been functioning in near-by branches. The dramatic classes of the local organization have visited outlying branches, and displayed their talents before the footlights. They have assumed the job of providing speakers for Otter Lake and Juniata churches, and each Sunday they provide transportation to these places. On August 1 the three local organizations drove to Montrose, the home of Brother and Sister Roy Leighton, and enjoyed a marshmallow roast.

Elder B. F. Anspaugh has been on the firing line at one of the outlying schoolhouses for the last few weeks. He has been assisted by Brother Frank Eddy. They have been holding meetings every other night. Complaints are heard among the farmers because of the heavy rains during the past month. Reports show an inability to harvest the grain crops, which if not harvested soon will be a complete loss. Many of the local membership are attending the reunion at Port Huron.

MATTHEW W. LISTON.

### Sioux City Saints Active

SIoux CITY, IOWA, August 21.—Regular services are held in Sioux City every week. A small leaflet, *The Saints' Pilot*, is issued each week, giving a program of both morning and evening services on Sunday, and giving other valuable information with regard to services and happenings in the branch.

Speakers for the month were: Brothers C. Streeter, R. L. Sheetz, H. O. Smith, George M. Vandel, N. O. Cahoon, W. J. Smith. The Saints greatly appreciated having Brother H. O. Smith with them, and many regret that he could not remain longer to give them their patriarchal blessings.

Some unnecessary decorations in front of the church were torn away by Deacons Milo Hall and W. J. Smith recently preparatory to repainting the church. Brother Hall is to have charge of the painting, but many of the brethren will help with the work.

On July 17, at the home of J. E. Keck, occurred the marriage of Brother John A. Phillips and Sister Flossie Martin, of Omaha, Nebraska. Brother Phillips is a merchant in that city.

Commencing with the third quarter, picture lesson cards have been used in the primary classes of the Sunday school. These pictures are proving to be all that is claimed for them. The children enjoy them, and the teacher finds they develop a great deal of interest.

Brother George M. Vandel preached to an attentive audience in Sloan recently, where several are investigating the

work. On Sunday following he preached twice to good audiences near Kingsburg, South Dakota. A standing invitation is held out to any of our ministry in that neighborhood.

Mrs. Alice Bower and Mrs. Lola Jolley were admitted to the Temple Builders at their regular meeting. This club, with their husbands and friends, held a picnic at Riverside Park August 14, where fried chicken held a prominent place on the menu.

## Independence

August 25.—Elder S. S. Smith was the speaker at the Stone Church Sunday morning, and Elder William I. Fligg preached on the Campus in the evening. The evening was ideal, and many came out to hear Brother Fligg, who spoke in his usual vigorous manner.

Bishop Mark Siegfried's Sunday school class is now meeting in Carson's chapel, which has a seating capacity of something over a hundred. They are now taking up the study of church law, and it is expected that some interesting points will be brought out.

The picture shown on the Campus Saturday night, "Boy of Flanders," was very fine. An unusually large crowd attended.

Plans are being made for a big Labor Day celebration to be held on the Campus. A baseball game has been arranged for ten o'clock in the morning. Athletic contests will be held at one o'clock, after which the rest of the afternoon will be devoted to baseball and a band concert. E. C. Ellis will speak in the evening on "The business of government," and pictures will be shown at eight o'clock.

### Walnut Park

The speaker Sunday morning was Pastor J. A. Dowker, who also spoke in the evening at the farm home of Charlie Hurshman, six miles from town, where Sunday school is held and a number of nonmembers are interested in our work.

On Wednesday evening the young people, who usually have a prayer service by themselves, by invitation met with Group Twenty-nine South, at the home of Brother Atwell. More than fifty were present.

Walnut Park has a rather unique way of getting janitor work done *free*. The young people started the move last winter by volunteering to do the cleaning and fire building each week so as to save church money to apply on our building fund. Later the different groups agreed to share the work, the women of Group Twenty-nine keeping the building swept and dusted for one month, then another group taking its turn, etc. The lawn also must be mowed, and a lawn mower is now to be purchased and left at the church for the use of the group doing the work.

Sister Bertha Constance has charge in the primary room during the absence of Sister R. Barnhard, and makes a most satisfactory substitute.

Next Sunday Brother E. E. Moonman, who has charge of the junior meetings, will be the speaker in the upper auditorium, where he wishes to address the parents of the children in his charge, and others interested in them.

### Second Independence

Brother William Postma was the speaker Sunday morning, August 17, and Frank Veenstra spoke August 24. These two brothers recently returned from missions to Holland and Utah. It is expected that they will soon leave for Michigan, where they will labor the rest of the missionary year.

Quite a number of baptisms took place this week. Brother Delbert Whiting baptized two, Norman Inman and Erma Huggett, while Elder A. K. Dillee baptized Alma Welton and

wife at Walnut Park, though they belong to the Second Independence congregation.

The funeral of Sister Lottie Inman Seaton was held at the Second Independence Church Tuesday afternoon, August 26. Brother Delbert Whiting was the speaker, and interment was in Mound Grove Cemetery. Sister Seaton is the daughter of Brother and Sister John Inman. She was born August 7, 1906, near Braymer, Missouri, but moved with her parents to Independence at the age of nine years, at which time she was baptized. She was married to Elvin Seaton August 31, 1922. Six months ago she went to the home of her grandparents at Braymer, thinking she might the better recover there from an attack of pneumonia. Though everything possible was done to restore her, she passed away Sunday morning, August 24.

### Spring Branch

Brother George Weston, local priest, was the speaker last Sunday morning, giving an interesting talk on archæology and the travels of the Nephites. He used one of his own maps in illustrating his talk.

August 17 Elder W. D. Bullard preached on the subject of charity, which was appreciated by those present.

The Spring Branch Religio has been invited to give a program at the Walnut Park church Friday evening of this week.

A social will be given on Brother McLean's lawn Thursday evening for the benefit of the piano fund. Ice cream and cake will be served. All are invited.

Brother J. E. Soderstadt and family returned from an automobile trip to the Ozarks and are now located at their home in Broadacres.

### Enoch Hill

The speaker at eleven o'clock was Elder J. W. Metcalf, and at seven o'clock Bishop A. V. Karlstrom gave an illustrated lecture on the South Sea Islands. A large crowd was present to enjoy the lecture.

The campaign for liquidating the local church debt is progressing nicely. Each week sees the mercury rise in the large barometer erected for the purpose.

Next Friday night at the usual Religio service there will be the final debate between two teams representing Walnut Park and Enoch Hill. Each team has previously won one decision, and the concluding event is arousing considerable enthusiasm. Both sides are strongly represented, and all are invited to witness the trial of strength in debate among the young people of this locality.

### Englewood

George Shearer was the morning speaker at Englewood. Prayer meetings of the week were well attended, which is a good record for this hot weather.

### Liberty Street

Brother Hubert Case was the speaker Sunday morning. His sermon was very fine, and something could be found in it to apply to every person in the audience.

### East Independence

The social given for the benefit of the building fund was quite a success, and \$23 was raised. At the business meeting Sunday morning it was decided to go as far as possible with the finishing of the church. It was at first thought that they would put a roof on the basement, but they will now go as far as possible toward finishing the building for use.

Elder A. H. Parsons was the speaker Sunday morning, and Elder William Bath occupied in the evening.



## PROBLEMS RAISED AND SOLVED BY RADIO

(Continued from page 819.)

The New York *Times* discusses the problem of the country church in a recent issue, and quotes Wilbur Caswell, associate to the rector of Saint Thomas's Episcopal Church, in New York. This church broadcasts its service each Sunday. This clergyman told the *Times* writer that other ministers were complaining that the radio was stealing some of their hearers; that their hearers were more inclined to remain at home and listen in to some of the renowned pulpit orators, whose sermons were being broadcasted, than to make the exertion of coming to church. Doctor Caswell cites an incident of how one of the small Episcopal churches has met the dilemma. The *Times* writer says:

According to Doctor Caswell, a little Episcopal chapel in Maryland actually rigged up a radio horn in its pulpit one Sunday morning, got in tune with the cathedral in Washington, and the congregation sat in silence while the services of the great church came to them through the instrument. When the preacher in Washington announced a hymn, the congregation got out its books and sang, too.

The incident suggests a question, Is this a forecast of the real church of to-morrow? Will the devotional feature of religious activities become centralized in a large metropolitan center, with the country parishes becoming only provinces of "ministration," presided over by pastors whose sole duty will be that of making pastoral calls and officiating at marriages?

Of course this may not altogether apply to "our" church, and yet it may. But the fact that other churches are installing receiving instruments through which their congregations may listen in to services that are broadcast, makes it all the more imperative that we should have such a powerful station that we might attract the attention of such churches to our message. We have attracted attention to our message with individuals. Is it a stretch of the imagination to foresee that we may at times attract the attention of whole congregations who may be listening in?

In a recent trip taken to the north we were told by a sister who was the only one of her family who had come into contact with the church, that her sister was greatly prejudiced against the faith, and would not listen to her when she tried to tell her of the gospel as she had received it. In a letter that she had received recently, however, her sister became very enthusiastic over some radio sermons that she had been listening to, and expressed herself as never having heard such fine sermons. This sister asked her what station she had been listening to, and she wrote that she had been listening in to sermons preached from the Stone Church in Independence, Missouri, but she did not know what denomination was represented. The sister could not

refrain from telling her that this was the church with which she had become connected. This knowledge somewhat cooled the ardor of this listener in, but who can tell to what extent the seed had taken root? People will listen in when they will not come to church, and the seed thus sown will be sure to bear fruit.

There are two ways in which the small church may be benefited by radio. Either the pastor may install a radio for the benefit of his audience, giving them the advantage of listening in to men who may be better qualified to entertain and instruct them than he is, or he may by preparation and study give them something better than can be offered them by the radio message.

Some years ago Joseph Cook in one of his lectures on Transcendentalism uses the following to illustrate a point, and it is very acceptable here. He says:

When Ulysses sailed past the isle of the sirens, who had the power of charming by their songs all who listened to them, he heard the sorcerous music on the shore; and, to prevent himself and his crew from landing, he filled their ears with wax, and bound himself to the mast with knotted thongs. Thus, according to the subtle Grecian story, he passed safely the fatal strand. But when Orpheus, in search of the Golden Fleece went by this island, he being, as you remember, a great musician, set up better music than that of the sirens, enchanted his crew with a melody superior to the alluring song of the sea-nymphs; and so, without needing to fill the ears of the Argonauts with wax, or to bind himself to the mast with knotted thongs, he passed the sorcerous shore, not only safely, but with disdain.

That is our mission. We do not want to fill our ears with wax, and make ourselves deaf to the surrounding good, disdain a thing because it may not have originated with us, but we should avail ourselves of the discoveries of science, if those discoveries make us more proficient in spreading the gospel of truth. As a church we should take our place as the most potent influence for good in this world, filling the ears of the world with better music, and using the very best instruments that can be obtained for sending that music out to our fellow men. If we fail to use that which science has placed in our hands, we fail to avail ourselves of the opportunities that present themselves to us for the accomplishment of our work.

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### "Help Save the World by Radio,"

which appeared in the HERALD last week as an editorial signed by A. B. Phillips, could have been placed in the Official column and signed by the radio committee. The article was handed in by Brother Phillips and was unsigned, but was intended as an official announcement by the radio committee in the interests of the effort to provide funds for the new 1,000-watt radio station, for which contributions will be asked during the week of September 7-14.

# REUNION NEWS

## Midland District Reunion

EDGBASTON, BIRMINGHAM, ENGLAND, July 21.—The Midland district reunion convened in the Saints' chapel, Priestley Road, Birmingham, on Saturday and Sunday, July 12 and 13. Business meeting was held Saturday evening, during which several items of business were attended to.

At ten o'clock Sunday morning a prayer service was held, and although only a few were present at the meeting a good portion of the Spirit was with us. Prayer service was followed by preaching by Brothers J. Holmes and J. E. Meredith. Both these brothers gave interesting talks. From two to five o'clock short addresses were given by the following: W. Bailey, J. E. Meredith, Brother Eldridge, H. Meredith, and Sister Bailey. This was followed by a prayer and testimony meeting in which the Spirit was present.

Last, but not least, was the preaching service which began at half past six. In the early part of the meeting a duet was sung by Sisters R. Swan and N. Schofield. Brother Abel Hall was the speaker for the evening, and he gave an excellent discourse, the chief themes being "The law of the Lord is perfect, converting the soul," and "Be ye perfect, as God, who is in heaven, is perfect."

There were not many visiting Saints, but all felt that we had spent a good spiritual time together and that it had been good to "wait upon the Lord." MAVIS MEREDITH.

## Alabama District

MCKENZIE, ALABAMA, August 3.—The beginning of our reunion, which started August 1, bids fair for a grand time to the Saints here. The good Spirit prevails, and we are looking forward to some good work being done the coming week.

We have with us already Brother J. W. Rushton, of the Twelve, and Patriarch Ammon White; also Brother T. C. Kelley and Brother and Sister Fate Booker, all of whom we are truly glad to have with us.

The work is partly outlined as follows: Prayer and preaching services in the morning; and lesson study or departmental work and recreation in the afternoon; preaching in the evening.

We have a good many visiting Saints, and Brother White was the speaker last evening to a full house, a good many of whom were nonmembers. The services to-day were well attended. Apostle Rushton was the speaker at eleven o'clock, portraying very beautifully the love of God for his children. After the preaching service there was a bountiful spread of good things to eat, which was free to all. Everyone enjoyed it to the fullest extent.

There will be a further report of the reunion.

G. W. MINIARD.

## Back to Work From the Reunion

BROCKTON, MASSACHUSETTS, August 7.—The reunion is now nearing an end, and soon the Saints will be gathering back in their various church homes, telling of the wonderful meetings held at Onset.

During the reunion period, the church discontinued its services on Sundays, enabling many to attend reunion who would not otherwise be able.

The Wednesday evening prayer service is held as usual, and a few gather each week to give expression to their grati-

tude and have an hour of thanksgiving for the many blessings endowed by His ever ready and bounteous hand.

At the close of reunion, activities will again be resumed with a greater vigor, after the inspiration received by the leaders and good times Onset has afforded.

Brother Frank and Sister Emma Dobbins are the parents of a daughter, Lucille Bryant, born July 7.

## Chatham Looks Forward to Reunion

CHATHAM, ONTARIO, August 9.—Things have been running along nicely in Chatham Branch since last report. Services have been fairly well attended in spite of the holiday season.

The branch recently voted to have the church decorated inside and out. This has been done, and it certainly looks nice. Two scripts have been painted on the front of the church, which add greatly to its appearance.

The Sunday school has decided to hold its annual picnic at Erie Beach after the reunion. The children are looking forward to the event with interest.

The annual reunion of the Chatham District will soon be in full swing, and Patriarch F. A. Smith, Apostle J. A. Gillen, and Elder and Mrs. M. A. Etzenhouser are expected to be in attendance, as well as the missionaries from this and neighboring districts.

The Department of Recreation and Expression meets on Friday evening. The first part of the hour is spent in playing volley ball, which is proving popular with the younger folks. A baseball team has been organized in the branch, and several games have been played with good success. Elder Ezra Miffin is captain, and he is rounding the boys into shape. Games are expected soon with church teams from Windsor and Sarnia.

## Southern California

LOS ANGELES, CALIFORNIA, August 8.—As secretary of the Southern California District I am pleased to make report of the reunion and conference which was held at Hermosa Beach, California, from July 25 to August 3, inclusive.

The attendance at the daily and evening meetings was about two hundred fifty, and at each of the Sunday meetings, more than four hundred. Our speakers included President F. M. Smith, D. T. Williams, Israel A. Smith, James E. Yates, H. W. Savage, and William Anderson. Great interest in the work was manifested, particularly among the membership.

The questions of "supreme directional control" resting in the Presidency with the power of "effective discipline" also resting in the Presidency, were our main topics of thought and discussion. Both sides of the issue were debated. President Smith and D. T. Williams hotly contended for the claims of the Presidency. James E. Yates displayed in his humble and honest way the feeble foundations of the claims. The last speaker also gave a careful character analysis of President Smith, which the latter said he enjoyed very much, as did also the Saints.

Brother Israel A. Smith preached the last sermon of the reunion. For more than an hour and a half, with great liberty and eloquence, he presented the views of the Bishopric in reference to "supreme directional control." His talk was well supported with facts and figures, as well as frequent citations to the standard books of the church. His sermon was particularly appreciated because of the humble manner in which it was delivered. It was Brother Israel's first meeting with southern California Saints, and we all hope that he will visit us again soon.

Notwithstanding the turmoil existing because of "misunderstandings" between leading quorums of the church, the membership here express the sentiment that we are all glad to be Latter Day Saints. We all feel a personal responsibility and are keeping our minds open on the big issues before the general church. We want to hear both sides of the controversy. We have not committed ourselves officially, or otherwise, to support any man or faction. On these issues we will wait for General Conference to speak. We feel that it will speak. But we know it can only speak the truth when each delegate goes there with a free, open mind, prepared to receive a full presentation of the matter.

On the whole our reunion was instructive and enjoyable. We have adjourned with an increased knowledge of the work and in gladness.

ARTHUR CRUM, *Secretary.*

### Des Moines District

DES MOINES, IOWA, August 13.—The twenty-fifth reunion of the Des Moines District went into session Friday, August 8, at the regular camping grounds at Runnells, Iowa. This, so far, has been the largest reunion in the district, there being fifty-six tents on the ground.

The Pershing group, one of the newest groups in the district, is well represented by thirty-one people. This speaks well for the leadership of our young brother, George Orr.

The visiting speakers in attendance are Brothers J. A. Koehler, E. J. Gleazer, and J. F. Martin. Brother Martin came into this district the first time last fall, and although he was with us but a short time he endeared himself to our people. There is something about Brother Martin that makes one feel that he has been very close to God. He is especially liked by both young and old.

Variety has been aimed at in the departmental work each morning. One morning special attention was given the older people; that is, the oldest residents of this district. The district historian gave a brief review of its history for the last sixty years. This was followed by reminiscences from pioneer Saints. A splendid faith was manifested. One could not but compare their early experiences with ours and marvel at their faithfulness. The youth of the church may be an inspiration to us, but so are some of our noble adults.

Another morning Sister Margret Davis's class gave a demonstration of an ideal Religio class, showing how to properly teach the Book of Mormon. Another morning an ideal Sunday school was presented under the direction of Sister John Lentell. She is also doing very fine work with the younger children. They are not merely being entertained while the other services are in progress, but they are being instructed along various lines. She is being assisted in this work by several of the Temple Builders, who have told stories portraying the theme of each day.

Stephen Robinson is director of recreation. Religious services are held from early morning until noon, and each evening, but in the afternoon the camp becomes a playground, and wholesome sport is enjoyed by all who wish to participate.

One of the most worthwhile features of the reunion is the young people's prayer meetings, at which the Spirit has been in evidence.

Sunday morning a very helpful and beautiful prophecy was delivered, in which we were told that out of all this difficulty, turmoil, and travail, through which the church is now passing, will be born a new child, the church which Christ could accept.

MARGRET DAVIS.

## THE SAINTS' HERALD

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## MISCELLANEOUS

### Conference Notices

Northwestern Ohio, at Bradner, September 5, 6, and 7. All departments please take notice. Everybody welcome. Come and bring the Spirit with you. William G. Kimball, district secretary.

Chatham, at Sarnia, Ontario, September 27 and 28, the first meeting to be at 10 a. m. in the church. Branch clerks and those whose duty it is to send in reports see that reports reach the secretary by September 15. Anthony R. Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

### Requests for Prayers

Sister Mary J. Houston, of Saint Louis, Missouri, desires the prayers of the Saints that she may recover from her affliction.

### Notice

Owing to the resignation of Mr. G. S. Trowbridge, formerly occupying as transportation manager for the church, all matters relative to transportation will be handled in the office of the First Presidency until a successor of Mr. Trowbridge has been selected.

FREDERICK M. SMITH,  
*President of the Church.*

### Change of Telegraphic Address

Please note our telegraphic address has been changed from "Reorgsaint, Stoke, London" to "Reorgsaint, Enfield." Charles Fry.

### Addresses

Walter Wayne Smith, pastor Los Angeles, California, Branch, 3837 South Flower Street, Los Angeles, California.

### Our Departed Ones

DAVIS.—David Henry Davis was born July 24, 1851, at Fredrickstown, Ohio. Baptized August 18, 1919, at Readstown, Wisconsin, by L. Houghton. Died July 30, 1924. Leaves wife and three children, Mrs. E. G. Renslow, of Lamont, Iowa; Floyd, of Waterloo, Iowa; and James, of Viroqua; eight grandchildren and two great-grandchildren, one sister and two brothers. Funeral sermon by J. O. Dutton. Interment at Readstown, Wisconsin.

DAWSON.—William Naaman Dawson was born August 6, 1854, in Muscatine County, Iowa. Baptized at the age of twenty years, and later held the office of priest. Married Sarah C. Green, to which union were born nine children. Their home was often the headquarters for missionaries. Died at his home in Sacramento, California, June 24, 1924. Leaves wife and six children, five of whom were at the funeral. Sermon by J. D. White. Interment in East Lawn Cemetery.

## Radio Flashes

"Every ear shall hear"—By Radio

Remember this slogan and connect it with Church Radio Week—September 7 to 14. If every member gives according to his ability our drive for the powerful new coast to coast broadcasting station will be a success. A number of contributions have already been received, mostly from isolated Saints, and some apparently from outsiders to whom we have been mailing our program booklets.

Everyone should have a keen desire to help in spreading the gospel by radio. What other means can the church employ at the present time to introduce the true church to millions of people in the United States and Canada? The possibilities of radio as a missionary aid are almost limitless. Certainly they appeal to the imagination and desires of every Latter Day Saint.

Let every member, then, decide now to give liberally toward the new Independence station and the improved Grace-land quipment. Let's make really effective our good slogan: "Every ear shall hear"—by radio.

Others See Radio Possibilities

A letter from Brother Fred D. Dreyer, branch president and publicity agent at Milwaukee, tells us that Wilbur Glen Voliva of Zion City, Illinois, is planning to greatly increase the power of his broadcasting station. W C B D, the Zion City station, has been operating for about a year with a power output of 500 watts. It cost about \$30,000, being the best that could be bought at the time of its purchase.

Brother Dreyer's complete letter follows:

MILWAUKEE, WISCONSIN, 863 Mineral Street,  
August 12, 1924.

Dear Brethren: I take this occasion to express my delight over the information in the HERALD that the church is contemplating the installation of a 1000-watt radio station. I have long felt, and have written the HERALD in the past that I thought we should increase our station's output and that I was sure the church in general would support such a move.

We have recently been informed by Wilbur Glen Voliva of Zion, Illinois, that he just completed a deal with the Westinghouse Electric Company, for the purchase of a sending apparatus that "would reach the ends of the earth" (using his own language). It is astonishing how his prestige has increased since he has started broadcasting. People resent his ideas and even threaten to have him put off from the air, but yet they listen in for his fine musical programs.

I am sure that with the talent in Independence we should be able to put on just as good programs as Voliva, and in place of the "kick" that he invariably gives them, together with numerous shocks, we could give them something to think about. I am waiting for the day to come when our church will get the publicity that Zion City has received through broadcasting.

I shall await with keen interest the news that work has started, that we will soon be able to hear K F I X thunder the gospel message over the radio, and that it too will be heard "to the ends of the earth." Sincerely yours,

FRED O. DREYER.

West Point, Nebraska.—K F I X came in fine on underground aerial Wednesday, July 30, using a 3-tube regenerative set. Very little static.—Warren Davee.

Kansas City, Mo.—We are regular listeners to your programs and must say that you have some excellent talent in your church. Would be pleased to have your program book-

lets sent to us. Success to you.—Mr. and Mrs. O. W. Baker, 411 N. Oakly.

Eastland, Texas.—I thought I might let you know that you were being heard down here in the "Lone Star State." I had the good fortune to hear part of your fine program last night and certainly enjoyed every bit that I heard.—Osgood Hunter.

Kansas City, Kansas.—I am a regular listener to your programs, and I enjoy them very much. Your signals come in very strong on my two tube regenerative set. Thanks for your fine programs.—Lynn Rawlins.

Independence, Missouri.—Just a word of praise for your wonderful program of last evening (August 12). Through the goodness of Mr. Gibson, the man in charge here of the county jail, we have installed a small crystal set. We listened last evening and were entertained very royally. The quartet was very good, as were also the solos, but what appealed to us was the talk by the editor of the Independence paper (Mr. William Southern), for it was instructive and interesting in every detail. We hope to hear some more. Unfortunately we are inmates of the county jail.—John Rak, Bert Heaton, and A. S. Kiefer.

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, AUGUST 31, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.

Prayer.

Ladies' Quartet:

(a) "What a friend we have in Jesus."

(b) "Sweet hour of prayer."

Mary Fields, Clara Curtis, Amelia Goode, Gladys Goode.

Sermon.

Hymn.

SUNDAY, AUGUST 31, 1924

7.30 P. M., From the L. D. S. Campus

(Open-air service.)

Band concert under the direction of Mr. Roy Turner

Hymn.

Prayer.

Selection by the Band.

Sermon.

Hymn.

TUESDAY, SEPTEMBER 2, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Poppen Lee," Lane.

By Miss Brinda Ritter.

Vocal Solo:

(a) "Ten thousand years from now," Ball.

(b) "Longing, dear, for you," Densmore.

By Miss Mary Joan Parkes.

Instrumental Trio:

(a) "Au Soir," Nevin.

(b) "Pastelle Minuet."

Mr. Arthur Storm and Miss Emma Snead, violins. Mr. A. Cook, cello.

Miss Ritter, piano.

Address: "The place of music in the church."

By Arthur H. Mills.

Vocal Solo: "Ave Maria," Gounod.

By Miss Parkes.

Violin accompaniment by Mr. Storm.

Piano Solo: "Prelude in C sharp minor," Rachmaninoff.

By Miss Ritter.

Violin Duet:

(a) "Shepherd girl's dream," Andre.

(b) "Marche militaire," Drlia.

By Mr. Storm and Miss Snead.

THURSDAY, SEPTEMBER 4, 1924

Program furnished by the L. D. S. Radio Orchestra

"Dancing dolls," Feredy.

Orchestra.

"Solvejg's song," Grieg.

Orchestra.

Contralto Solo:

Mrs. Lulu Lentell.

"March Militaire," Schubert.

Orchestra.

Address.

"Jerusalem," Parker.

Orchestra.

"Gavotte," from opera Iphigenie en Aulide, Gluck.

Orchestra.

Vocal Solo:

Mrs. Lulu Lentell.

"High school cadet march," Sousa.

Orchestra.

"Spanish dance, No. 1," Moszkowsky.

Orchestra.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, September 3, 1924

Number 36

## EDITORIAL

### Send the Sound the Earth Around

Who among the Saints has not thrilled to the old missionary song: "Send the sound, the earth around, from the rising to the setting of the sun."

Radio now offers a vehicle by which we may literally send the sound the earth around. The great commission to the church is to preach the gospel in all the world. The first work of the church in all ages is to preach the gospel. It is first at least in point of time. It may not outrank in importance the "perfecting of the Saints" which comes later under pastoral care. But first of all in all ages the church must go out after those who are ignorant of the gospel message and win them to Christ.

If the church should in any way or to any degree lose its missionary spirit, it would quickly diminish or perhaps die in other departments. The zeal aroused by the proposition to enlist radio as a new and valuable vehicle by which to "send the sound the earth around" attests the fact that the missionary spirit is not dead or diminished.

Jesus was first of all a missionary. Matthew tells us that he went through all Galilee preaching the gospel in every synagogue. Meeting Peter and Andrew, James and John, he said to them, "Come and follow me." They left their nets and followed him, I do not think that he just came along casually and said, "Follow me," and that without thought or reason they dropped all and followed him. I doubt not they had heard his message preached and had responded to its appeal. In other words, they were the fruits of a careful and systematic missionary campaign carried on through all Galilee in the various synagogues. Jesus thus set the example in missionary work. When he later said, "Go ye into all the world and preach the gospel," he was but projecting his own effort through others.

Paul said, "Woe is me if I preach not the gospel." By every means within his reach he sought to preach the gospel. He was one of the most aggressive and resourceful missionaries that ever lived. Upon Mars Hill, the center of Greek culture and religion,

in the most conspicuous place in the intellectual world of that time, he declared the message. All that publicity could offer, he took. Had there been a press, who can doubt that Paul would have used it to the uttermost. And could he upon Mars Hill have found some means by which he could have projected his voice to Rome, and throughout all Asia, and down into Africa, we have but to reflect upon his intrepid spirit to know that he would have seized and used that method of expression.

We have not hesitated to enlist the press in our work. We should not hesitate to use the radio. And if we are to use it at all, we should use it to the best advantage. Every increase of power to our station increases the radius of operation. And as the circle grows larger, every increase proportionally takes in an enormously larger population. "The pebble dropped in the water" sends out waves that "circle round with the shock." The message flung into the air sends waves in every direction. The first hundred miles of sweep takes in a considerable population, but when you add another hundred miles, the area covered is so much greater that the first appears small, and so on. With a station four times as powerful as our present station, with the same amount of effort we can reach an enormously enlarged congregation.

Our readers may make it possible for us to have such a station, equipped, built, managed by our own people, sending abroad our own distinctive message, the gospel of the latter days. The "hastening time" is at hand. Providence has put at our disposal that which Paul did not have. Shall we use it?

Not only does radio cover a broad field geographically, it covers a broad field intellectually. I had carried on a series of Sunday night radio sermons in Independence last winter, when on an occasion I dropped into a fish market to buy a fish for dinner. After the deal was completed, the fish vender, a total stranger, with an expletive said, "By —, I know you. I recognize your voice. I have been listening to you every Sunday night for a long time." A little later I was talking with the cultured and refined rabbi of one of the largest and wealthiest Jewish congregations of the West, and learned that he, too, was listening to my sermons. From fishman to rabbi we reach diverse classes that would

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never be brought together in one congregation in a church building.

It has been said that radio does not afford personal touch. But I heard a standpat Democrat confess that when he heard Coolidge's address to Congress the intimate sound of the President's voice in his ear thrilled him with a feeling of personal contact. And he added, "If a Democrat could so respond to the speech of a Republican President, I am sure that radio can establish a sense of contact in gospel work."

More than that, however, radio opens up the way for personal contact with local workers and missionaries. A nonmember in Toronto, hearing a radio sermon from Independence, sought out Bishop McLean. Thus personal contact came about. And this should work out in many branches and missions. We should be able by radio to break down an immense amount of prejudice, thus clearing the way for the apostles, seventies, and elders who go forth to preach the gospel to men face to face—for the latter work is fundamental and the radio work must ever be an auxiliary to it. That effect alone is worth the money and effort.

We have been told that we are all workers together, minister and man of business and of labor, for the accomplishment of the work intrusted to all. Now is offered an opportunity for all to contribute and make it possible for us by radio to "send the sound the earth around."

ELBERT A. SMITH.

### Reunion Season Closes

The last day of August marked the close of the 1924 reunion season in the church. Four reunions closed on that date: Glenwood, Iowa; Stewartsville, Missouri; Monona Park, Wisconsin; and Vicksburg, Michigan.

Reunion season is an eventful period of each year's work, and the minister or member who is denied attendance has met with a material loss. There has been a growing tendency to provide for all the legitimate demands of the religious life of these annual gatherings of the Saints, and wherever reunions represent large enough membership there is not only the conventional preaching, which is always the principal activity; the prayer and testimony meeting, probably the sweetest hour to the great majority; but in addition there are study classes for men and women, for boys and girls; departmental activities of various kinds; organized play and recreation; and social functions which do not partake of the nature of worship.

As the writer sees the case, there is much good to be secured from each line of activity, and while there is necessity for a good organization in order

that the program may be carried out, the democratic tendencies of our people can be made to do good service also, and none need be overburdened for the purpose of providing a splendid and complete result.

Lamoni Stake has been one of the sections developing the reunion to its present highly efficient organization, and we are glad to note that the prayer service each morning there is probably the most influential activity of the entire work. Neither have authorities there forgotten that preaching is valuable and effective, and a plenitude of good preachers is provided. The junior meetings, called by many the Junior Church, the sports and recreations, the lectures and study hour, and the general and individual social work are not neglected, and there are therefore few, if indeed there are any, locations in the church where more good is done, and the reunion has come to be recognized as a more necessary factor. We were permitted to visit them for a few days in the opening of their meetings, and witnessed much to commend.

The section of the church where the fall reunion had its birth is western Iowa, including Fremont and Pottawattamie Districts, which have just closed their reunion at Glenwood, Iowa; and Little Sioux and Gallands Grove Districts, which closed their reunion at Dow City, in Crawford County, August 24.

In this section of the church there was formerly held what was known as the world's reunion. Very few sections then attempted anything along this line of activity, and consequently the leading officers of the church were often present, and membership from many States generally camped and enjoyed the ten days of meeting.

Conspicuous among those who made these annual reunions of great value to the church, were such men as Presidents Joseph Smith and W. W. Blair, Charles Derry, Joseph R. Lambert, William H. and Edmund L. Kelley, David Chambers, and many others, not forgetting such song leaders as S. B. Kibler, T. A. Hougas, and Brother Mark H. Forscutt.

And the reunion spirit still lives and thrives in the minds and hearts of Saints in western Iowa. At Dow City the Little Sioux and Gallands Grove Saints met on August 15, one of the rainy days of an extremely backward and rainy season, and organized for reunion work. Roads were heavy and grounds were soaked and soft, but Dow City Saints and citizens opened their homes to care for the visitors and organization was effected and work begun. For a few days attendance was light, but the finishing days were glorious, bringing together many hundreds of Saints from all parts of the districts. The morning of the last day, just before the nine o'clock prayer meeting opened, there drove in from Sioux City, a distance of nearly ninety miles, a truck load and two or more touring car loads of people of all

ages, who had risen before dawn that they might get just one whole day at the reunion. This is the spirit which made the reunion a success in days gone by, hunger for association with those of like faith in the activities of the church.

A copy of the *Tribune*, published at Glenwood, Iowa, gives an encouraging account of the opening days of reunion there, and the writer of the report is so pleased that he suggests, "It would be a good move for the Chamber of Commerce to have a meeting with the directors and invite them to come again."

It is wonderful what new life and gospel energy is gathered both by ministers and Saints in the reunions throughout the church, and those Saints who neglect attending because they want to spend their vacations in sightseeing or in idleness are losing much; those who are denied these meetings have much taken from them.

This week finds minister and member returning to the routine of life, cheered, strengthened, fortified by a better understanding of brother and sister and of the privileges and opportunities and duties and requirements of the gospel of Jesus Christ, which have been received while in reunion. Surely the reunion effort of 1924 has been worth while.

R. J. L.

#### Elder Waller Returns From England

The editors received the following laconic message from Elder Gilbert J. Waller on the morning of August 30, written on the margin of a newspaper cutting from the New York *Daily Mirror* for August 28: "Thursday, August 28.—Arrived per *Homeric*, safe and well; now en route San Francisco." The principal news in the fragment of *Mirror* was the arrival in New York, on the same day as Elder Waller's landing, of the White Star liner *Arabic*, with one hundred twenty-five injured passengers aboard.

Two large pictures show the great liner listed heavily and landing the injured passengers, and accompanying is this information: "Battered by a hurricane off Nantucket that listed the *Arabic* forty-three degrees at one time, or within two degrees of rolling over and sinking, the White Star liner limped into port yesterday a veritable floating hospital, with more than one hundred twenty-five of her passengers injured. . . . A terrific wind storm, accompanied by gigantic waves, smashed through the upper decks."

There is no real security to be obtained by the sword.—Jan Christian Smuts.

#### President Smith Speaks for Radio

##### *Radio and Zion*

In contemplating Zion and the gathering of the Saints to Independence and the "regions round about," I have given not a little thought to the question of communication, of which broadcasting is but a phase of recent but rapid and large development.

In the time that we as a church have been operating radio communication and broadcasting, being early in the field in both lines, it cannot be doubted that we have demonstrated the feasibility and benefits of both; but in neither have we developed as rapidly as our early entrance into the field would have justified us in hoping we would. It is therefore with pleasure we see efforts now being put forth to enlarge the capacity of our broadcasting station.

In this field we have by no means approached the average of possibility, to say nothing of touching its outmost limits, and we shall be slothful if we fail to move promptly into the position of advantage before us.

I am, of course, alert to the social value of radio entertainment, and therefore interested in having concerts and music of all good kinds, as well as readings, etc.; but the strong appeal to me is the possibilities for wider and more facile dissemination of knowledge and learning. And in this is comprehended the religious as well as secular development.

From our station at Independence should, therefore, be sent out as nearly continuously as we can do, programs of all varieties within the scope of reason, with due regard for the fact that uplift and improvement through additional learning are the prime factors to which we must give the largest valuation. To preach the gospel and teach the things of the kingdom of God is our chief justification for K F I X and its enlargement to the limit of our ability to maintain and operate. And we sincerely hope and believe that the Saints will generously rally to the support of our department of communication in its effort to make K F I X more useful to the church at large, so that from this station can be sent out the best of sermons on the principles of the gospel, the finest lectures on the problems of Zion and their solution, the highest grade of entertainment, and the most harmonious and beautiful of music. I hope most sincerely that our station may soon wave its way into the hearts and lives of our people in "the regions round about" because of ministering to their needs; that we shall because of generous contributions have the means of enlarging the station and then establishing relay stations, until we can eventually circle and encompass the globe with the glad sound of the gospel and with knowledge of the kingdom of God.

Let your response be generous.

FREDERICK M. SMITH.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Some Educational Problems Involved in the Establishment of Zion.—No. 3.

BY A. MAX CARMICHAEL

(Continued from last issue, page 828.)

#### *What Will the Church Do With This Method?*

Let us consider this method especially as applicable to the church. One of the most important rationalizations for a belief in the inspiration of the command to gather "in the regions around about" is that this principle of passing on to our children our spiritual heritage through the approval and companionship of people of like minds might the more easily be used. We use the word, *rationalizations* as meaning a reason for a principle being thought up as a reason after the principle has been announced. We conjecture that the motive of religious development did not loom up as strongly as an eschatological expectation in the mind of the Seer. He had more in mind the establishment of a New Jerusalem preparatory to the second coming, than a method of religious education. This is not at all incompatible with attaching a broader significance to his inspiration, especially as the eschatological motive could easily comprehend the educational motive. In any event we are quite sure that this method of passing on our spiritual heritage to our children is more under our control, although not less operative, whether for weal or woe, in a gathered condition than in a scattered one. In other words, we will have a far easier opportunity to pass on our spiritual and moral culture to our youth, whether that culture be higher or lower than those surrounding us, in a gathered condition than in a scattered condition. This will mean, on the other hand, that the problems which arise over the proper use of this method are more intensified in the stakes than in the districts, in Independence particularly, and in Lamoni, Holden, Kansas City, and Saint Joseph to a lesser degree, but in the surrounding districts to a still smaller degree.

Let us illustrate more concretely: Whatever be our standards or levels of morality, e. g., with reference to the use of tobacco, or of cosmetics, or to mixed bathing, or to spending money on theaters, motion pictures, dress, or to the need of obtaining a college education, or to what vocations one can properly and best enter, or to the proper size of family our people should rear, whether these standards or levels be high or low, they can more readily be passed on to our children when we are more in each other's presence, as we would be when in a

gathered condition. Every Boy Scout leader is well aware of the working strength of this method of teaching morals. The individual boy will bow to the conscience of the group. Every ecclesiastical group is well aware that it can the more easily pass on to its growing boys its own stamp of morality, theology, and spirituality, if it has its own boys in a group to themselves. Consequently we have Latter Day Saint Boy Scout troupes, Methodist Boy Scout troupes, Catholic Boy Scout troops, etc. The negative aspect of the principle has been sung by us all, "Shun evil companions." Likewise, whatever theological principles or formulæ we have can the more readily be passed on to a child when all of his companions believe these formulæ. Whether our intellectual formula be that the Scriptures are verbally inspired or vitally inspired, we can pass it on the more easily to our growing youth if he grows up amid those who accept it. Even if he wanted to question the formula, he would hesitate to do so in face of the withering opposition he might receive.

Many a minister has, through his subsequent study, developed theological beliefs which are far different than the orthodox beliefs of his congregation, and the congregation has never suspected it. He has either continued to preach straight orthodoxy despite his own different opinions, or he has continued to preach in orthodox terms, which allow the congregation to interpret them orthodoxly, but permit him to interpret them in his own heretical way, or he has left such subject matter on which he has developed his heretical opinions entirely out of his preaching, and has preached a conventional morality to which all could subscribe. While there are other reasons, one reason is that he hates to find himself unpopular with them because of these heretical beliefs. He must have the approval of those to whom he has ministered all the years, those whom he has baptized, married, and consoled in sorrowful moments. This is very likely one of the reasons that liberalism could grow up so unnoticed, and then break out all of a sudden in so old and conservative church as the Protestant Episcopal Church of America. There is probably many a minister who is not overly taken with the "virgin birth," but isn't saying so. He hates to undergo the gauntlet of disapproval upon the part of his fellow churchmen. Even the minister who is conscientious and has some new moral or theological principle that he would have his congregation adopt makes every endeavor to sandwich the preaching of this new principle in among many principles with which the congregation already agrees. Even a Latter Day Saint minister who speaks heatedly on the conference floor is pretty sure to "bear his testimony" before and after, because he feels his heated words may have estranged him from his fellows.

There is a very strong innate desire to get back into oneness with the fellow churchmen. Don't think for a minute that we are either condemning or praising such a minister. We are simply trying to illustrate how strong this method of determining our morals, and of passing them on to others, is. Even ministers hate to have the disapproval of their congregation. Of course, there are some other very good reasons why they should not have.

Our youth even adopt the signs of piety or the symptoms of spirituality which they feel they are expected to adopt. The lad of evangelical parents knows the signs of piety which he is expected to manifest. He knows how "to get religion"; how "to give himself to Jesus." At least he knows what he can do that will evidence to the congregation that he has given himself to Jesus. Kneeling at the mourners' bench will be concrete evidence, and for all he might know, that act itself is the essence of the spiritual experience. We have no doubt that many a young unctuous Latter Day Saint youth feels himself entirely void of spirituality because he hasn't wept yet in prayer meeting. He wants to be able to say, "I know that this work is true." Not until then will he feel that he has the approval of his fellow churchmen. He lacks that sense of unity with his fellows which we all crave. We suspect that many of us younger men are really anxious to be able to prophesy in the first person largely because (although we might not want to admit it) we crave that sense of oneness with our fellows that it would bring. We want to feel that we share all that our terms of fellowship imply we should share. An older brother has remarked that he does not exercise the gift of tongues, which he feels he possesses, because for one reason the exercise of it was scorned by the members of his branch. We imagine that this is a powerful motive in inhibiting the exercise of the gift. This is not the only person who we feel has refused to exercise the "spiritual gifts" because he felt he was not appreciated by some influential members of the congregation. To be perfectly frank, we must say that we have at times thought that the content of the gift of prophecy in the church has deteriorated into mere exhortations towards humbleness, etc., and into mere reiteration of present standards of morality rather than an announcement of new and higher, though perhaps disputed, codes of morality, and spirituality, and a stimulation and exhortation to the Saints to come up to this specific higher moral principle which we announce. Why? Largely because we know that if the content of our prophecy is conventional, no one will question the "source" of our gift, but if we call for a higher climb to some specific moral principle which we announce in the name of the Lord, our gift is apt to be questioned.

We are more "touchy" with reference to our gifts being called into question than most anything else. We feel we must have the full concurrence of everyone in the prayer meeting that our gift is from "above."

Needless to say that if Joseph the Seer had waited until people agreed with him before he announced his novelties as inspirations, he would never have announced them. The manifestation of the gift of prophecy which impressed the writer more than any other manifestation was one delivered in Lamoni, and which actually denounced certain activities that were then being committed in Lamoni by various members of the church. The writer admired the courage of the deliverer in his call to what he considered a higher moral life. Yet this prophecy was criticized by members of the congregation more than any other that the writer ever heard.

We are aware we are giving our bias away here, as to what we really feel the gift of prophecy is for or should be for. This will probably come up later for fuller discussion. We do not want to draw our minds away from the illustrations of our method of passing on our spiritual heritage that we are here discussing. Even in the manifestations of the "outward gifts," we are moved by our desires for approval, whether for gain or loss to the Saints.

#### *Shall the Church Use Punishment?*

Can the church supplement its approval or disapproval by any system of reward or punishment or of fellowship or ostracism. We are wondering whether the church (we speak of the entire Christian church) has lost anything, or the spirituality of its adherents has been lessened, by virtue of the increasing lack of emphasis upon heaven and hell by the pulpit. Perhaps the protest against our losing the sense of the existence of a personal devil has some pedagogical value.

There was little difference between the Catholic Church and John Wesley with regard to their use of hell. The former certified to the certainty of its existence, and to the surety of the Catholic going there except through the merciful mediation of the Mother Church, while the latter certified to the awfulness of it. Yet this little difference was significant. Because Wesley's portrayal of the awfulness of hell could not make up for the power which the Catholic priest had in getting one out of hell, the Catholic priest had a greater hold on the morals of his communicants than did Wesley. The Catholics have pretty well held to their position regarding hell, and are in a position to use it effectively to keep their members up to the standards of the morality which the church advocates, and to keep their members protesting their beliefs in the church's creed. On the other hand, the followers

of Wesley, along with many other Protestants, have so altered their conception of God within the last half century, have so ethicized him as a principle of love, that they are becoming convinced that a personal devil and his abode, hell, are incompatible coexistents with such a God and hence do not exist. That precocious Englishman, John Stuart Mills, gave this sentiment one of its early expressions in the following words, "I will call no being God, who is not what I mean when I apply that epithet to my fellow creatures, and if such a being can sentence me to hell for not so calling him, to hell I will go." With what is the Protestant church to punish its recalcitrants? Excommunication is evidently losing its diabolical terrors. But if we lose our Devil, are we not also apt to lose our God? If we lose our hell, the place of eternal punishment, are we not also apt to lose our heaven, the place of eternal reward? Are we social-religious workers prepared to abandon these, and affirm that in the future sufficient motivation for good morals, and for the moral progress of society can be drawn from this terrestrial life, irrespective of expected and threatening eschatological states of existence?

Or ought we to cling tenaciously to our hell, and indeed to our heaven, as living realities? Ought not our Protestant evangelical friends to hang tenaciously to the belief that to die without having "confessed Christ" is to bring eternal condemnation, but to have "confessed Christ," even though it be but a few hours before death, is to bring "salvation"? The writer verily believes that many of our church members are paying tithing because the possibility of hell is a living reality to them; they do not care to die without having paid their tithing. If hell is a living reality, why not use it? Perhaps when we sum it all up, the basis for the support of our moral life is drawn from expected eschatological states, and if we lose the basis, we lose our morality.

But let us consider the matter with more particular reference to our own church. We, as a church, have approached the authoritative attitude of our Catholic friends. We have the restored priesthood, which has authority to act for God. Of course, we have not broken with our Protestant background and training to the extent of saying that our priesthood can dispose of terms of residence in Hell or Purgatory, but it is our scriptural theology that membership in our church plus good works does assure us a celestial glory, while the same amount of good works without baptism assures the outsider a less reward. In fact, is not our missionary policy built up largely on the theory or belief that baptism into this church by our priesthood is necessary to draw an otherwise thoroughly good man over the line into celestial glory? Thus, in theory at least, excommunication from our church

should hold out some eschatological terrors for us. We say "in theory," for we feel that while that is our theory, many of us are not particularly disturbed by it. The writer remembers that as a boy when we read about Jason W. Briggs and Zenas H. Gurley he wondered whether they felt any qualm of Satanic fury or regret at having missed the celestial gates, when they retired from ecclesiastical fellowship. We doubt it. Our point is that while we approach the Catholic position of authority and celestial heirship, we are not in a much better position to threaten our recalcitrants with eschatological punishment than in our historical background, Protestantism.

Permit us to interject an opinion here that while we approach the Catholics in our belief in authority, and have elements in church practice and belief that could lead us through to a thorough Catholic attitude as evidenced by the evolution of priestcraft under Brigham Young, we have also elements which can lead us, and we hope, although not without some misgivings, will lead us towards the goal which Protestantism is approaching but not yet fully accepting.

But this disregard for eschatology or "salvation" is growing, too, within the church. Why? Is it because a religion which avers itself to be mainly interested in this world only, in getting people to love each other here, in getting a Zion, that means a social reconstruction of society, avowedly the religion of many of our younger men, especially of those who have grown up in the church, is really incompatible and irreconcilable with a religion that is interested in "saving" people in the next world. The writer heard of a sermon that was preached by one of our men who perhaps is more concerned with getting people into the church because he feels that it will bring salvation for the next world, in which sermon this minister talked against a "social" gospel, an "Ellwood" type of religion. Perhaps this minister has gone further in his thinking than the most of us, and has sensed that there might be an irreconcilability between an eschatological gospel and a social gospel, between a gospel that endeavors to get members into a church which has the authority to save them in the next world, and a gospel which endeavors to get men to work together harmoniously in this world for each other's comfort and welfare under the principle of universal love.

Perhaps the statement of many of our younger men that they are interested in reconstructing this world socially, and not in the next world, is an intuitive though unreasoned and unrecognized admission of this irreconcilability. If there is this irreconcilability between a "redeeming Zion" religion, and a "saving" religion, there is a line of cleavage drawn in our church that is far deeper



than any surface agitation over the relative rights of quorums of priesthood. We realize that many will disagree with us, but we believe this is an aspect of the question that goes to the core of our religious philosophy, and is its battleground. If so, to get the proposition stated is a long step towards its solution. What shall we do with this proposition? Shall we increase or decrease our emphasis upon the theory or fact, whichever it is, especially with the children growing up in the church, that membership in the Reorganized Church of Jesus Christ of Latter Day Saints is absolutely necessary to obtain the fullest eschatological glory. It will make a difference in our ability to "handle," or "train," or "educate" our people, whichever word you feel the most proper.

But even if excommunication from ours and other Protestant churches is losing its diabolical terrors, excommunication and heresy trials are not altogether popular yet. While the average heretic does not elude a heresy trial and excommunication because of fear of being consigned to hell, he does elude it because he fears the loss of approval, of companionship, and of prestige among lifelong companions and friends here upon earth. In other words, the church, as any social institution, organized or unorganized, can very effectively ostracize its members. Just as a girl club has a very effective way of ostracizing the recalcitrant member, just as the woman's club has a very effective way of ostracizing, snubbing, and shunning the recalcitrant member, so does the ecclesiastical congregation have a very effective way of ostracizing its recalcitrant members. Even if the church cannot hold excommunication with its possible eschatological terrors over us, it still can effectively punish us with some phase of ostracism.

Can the church reward us with increased fellowship, as the father can do in playing with the kite along with his child? We believe it an easily demonstrable fact that the church is tending to use the method of increased fellowship with its youth more and more. Larger efforts are being made to suggest something to the youth that he can do, in doing which we as adult members of the church can associate with him instead of merely telling what not to do. At least religious educational reformers are loudly advocating that the church should do this. Efforts at such increased association on the plane of interest of the child and youth are illustrated by our Catholic friends playing cards and dancing in their church basements, by our Utah Latter Day Saint brethren dancing with their young under church auspices (this statement is only hearsay with the writer), our own church in the center place supplying motion pictures, and almost all churches conducting boys' and girls' clubs, either of their own

initiation, as our Orioles, or of nondenominational initiation, as the Boy Scouts. We have wondered at times whether the thing we would permit him to substitute is any better for religious progress than the thing we condemn; for instance, attending motion pictures under our auspices instead of dancing. What do you think? This also must come in for fuller discussion when we discuss the relative merits of all these methods.

Throughout this article we have brought forward the questions which the use of this method of passing on our spiritual heritage raises. They are much the same questions as raised by the first method discussed. This second method is especially pertinent to our religious educational policy in the stakes. Shall we try to rely upon it considerably within the stakes; or shall we use it only as supplementary to other methods? Perhaps we should rely upon it but very little. Where we have relied upon this method within our stakes, has it succeeded?

Again, we have brought in many illustrations without regard to whether we favor or disfavor their results.

There are still other methods.

### Which Is the Greatest?

BY E. E. LONG

Two great tasks lie before the church. They are: "Go teach all nations," and "Feed my sheep." Both are vitally important, and they cover the whole ground of our activity in the field of gospel labor. But which of the two is the more important is the disturbing element that lies at the bottom of our present distress. All other differences are but the outgrowths of this controversy, for they have to do with policies and methods of procedure.

The primary object of the coming of the Son of God into the world was to "save men's lives" (Luke 9:56), to "save the world" (John 3:17), and not to prevent them from going astray, for they were already "lost" and in need of "reclamation." Nor has the situation changed since the gospel was proclaimed in Judea by the One who was sent to do a thing, and did it. The great importance of missionary work is emphasized by the fact that He left the *ninety and nine* in the fold and went in search of the *one* that was *lost*. And we are assured that there is "no variableness, neither shadow of turning" with Him. (James 1:17.)

The command to "Feed my sheep," and "lambs," is of great importance, and we have no desire to minimize it. But the measure of its importance, in comparison with the other command, "Go teach all nations," can only be determined by the relative size of the two fields. It is quite clear that the duty

of the local ministry is to save the *flock* by preservation, their ministry being confined to those *within* the fold. The size of the force necessary to carry on the work of preservation is limited, being governed by the number to be ministered to. But the work of "saving" those in the fold from going astray should in no sense interfere with the work of "saving" the greater number who are lost.

It is the duty of the missionary, or "reclamation" forces, to extend the boundary lines of the local field by reaching out and gathering in alien material from all nations, tongues, and peoples, until the utmost bounds of the world have been reached. And that big task is not going to be done right away. If every member of the church to-day were ordained and sent out as a missionary to preach the gospel of repentance to those who are lost, it would require many, many years to give the world the once over.

Just by way of comparison: The field of activity of those who feed the flock is limited to a scarce 100,000, while the missionary force have a field of 57,000,000 square miles containing about 1,650,000,000 souls, and that number rapidly increasing. The relative bigness of the two tasks is quite apparent. The total number of sheep and lambs to be fed and preserved at this time could all be comfortably located in one small county in the State of Missouri, and there would still be room for more. Why, then, should we stress our social program to the neglect and hindrance of our missionary obligation? From what we have seen and heard of late, our social program will so absorb our time and attention that we will have no time for the millions of sheep and lambs who had no better sense than to get lost.

Aside from the slow process of procreation, the church cannot grow except it reaches out in fulfillment of its mission and reclaims the lost, whose multiplication far exceeds the growth of the church by both conversion and procreation. The sectarian theory of salvation by preservation is a fallacy and shows a shortness of vision that reaches little farther than our eye lashes. It is unthinkable, only as we lose sight of our missionary responsibility. Nor would I belittle the importance of saving our young people. God forbid! But a liberal estimate of the number of our young people, affected by our social program, would not exceed 25,000, while there probably are 500,000,000 lambs yonder in the wilderness who are lost and straying on the mountains, and "none to search or seek after them." And they are just as precious in the sight of the Good Shepherd as any who are in the fold. The dominant note in the voice of the Good Shepherd to this church is, "Go find my sheep! Go find my lambs!"

The inevitable conclusion then is, Increase the missionary force, and as they bring the lost ones into the fold the work of preservation will increase

correspondingly. Such was the program from 1830 to 1844, and for half a century in the Reorganized Church, until a few years ago we shifted the emphasis in behalf of a popular social program and sacrificed our missionary policy, which has since become a mere bagatelle.

No big business concern would think of reducing the number of its salesmen simply because the office force had to be enlarged. If occasion requires retrenchment, it should not begin with the salesmen who are getting the business. All through the period of depression following the war, when retrenchment was the order, salesmen were constantly in demand.

But the church has gone about it in the other way. While our offices and office force have greatly multiplied, our salesmen have decreased over two hundred per cent in twenty years! Yet, in the face of these glaring facts, there are some who maintain that we have not departed from the old paths. Our General Conference Minutes show in glaring black type that we *have* departed, and our present distress is a danger signal. Under the divine policy of expansion, from 1830 to 1844 the church increased from six members to near two hundred thousand. Of course, it has been said that the tree, becoming top heavy, had to be cut down. But that was no fault of the missionary force. The fault was in the office. Administrative inefficiency was the cause! Nor can the divine arrangement be held to account for the Nauvoo wreck. Danger signs had been properly placed to insure safety, and men on the watch towers were sounding the alarm; but they were discredited because they were not "in harmony," and their warnings went unheeded. In the mad frenzy for increased speed, the traffic officers were run down, and the safety devices were destroyed, with disastrous results to the whole church. It was so on the way from Jerusalem to Rome, and it was so on the way from Kirtland to Salt Lake. But neither Catholic nor Brighamite will admit the fact.

That there is something seriously wrong has long ago ceased to be a "radical knock." It has become a conviction with the rank and file. It is the divine arrangement that when the local forces cease to function properly, certain of the missionary force may be called in to set things in order, and from present indications that thing will have to be done sooner or later, or the "sick lady" will surely die of "improvements." Divers remedies have been applied, but the patient grows worse the while! May it not be that some of the remedies prescribed are only aggravating the disease?

"Our sufficiency is of God," declared the great apostle to the Gentiles, and his admonition was timely. Already there was growing up in the primitive church a tendency to cater to the world, a grave

danger of which the Lord had previously warned the saints. (John 15: 18, 19.) Although living in the world, we must be "not of it." (Doctrine and Covenants 125: 8.)

By the process of digestion we assimilate the food we eat. A lack of wholesome food, and an over-indulgence in sweets and "soft drinks," result in undernourishment. Likewise we absorb the things we see, hear, and read, hence the admonition to "forsake not the assembling of yourselves together," and to "study good books." The specification is *good* books, and *good* books teach the truth. The Good Shepherd came to lead his sheep into good pastures, and he warned them against the poisonous weeds of human wisdom. They were told to "beware of the leaven of the Pharisees," for "a little leaven leaveneth the whole lump." A little poison will derange the whole physical system and endanger the life of the individual. The physical body is no more sensitive to the deadly effects of poisonous drugs than is the spiritual body of Christ to the blighting effects of "science, falsely so called," all the more dangerous because of its being sugar-coated with a smattering of truth.

A long time ago God said to Israel: "My thoughts are not your thoughts, neither are your ways my ways" (Isaiah 55: 8); and for us it is written:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42:16.

We have heard much about "constructive" work, but the only way for us to be constructive is to construct our work according to the pattern given of God, and not after a sectarian model. In 1838 the Lord warned the Saints against a "secret thing" that was designed to overthrow them, but they failed to recognize that same secret thing when it appeared in their midst, because it approached them as a plausible means of assistance in the promulgation of the truth. And thus they were deceived! The sugar coating was sweet and alluring, but the poison was bitter and deadly.

To-day there comes to us a deceptive thing, cunning in design, alluring in character, but pleasing in appearance. Its ostensible purpose is the glory of God and the salvation of all men—on a plan never once mentioned in Holy Writ! Its first postulate is correct: "The child is right with God." The grossest errors in modern churchanity are based on the sublime truth that Jesus Christ is the Son of God. Abandoning the creedal doctrine of infant damnation, sectarianism seizes on the fundamental truth proclaimed by the Book of Mormon and builds thereon an error as wicked and foolish as the other one just forsaken. Its next affirmation is as far

from the truth as heaven is from hell! Listen! "Keep the child right, and there will never be any need for conversion or reclamation." Shades of the crucifixion! How strange it is that the Author and Finisher of our faith never mentioned such a thing! This popular pronouncement ignores the Bible doctrine that in human nature there was planted, by the fall of Adam, the seed of disobedience and death, and from the moment that the child utters its first cry that seed begins to germinate and grow, and by the time the child arrives to the years of accountability it begins to bear fruit, and unless that seed is destroyed by the process of conversion, and the individual becomes a "new creature in Christ," he cannot see the kingdom of God. (John 3: 3-8.) Otherwise the crucifixion of Jesus was a useless homicide. If salvation by preservation was right, why did not Jesus instruct his apostles to teach it then? And why does not the Book of Mormon, containing the fullness of the gospel, say something about it? And how does it happen that this new discovery, that would ultimately eliminate the preaching of the gospel under the terms of the great commission, originated with the sectarian ministry of whom it was said, "They are all wrong; their creeds are an abomination in my sight, and those professors are all corrupt"? This fanciful doctrine of Mystery Babylon is just as dangerous as was the leaven of the Pharisees, of whom Jesus said, "Beware!"

This child of Modernism, born in the shambles of Apostasy and nursed in the lap of Sectarianism, is offered to the Bride of the Restoration for adoption, and some there are who would take it in and provide for its entertainment the childish playthings its carnal nature craves, at the expense of the children of the covenant, and to the neglect of the lost and starving sheep and lambs who are wandering on the mountains. Is it right! Will we give this trouble maker a place in Zion? Or shall we, like Abraham, cast out this child of unbelief, because it has no inheritance with the children of the kingdom?

Let us *moralize* our social order, our educational system, and our politics, by adding a generous supply of the pure, unadulterated religion of Jesus Christ. But let us be just as careful that we do not *demoralize* our religion with a poisonous mixture of rationalism, atheism, and sectarian philosophy.

Never put confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure.—Hare.

## Facts About the Bible.—No. 6

BY A. B. PHILLIPS

Among the various subjects the understanding of which helps to a better evaluation of the Bible, is that of other ancient writings. These may be grouped in general as either religious or secular literature, though it is at times difficult to draw this distinction very closely, as some writings appear to combine both elements in a degree. While modern facilities have made accessible all the great recent writings in every branch of science, philosophy, religion, fiction, and other literature, ancient methods by which writings could be duplicated were much more laborious and less accurate in detail.

The chief substances on which records were made included papyrus, skins, clay tablets, stone, and sometimes metals. Silk and linen were also used to some extent. Literally tons of papyrus manuscripts and fragments have been discovered recently in the course of archaeological excavations in several places. Many of these are thousands of years old. Papyrus was very widely used among leading nations of antiquity, and is represented in old Egyptian wall paintings in the form of rolls. The most ancient now known concerns the reign of King Assa, who ruled from about 3580 to 3536 B. C. It was also used by the Greeks many centuries before the Christian era, and continued to be employed for certain purposes until about the twelfth century A. D.

*Ancient Religious Literature*

Egyptian hieroglyphical records, extending back to at least three thousand years B. C., give us something of the religious customs and laws of Egypt. The pyramid texts, cut in stone, are nearly as ancient, being found in the pyramids of the fifth and sixth dynasties, and contain services for the dead, hymns, prayers, and rules of worship. The so-called Book of the Dead dates from about the sixteenth century B. C., copies of which, some of them a hundred feet in length, have been found in Egyptian coffins. Social and moral precepts, legends, hymns, and poems are included in many of the tomb inscriptions and papyrus records.

In ancient Babylonia magnificent libraries were established, in the ruins of which many thousands of clay tablets and cylinders have been found. They include works on various educational matters, civics, history, and religion. Some of them contain ancient Sumerian texts and religious traditions, including stories of the creation and the deluge. The Sumerians were a wonderful people who appear to have been identified with Shinar (Genesis 11:1) where the tower of Babel was built. The clay tablets, of which thousands have been discovered, contain many priestly inscriptions. The celebrated Code of

Hammurabi (c. 2250 B. C.) shows interesting points of resemblance to certain features of the Mosaic law, such as parts of the decalogue, laws of the priesthood, tithes, temple service, and marriage questions.

The Vedic sacred writings, probably dating from 1500 B. C., contain many thousands of lines of devotional poems. The sacred book of the Persians, the Avesta, is a compilation the beginning of which dates about 1400 B. C., and continues through a period of about a thousand years. Persian influence among the people of the Bible is indicated in that book (Esther, Ezekiel 27:10-13; Daniel 5:28; 6), and doubtless became pronounced in the later period. Greek writings contributed less to religion than to a variety of other activities, but nevertheless the temples and religious customs of the Grecians were of no little importance in the influence they exerted.

Aside from the Bible, the Talmud, and the Targums, there remain but few Hebrew writings except various apocryphal works. However, mention is made in the Bible itself of about twenty other books that appear to have been familiar to the ancient Jews. The book of Nathan the Prophet, of Gad the Seer, of Iddo the Seer, and others are referred to in 1 and 2 Chronicles. Evidently these books have been lost, with the possible exception of two or three which some think may refer to matter in the biblical record.

*Value of the Apocrypha*

The name *apocrypha* was at first applied to writings or traditions believed to be intended only for select persons—the elect. From the secrecy thrown around such works they began to be held in disrepute, and finally the word was used to designate books rejected or uncanonical. Some of the early fathers considered many of the apocryphal books to be inspired, and they were included in both Greek and Latin Bibles for a time. Fifteen of the Old Testament apocryphal books are still included in the Douay Bible. There are about forty other works concerning Old Testament times which are of some prominence. They are known as the Pseudepigrapha, and are mostly of forged or spurious authorship.

The apocryphal works of the Christian era were apparently written to propagate certain ideas concerning Christianity not generally believed. Most of them were entitled Gospel, Epistle, or Acts, and some were esteemed by the ministry and churches in certain places. Besides the books published as the Apocryphal New Testament, there are thirteen "apocalypses," twelve "acts," twenty-eight "gospels," and a variety of other titles of more or less prominence. The vast amount of such writings that arose in an early period is convincing evidence

that the influence of Christ and his message spread rapidly and widely in that age. Some of these writers perhaps made honest efforts to record doctrines and traditions concerning Christ and the church.

### Early Christian Writers

By far the most valuable class of literature to the student of primitive Christian doctrines as represented outside of New Testament books is the sub-apostolic writings, as those of Clement, Barnabas, Hermas, Ignatius, Polycarp, Papias, Aristides, and Justin Martyr. These are all recognized to be genuine works of the respective authors named, and were written between 70 and 160 A. D. All of these writers had excellent opportunity to obtain information from reliable sources, and were men of distinction in the church. Barnabas and Hermas are both in the Sinaitic Codex, and with the Epistle of Clement were read publicly in the early churches.

More than sixty prominent Christian authors produced important works during the first four centuries. Such of these writers as had received ordination at the hands of apostles are generally regarded as trustworthy witnesses as to matters of fact with which they were personally acquainted. The precedents which they followed could be reasonably supposed to have been derived from the apostles themselves or their associates. Ignatius is said to have received his appointment from Peter, and Polycarp was ordained by the Apostle John, of whom also Papias was a disciple. The testimony of these early ministers of the church to the words of Peter, Matthew, Mark, and John largely confirms the scriptural text. Justin quoted extensively from scripture, and being learned in the philosophies of his day was competent to testify to the superiority of Christianity. (For these subjects see Helps to Bible Study, pp. 202-223.)

### Statement and Question

When I was a young man the missionaries would come to my father's home, visit with us, and preach in the country schoolhouses, and I often had an opportunity to talk to the elders and hear them talk around the fireside. We had the HERALD and tracts to read, and one principle I want to refer to that was made very prominent, and that was the binding nature of the *law of the Lord*. "I am the Lord, I change not"; "The law of the Lord is perfect, converting the soul." Those who had been to Utah would tell us that when they got out there they were told, "Away with the books; they are not worth the ashes of a rye straw. Follow your file leaders and obey the living oracles." Because of the way we were educated in that day in regard to the sacredness of the law, the young of the present day need

not think we are reactionary if we still stick to the teachings of our youth.

It seems from what we have read in the HERALD for the past several weeks that there was a council held in the month of April composed of the First Presidency, the Quorum of Twelve, and the Order of Bishops, and they were trying to take action on some very important matters connected with the work of the church. From what I can learn by reading the Book of Doctrine and Covenants, there are several councils named therein who have important work assigned to them. In Doctrine and Covenants 104: 11, last paragraph, provision is made for the assembling of the quorums. In paragraphs 12 and 13 we are informed that the Twelve and Seventy are regulating quorums of the church. In 123: 1 we have an account of a joint council to take into consideration important matters connected with the church work, composed of the First Presidency, Twelve, and Presiding Bishopric. In 126: 10 instructions are given for a council composed of the First Presidency, Twelve, and Seventy.

Question: Where in the books is any provision made for an Order of Bishops, and for them to sit in council on important church matters? Will some member of that council, or some one else who knows, please answer through the HERALD?

SYDNEY J. JOHNSON.

### Meditation

BY J. E. VANDERWOOD

As the years crowd upon me, I come to see more clearly the depth and importance of the Master's teachings. I have come to appreciate, as never before, the fact that he desires us to live the message of truth rather than to talk theoretically of it. His entire life and message here were intended to be a means of assisting us to discover the real purposes of life; to enable us to discover the law by which life is to be governed if it is to become a joy to us and a benediction to those with whom we are permitted to associate. He held constantly before us the transcendent life, and in the clearest possible terms bade us follow him. He sought to have us learn that nothing short of the best there is in us will suffice. He requires of me the very best, and insists that unless I shall excel I am not fit to enter into the kingdom of his Father. This may sound strange to the average believer, but I am persuaded that after you have canvassed this field with me, it will be clear to your minds also that nothing short of the very best will satisfy the demands of his law.

That we might approach the matter properly permit me to draw your attention to the language of our Lord: "Except your righteousness exceeds the righteousness of the scribes and Pharisees ye shall



in no case enter the kingdom of heaven." Let us examine this and see if possible what the Master is really saying to you and me; for this language addressed to his disciples two thousand years ago is equally binding upon you and me if we be his disciples. It seems the followers of Christ had a tendency to justify themselves that they were no worse, or perhaps were just as good as their religious neighbors; they seemed to think that being equally good with others was one of the commendable virtues, but our Lord tried to make clear to them that he who would enter the kingdom of heaven must be something more than just as good; he must be the best it is possible for him to be. To be less than this would be to be possessed of inferior qualities, and if we are to admit inferior qualities into the kingdom of heaven, it would be to admit that the kingdom of heaven is made up of inferior qualities.

Right here we enter a field of reasoning that has been but little explored, but the writer is convinced that it is of such great importance to us we can't afford to neglect it. Too frequently our reasoning is faulty, but let us see to it this time that we reason logically and intelligently, and in this way arrive at correct conclusions. You know the wise man has said that, "As he thinketh in his heart, so is he"; I therefore maintain, that if we think erroneously we are bound to act in the same way; and that the only way for us to reach the highest is through learning to think aright and in this way bringing ourselves in right relations with man and God. I therefore wish to draw your attention to what is a very fundamental truth in the Master's language before quoted. "Except your righteousness exceed!" What does it suggest to you? Does it mean that the life must exceed in righteousness the life of the scribe and the Pharisee? Yes, it means this; but it also carries with it a far deeper meaning than we usually get from the term. The deeper thought contained in this instruction of our Lord is: The Pharisees are capable of living far better than they do; they are not nearly so right as their information and knowledge would warrant them in being; they could be far in advance of what they are if they had applied, or would apply themselves. It is not a matter of whether they are inferior or superior to somebody else; no, verily no! It is a question of whether they are the best they could be under the existing circumstances. So, while the Master tried to impress upon his disciples the fact that the Pharisees were not living up to the highest and the best within them, and that it was because of this they were not entitled to a place in the kingdom of heaven, he also wishes his followers to see that if they do not exceed the scribes and the Pharisees in this, they too, will

forfeit their right to the tree of life and to their place in the Holy City.

By this reasoning, we are able to understand the reasoning of Saint Paul, when he says that those who compare themselves among themselves are not wise. In the day of final accounting it is not going to be a question as to whether I was as good as neighbor Jones, nor yet as to whether I was as good as neighbor Brown; no, verily! For I may be as good as either or both of them and yet be unfitted for the kingdom of heaven. Let it be distinctly understood, then, that this question will not enter into the consideration at all. The thing though that will determine my worthiness to enter into the kingdom of God is, whether I have done all that I could; have I made the best of my opportunities; have I done all that it was possible for me to do? However righteous I may appear, if I have not done the best I could, and have not made of myself the very best possible, I have not exceeded the righteousness of the scribes and Pharisees, for neither did they.

Here I get a new light upon the words of the Master when he answered the question of the Pharisees, viz: "Are we also blind?" His answer was, "If ye were blind ye would have no sin, but now ye say ye see therefore your sin remaineth." In other words he might have answered and conveyed the same meaning. If you were doing the best you knew you would have no sin, but since you know better than you do your sin remains with you. I am also able to better understand his other statement: "Herein came condemnation, that light is come into the world, and men chose darkness rather than light because their deeds were evil." No one can choose between the light and the darkness until he knows the difference between them. It is obvious that sin consists in clinging to the inferior when we are able to see the superior.

No one should become discouraged because he is not able to reach the place occupied by some one else in this life; nor should anyone be satisfied simply because he has some advantage over his fellow men; for neither of these things will avail us. But the thing that above all else should concern us is, Are we making the best of ourselves? Are we excelling the scribes and the Pharisees in this? The highest tribute that was ever paid by Christ to mankind was his statement concerning Mary. Hear it: "She hath done what she could." If this can be said of you and me, then we will have the assurance that we have excelled the scribes and the Pharisees in righteousness. But if we have not done what we could, then are we under the same condemnation as the scribes and the Pharisees. And I see no reason for anyone to deceive himself in this matter.

We may here better understand the Scriptures, which say: "It is requisite with the justice of God,

# NEWS AND LETTERS

## Reflections Upon Visiting Scenes in Europe

BY PAUL M. HANSON

Owing to many calls in our field, Brother Curtis and I separated a couple of weeks ago in Basil, Switzerland. He went into Germany, and I came up this way via Rotterdam, Holland. We are to meet after a while and return to England. I am now up in the northern part of the land of my ancestors, at Aalborg, where Elders P. T. Anderson and Nels P. Hansen are laboring.

At Schiedam, Holland, I preached en route and spoke here last Sunday night, Brother Andersen acting as interpreter. All took part in the congregational singing, and as they joyfully sang my soul was thrilled with the Spirit's power. I though if our departed brother, Peter Anderson, could hear the singing made possible through his translation and printing of the books, surely he would rejoice, and in the courts above join in unison with the hearts and voices in the service.

Coming up on the train I found myself studying closely everything in sight—the green fields almost ripe for the harvest, here and there a huge windmill standing out against the horizon, picturesque houses of white with red-tiled roofs, or thatched reeds, in a setting of shade trees, many herds of cattle grazing in the meadows, and the people.

From this land my father and mother emigrated, my mother going as a little girl with her parents to Utah, where they discovered they had been misled. My father was a young man when he took his departure. As I have never

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that men should be judged according to their works; and if their works were good in life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good." It at least seems reasonable to the writer that God will only require of us the best there is in us; but we are assured that while we are living up to the best we are constantly in a position to gain more; and it is by daily living up to the highest and best we are able to grow into the likeness of the Just One. Good deeds and good desires are the essential things, and to the degree that we vitalize these things shall we be able to approach unto the life and character of Jesus Christ. To the degree we make these things a part of our daily lives are we able to come to know God, and it is this possibility of knowing God that constitutes eternal life.

May we, therefore, awaken to the privileges that are ours, and lay hold upon the only means within our reach for the securing of a place in the kingdom of heaven, where we may share the life that is highest and best, because we have throughout our earthly life gradually grown into the likeness of the Just One, by daily living to the highest and the best there is in us.

seen any of my relatives on his side, I am looking with happy anticipation to visiting them at Copenhagen.

Many scenes of interest engaged our attention after arriving in Italy. I wish all could visit Rome, which in the day of its power ruled the world with imperial grandeur. There would be lasting profit. To look upon the works of pagan, Christian, and modern epochs is possible in this city where men's ambitions climbed high and are now lying in ruins.

Though the Romans greatly influenced our language, laws, government, art, and military science, and were expert builders of roads, bridges, and great edifices, they left some things needful out of their reckoning.

A large part of the Colosseum, one of their stupendous material achievements, where gladiators fought to the death and Christians became a prey to wild animals, is in a remarkable state of preservation.

The River Tiber rolls on through the city which is situated on the famed seven hills.

Among the places of special interest to me were the Forum, Saint Peter's, Vatican Museum and Library, Arch of Titus, Palace of the Cæsars, Circus Maximus with its Imperial Box, Rostra of Mark Antony, Appian Way, Catacombs, Church of Capuchius, Church of Saint John in Lateran, works of Michaelangelo and Raphael, etc.

Remains of Nero's dining room are to be seen. One hundred and twenty different kinds of marble were used, which means that many mines were worked to satisfy his royal taste. Near by are columns standing where, after eating to the full, the diners would go out and tickle their throats with a feather, then go back to their delicacies.

In the Church of Capuchius are bones of four thousand monks of the Franciscan order. Adorning the chapels are gruesome decorations. Skeletons, partly clothed, are grinning. The ceiling and wall designs, arches, chandeliers, and all, are of human bones.

In the Church of Saint John in Lateran was printed and on display the following:

"The devotion of the Scala Santa is practiced by going up on one's knees from one side to the other of its twenty-eight steps, meditating meanwhile on the Passion of our Lord, or reciting vocal prayers in memory of his sufferings. An indulgence of nine years—applicable to the souls in Purgatory—is granted to those who perform this pious exercise with a contrite heart. (Pius VII, 24 October, 1819.) The same indulgence may be gained by going up one of the lateral stairways in the same manner, at certain times of the year, viz: "1. During the whole of Lent; 2. From the feast of all Saints till the Octave of all Soula; 3. From Christmas Day till the Epiphany."

"His Holiness Pope Pius X by an autograph Rescript of February 26, 1908, grants a plenary indulgence *in perpetuum*, applicable to the souls in Purgatory and to be gained *toties quoties*, by anyone who, meditating on the Passion of our Blessed Lord ascends on their knees the Holy Stairs."

To gain the indulgence, throngs were ascending the stairs on their knees.

What a commentary on man's credulity! Nowhere in the realm of human existence has there been a greater readiness to place one's God-given conscience and reason in the hands of others to manipulate than in the practice of religion. State religions have played their part; thumbscrews and instruments of torture have been resorted to by those who wished to hold in trust the religious welfare of others; heavy taxation, made effective by religious fear; vast structures built like Saint Peters, Saint Marks, and the cathedral in Milan, while the masses of the people in poverty struggled on in intellectual and spiritual darkness; suppression of thought was requisitioned as an expedient for entrenching religious power;

and exiling courageous and enlightened men who made use of their intelligence was thought proper. What a revelation along this line does all history afford!

Under the operation of the doctrine of infallibility of the Pope, and its concomitant of a ruling priesthood, there has been throughout the world a numbing of the powers of man by which the Almighty can be found. The final result is that the people fear to think, lest they think wrongly. They are taught the priesthood should rule. The priesthood learn to do the thinking. The people cease to reason and analyze—their part is simply to rubber stamp what is offered to them. Some people define that as “common consent!”

Many worshipers forge their own chains, and then kiss the chains that bind.

The Pope claims to be a prisoner in the Vatican. A *prisoner*, when he can leave the large area of his quarters when he chooses. To go out would be a recognition of the temporal authority of Rome's rulers. He wants all temporal power.

There is a plate in the square of Florence marking the spot where Savonarola, of the Reformation, was burned for disagreeing with others.

In the same city I visited the house of Galileo, where he wrote his books affirming that the earth moves. This was so offensive to some that he was forced to recant; but it is said that he afterward remarked quietly to a friend standing near, “But it does move.”

A rule of external authority, shutting out the light of conscience and reason, turns the wheels of progress backward.

It is written of the everlasting kingdom of Christ:

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”—Isaiah 9:7.

One of its abiding qualities is *justice*. No form of society can long endure without this virtue. The leading officers of the church should be the first to be just. They should not, after the close of General Conference, attack delegates and officers of the General Conference who took part in its sessions in accordance with parliamentary procedure. A cloud has been thrown over some by picturing them before the whole world as “self-appointed, or aspiring leaders” and instruments of Satan—men who have after a long, sacrificial, and honorable career left a good name among their friends and with their families.

That blot should be wiped from the fair escutcheon of the Reorganization.

I am persuaded that the atmosphere of the church would be wonderfully cleared if what was set forth in a recent *HERALD* by an influential body of the ministry, were heeded: let all be “humble and full of love, having faith, hope, and charity,” all discension would flee away.

There are two phases of the present controversy that interest me. First, is it right for one man to have “supreme directional control” of all departments of the church? Second, if admitted, or believed to be a true principle, does the church want such revolutionary changes instituted between General Conferences?

Paul wrote to the “churches of Galatia” that he “withstood Peter to the face, because he was to be blamed.” Some say Peter was president of the church. The apostle evidently thought the man needed correction, and the church deserved protection. Such courage contributed in making him a chosen vessel of the Lord.

It shows at least that Paul would take a stand against a leading officer of the church, or one of his own quorum, when wrong existed. If such a course were not followed, the disastrous conclusion would be reached by the membership that

the members of the Twelve would support each other, or remain quiet, whenever one did wrong. The same reasoning applies to the Presidency.

No one, from the President to the humblest member, has a right to remain silent when vital principles are violated meaning injury to the church, or, to some one, wrongful official oblivion.

Paul, not being an apostle of men, did not hesitate to challenge irregular actions on the part of men. He was called to be “an apostle (not by men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)”

Has more unity come through the action which has been foisted upon the church between conferences, more spiritual manifestations, more divine healing, more consecration? Is Zion's light burning more brightly, are all rejoicing, and do the missionaries feel more like going out into their fields and abroad to magnify their calling? Verily, no!

One of the leading spiritual quorums of the church, the Seventy, equal in its decision to the Presidency and the Twelve, has not been heard from, not even consulted.

All wish the Presidency to have a general oversight of the church and its welfare. In all my associations with leading men of the church, dead and alive, I have never heard that right questioned.

Possibly if a clear definition of the expression “supreme directional control” were given, an open road would be found to unity. Why has such not been offered? In what sense is the power to be used in connection with the finances of the church? Are general officers and others to be left in use of their conscience and reason, or are they just to “obey counsel” and hear “orders are orders”? All this should be made clear. As the President has asked for added power for himself, a lucid definition by him of his expression would be appreciated.

To me it is reasonable that all general programs and policies should be submitted to the General Conference for consideration and decision before being executed. In many instances this has not been done, not even referred to the joint council of Presidency, Presiding Bishop, and Twelve. Such a course does not invite the fullest cooperation.

Why not all agree that any general program or policy, not indorsed by the General Conference, shall not be initiated, and then wholeheartedly support the First Presidency in executing the will of the body when so expressed?

All of God's servants are called to have part in Zion's glorious accomplishment. It is well written in prophecy: “Thy servants take pleasure in her stones, and favor the dust thereof.”

AALBORG, DENMARK, July 30.

Word comes from Sister Keith H. Rogers, Denver, Colorado, that she was operated on in Saint Luke's Hospital August 4. She has been improving each day since the operation and should leave the hospital about August 20.

Brother F. G. Whipple, of Groton, Connecticut, writes: “I have read with interest the many good articles appearing in the *HERALD* of late. The word of admonition by Brother Luff was grand. Brother Herbert Johnson preached a good sermon at Westerly last night. His theme was, “Whosoever, therefore, will be a friend of the world is the enemy of God.” He exhorted the Saints to keep away from the club rooms and dance halls. Sunday morning the writer addressed the Saints at New London. The theme was along the line of the text, “Without me ye can do nothing,” and the admonition of the Lord to us as a people was to come out of the world and be separate; a peculiar people.”

## A Leaf From a Patriarch's Diary

May 23, 1920.—Last night I was suddenly awakened and saw a personage standing by my bedside, dressed in white, with a cape over the shoulders reaching more than half way to the waist. The personage had all the appearance of being a woman of medium size.

My first thought was, Is this some intruder that has broken into the house? But momentarily the thought came to me that a mischievous intruder would not be dressed as is that personage, and I spoke up, What do you want here? No answer came, and suddenly the mysterious visitor turned to leave and disappeared through the wall at her back.

All the blinds were up in my sleeping apartment and the large street light made the room light enough so I could see the time of night in looking at my watch. I had a group picture hanging on the wall, and I had noticed the messenger stood between me and the picture, hiding the picture completely from me; but when the messenger disappeared the picture could be seen plainly. This, I thought, was proof to me that the messenger was not transparent.

I wakened my wife and asked her if she had seen anything or felt anything peculiar. She answered me, No. I then related to her what I had seen, and we conversed a while over the vision, and marveled that the messenger had not left some message with us. Why should a messenger appear to us without a message of some kind, and leave so suddenly when interrogated, without leaving a word? This was a mystery we could not solve, and we marveled!

We prayed earnestly for light and a revelation of what this should mean. Was it some kind of a warning to us? Was it to teach us a lesson of faith and inquiry to learn the mind and will of God concerning his marvelous way of revealing things to his children?

Under this peculiar and prayerful condition I fell asleep and dreamed: I stood out in front of my home, close by the sidewalk which runs west towards the Independence Sanitarium, and I saw a lady, as I supposed, approaching me, going towards the Sanitarium. As she got even with me on the sidewalk, she spoke and said: "I am the messenger that appeared to you in your sleeping apartment to-night." At once I recognized this lady messenger as a school-teacher I had baptized some forty or fifty years ago, about fifteen miles southeast of Des Moines, Iowa, while laboring in that State, but now having been dead some twelve or fifteen years, dying a firm and true Latter Day Saint.

I approached her to offer her my hand in a friendly greeting, but she drew back and said, "Do not touch me," and made as though she were going. I begged her to remain longer, and she replied, "I am sent on a mission and I cannot tarry; I am on my way to the Sanitarium, going there to escort one of the Saints who is dying to the paradise of God. I must go." She was gone, and as I gazed after her, I thought, oh, how punctual even God's messengers have to be to his commands! I awoke, and the room seemed filled with the Spirit of God, and I praised him from whom all blessings flow.

I felt that I had learned a lesson, That sisters in the spirit land have mission work to do as "ministering angels," which work had always been accorded to men, such as Moses and Elias, John the Baptist, Peter and James, Mormon, Moroni, Nephi, and John the Revelator, etc. But now, here comes a sister from the spirit land, visiting me last night to inform me that true and faithful sisters to this great latter-day message, after death have something to do besides play on golden harps in the promised land, waiting for something to "turn up."

This glorious thought revealed to me in this heavenly vision by a sister messenger from heaven, whom I baptized

with my own hands, near half a century ago, will ever prompt me to urge the sisters of the church to live to be worthy to carry such messages to a dying and perishing world. I hope I can live long enough to urge our sisters in the church to overcome all the arduous trials and wade through the many difficulties they are called to pass through, that at the end they may be worthy messengers, honored by our heavenly Father as ministering angels to the living and dying.

I will say now, August 13, 1924, by chance while looking over old diaries for other matter, my eye caught this vision, and hence I write it for publication. I. N. WHITE.

## District Conference at Enfield

\* ENFIELD, ENGLAND, August 5.—Our district conference was held here August 2 and 3, and was indeed a great success. Everyone attending had a good time from start to finish.

We had much pleasure in having with us Elder Harry Passman and wife, recently from Palestine. Brother Passman is a fine speaker and a faithful worker for the Master. Other visitors present were Abel Hall, missionary, E. Maloney and wife from Manchester, J. W. Worth, president of London Branch, and several others. We are always glad to meet with the Saints from different parts of the vineyard.

Sunday was a spiritual day for the Saints. A short prayer service was held at ten o'clock, after which Brother Passman spoke, taking for his subject, "Sowing and reaping." His remarks were based on Ecclesiastes 11. He closed by saying that what we need to-day is to be humble and full of meekness and at all times be careful how we sow or how we talk.

A fellowship meeting was held from three to four in the afternoon, at which time the Spirit was keenly felt by all, and God saw fit to bless us with prophecy through Sister Kemp and Brother Judd. All felt blessed and encouraged to go on with the work of the Master.

Evening preaching service was held at half past six, with J. A. Judd, district president, as the speaker. He took for his subject, "Go forward." This was the closing service of the conference. Music was provided by violinists under the supervision of Brother William Goulee and Brother Judd.

Food was provided throughout the day by Sister Judd, who was assisted by some of the sisters. No charge was made, but a collection was taken up after the meals.

The Saints here are very sociable, and they intend to go forward and do all they can for the work. The London Saints are meeting with the Enfield Saints whenever possible, as they are yet without a meeting place. They are hoping something will turn up soon so they will be able to meet together more often. Brother J. W. Worth has been carrying on the Religio in his home on Friday, but this is all he can do at present. ARTHUR H. WICKS.

## Salt Lake City Entertains District Conference

SALT LAKE CITY, UTAH, August 17.—August 8, 9, and 10 district conference was held, with members present from Malad, Idaho; Ogden and Provo, Utah. Apostle D. T. Williams and Bishop James F. Keir were with us, and their sermons and talks were greatly appreciated. Also Elder R. L. Fulk, District President Guy P. Levitt, and Elder Roscoe Davey were present. There was one baptism.

One Sunday a bountiful basket dinner was provided for the Saints and friends by the Salt Lake Saints.

On August 14 the Sunday school had its outing in Liberty Park. After games and races about seventy Saints and friends, old and young, sat down to a fine supper. Apostle

J. F. Garver and wife partook of supper with us, after which Brother Garver preached to an attentive congregation.

The Saints greatly appreciate the visits of any church officials and other Saints and friends who may be passing through or who may be near us.

### Trenton Sunday School Celebrates Anniversary

TRENTON, MISSOURI, August 14.—Elders T. W. Curtis and O. W. Okerlind have just closed a week's meetings here. Elder Curtis left the middle of the week to open up the work near Hickory Creek, a small station on the Rock Island about eight miles southwest of Trenton. He began preaching in an old neighborhood church building that had fallen into disuse on account of lack of interest. He reports that sixty were out at the second meeting. Elder Okerlind left August 8 to assist Brother Curtis in the good work.

The Saints of Trenton joined with others from Spickard, Jamesport, and Hickory Creek and had a basket dinner at Moberly Park in celebration of the sixteenth anniversary of Trenton Evergreen Sunday School, the fifteenth anniversary of Trenton Branch, and the fourteenth anniversary of the organization of the Religio here. A very fine program was given, after which the "Old Testament Cake," the recipe for which appeared in the *Stepping Stones*, was cut into fifty pieces, that all present could have a sample. They pronounced it fine. After singing a hymn, all returned to the church for baptismal service. Misses Hazel Morrison and Geneva Shipp were baptized in the font at the church, and were confirmed by Elders Curtis and Okerlind.

The infant daughter of Sister Robert Moore was recently blessed by Elders J. D. Profit and T. W. Curtis.

### Flint Entertains and Welcomes Visitors

FLINT, MICHIGAN, August 9.—The interest of the church work in the city of Flint, is still at par, in spite of the industrial conditions existing at the present time. The automobile factories have cut production, and many of the membership are out of work. There is no relief in sight for the present, and little hopes are held out for a pick-up till late in the coming winter.

The local membership has had a real treat during the last month. The visit of President Frederick M. Smith was looked forward to by a large number of the young people. His sermon on the evening of July 1 was very timely, and his instruction to the priesthood after the preaching service will be long remembered by those present. The First Church was packed to capacity to hear him.

On July 20 the First Church entertained the quarterly ministerial conference. Apostle J. A. Gillen was present, and his opening remarks at the morning prayer meeting were very forceful and to the point. His talks to the quorums and the priesthood in mass session were enjoyed by all. He dropped in unexpectedly, but many were present to hear his timely counsel, and Flint looks forward to his return.

Perhaps the biggest surprise of the past month was the delightful presence of Elder David E. Dowker, of Des Moines, Iowa. He was pressed into the harness and spoke at the evening service July 20. The renewing of acquaintances with those with whom he labored in Flint in years ago was enjoyed by all. Many strange faces greeted him, but with familiar surroundings, he soon found the Flint spirit and preached a sermon of his experiences as one of the first pastors of the city. Opportunity was not given him to visit the other two churches of the city, because of his lack of time.

### Successful Meetings at Eads, Colorado

WILEY, COLORADO, August 15.—Hot weather finds Wiley Branch progressing about as usual. Brother J. D. Curtis just closed a series of meetings at Eads that had lasted over a month. Ten were baptized. The Wiley Saints were invited to a picnic August 10, not far from Eads, where the baptismal service was held. Only a few were able to attend, but nearly two hundred were there from near Eads. The crowd had no more than arrived safely home when a severe hailstorm broke, which did much damage to the crops.

During the early part of the meetings at Eads a minister supposed to fill a community pulpit, took it upon himself to enlighten the people concerning our doctrine. He used the publications of John D. Nutting in his first effort, and even misquoted them in one instance in order to make it stronger. His second effort, however, simmered down to the desire to say the very least he could so as not to be under the necessity of upholding his statements. Evidently he saw that Brother Curtis was able and willing to answer any evidence that could be produced. He held a special meeting to answer the charges made, conducting it in his usual courteous way, winning friends for the cause. Much prejudice was stirred up by the forces of the Adversary, which only time and the consistent living of the Saints there will erase.

More than the usual amount of sickness has visited us this summer. Brother Gordon O'Dell and Sister Edith Hughes have been ailing for some time and have now gone to Excelsior Springs for treatment. Others have been suffering from minor ailments more than usual.

Brother Curtis made a brief visit in the branch before returning home. At the invitation of Brother and Sister N. E. Berry, of Lamar, all the Saints who could met at their home where an enjoyable social time was held in honor of Brother Curtis.

Brother and Sister John Fletcher were visitors at the young people's convention and report a pleasant and instructive experience.

### Many Attend Two-Day Meeting

August 19.—The two-day meeting held at Houghton Lake, Michigan, August 2 and 3, was well attended by many from a distance, there being between one and two hundred present. Saturday one hundred twenty-five were taken care of at the noonday meal, and Sunday there were one hundred ninety-five. Many others went home for their meals, and some had provided their own lunches.

Fine, cool weather prevailed, although rain threatened Sunday, but it did not rain till evening, for which we were thankful.

General good will prevailed. The ways and means committee did good work, and the tables were filled with plenty of good wholesome food. While accommodations were not of the best in some ways, yet we hope for continual improvement.

Much good was done at the meeting, and we hope all may profit thereby.

Immediately following the meeting Elder S. T. Pendleton was with us for two weeks, during which time seven were baptized, which caused great rejoicing. He left Friday, the 15th, with Brother and Sister Roark, to attend the reunion at Midland, after which he may be back among us, when we hope the good work may go on.

In the past year the church was moved to a better location, the interior was painted, and some new seats and indoor toilets were installed. Also new cement steps were built in



front, and a large new sign is ready to be put up. This sign tells who we are and extends a welcome to all. Our next move will be to re-side and paint the exterior and finish the seating, when we will be quite comfortable.

MABLE D. JORDAN.

### Good Interest at Ottumwa

OTTUMWA, IOWA, August 6.—The work here is moving along nicely. There was a good response to the call of the Bishop for two days of consecration, which showed the love of the Saints for the cause.

The Department of Women had their picnic in July and had a good time, as the ladies generally do.

Elder C. M. Clifford preached two sermons here on July 20. The evening sermon on "When thou art converted strengthen thy brethren," was especially good. He spoke on tithing very plainly and showed that if we were truly converted our tithing would be paid.

The pastor baptized one here July 27, for which some credit is given to the Sunday school and to Sister Green, who brought her to church.

A very sad and fatal accident occurred here July 17 when Sister Hawk's husband, twenty-nine years old, was drowned. He took cramps while in the water, and his wife saw him drown. He leaves besides his wife, two small children. Elder Sackfield, of Illinois, preached the funeral sermon.

### Good Spiritual Meetings at Enfield

On July 26 at half past five a tea and social was held to welcome Brother and Sister Passman to Enfield. They had just returned from a long stay in the Holy Land and were very glad to meet with Enfield Saints and friends. We also had with us Elder G. Mesley, from Australia. He was on a visit to the British Empire Exhibition, Wembley, with some of his scouts, and he also was accorded a hearty welcome here. Several musical items were contributed by the Saints after tea, together with two or three recitations, and a very enjoyable evening was spent. Both Brother Passman and Brother Mesley gave speeches, expressing their delight and appreciation of the welcome they had received, assuring us they had enjoyed themselves thoroughly.

The following day, Sunday, we had a very welcome visitor in Brother Gilbert J. Waller, who has recently arrived here from Honolulu. The speaker in the morning was Elder H. Passman, who preached a very interesting sermon. In the afternoon Brother Waller gave us a few of his many experiences whilst in the mission field. In the evening the speaker was Brother Waller, and he delivered a powerful and interesting discourse which was enjoyed. The prayer and testimony meeting which followed this service was one that will be remembered by those who attended. The Spirit of God was present and was made manifest through Elder J. A. Judd. Words of encouragement were given to Brother and Sister Passman, also to Brother Waller. Many promises were made to them, and they were indeed comforted by the messages they received.

I pray that God's Spirit will be with all the Saints.

D. ALMA JUDD.

The Saints in Elberta, Michigan, though few in number, are still carrying on the work. They have a good Sunday school, where the classes are learning the books of the Bible, also the twenty-third psalm.

## Independence

President Elbert A. Smith and family returned from Nauvoo August 29 after having attended the reunion at that place. Brother Elbert was unable to attend all the services because of quite serious illness, but he was able to make the trip home in the car.

President F. M. McDowell came September 1 to perform the marriage ceremony of Miss Myra Nelson, a former Graceland student, and Keith C. Harder, two years principal of the high school at Lamoni, Iowa. Brother McDowell will be in town until Wednesday.

Bishops B. R. McGuire, I. A. Smith, and J. F. Keir are back at their desks this week, following several weeks of reunion work.

The speaker at the Stone Church Sunday morning was Apostle Roy S. Budd, at which time he delivered a very fine sermon. Patriarch F. A. Smith gave one of his characteristically good sermons at the Campus in the evening.

The Labor Day celebration on the Campus Monday was somewhat interrupted by rain. A light rain broke into the morning ball game, but at noon, just when everyone was ready to eat dinner, a heavy storm broke and everyone had to run for shelter. During this storm the wind split one of the large trees, which fell across the road and did considerable damage to the light wiring. While the tree was being cleared away and the wiring repaired, the band gathered on the porch and played, "It ain't goin' to rain no more."

But the rain did not seem to scare people away, as new arrivals appeared all afternoon to enjoy the volley ball games and the band concert, staying for the pictures in the evening.

Clyde Robinson, twelve-year-old son of W. P. Robinson, met with a serious automobile accident Sunday morning just at the close of the preaching service, in front of the Stone Church. Clyde was coming out of the driveway of the church on his bicycle, and his wheel struck a car. The people in the car rushed him to the Sanitarium, where everything possible is being done for him. The accident resulted in concussion of the brain, his skull being fractured. He has been administered to several times and seems to be recovering nicely. No blame whatever was attached to the driver of the car, who could not avoid the accident.

### Second Independence

The committee in charge of the fall festivities met Tuesday evening at the home of Brother E. E. Willard, West Sea Avenue, to perfect arrangements for the show of flowers, fruits, vegetables, and the general appreciation of the land of Zion which is to occur in a few weeks. This festival is an annual affair and is growing every year.

Elder J. W. Metcalf was the speaker Sunday morning.

### Liberty Street

The Temple Builder program Tuesday night was very fine, but the attendance was very small. The girls are going to repeat their program some Sunday night after services at the Campus are discontinued for the winter.

Sunday morning the speaker was Bishop C. J. Hunt, who gave a very interesting talk.

### Englewood

Lyman W. Fike spoke Sunday morning to an appreciative audience.

### East Independence

East Independence is so far out that it is difficult for the Saints to meet at the Campus in the evenings so preaching

services are held both morning and evening. Last Sunday Elder J. A. Farrow spoke in the morning and Elder William Bath occupied in the evening.

### Lamoni Stake Items

August 31.—Things have been rather quiet in religious circles since the close of reunion, the activities being confined to the regular Sunday and midweek services. We have, however, been enjoying some very spiritual sermons. On Sunday, August 17, James Thomas delivered a splendid discourse, using as his text the words of Paul, "Fear not, little flock, for it pleases our Father to give you the kingdom." The theme uppermost in his sermon was the need for individual purity and active service, as the thing most necessary in the church to-day, for it is the Father's will if we do our part to give us the kingdom.

In the evening of the same day Elder C. E. Harpe gave a pleasing discourse, telling many personal experiences which bore out the thought that God was in the work and caring for his servants and would continue to work with his people and his church.

Last Sunday we had the pleasure of welcoming Elder Peter Muceus, back from his foreign mission in Norway. He preached a straight gospel sermon along the line of individual righteousness which was very timely, and much appreciated, though some of his audience were somewhat disappointed in not hearing more of his experiences while in a foreign field.

Elder Muceus had a very pleasant trip home. He left Norway July 31, coming by way of London, England, which necessitated a trip across the North Sea. At London he attended a National Exposition, where the finest productions of art and science from the entire empire were gathered together. He sailed as a third-class passenger on the largest boat afloat, the *Leviathon*, on August 5, arriving August 12 in New York, and in Lamoni the following Saturday.

The *Leviathon* is magnificent in every detail, even third-class passengers receiving the best of food and comforts. Something of the size of the boat may be seen from the following figures: It is 950 feet long and 100 feet wide and accommodates 3,397 passengers, requires 1,100 people to man it, making 4,497 aboard. There are 600 telephones on the boat, and there are in use 20,000 square yards of carpet and 3,000 square yards of oriental rugs. On a round trip the amount of food consumed is almost unbelievable, the quantities being something like this: 80,000 eggs, 600 boxes of apples, 15,000 pounds of butter, 20,000 pounds of jam, 2,000 quarts of milk, 70,000 pounds of flour, 6,000 pounds of game, 186,000 pounds of meat, 20,000 pounds of ham, 1,000 barrels of potatoes 16,000 pounds sugar, 3 tons tea and coffee. The trip on this immense boat was a pleasing experience, the sea was smooth all the way and the homeward journey in every way was delightful. Elder Muceus has been gone from home two years.

Sunday evening last we listened to Elder W. D. Tordoff, who was home for a few days from his mission in Oklahoma and who returned there again this week. No one goes to sleep when Brother Tordoff preaches, as he is full of the energy and enthusiasm acquired by his experience on the firing line, as he says, and he has a directness and fearlessness in his manner which holds his audience. He delivered a most excellent sermon.

Elder C. E. Harpe and family have been enjoying an outing at Wall Lake, Iowa, in celebration of twenty-three years of labor in the missionary field recently completed. Elder Harpe was called home during the week to preach the funeral

sermon of Mrs. William Hart. Mrs. Hart, who died at the age of eighty-six, was a member of the Methodist Church but became so attached to the Harpe family while living neighbor to them for many years that she chose him as the officiating minister before her departure. She also named as assistant S. K. Sorensen, whom with others of our faith she counted among her best friends. Grandma Hart was one of the noble ones of earth, whose reward according to her works will be great. She was among the earliest settlers in this section, coming to Harrison County, Missouri, in 1857, and had lived in the same house in Lamoni since 1901.

Elder James Thomas and family moved last week to Tulsa, Oklahoma, his new mission field.

One feature of our church services which deserves especial mention is the work of our presiding deacon, C. F. Church, in keeping the church bountifully supplied with beautiful flowers. Four large baskets and vases of flowers are regularly supplied, and in winter those flowers which keep their color are dried and kept in shape so that the rostrum and choir loft are not without nature's adornment in the coldest weather. Brother Church is a splendid florist, and the flower gardens at his home are among the beauty spots. Under his supervision the church grounds and flower beds also are well kept. The work is a very important one and is well cared for.

The members of the choir, we understand, intend to hold a farewell party in honor of themselves next Thursday night. After a short rehearsal they will adjourn to the park for an hour of games, after which they will enjoy a Dutch treat and kiss themselves good-by, for the following week the choir will be merged in the reorganization of the Lamoni-Graceland Oratorio Society. Brother Evan Fry has done good work keeping the choir together during the summer with so many of the members gone. Miss Mabel Carlile, the conductor of the Oratorio Society, is back now from a summer at the Northwestern University and ready for a hard year's work.

### Will Dedicate Church September 6, 7

BRADNER, OHIO, August 27.—After much consecrated and concentrated effort on the part of the members of this branch, we are at last enabled to pay the remaining debt of the church, and plans are being made for dedication services to be held during conference, which is to be held here September 6 and 7. Each member has been diligent and faithful in the work assigned him in the various departments of the branch.

The ladies' aid has done its part in the work, having purchased a piano, besides paying a goodly portion of the debt itself.

At a recent sacramental service here, Brother Oria Smith was called to the priesthood, and his son, a fine young man, was called to succeed his father as deacon. At this time Brother Frank Slye, whose home formerly was in East Tawas, Michigan, was told to remain here, as the Lord had work for him to do in this vicinity. The prophecies were given through Brother Fred Cadow, formerly of Port Huron, Michigan. The meeting was unusually spiritual, inasmuch that all were moved to tears. Several were confirmed, and children were blessed at that time also. Our prayer meetings are particularly inspiring, and God is with us by his Spirit. We have fine testimonies from both old and young, and the attendance is regular.

This branch is fortunate in having so many splendid singers, who are a great help in the services.

Brother and Sister E. L. Ulrich, of our fold, have been doing missionary work in Indiana during the past several

# REUNION NEWS

## Western Nebraska and Black Hills

The reunion for western Nebraska and Black Hills territory closed August 3, at North Platte, Nebraska, and was conceded by all to be the happiest and most successful ever held in the territory, the Saints once more being given cheer and comfort far more than commensurate with the effort put forth.

The Saints of western Nebraska are scattered and many of them are isolated from church privileges, but the first day of the reunion demonstrated that the lamp of their religious hope was far from being extinguished, as a goodly number of them had already gathered in.

They were greeted by Brother and Sister Burton, Patriarch Joshua Carlile, and the local Saints of Maxwell and North Platte, some of whom were already camped on the ground, and regular services were the order from the outset of the reunion.

The early morning hour was in charge of Brother Burton, who contributed eight lectures on the subject of elementary psychology. These lectures were well attended and inspiring.

The Department of Women was ably represented each afternoon by Sister Burton, who lectured on homes and home building, followed by round table discussion in charge of Brother Burton. The Saints were edified and went away with a broader idea of conducting their local work during the year.

A story-telling hour and junior service were set apart for each afternoon, and the reunion was characterized throughout by a large attendance of children and young people. Sister Burton is to be congratulated upon the paper cutting and handwork for the children; children building in paper cutting "The city of Zion" one afternoon, and another time "Noah's Ark" was constructed, and the eight souls and their animals were properly housed therein, while the simple story was told of the revealed will of Noah's God.

Volley ball and games between and after services contributed to the congeniality of the occasion and brought many children of nonmembers to the grounds and to the junior meetings. It was a pleasing sight indeed to see old men and young mingle together in play, and thus feel they were being brought to a better working basis in the gospel of love.

Mrs. Jessie Morant talked one afternoon on the value of recreation in the church. Mrs. Morant stressed play as a means of developing the child physically by helping him to develop a strong body, and making him a social being in helping him to learn to "play" with his fellows when the weightier problems of life fall upon him. Mrs. Morant

months with splendid results. Brother Ulrich has been wonderfully blessed in his work, especially in healing the sick. Sister Ulrich possesses a beautiful voice and uses it for the glory of God and sounding his praises. She was brought up in the work, being the daughter of Elder Hettrick, of Philadelphia.

Brother Walter Wirebaugh is also in the mission field and has had much success in the East.

The reunion at Kirtland is pleasantly anticipated each year, and on Friday, August 22, most of the members of this branch journeyed there with well-filled baskets and happy minds. All returned knowing it was well that they had attended. The services were inspiring and helpful, and several prophecies were given.

stressed the missionary or teacher aspect of play, how the child may be led directly from the field of play to the junior meetings, and how there in the atmosphere of friendliness and comradeship he more readily receives religious instruction. This same atmosphere of friendliness and comradeship provides a means for the recreational leader in facilitating church membership in his missionary work.

The prayer meetings were well attended. They were participated in by old and young and marked by a spirit of devotion and praise. On the last Sunday at sacramental service God graciously spoke to his Saints through Brother Burton, commending them for their sacrifices in meeting together for the reunion and extending great promise in their homes and for the church work if they would continue.

Our worthy Brother Prettyman was also spoken to directly in commendation for his long years of diligent service, God telling him his work was accepted though not completed, and that he would yet be permitted to preach in the prison house to those who had rejected his voice while here in this life. Brother Prettyman has worked in this territory for twenty-six years and has had the pleasure of again greeting many of his children in the gospel and of hearing their voices mingle in testimony with his own.

Brother Harry Pell, who was able this year for the first time to come and spend full time at the reunion, was told God's Spirit directed that he should be called to occupy the Aaronic priesthood. Brother Englebrecht was called to the Melchisedec.

Brother E. R. Sivits, local pastor, spoke in prophecy, admonishing the parents to faithfully instruct their children that they might be prepared for the great work and their responsibility in the future.

The success of the reunion came as a culmination of past reunion work and as a great encouragement to those faithful few who have worked in this part of the vineyard.

Mrs. Richards has lived in North Platte and vicinity for almost forty years. Her home has always been headquarters for local church and missionary activities, and many are the Saints that have been cheered by the welcome and hospitality she has always extended.

Patriarch Joshua Carlile was kept busy all during reunion giving blessings, Brother J. W. Wight being the last patriarch who had labored here. Brother Carlile was given to know that God had noble children here, and one young girl while receiving her patriarchal blessing was given the words the patriarch would speak before they were uttered by him.

Seven babies were blessed, and fourteen souls were added to the kingdom, mostly children of Saints who had waited for the reunion to provide opportunity.

The attendance was better on the average than at any previous reunion, the number each evening reaching one hundred and twenty-five to one hundred and fifty.

The attendance of Bishop B. R. McGuire brought added happiness the last three days of the reunion. Brother McGuire talked to the Sunday school on the Christmas offering and instructed the Saints in his characteristic, genial manner on God's beautiful law of temporalities.

Fond good-bys were accompanied by many promises to meet with the reunion when it convenes at North Platte the coming year.

The two-day meeting at Houghton Lake, Michigan, August 2 and 3 was a grand success, with an attendance of between one hundred fifty and two hundred people. The Holy Spirit was present in a marked degree. Although no spiritual gifts were given, the spirit of love and good-fellowship predominated, having a tendency to raise the hope slumbering in the breasts of many for the redemption of Zion.

## Nauvoo Reunion Successful

FORT MADISON, IOWA, August 18.—The Nauvoo reunion, August 8 to 17, had as speakers President Elbert A. Smith, Patriarch F. A. Smith, Elders C. M. Clifford, George Jenkins, L. G. Holloway, E. R. Davis, E. L. Ulrich, Bishop J. A. Becker. Preaching services were good, the prayer services spiritual, the gifts of the gospel being manifest in tongues and interpretations, admonitions, etc.

We were greatly disappointed that President Elbert A. Smith was taken ill and could not be in attendance the latter part of the reunion.

Fifteen were baptized during these services, seven each Sunday and one on a week day.

Saints were in attendance from seven States, and at one time there were over two hundred cars on the grounds.

Nauvoo is now a permanent reunion ground, and interest is growing each year. Arrangements are already under way for the 1925 reunion here.

The presidency of the reunion association are: Amos Berve, Nauvoo; G. S. Daniel, Burlington, Iowa; and W. H. Gunn, Fort Madison, Iowa. W. H. GUNN.

## Onset Reunion

August 11.—The Onset reunion is now over. The closing session came last night. The campers began to leave yesterday afternoon. This reunion has been pronounced by many as the best ever held here. Peace and Christian love pervaded in the camp from the very first day and continued throughout the reunion to the last, cementing together the Saints into a band of unity and cooperation. No harsh words were heard, no unkind deeds were noticed, but all seemed united in the common purpose of making this reunion a complete success.

There were fifteen baptisms. One brother, Raymond Bradshaw, of Attleboro, Massachusetts, was ordained to the Melchisedec priesthood. There were about two hundred people under eighteen years of age registered and about six hundred people over eighteen years of age. The States represented were: Massachusetts, Rhode Island, New Hampshire, Pennsylvania, California, Missouri, Nebraska, Oklahoma, Maine, Michigan, Iowa, Connecticut, New York, Illinois, Georgia, Colorado, and several of the provinces of Canada.

During the reunion three of the branches dramatized plays. These branches were Attleboro, Plymouth, and Fall River. The work was excellently done and points to another way that the ideals of the church can be put over to the people.

The recreational activities were under the direction of Brother Harold Cash, of Attleboro, Massachusetts. A loving cup was presented to the branch winning the most points in athletics during the reunion. The branches competing were Fall River, Providence, Brockton, and Boston. The games of the contests were tennis, volley ball, quoits, field meet, and playground ball. The cup was presented by President F. M. McDowell Saturday night to the Boston Branch. They must win it three years to hold it as permanent property, and it looks as though they will have to earn it if they succeed in keeping it, judging from the resolutions and determinations already expressed with reference to the coming year.

The speakers for the reunion were President F. M. McDowell, A. Max Carmichael, Patriarch Richard Baldwin, Elders George W. Robley, Calvin H. Rich, Herbert Johnson, Arthur Koehler, O. L. Thompson, T. J. Elliott, M. A. Etzenhouser, Mrs. M. A. Etzenhouser, and Bishop M. C. Fisher. Some of these were at the reunion only a few days. The visitors all were highly appreciated and added much to the

success of the reunion. The sermons were very instructive and inspiring.

The prayer services were of a high order. Several gifts were manifested. The general admonition of these were: "Come out from the evils of the world"; "The hastening time is here"; "Have faith, this is my work"; "Labor on in mighty prayer and faith."

Much earnest activity was shown on the part of the young people. They were very active in prayer services, and eagerly attended class work.

Tears coursed down the cheeks of many as the parting words were said and the hearty handshakes were done, and all wended their way home with new determination, faith, and love in and for the final outcome of the work.

ORVAL L. THOMPSON,  
Press Committee.

## Western Oklahoma Reunion

EAGLE CITY, OKLAHOMA.—The reunion this year was a good one, a spiritual feast for all present. We had the largest gathering this year we have ever had.

Reunion speakers were Patriarch Richard Bullard, Bishop C. J. Hunt, and Elders S. W. Simmons, Hubert Case, and W. D. Tordoff. We were pleased to have them with us and were greatly strengthened by their efforts. Brother Bullard gave several blessings while here, and could have given more if time had permitted. Brother Hunt was busy most of the time helping the Saints of the district to a better understanding of the financial law of the church.

We regretted very much that Apostle T. W. Williams and Elder J. A. Thomas could not be present, as some of the Saints came expecting to see them.

There was a good representation from all the branches in the district. Davidson Branch had twenty on the grounds the first day, and they stayed until the close of reunion. While there was a good attendance from the other branches, they did not get here the first day in large numbers. A large number of the scattered Saints were present, as well as some from the Central Oklahoma District.

Wednesday, August 6, the Department of Women had their meeting. The district organizer from Central Oklahoma was present and told of some of their experiences. All in all it was a very interesting meeting.

Sunday school convention was held Thursday, and some good reports were read. Some changes in officers were made, as some had held office for a long time and intended leaving the district. We greatly appreciate the work of those relieved, as they always gave their energy in advancing the work.

District conference was held Friday, with good attendance and interest.

A program was given Friday night which was much enjoyed by all. Through the efforts of Lemuel D. Dyke we had in our orchestra two violins, two flutes, one bass viol, one saxophone, and one organ.

Prophecies were given in both the young people's prayer meetings and those for adults, giving admonition and encouragement. Three ordinations were provided for during reunion, all from the Calumet Branch. Everyone seemed to have had a good time, and all were strengthened in faith and have a renewed desire to press onward in the work. Ten were baptized during the reunion.

Swings were provided for the children, and the Davidson young people, led by Brother Tordoff, challenged any pick-up team to play volley ball. A few exciting games were played.

We owe our gratitude to the workers at the boarding tent,

for they were handicapped by not having proper equipment to handle the large crowd, but no one had to go hungry. Sunday, the 10th, two hundred and eighty had dinner at the dining tent.

We hope for another good reunion next year, and we hope to be able to make greater advancement than in the past.

ROY L. DIAMOND, *District Secretary.*

## Eastern Michigan and Detroit District Reunion

FLINT, MICHIGAN, August 9.—The opening Sunday of the Eastern Michigan and Detroit District reunion at Port Huron, Sunday, August 10, was well attended by members of both districts and the general ministry. The big tent arranged for the various meetings was packed to capacity, and many found a suitable place and made themselves comfortable on the outside.

The "tented city of the Saints" was built Friday, the 8th, and everything was in readiness for the opening Friday evening. To some it seemed more like a "home-coming" than a reunion, as Elder Richard Weaver and wife, and Elder Roy Clark and family arrived at the grounds. Their story of the happenings of the past since leaving the Eastern Michigan District is like the story of Book of Mormon times.

Presiding Evangelist Frederick A. Smith was among the first to make his appearance. Following came Elders Grant St. John, William M. Grice, William Davis, and Bishop Fred B. Blair, of Kansas City. This force will be augmented during the week, as reinforcements will arrive from the Erie Beach reunion.

The Boy Scouts were very much in evidence. Their tent is well filled by boys from the various parts of the two districts, and their activities in charge of Carlile Whitehead, of Pontiac, and Cecil Blasdell, of Flint, are of such a nature as to make them very useful in church work. The work of the girls is being ably handled by Sister Martha Baker, of Detroit. She is being assisted by the various girl leaders of the districts.

The music department, in charge of Sister C. C. Whitford, of Port Huron, and Sister Myrtle Holden, of Flint, is in good hands. The song leaders of the reunion, Elders John R. Grice and Matthew W. Liston, are receiving hearty responses from the congregation. The preaching is of a very high order. Will give more particulars later. M. W. LISTON.

## Brush Creek Reunion

ORCHARDVILLE, ILLINOIS, August 25.—The Brush Creek reunion opened on the mild summer morning of August 8, and the first day saw a goodly number established in the camp. Officers were elected Friday evening. Following the meeting we had a nice shower that settled the dust. Saturday the program was formulated, and the reunion was on in full force.

The routine each day was prayer services at eight; Book of Mormon lectures at a quarter of ten by Sister Higgins; departmental, round table, and congregational singing in charge of Sisters Sparling and Higgins in the afternoon at half past two; and preaching in the evening.

Due to the enormous crowds present in the evening, and to the fact that Brother Higgins developed throat trouble, the evening preaching fell to Brother J. W. Paxton, who had his first mission here twenty-three years ago. The speaker was well received, judging from the increase in attendance each night. One big factor that served to draw the crowds was the orchestra composed of the families of Carl Smith and his brother. The services of these people were greatly appreciated by all.

The dining hall was a great success and paid more this year than ever before. The Saints did nobly in their donations, there being twenty chickens given the last Sunday. The cooks and help were hired, and the meals were excellent.

While there was no great outpouring of the divine Spirit, the services were of a high character, and the spirit of peace and harmony prevailed throughout the entire time, which increased the zeal of the Saints for a bigger and better reunion next year. By another year, if the new committee is as progressive as the last one, we will have a large amphitheater, which will seat about two thousand people.

## Northeastern Kansas

NETAWAKA, KANSAS, August 17.—The Northeastern Kansas reunion organized in the beautiful park at this place Friday, the 15th. Committee in charge is Samuel Twombly, John M. Green, and Frank G. Hedrick. Associated with them are Joseph A. Tanner and J. D. Stead. Sister Baldwin was elected departmental supervisor, and Sister Vera Twombly, director of music.

The number of tents ordered this year is not so large as in former years; yet the attendance is fair, as the good highways bring many from a great distance. Yesterday the local churches discontinued their services in the evening and many of their number were in attendance at the big tent. Evangelist Richard Baldwin, President Joseph A. Tanner of the Kansas City Stake, and J. D. Stead of the seventies are in attendance. The sermons by these brethren have been of a very high intellectual and spiritual character.

Elder Jonathan Koshiway, our Indian brother of Oklahoma, was in attendance at the green corn festival of the Pottawatomie Indians on their reservation fifteen miles south of here, and arrived on the grounds Saturday. He gave a very interesting talk Sunday afternoon.

Elder Evan A. Davies was with us two days. This is Brother Davies's old home, and a host of friends were glad to greet him.

Meals are served in the dining hall by the ladies of the Methodist Church. They served the meals last year to the satisfaction of all. A remark was made on the grounds that this was a Topeka reunion. Well, the attendance from the capital city branch is almost as large as all other branches combined. Good for you, Topeka. We'll beat you next year.

The mayor and council have been very kind to us each year, giving us the use of the park and lights free.

Brother Twombly was not with us last Sunday. That was Chatauqua day at the Sparks picnic, and he was in charge of the services there. FRANK G. HEDRICK.

## Rhodes Benefits by Runnells Reunion

RHODES, IOWA, August 25.—The little white church was closed from August 3 to 20 but, as one writer expressed it, not because of epidemic or apostasy. It was because of the reunion at Runnells. There were sixteen families from the Rhodes Branch represented, and when they all returned and assembled Wednesday evening for prayer service they were unanimous in declaring it the best reunion ever held in the district. I think we are always inclined to think the last one the best, for we are apt to forget from year to year the wonderful blessings the Lord bestows upon his people when they put themselves in a position to receive them.

I was not permitted to attend reunion this year, except a part of the first Saturday, but I felt assured from the halloed influence of the Spirit attending each session that there was a feast in store for those who could remain.



There were sixty tents on the ground, including two assembly tents. The prayer services were spiritual, and the preaching was of a very high order.

An unusually large crowd assembled at the church last Wednesday evening for prayer service and to witness the baptism of John Savage, a young man from Greenfield, nephew of H. O. and V. G. Lentz. C. M. Richeson and E. G. Beye performed the confirmation.

So far as we are able to judge, the Saints of Rhodes Branch are optimistic in regard to the problems confronting the church. We believe that God is at the helm and that right will prevail. But we fully sense the great need for consecrated, prayerful lives, that every Saint may stand firmly at his post of duty. A good many years ago the Lord said, "I have established my church for the last time, and it shall no more be thrown down. My people have naught to fear, save it be they become negligent in duty." It behooves us to find out what our individual duty is and do it.

We have heard Saints seek to excuse themselves from paying their tithing because they thought the money was being misappropriated and that some of the missionaries' families were extravagant. But he who said, "Bring ye all the tithes into the storehouse," has not changed; and when we pay our tithing our responsibility in that direction ends, and the other fellow's begins. Let us do our duty, trusting the results to the God who established the church and is abundantly able to bring it to victory.

We expect Elder J. R. Lentell to begin a series of meetings here August 31.

### Eastern Oklahoma

Eastern Oklahoma reunion closed Sunday evening, August 24, adding to history a record of the largest and best reunion ever held in this district. The entire district had a better representation than before, and all worked in harmony, making more sacrifice for the common cause.

Arrangements were made for a dining hall and kitchen where all who wished might dine without any charge being made. The Saints of the local branch provided fruits, vegetables, meat, chickens, etc., while those taking meals there could contribute to the reunion expense. This proved to be a very satisfactory plan. A house was rented for this purpose, as well as to furnish rooms for the lady visitors who did not stay at the camp. These rooms were furnished by the Saints. Many others camped in tents and at the church building.

The speakers were Bishop C. J. Hunt, Patriarch Richard Baldwin, and Elders H. E. Winegar, T. B. Sharp, J. S. White, and Frank Pollard, and our district missionary, Brother Jackson, of Derricks, Arkansas. Some able and spiritual sermons were delivered to good crowds, especially in the evening, many nonmembers being interested.

The daily program outlined for reunion was as follows: Prayer service at nine; round table discussion on tithing, Sunday school work, and other departmental work at ten; preaching at eleven; recreation in the afternoon, including volley ball and swimming; preaching at eight.

Young people's prayer service was held two mornings at eight o'clock, which proved to be beneficial to the young and encouraging to the older ones.

A commendable work was done by Sister Addie Belle Chappell, who was in charge of the junior church. Many children attended who would not have felt they had part in other services.

We were fortunate in having with us Patriarch Baldwin and his wife. Brother Baldwin gave several blessings, ad-

monished and encouraged the Saints, and preached some very spiritual sermons. The subject of tithing was given due explanation by Bishop Hunt. The Sunday School Department was presided over by H. E. Winegar, being assisted very materially by Sister Baldwin in a lesson, to both the children and adults. Sister White, who has charge of the Department of Women, gave an hour's discourse on that work, and the Department of Recreation and Expression, in charge of Brother Winegar, gave a special program Saturday night, featuring a drama by the larger girls, a play by the children, and several musical numbers and readings. The choir added much to the meetings, under the direction of Brother Sharp, and special music was given each evening.

The location was ideal, being just between the church, where the lights could be wired out to the arbor, and the schoolhouse, which furnished auditorium room for part of the work. This also gave convenience for campers. The water was fine and near the grounds; the only barriers were hot weather and dust.

The last day was well rounded out and seemed to be the best. Three were baptized at half past six, making a total of ten baptized during reunion. Young people's prayer service was held at eight, general prayer meeting and confirmation service from nine to eleven, and preaching at eleven, three, and eight o'clock.

The general purpose of the reunion was planned as educational, recreational, social, and a vacation period, as well as spiritual uplift. It assumed all forms, but the spiritual factor was predominant, encouragement being given through prophecy and testimony.

We hope to have an even greater reunion next year, and can do so by beginning now. EUNICE CAMERON.

### Des Moines District

The reward of earnest endeavor is sure, whether it be in the coin of the realm, corn or beans, or spiritual blessings. Early in March this year, plans were made to make the reunion the largest and best ever held in the district. District President Henry Castings visited every branch and group during the summer; then other speakers were sent out in the middle of July to advertise the event. Yes, the seasons are late, the threshing isn't done, and prospects are none too good for crops, but old "Pluvius" sent copious showers so that the threshers were silent, and many attended who could not have done so had the skies been clear.

Sixty family tents were up on the grounds, and while the rain fell outside, and some inside, the Saints prayed and sang, and the preachers preached just the same as though the sun were shining. Not a murmur was heard by the camp cricket from anyone, but once in a while some one would sing, "Tain't goin' to rain no more."

The young folks, and old, too, played games in the afternoons. If the grounds were too wet for playing, then all enjoyed themselves in visiting.

There were eighty-seven at the opening prayer service on Friday at ten o'clock. A business meeting was held at half past two, at which the district presidency were asked to preside over the reunion and appoint all necessary committees. At eight o'clock a splendid entertainment was given, the Des Moines orchestra furnishing the music. The tent was packed, and a large number stood outside.

Sister Estella Lentell conducted a junior and primary church school each day. A prayer meeting for the children was held at half past eight every morning, which proved to be a great benefit to them. The children had the best that

the camp afforded. Sister Lentell had a corps of splendid assistants to help her in the work.

Bishop J. A. Koehler and Apostle Gleazer and family arrived on Friday evening. The two brethren went to work immediately, and with lectures, sermons, testimonies, song, and example made their presence felt to the blessing and enrichment spiritually of all who heard and saw them in action.

Every day was "chock full" of good things for the soul. Three young people's prayer meetings were held at six o'clock in the morning, with a large attendance and much of the Spirit present. Evangelist J. F. Martin arrived on Monday, and our joy was made complete with three able speakers, each a specialist in his work. We partook greedily of the good things that they were able to bring to us. They are humble and consecrated men of God and left an imprint upon our lives that time will not efface.

The utmost peace and harmony characterized this gathering, and there was nothing to hurt or destroy in all that holy place.

Brother Gleazer had to go to Dow City Thursday morning, and Brother Koehler left on Saturday morning for the same place. Brother Martin remained until Sunday night. His physical condition was impaired because of hay fever, but that did not hinder his preaching the word.

A musical contest and declamatory contest were held on two afternoons which proved to be good. These were in charge of Sister Lentell and Stephen Robinson.

The general prayer meetings at eight fifteen each morning were spiritual, and the attendance was large. Two prophecies were delivered to us at these services in which the Saints were commended for progress made and admonished to be humble and prayerful during the trial that the church as a whole is undergoing. We were told that the church is in pain as a woman in travail, and that from this condition would be brought forth the people who would redeem Zion. The priesthood were admonished to beware of jealousies, because from such causes the church was suffering, even now.

One very enjoyable feature of the reunion was a service for the oldest members of the district, which lasted two hours and was not long enough.

Altogether the program was constructive and instructive. Negative criticism was entirely absent. The priesthood and members are carrying on with the help of God and are meeting with a goodly measure of success.

This reunion will always be a bright spot in the memories of all who attended. From early morning until the dying embers of the camp fire warned everyone that it was bedtime, or Brother Wilkie rang the bell, or some one turned off the lights, was a time of rejoicing and fellowship.

At the close everyone was reluctant to say good-by and go back to the work of making a living under the worldly environment that now exists.

All went, however, with the assurance that God will deliver us. His presence was felt by all, and his angels were in our midst we were told in prophecy.

Seventeen were baptized on the last Sunday.

C. E. McDONALD.

Services in the Little Kennebec Branch at Machias, Maine, were discontinued for two weeks beginning July 21, when repairs were begun on the church. A new cement foundation has been put under the church, and other repairs have been made, the work being in charge of Elder George C. Manchester, president of the branch, assisted by a few others. They hope to have it ready for services by August 10.

## THE SAINTS' HERALD

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## MISCELLANEOUS

### Conference Notices

Eastern Michigan, at Sandusky, September 20 and 21. Branch secretaries should send statistical reports, also summarized ministerial reports of their branches, ending August 31. All departments and quorums are requested to give a report. Reports should be in by September 10. H. C. Swoffer, district secretary, Sandusky, Michigan.

### Addresses

Elder G. J. Waller, Box 3259, Honolulu, Hawaii.

### Our Departed Ones

**PALMER.**—Carrie Palmer was born in Ontario May 10, 1855, being the eldest daughter of eight children of Redford and Mary Ann Wager. She moved to the United States thirty-five years ago, making her final residence in Englewood, Missouri, November 14, 1923. Died August 6, 1924. Leaves four sisters, and three brothers, besides many friends. Funeral sermon by J. V. Roberts, assisted by V. R. Rodgers.

**NOYES.**—Eleanor Elizabeth Noyes was born August 2, 1854. Died at the home of her daughter, Ethel Ford, at Parsons, Kansas, July 10, 1924. Baptized September 26, 1886. Leaves eight children. Her husband died February 7, 1919. Her funeral sermon was by E. W. Lloyd. Interment beside her husband at Nevada, Missouri.

**DENNIS.**—Josephine Mero Dennis was born at Clifton, Wisconsin, September 28, 1852. Married Joseph Dennis July 25, 1869. Baptized in 1920. Died July 10, 1924. Leaves three sons, four daughters, twenty-three grandchildren and eleven great-grandchildren. Funeral from the Madison church, H. W. Woodstock in charge. Sermon by J. O. Dutton. Interment in Forest Hill Cemetery.

**McCLOUT.**—Eliza McClout was born May 25, 1858. Baptized August 1, 1908. Died July 16, 1924, at the home of her brother in Oxford Mills, Iowa. Her husband preceded her three years ago. Funeral in the undertaker's parlors at Anamosa, Iowa, with sermon by John Heide. Interment in Anamosa Cemetery.

**PRATT.**—John W. Pratt was born near Rome, Georgia, June 2, 1846. Married Mary E. Motz April 18, 1883. Baptized September 27, 1895, by Mark H. Forscutt. Later was ordained a priest. Died in Mondamin, Iowa, July 25, 1924. Funeral from Saints' church, C. B. Woodstock in charge, sermon by David H. Chambers.

**SIEGFRIED.**—Mary E. Lambert was born June 22, 1849, in Rock Creek Township, Hancock County, Illinois, where the most of her life was spent. Married Samuel Siegfried March 4, 1869. To them were born William H., Charles R., Joseph A., Alexander A., twins who died in infancy, Mark H., Clara E., now Mrs. Clarence Conn, and a baby boy who died in early infancy. Her home was always a home for the ministry of the church. Baptized November 15, 1863. Died July 29, 1924, after a sickness of over two weeks. She was a wonderful mother, a good companion to her husband, and impressed her noble characteristics on all her family. Funeral from the Stone Church July 31, in charge of President Elbert A. Smith. Interment in Mound Grove Cemetery.

**DETRICK.**—Addie May Hale was born in Iowa, June 21, 1867. Married J. L. Detrick July 3, 1885. Baptized June 26, 1892. Died in San Jose Hospital, San Jose, California, July 31, 1924. Leaves husband, eight children, and five grandchildren. Funeral in Latter Day Saint chapel, Chico, California, with sermon by W. H. York. Interment in Chico Cemetery.

## Radio Flashes

Defiance, Ohio.—We listened in for your program Thursday evening and certainly were well repaid. The music came in strong and clear. This was our first tune in on your station, and it was quite a treat to get something other than jazz, jazz, jazz. I certainly would very much appreciate receiving your programs.—H. Reincke.

Denison, Texas.—I like your station as well as any other station I know of, and it is one of the clearest. I hope this winter to hear you on a loud speaker.—Raymond Southworth.

Bridgeton, New Jersey.—Your program booklets are appreciated; they are very handy when listening for you. Your station continues to please me very much.—Lowell E. Kitchener.

Mobile, Alabama.—I have been entertained by your concerts, and have liked the sermons from your church.—Charles E. Emrich.

Buckner, Missouri.—I listened in on your radio program Tuesday night, August 12, and enjoyed it very much. It was very clear and uninterrupted. I enjoyed Mr. Southern's lecture, also the songs and reading. I especially enjoyed the singing and the selection of songs.—Ernest S. Phillips.

Meadville, Missouri.—I do not have the privilege of hearing any Latter Day Saint sermons except over the radio. We have been unable to hear the church lately. I am not a member of the church, but I certainly do enjoy the missionary sermons. Pray for me that I may become a member and do my bit to help in this great cause.—Mrs. H. E. Bartlett.

## K F I X

*Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.*

SUNDAY, SEPTEMBER 7, 1924

11.00 A. M., From the L. D. S. Radio Studio

Quartet: "Hark, listen to the trumpeters," Rink.  
Mrs. H. C. Burgess, Mrs. S. A. Burgess, Messrs. George Anway and Paul Craig.

Prayer: "Watchman, tell us of the night," Bowling.

Duet: "God shall wipe away all tears," Caro Roma.  
Mrs. H. C. Burgess and Mrs. S. A. Burgess.

Quartet: "Jesus, lover of my soul," Wesley.

Sermon: "Redeemer of Israel," Phelps.

SUNDAY, SEPTEMBER 7, 1924

7.30 P. M., From the L. D. S. Campus  
(Open-air service.)

Band concert under the direction of Mr. Roy Turner

Hymn.  
Prayer.  
Selection by the Band.  
Sermon.  
Hymn.

TUESDAY, SEPTEMBER 9, 1924

9.00 P. M., From the L. D. S. Radio Studio

Quartet:  
(a) "Blest be Thou, O God of Israel," Forscutt.  
(b) "My father watches over me," Gabriel.  
Miss Thelma Vincent, Miss Elizabeth Okerlind, Mr. Roy Cato, Mr. Omer Cato.

Soprano Solo:  
(a) "Evening," Curran.  
(b) "Love is a bubble," Allitsen.  
By Miss Thelma Vincent.

Address: "The Chamber of Commerce in the small city."  
By Laurence C. Jones, secretary Independence Chamber of Commerce.

Quartet: "God that madest earth and heaven," Vail.

Piano Solo:  
(a) "To a water lily," MacDowell.  
(b) "To a wild rose," MacDowell.  
By Miss Myrtle Stripling.

Quartet: "In heavenly love abiding," Brown.

THURSDAY, SEPTEMBER 11, 1924

Program by L. D. S. Radio Orchestra, which will play request numbers.  
Address: Health talk, "Bacteria and foods."  
By Doctor J. S. Bennett, of the Staff of the Independence Sanitarium.

# 1,000-Watt Radio Station to Be Built

A powerful sending station with coast to coast range easily attained with a brief, concerted effort by the Saints. Another progressive step.

Sixty times more people can be reached with the new station. Yet its operation will cost less than 20 per cent more than the 250-watt station now operated.

The 500-watt station at Zion City, Illinois, cost \$30,000. But through our own capable radio engineers we are able to build a 1,000-watt station for only \$10,000—a wonderful saving to the church.

Graceland College will put to efficient use the 250-watt station now serving us. Our church and our church school are radio pioneers in their respective fields and in many instances have gained recognition that otherwise would not have been obtained.

Thousands of interested people have in the past three years written of their appreciation of our religious programs. Many others have heard occasionally yet because of distance are deprived of getting all our programs.

### Reach Millions With the Gospel

With an expenditure of about \$10,000 the church can extend its message thousands of miles further and literally reach millions of interested listeners several times a week.

### Radio Week—September 7 to 14

During this week the radio will be the subject of conversation in the home. Missionaries will tell the benefits of broadcasting the gospel. Pastors will acquaint their congregations with the possibilities of bringing into their own churches services from Zion. Every church member will have the opportunity to express his thankfulness for this new means of spreading the gospel.

### How to Contribute

All branch officers will accept contributions in the regular way. Isolated Saints may send their contributions direct to Radio KFIX, Independence, Missouri. Give liberally and make effective our slogan:

**"Every Ear Shall Hear"—By Radio**

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, September 10, 1924

Number 37

## EDITORIAL

### What Will We Do About Radio?

There have been presented in plainness and strength the advantages of enlarging our missionary possibilities by increasing the power of our radio broadcasting station at Independence and at Grace-land College. There has not been a single contribution offered for publication in the church papers which would oppose this movement. For this reason we believe that the people are more nearly united in believing this should be done than is usual upon a proposition which involves a considerable expenditure of funds.

But there is a great difference between passive consent that it shall be done and the active determination which sees its accomplishment. We may say, If the church shall cease to increase the exercise of the missionary spirit, it will at once retrograde in its work of developing the Zion program, and may even die. And saying this may not impel us to the point of doing what is possible to increase our missionary activity; it may not open our purses. But when we consider the fact that instead of one hearer whom we have been reaching in the past with the saving message of the gospel of Jesus Christ, we may by the aid of the increased power reach sixty who are hungry or will listen to its glad tidings; when we realize that not only will the nonmember hear the good news, but the believer, the shut-in, the old, will bring to his fireside, even to his bedside, the message of peace, of comfort, of life, and this by one of the greatest factors possessed by any minister, his flexible, pulsating, thrilling voice, then our purses are reached for and we open and take from them that which makes accomplishment possible.

But further, and here is the item which makes our excuse for writing, when we reflect that for a moderate sum every congregation in America will be able to equip its auditorium so that the message of Zion building, of church organization, of program, may come first hand to every church attendant, then again do we reach for the purse and take from it that which will provide food that we may

grow into Saints who can qualify for gathering to Zion as helpers in its building.

We are told that for an average of \$200 the churches of the Mississippi Valley may be so equipped; that in the remotest congregations of America this cost might reach \$500. But without the increase in power at the broadcasting station this would not be practicable.

Suppose President Smith or Bishop McGuire should have a church-wide problem which they needed to get to every Saint. Imagine how you would welcome the sound of either or both their voices in your own endeared church home!

We would not urge the enlargement of the radio facilities to the detriment of the tithing fund—this would be wrong. We would urge it from the point that there are luxuries in amusement, vacation, menu, attire, which we could profitably exchange for the luxury of hearing God's appointed leaders in our homes and our churches where it would give us more joy, more luxury in our gospel life than ten times the sum spent would give if used in the usual ways.

This is radio week; don't be a consentor that we shall do the work; be determined that it shall not fail, and send what contribution you can.

RICHARD J. LAMBERT.

### Symposium on Value of Radio

Requests have been made recently that leading ministers of the church condense into a few words their sentiment as to the value of radio broadcasting in the church program. Very promptly have the following statements been handed to the Radio Committee in response, and you will be interested in perusing them.

I hope most sincerely that our station may soon wave its way into the hearts and lives of our people in "the regions round about" because of ministering to their needs; that we shall because of generous contributions have the means of enlarging the station and then establishing relay stations, until we can eventually circle and encompass the globe with the glad sound of the gospel and with knowledge of the kingdom of God.—Frederick M. Smith.

We should be able by radio to break down an immense amount of prejudice, thus clearing the way for the apostles,

seventies, and elders who go forth to preach the gospel to men face to face; for the latter work is fundamental, and the radio work must ever be an auxiliary to it. That effect alone is worth the money and effort.

Our readers may make it possible for us to have a powerful radio station, equipped, built, managed by our own people, sending abroad our own distinctive message, the gospel of the latter days. The "hastening time" is at hand. Providence has put at our disposal that which Paul did not have. Shall we use it?—Elbert A. Smith.

An invention is a discovery, not a creation. God alone creates. Invention increases the power of man. It also increases his responsibility. Power may be used to bless or curse mankind; everything depends upon the use we make of our present power.

The radio is perhaps the most wonderful extension of man's power in all history. With it we can make the world about us more miserable, or we can make it a far better place in which to live. It is for the church to decide. Since the gospel of Christ is the greatest agency for the betterment of mankind, the gospel must be preached in all the world. The radio will reach thousands who cannot be reached in any other way.

A high-powered station at Independence will bring the gospel to the very homes of thousands who have never heard it before. Is it possible that any Saint can fail to heed this call? Do not fail us. If you do your bit, the wonderful mission of the gospel of Christ will yet be realized.—F. M. McDowell.

The radio is a "marvelous work and a wonder," and therefore is logically allied with our cause. Like other great discoveries, it has been brought from the economy of nature at the divinely appointed time—"the hastening time." It carries the reviving message of truth to thousands whom otherwise the church could not reach. It gives us entre to all classes of people. It will enable us to broadcast in English, French, German, Spanish, and other languages. The religious, social, and educational presentations of the church will open the minds of thousands to the universal spirit of our message—to "all the world."—R. S. Salyards.

We have long believed that upon this church rested the responsibility of preaching the gospel to every nation, and we have wondered how, with our limited man power, it could ever be accomplished. Undaunted, however, we have done what we could, and now God has opened the way through the radio that untold thousands may rejoice with us under the inspired message as it flows from the lips of his servants.

From everywhere in America comes a demand for a message from K F I X. We now propose to supply this demand. . . . Plan now not only to make your contribution, but also to get an adequate receiving set, so that you may get the opening message from our new station.—James F. Keir.

As I see the situation, as a church we should employ every means possible to give to the world the message of life as presented by our Lord Jesus Christ. The radio is now one of the greatest factors in assisting us to do this. Therefore we should spare no means consistent with reason to build a broadcasting station commensurate with the demands coming to the church.—James A. Gillen.

The greatest problem of our age of unprecedented scientific insight and mechanical skill is the direction of the forces at our command in this the "fullness of time" to the attainment of divine purposes. Radio has already been utilized for many good purposes. Yet there can be no greater association

of the light and truth which is the glory of God than that the truth as it is in Christ Jesus shall be broadcast to the world. This can only be done effectively by radio.—F. Henry Edwards.

Jesus said, "Preach the gospel to every creature." We cannot fully comply with this command without the radio. I am for it.—Roy S. Budd.

For years we have been trying to solve the problem of getting our message before the masses. We have been able to reach, comparatively speaking, only a small number. Everywhere the great majority of people are not regularly attending church services. Our own church edifices and halls are inadequate. We do not have a sufficiently large missionary force.

Radio offers a partial solution to our missionary problem. It will carry the gospel message not only into hundreds of thousands of homes, but also to many of our own churches and halls at places insufficiently supplied with missionaries. We should by all means take advantage of the opportunities offered us by the radio and give immediate financial support to the radio department for the erection of the 1000-watt station.—E. J. Gleazer.

Millions of people in this country listen in daily on radio programs. Our friends already are many who have for the first time heard us over the radio. This circle will be enlarged manyfold from the first work of the new station, and as time passes will bring us an audience nowhere else brought together in radio work. . . . Let us move in upon this opportunity and have a part in the further, and we trust marvelous, spread of the truth.—John F. Garver.

The radio as an auxiliary in the proclamation of the gospel has a very important place and should be recognized as a means of arousing interest among some whom it would be hard to reach in any other way; therefore it should be utilized by the church as far as found practicable.—Frederick A. Smith.

The prophecy more or less familiar to Bible readers that "knowledge shall increase" has been fulfilled in astounding ways in the last century. To say that time and space have been annihilated is trite. Men have learned to use things of the earth, above the earth, and under the earth for the achievement of their ends. By the pressure of the little finger the work of giants which would have taken centuries is now performed in as many seconds. "Miracle" is no longer a monopoly of religion, but is a common-day experience in science. Faith no longer is shy and suspicious of knowledge, but is the advance guard which dares to venture and hope and vision where knowledge never trod. Of all the wonderful and miraculous things which men have applied to their daily tasks, none is so wonderful and impressive as the radio. The ethereal wings carry messages of commerce, of politics, of art, and of religion to the ends of the earth. It seems proper that this latest servant of humanity should be impressed and consecrated to carry the message of Christ and his saving grace, the hope of religion and the coming of the kingdom in which service there is a unity of all ministry divine, human, and natural for the accomplishment of the divine ends. In this perhaps we may find a deeper meaning to the promise of the Savior that the gospel of the kingdom should be preached in all the world for a witness to the end of this age and the advent of the age characterized by Christ and all he represents.—John W. Rushton.



## Marconi's New Discovery

In a recent issue of *Literary Digest* announcement was made of Marconi's new radio transmitting equipment with which great distances may be covered using much less power than heretofore.

Since this article appeared the church radio department and the HERALD have received a number of letters from members inquiring if we deemed it advisable to proceed with the erection of a 1000-watt broadcasting station in view of Marconi's discovery. Most of these letters have been answered individually, but doubtless many HERALD readers who saw this article in the *Digest* would like to know how the new discovery might affect our church broadcasting.

Marconi's invention has to do, not with broadcasting, but with point to point communication. With the new type of sending equipment the radio waves are projected in a manner similar to a searchlight, in one direction, so that the transmitting energy is effectively utilized. While this system is the long-looked-for ideal of radio engineers for point to point communication, it is of course not adapted for broadcasting work in which it is desired to transmit in all directions.

In the broadcasting field the tendency is toward increased power, in order to more dependably cover greater distances. There are only a few 1,000-watt broadcasting stations in this country at present, but many stations are preparing to increase power to 1,000 watts, and several are preparing to install 5,000-watt stations, although at present the government does not permit the use of more than 1,000 watts output.

Until static is conquered there will be no tendency towards decrease in power for broadcasting purposes, and there are no immediate prospects for static elimination.

## Graceland College Opening

Graceland's year opened Monday, September 8, and the prospects for a most successful year are bright. All available rooms had been taken and private homes are going to be opened and used.

The faculty is said to be complete and better equipped than ever for the work before them. Sixteen members of the faculty have recently returned from the leading educational institutes of the country where they have been taking special work, some of them having completed work for higher degrees.

President George N. Briggs is at the head of the faculty for the eighth year and is more enthused than ever over the work of the school.

No one is useless in this world who lightens the burden of it to anyone else.—Dickens.

## Do We Follow Christ or Man?

In a recent editorial I said:

Jesus Christ is at once our Leader, our Witness, our Commander. He is our only Leader. There is place for but one leader in the church of Jesus Christ—all others are, at best, but followers. We may, and do, have many, many great men within our communion, but they are our brothers. Together we follow Jesus Christ. We dare not follow any man, however great, and wise, and good. The admission of such leadership and following is dangerous, for who is to determine where such leadership begins or ends?

This paragraph, terse, explicit, and to the point, embodies the essential elements of Christian leadership and relationship. The truth herein contained registers the dividing line between the divine institution and the institutions of men. It is the Rock against which all the selfish aspirations, the vain ambitions, and the sophistries of men will beat in vain.

I have no apology to make and I cannot recant. This truth needs no defense. The more it is studied the more impregnable it becomes. The more it is attacked the more formidable it appears. Any attempt to wrest it from its rightful setting will prove puerile and abortive. Only a careless and superficial reading would even suggest that this is an attempt to undermine confidence in any man. It was written to maintain confidence in Jesus Christ, who stands without a peer or rival in Christian leadership. Has it come to that point in our experience as a church that to extol Jesus Christ is construed to be an attack on the asserted rights and prerogatives of others? If so, then all the more necessary that we emphasize the supreme leadership of Jesus Christ.

Until quite recently I did not think there was even one man in all our communion who would, for one moment, take issue with the above statement. The thought here expressed is well-nigh universal and is in keeping with the content of the standard books of the church. One is led to wonder, when other and strange positions are set forth, as to what will be the next move in departure from the faith once delivered to the saints.

Any individual who cannot, without any mental reservation whatever, accord this sole right of leadership to Jesus Christ cannot rightly claim to be a follower of his. A church which cannot unreservedly avow such leadership has no claim to being the church of Jesus Christ. If Jesus Christ is not "*our only leader*," whom will you place beside him? Are we followers of Jesus Christ, or of some man or men? Is there any man, living or dead, to whom we can apply the term, *Our Leader*? Name him.

From the very beginning of our church history we learn that our enemies have charged that we were attempting to introduce human leadership

between men and Jesus Christ. We have strenuously affirmed that we followed no man but Jesus Christ. We have lustily sung,

Jesus, mighty King in Zion,  
Thou *alone* our guide shalt be;  
Thy commission we rely on;  
We will follow *none* but thee.  
We will follow *none* but Jesus,  
Jesus is the life, the way;  
This the path in which *he leads us*,  
This the gate to endless day.

I have said on many platforms and in many debates that Joseph Smith, nor yet any man was our leader. I have declared that members of the Reorganization do not follow any man. And I have met the enemy in pulpit, on rostrum and platform, in public and private, and silenced criticism on this point and very effectively. Shall we now change front and plead guilty to the charge, admit that we do have another leader, and thereby confess that we are followers of any man? God forbid!

There is nothing in the statement at the head of this editorial which, in any sense, detracts from or minimizes the powers and prerogatives of men who, under Christ, hold responsible and very important positions in his church. To render rightful homage to Jesus Christ should not be construed as detracting from the rights or ability of any man. To thus argue is, indeed, strange logic.

Please understand that I am using the term in the singular sense. Singularize the term and Jesus Christ stands alone. Pluralize the term and leadership is multiplied. Certainly the members of the Presidency can consistently be "leaders" to the Apostles, and the members of the Quorum of Twelve be "leaders to the Seventy," and the Presidency, and Twelve, and Seventy "leaders" to the entire list of itinerant and local ministers. But we have no one man in all our communion to whom we should apply the term, "*Our Leader.*" The fact that even one man has objected to the statement that "Jesus Christ is our leader, our only leader," justifies the reiteration of the statement.

During the last few years we have heard the President of the church use such expressions as, "So far as I am concerned as leader of the church."—*HERALD*, March 19, 1924. "The vibrations of the voice of the leader of this church."—*HERALD*, February 20, 1924. We have listened to President Smith when he has referred to himself as the "chief executive of the church." Others have also made the same application. We have heard of President Smith's "program" and "policies." Without making any odious comparison or reflection, let me say here that I am impelled to question the propriety of all this.

President Smith nor yet any man is "the leader

of this church." Even though the term may have been used by others is no argument for its continuance. You may array all the passages in the books which sustain the position that he is President of the church, that he is prophet, seer, and revelator; you may make an analogy between himself and Moses or any other human being, living or dead, but even this will not warrant the assumption that he is "the leader of this church." And as to President Smith's "program" or "policies" they stand or fall on their merits, like that of any other man. We as a church want only the program and policies of Jesus Christ. And let me remark that I am not blind to the many splendid and masterful contributions which President Smith has made in setting forth the social program of the church.

God has very wisely made provision in the organic law of the church to protect the body from the possibility of the projection of the human equation into our church policy. Provision is made for the severe and rigid testing of revelations. A counterbalance of power is clearly indicated. The Quorum of Twelve Apostles is made equal in decision with that of the Presidency, and the Quorum of Seventy is equal with either of the other two in decisions, all of which is against the assumption of independent executive power or the claim to individual leadership.

I cheerfully accord to President Smith and every other man his rightful place in the church and will seek in every possible way to manifest due respect and courtesy and do all I can to dignify the office which each may hold. But I cannot apply to any man the title of "The Leader of this church." And this does no violence to the statement "For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counselors and your leaders," nor does it modify or abridge the General Conference Resolution which says "that all the traveling ministry be under the direction and control of the First Presidency and the Quorum of Twelve."

Let me here quote some significant passages from the Bible, Book of Mormon, and Doctrine and Covenants in confirmation of this position.

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.—*Jeremiah 17: 5-7.*

We have repeatedly made this passage do service in our indictment of the Utah Church, where men claimed to be the "living oracles" and demanded "obedience" from the rank and file of the church. We will do well not to follow in their footsteps.

(Continued on page 886.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Loyalty

BY JAMES F. KEIR

Much has been said in recent years in regard to loyalty, and it may not be amiss to consider and analyze this theme with a view to determining what we mean when we talk about it and to what we should be loyal.

Royce, of Harvard University, in his *Philosophy of Loyalty*, says:

One of the most familiar traits of our time is the tendency to revise tradition, to reconsider the foundations of our beliefs, and *sometimes mercilessly to destroy* what once seemed indispensable.

The word *loyal* is derived from the Latin *legalis* from *lex, legis*—law.

It is defined by Webster as

- 1st. Faithful to law.
- 2d. Faithful and true to lawful government or to the prince or sovereign to whom one is subject.
- 3d. Unswerving in allegiance.

Royce defines it as the willing and practical and thoroughgoing devotion of a person to a cause.

In a handbook on American Government, by William H. Bartlett, he points out the "obligations of the citizen" as follows:

Loyalty to his country is the first duty of every citizen; and this means that he is bound to *support* and *respect its constitution, obey its laws*, bear his just share of the expenses of government, and render such personal service as is required of him, whether in civil life or in defense of the country under arms.

We think it significant that the primary and fundamental meaning of this word is faithfulness to law. Faithfulness to the sovereign should only be pledged on the one hand or expected on the other so long as that sovereign remains within the law, so long as he does not arrogate to himself rights and privileges not contemplated in the law. This is very nicely put in the following poem by Cowper:

We love

The king who loves the law, respects his bounds,  
And reigns content within them; him we serve  
Freely and with delight, who leaves us free;  
But recollecting still that he is a man,  
We trust him not too far. King though he be,  
And king in England too, he may be weak  
And vain enough to be ambitious still,  
May exercise amiss his proper powers,  
Or covet more than freemen choose to grant:

Freedom can only be enjoyed and strength of character can only be developed by adherence to law. "The law of the spirit of life in Christ Jesus

hath made me free from the law of sin and death," says Paul. Loyalty to principle should be the guiding star of every man. Men change, but principles never change; they are as eternal as God himself; He who builds his life on principle will evince clarity and definiteness of purpose and stability of ideals; will be able to weather every storm and will grow in favor with God and man.

There is written into the constitutional law and practices of this church certain definite and eternal principles. Loyalty demands of every member that they guard jealously these principles. One is *agency*: "And in the Garden of Eden gave I unto man his agency."—*Doctrine and Covenants* 36:7. The other is man's right to participate in government not by assent but by consent, and by the right to initiate also. (*Doctrine and Covenants* 25:1; 64:7; 27:4.)

Loyalty of the right kind must be begotten by a deep and abiding conviction that truth, justice, freedom, and equality are the warp and woof of the governmental fabric to which we pledge allegiance. It cannot be preached into a people, nor can it be secured from thinking people either by request or demand. Loyalty which is given to a leader because of his superior power and position, or because the leader can reward the subject, is usually lost as soon as these advantages cease, either when the leader has been supplanted or has had a change of heart.

Loyalty is a word which we have not yet found in the Bible. Christ and the apostles seemed to have had but little, if any, occasion to use it. Aside from its application to law, we have little need for it in our gospel vocabulary, for the natural concomitant of one whose idol is the law, is loyalty.

### Discipline

Self-discipline is the most effective discipline. It is the only discipline known to us in the gospel. Any external discipline which may be administered too frequently arouses the spirit of rebellion rather than correction, and this is especially true where the one being disciplined feels that it is unjust—and he usually does. Those who discipline self do it as a means to their development. It becomes an easy matter for them to be loyal to law, for they recognize its advantages and crave its benefits.

Loyalty does not grant to the loyalist the right to go outside the law to administer punishment to those who in his judgment are not loyal. There is a lawful procedure to follow in case of transgression. The offender should be labored with in the spirit of love and meekness, with a view to reclaiming. Failing in this he should be given a fair and impartial hearing before the proper tribunal.

Ostracism by official pressure or by appeal to the mob spirit of public sentiment, which too often is

motivated by impulse rather than reason, is foreign to the spirit found in loyalty to Christ.

Loyalty to principle requires the exercise of toleration for the views of others. It is to our credit as a church that this spirit of toleration has from time to time been breathed into our legislation and that its benefits have been recognized. A committee in 1885, to whom was referred a matter from the Potawattamie District relative to the adoption of certain measures suggested to regulate the publication of articles through the SAINTS' HERALD, reported in part as follows:

That in its opinion, the enforcement of ironclad rules and arbitrary decisions by persons who were not governed in their work by *broad and liberal principles of toleration*, as is shown by the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race, as to make the enactment of any set of rules to be followed under all circumstances of doubtful propriety and final good.—Resolution 298, par. 1.

Any effort to submerge the rights of the people in the exercise of these liberties is contrary to the spirit of a theocratic-democracy, and loyalty demands that such a tendency be met with determined opposition.

#### *Lawful Resistance*

Loyalty to a cause at times demands resistance to constituted authority. When an individual stands in a position of trust, loyalty to those whom he serves as well as to the cause that he serves demands that he shall do those things which are lawful and preserve his integrity and which will be for the greatest good regardless of what effect it may have upon his personal interests or feelings.

It would have been a sad day in the history of England had not the persistent encroachments upon the liberties of the people under King John and Charles I been met with lawful resistance. It was this lawful resistance that gave to England the Bill of Rights and the Magna Charta, which has also been written into the Constitution of the United States, which has been so fittingly called the "bulwark of our American liberty."

We have a very splendid example of lawful resistance when in January, 1642, just before the outbreak of hostilities between King Charles I and the Commons, the king demanded the arrest of certain members of the House who stood in opposition to him. "He sent his herald to the House and made his demand, but it was denied. The speaker fell back upon an ancient privilege which gave the House jurisdiction over its members and which forbade arrest without consent. The conflict between the privileges of the House and the royal prerogatives was herein definitely initiated. The king resolved by a show of force to assert at once his authority; and, on the day following that upon which the de-

mand was sent through his herald, he went in person, accompanied by soldiers, to the House. Then, having placed his guards at the doors he entered, went up to the speaker, and, naming the members whom he desired to arrest, demanded, 'Mr. Speaker, do you espy these persons in the House?'"

The journal of the House shows the following entry: "The speaker at once fell on his knees before the king and said: 'Your Majesty, I am the speaker of this House; and, being such, I have neither eyes to see nor tongue to speak save as this House shall command; and I humbly beg your Majesty's pardon if this is the only answer that I can give your Majesty.'"

Here loyalty rings in the clear note of lawful resistance to the unlawful encroachments of the rights and liberties of the people.

"The king might be offended at the refusal; but he could not fail to note that, for the moment, he had met with a personal dignity greater than kingship, the dignity that any loyal man, great or humble, possesses whenever he speaks and acts in the service of his cause."

#### *Joseph Indorses Lawful Resistance*

After having visited the Northwest and stopping off at Salt Lake City, where he had an opportunity to watch the governmental machinery of the Utah Church working, the late Joseph Smith made the following remarks after witnessing the operation of common consent in our own conference:

Not a great while ago I was present at a conference where the matter presented of a similar character to that was made from the stand, and it was made in this form: "It is proposed that we sustain" such and such a man. There was not a single motion that came from the *body of the people*, nor an opportunity given for any man to say one word as to whether the persons were proper or not.

And when I see a movement like that which I have witnessed this afternoon, it is a guarantee unto me that there has been no effort made to dominate the voice of the people, but that the spirit of a theocratic democracy is prevalent with us yet, and that this unity presages that should the effort be made, at any time, to dominate and influence the character of this government of ours by any pre-laid schemes that would put the liberties of the people in jeopardy, it would be *met at its threshold and defeated*.—1907 General Conference Minutes, p. 975.

#### *Reason Calmly*

We should learn to reason calmly and constructively about the foundations of our beliefs, not merely to clarify our minds, but to give vigor to our deeds.

In the present controversy on church government, let us not become hysterical, but in the spirit of fairness and with love and consideration toward all men, calmly and dispassionately examine the foundations of our beliefs and attitudes with a view to discovering whether our loyalty is to a cause or to a person,

whether it has for its foundation truth and law, or is based on sentiment, superstition, and emotions.

### Choosing a Cause

Loyalty is a relative term, and always implies that there is some object, some cause, to which any given loyalty is to be shown. We must consider what are the fitting objects of loyalty. We might pledge our loyalty to a wrong cause.

In choosing a cause to which we should be loyal, we should examine well our *ideals*. The cause which we espouse should be consonant with our highest ideals of right. We should aim to pledge our allegiance to that cause which has for its end the greatest good of all. This may seem for the time being to run counter to our immediate individual good, but if by the cause to which we are loyal the greatest good to all is served, eventually our individual best good is also served.

When we discover that the cause to which we have pledged our fidelity is less than the above, loyalty demands that we shall abandon it when a cause with more virtue appears.

What, then, is the cause of our choice? There is but one answer for those who are loyal to Christ.

It is the law of God!

"To the law and to the testimony."

Whenever, therefore, our feelings, sympathies, prejudices, personal interests, friendship, or what not incline us to cast our support elsewhere, let the monarch of all time, "Reason," and the spirit of truth direct us back to the pathway of safety and peace—the law.

## Theocratic-Democracy

BY LEONARD G. HOISINGTON

The ideas that are presented by the writer in this discussion are not the result of a sudden conversion to the system of government that is supported. The larger portion of the discussion was developed several years ago, and the conclusions are not hasty judgments. The main questions that are discussed herein are not new; they were not new at the organization of this church in 1830. I believe they may be traced back to the beginning of creation.

The questions of who should lead the people of God, how they should be governed, their agency and common consent, have always been vital questions. But we believe God has answered them emphatically and very clearly whenever it was necessary to do so.

At various times in the history of the church of God there have been internal conflicts which assumed grave aspects and either for a time brought about the stoppage of the material efforts of God through his church or caused not merely schisms within the church, but apostasy.

In what follows we shall endeavor to present what we believe to be in harmony with the law of the church. Whatever comment I may make I hope will be free from contumely or acrimony, and will be affirmative.

We, as a church, have no apologies to offer for our belief in present-day revelation. To believe in God and Christ and the gospel as revealed in the Bible, affirms belief in continual revelation.

Without a sensing of the unity, by a man, which exists between God and this man, there can be no prophecy. When a man who is called and ordained and elected to the office of prophet, seer, and revelator, presents the word of God to the people, he knows that it is true. When he presents anything that is not of God, he will know that also. There is no place for doubt in his mind. Between God and his prophets always exists a sense of unity unless the man falls into transgression; then he ceases to possess prophetic gifts, and he knows his condition. Temporarily he may cease to be a prophet in fact, but repentance is the key that will reopen to him the mind of God. It has been done.

All the creations of God are under his supreme control or direction. At his word they come into existence and move in their orbits according to the laws of their times and seasons. God is the author of the laws.

His government of his creation is theocratic. He may not impose his will upon man; and if he allows man to invent, build, create, discover, without his O. K., he nevertheless certainly stamps his disapproval upon what is done that does not harmonize with his will. He speaks through his prophets approvingly, or emphatically disapprovingly. He passes judgments and inflicts punishments that always are testimonies that he is supreme. It may be said that man brings all of these according to the law of compensation, but man did not authorize by ballot that this law be placed over him. God is the authority back of that law. God is love. But just as truly God is law. Man never did and never will initiate fundamental laws governing moral relationships or governing the manner of his salvation from sin.

The free agency of man is not a liberty or right to initiate laws governing fundamental principles of life, either biological or spiritual in nature.

The free agency of man consists in the right of choice either to obey or not to obey what the God of all said; not merely that man may do, but that he *must* do if he shall come back into the presence of his Maker.

Man has for countless centuries attempted out of his experience to formulate a system of social organization which would insure salvation to him, but, due to the common consent of the majority in



rejecting the revealed plan of God, the world is in the throes of social poisoning. The world is suffering to-day, not from the despotism of God, but from the despotism of the misuse of their free agency. The common consent of the majority is not always right and does not always represent the will of God. It is safe to say among a godly people it will, but among ungodly it will represent evil-mindedness. If a ballot of the world could be taken, Christianity would be voted into oblivion. Since the world began, Christianity has been preached. Adam, Enoch, Noah, Abraham, etc., unto Christ and our own latter-day prophets have proclaimed it, and it is not easy to believe that in all these ages the majority of the peoples of the world should have escaped all knowledge of the preached word.

Satan has had his day up until now; but God hath set his hand the last time in these last days to redeem his people. He will succeed.

In all this time it has been the policy of God to reveal his will and direct his people. They did not choose him as their king and law-giver, but he chose them. At all times the people voted upon whether they would obey him or not. In other words, they consented or did not consent to be governed as he said. "All that the Lord has spoken this day, that will we do," was the burden of the language of their assent. He never at any time commanded them in all things, but he certainly made plain to them when he disapproved of their actions.

His was a theocratic-democracy at all times. But shall we say that Moses and the elders of Israel never were permitted to inaugurate governmental action without God commanding first, or first obtaining consent of the people to do something which had already been authorized? Do we acknowledge that the God-given leaders could not carry into execution legislation previously resolved upon if there were a divided opinion as to the interpretation of such legislation? Were they compelled to wait till common legislation should interpret all that was comprehended in the previous legislation?

So long as a prophet is in unity with God, he will not inaugurate what ultimately can be shown to be out of harmony with the laws of God. It may be out of harmony with the interpretation placed upon the law by individuals. Who shall interpret the law? Who would understand it better than the prophet who was in unity with the mind of God when he delivered the word of God or who has been given the keys to obtain the mind of the Father, unlock the treasure of the intelligence of God, and obtain understanding regarding the interpretation of all that has gone before and all that will come?

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already

received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122:1, 2.

The ideal government in the kingdom of God is assured only when the people, using their agency to choose right or wrong, are so educated, or have their faculties of mind and spirit so unified and morally enlightened, that they will understand the compensatory effects of contacts, both mental and what the majority of people connote as spiritual, and then by reason of being so developed they "rightly divide the word of truth" and choose to abide therein.

The way of truth, of life, of salvation, has always been one and the same. God sent prophets into the world to be the leaders of the people. The people could choose to follow or not to follow these leaders. Up to the present the general conclusion is that the people have chosen not to follow these leaders. But note the results. More people died as a direct result of the last great war than history reveals were killed in all the wars since history began to give comparatively definite information. And now,

The Russian chemical industry has been reorganized and is already producing small quantities of poisonous gases under the direction of German chemists. The Russian munitions factories are working at top speed and are producing the same quantities of shells and cartridges as in 1917 under the direction of German engineers. The demoralized Bolshevik navy has been entirely reorganized and is now considered a formidable force in the Baltic and the Black Seas, and this is also due to the efforts of German officers. These facts, coupled with the information that the Red army is rapidly being equipped with gas masks and machine guns smuggled in from abroad, is causing serious alarm to general army staffs of both Esthonia and Latvia. Both general staffs are composed of officers who are considered the pick of the old Russian imperial general staff. . . . It is their opinion that Russia is preparing for a new military offensive, and should the London conference succeed in making peace with Germany they believe the Red army will be launched against Europe in a last desperate effort to cause chaos.—*Chicago Tribune*, European Edition, August 13, 1924. From Riga, August 12, 1924.

These conditions could not exist in a world ruled by a theocratic-democracy for the following reasons:

First: God calls and recommends righteous leaders.

Second: The people desire to live according to God's will.

Third: The people will be developed spiritually and educationally as above outlined and will recognize and accept the will of God when it is presented through the prophets. They consent to

government under the leadership of men called and recommended by God.

Fourth: These men are prophets, that they might foretell, not only coming events, but, more important, *expound* the scriptures clearly and edify the people. They are seers, that they may see, not only into the future, but that they may see into and understand, discern the designs of men and leaders of men. They are revelators, not merely to reveal the laws of God and his will, but to reveal the true interpretation of these laws and how they should be applied.

Fifth: These men will lead the people who follow their leadership into the celestial kingdom of God, where the will of God is done rather than the will of designing men.

Under the conditions stated previously, the people will know the truth, and there is no excuse nowadays for saying we have no opportunity to develop these mental and spiritual powers. Prayer, and a firm yet humble, steady effort, with an eye single to the glory of God, will bring the needed development and understanding. One who absolutely cannot do this is mentally incompetent to live in an equal exchange of social life with the rest of humanity.

"The way" is to discover the truth and accept it. Charity, love, and faith in God and our fellow-men without a knowledge of the truth will not solve our difficulties. These characteristics are the keys to an amiable and righteous solution.

#### *But We Must Have the Truth*

The acceptance of truth depends upon the attitudes of the people. Attitudes are the expression of sentiments. Sentiments are firmly rooted in primitive instincts. These instincts are permitted to focus themselves with more or less intensity in various directions, so when we have a sentiment its expression will be an attitude for or against something. For a sentiment is the feeling of the fitness or rightness of something. We will be able to trace it back to some primitive like or dislike which is based in the carnal level of reaction to pain or pleasure, according to the instinct appealed to.

Where instincts are righteously sublimated, we will discover a very high type of culture of civilization. The carnal, the sensual, will not govern the spiritual. Here we will find types of sentiments, attitudes, and appreciations which will always favor truth and reject error. The celestial glory—the intelligence of God—the capacity, and the will, to do righteously and to know the truth and abide in it will characterize the people who have thus entered the path of salvation.

The people who would be God's people shall develop the affirmative attitude towards God's laws and his word. In order that this become effective

for a continuity of progress and enlightenment, they must so educate themselves, so develop their powers of understanding, reasoning, imagination, and memory, that they will be able to solve the problem of establishing the truth of all that is presented to them with the stamp of the voice of the Lord upon it, and every problem dealing with the development and establishment of Zion.

Not until every soul of the children of this church shall realize that he must develop as well in intellect as in spirit will Zion be fully in the path of salvation. I doubt if a high degree of spirituality is possible with a low degree of intelligence or an undeveloped high degree of native intelligence. The more intellectual contacts one is able to command, the broader, deeper, more comprehensive, and steadier will be one's spirituality. I am, of course, speaking of godly spirituality, not Satanic. The law of compensation works just as effectually with one type as with another. The lower type of intelligence or understanding one has, the closer one's life is to the carnal (*fleischlich* or fleshly, as the German translates the word). The sex instincts of love, hate, hunger, sleep; the fleshly or carnal emotions of pain and pleasure rule the life. These instincts may be summed up in one phrase of the Apostle Paul, "lusts of the flesh." Upon such a level, life is almost wholly individual, seldom going further in its socialization than the immediate family. A godly spirituality cannot exist here. If the intelligence is such as to become fertile with the Spirit of God, and the understanding is cultivated, then, with this advancement in culture, spirituality will also advance.

There is one important thing to remember here: The Spirit of God will develop one up and out of the carnal, or instinctive level, to a level where the carnal nature of man is sublimated into righteous channels; while the Satanic spirit, even though one be highly intelligent, will bring the carnal appetites up and enthrone them in the character of the individual where they will rule the individual instead of the individual ruling them through the aid of the Spirit of the Lord.

One's right of choice, together with a knowledge of good and evil, is the essence of free agency. When an intelligent person chooses evil, therefore, he is exercising judgment, a principle of intelligence and agency. When an individual's intelligence is bound up, the instincts govern. For example, among the lower animals the sex call is instinctively answered. It is not governed by the intelligent question of propriety or expediency. There are no social problems that confront the denizens of the wild; at least, no such problems as set in motion the thoughts of a righteous man.

God never gave to an intelligent man powers too weak to overcome the carnality of his nature. - God never made an intelligent man who was originally too weak to choose the right. The question here is the spiritualizing of the man, his education, etc., to that point where his attitude and appreciations will always lead him to choose the right. Those who according to certain men, are too weakened by hereditary strains to choose rightly are the victims of the priestcraft and blindness that locked the intelligence of the forefathers and placed the whole line in bondage to Satan.

I say again, until every member of the church of God wakes up to the need of harmonious development of body, mind, and spirit, Zion will never become "the pure in heart," nor will she radiate the celestial glory of God, his divine intelligence.

The writer feels that we are much nearer this goal than we ever were before. The body of the church, the membership, is approaching higher planes of understanding. There may be some here and there who do not sense this, or the need or what has been said, yet I believe the next generation will reap a wonderful harvest due to the awakening going on within the church now.

There seems only to be the great question of whether we have leaders who are qualified as before mentioned.

In accordance with the constitutional law of the church we have chosen leaders.

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold, this is the promise of the Lord unto you, O ye my servants.—Doctrine and Covenants 68: 1.

The mind and will and voice of the Lord to the church is as follows:

The president of the church, who is also the president of the council, [of high priests.—L. G. H.] is *appointed by revelation, and acknowledged, in his administration, by the voice of the church.*—Doctrine and Covenants 99: 6. [See also 107: 18; 104: 42; 124: 7; 127: 8.]

The record here reveals that the present occupant of the office of prophet, seer, and revelator to the church and president of the church has been called and ordained in harmony with the voice and will of the Lord. Conference records show that the church sustained this calling by their vote to accept him.

As to whether he is or has been faithful to this calling I believe the record of his past achievements as well as his present efforts for the church, together with those of his associates in the Presidency, will carry a stronger appeal than what any-

one may try to read into what they have said and done.

The social and economic program of this church is much nearer realization than ever before. The crying social and economic need of the world is the real reason for the kingdom of God on earth. We are out of Egypt, but we have not crossed the Jordan yet.

How long are we going to stand on the far side of Jordan, looking into the promised land, seeing its glory, but mourning and suffering because some one is afraid the leaders are not in harmony with God. If the membership as a whole would support their leaders and say, "Lead on! we are with you. We want the fullness of the blessings of God, not just a sight of them. On! let those who murmur remain this side of Jordan, but as for us we will support the Lord and his righteousness throughout eternity. Only you, who have the authority, make known unto us the Lord's will," we would soon be able to reveal to the world, through a definite example, the way of salvation.

"Supreme directional control" is synonymous to supreme administrative authority. This must be recognized by a people if they wish to have a unity of government, not anarchy or chaos. Imagine the president of Lamoni Stake having the same authority in Far West Stake as he has in his own. Or, carry it further, imagine him possessing equal authority throughout the whole church with the First Presidency. It would not work. People delegate very widely separated degrees of authority to various officials in their governments.

There are clearly defined degrees of authority in the kingdom of God. There are two priesthoods, a higher and a lesser. There are grades of administrative authority within these two priesthoods. See Doctrine and Covenants 129: 7; 104: 3-10; 122: 9, 10.

The Lord has revealed to his church in the Doctrine and Covenants the most unified system of group government that it has ever been my privilege to study. The more I study it the stronger becomes the impression of its unity and divinity. Equilibrium of justice and a unanimity of administration seem to me to be assured in every direction under such a system.

There is no chance for despotism in this system. It makes no difference whether it be called monarchical or archaic, so long as God is recognized as the head, the King, Judge, and Lawgiver, and the people intelligently exercise their right to choose good or evil, the administration could not long be out of harmony with God.

There are three phases of government recognized by most enlightened people and by the Lord;

namely: social, purely temporal, and religious or spiritual. This followed by three definite departments for the facilitating of government: administrative, legislative, judicial. I believe that the first and third in both sets are very closely associated. But these two sets of governmental phases are recognized by God in his provisions for the government of his people. He also sets forth in his gospel five principles of government. These five principles may be so closely related that they might all be included in the first, yet they do have separate significance. They are absolutely essential to a government that embodies equality (upon a basis of capacity to serve and the supplying of needs to maintain that capacity at its highest), justice, and peace. They are as follows:

1. Unity of opinion as to the source of government, or the head of government.
2. Universal acceptance of one creed or doctrine of government.
3. Unity of interpretation of the law.
4. Unity of administration.
5. Unity of faith in application of the law, which unity will lead to unity of purpose, unity of hope, and ultimate perfection in the law of the Lord.

Christ's divine government through his church is the only system that sets forth principles that give promise of the above conditions. In Doctrine and Covenants 122: 9, 10; 104: 31-37, 42, 43, we find an outline of the administrative organization of this church.

First: Source of government, God. Is administrative through prophet.  
 Second: Legislative... **General Conference.**  
 Third: Earthly Head, **First Presidency.** Is judicial and administrative.  
 Fourth: Unity of Administration.

Social	Temporal	Spiritual
Stakes and Districts	Bishopric, an appendage to high priesthood.	1. Twelve.
1. High Priesthood.		2. Seventy.
2. Elders.		
3. Priests.		
4. Teachers.		
5. Deacons.		
	Judicial	
	1. First Presidency.	
	2. Twelve.	
	3. Seventy.	
Purely Judicial...	4. Court, or council of high priests.	
	5. Bishop's council, or court.	
	6. Elders' court.	

We have attempted to prepare the above outline according to the order of precedence in which these various organizations are supposed to function according to the law of the Lord. It will be seen that the General Conference, or chief legislative body of the church, stands between the First Presidency and God. God and the First Presidency are in direct communication with each other, but both recognize the legislative function of the church in General Conference. This is a parallel to the order of precedence in stakes, districts, and branches; that is, the legislative bodies in stakes, districts, and branches stand between the First Presidency,

the local presidents, and God. It will be seen that in the priesthood organizations the First President is given the precedence of authority. In the standing ministry, the First Presidency has precedence over all; then follow the different grades of priesthood authority. The bishopric as an appendage to the high priesthood is part of the standing ministry and is not equal in authority to the First Presidency. Thus we find that the Lord placed the First Presidency in the position of supreme administrative authority.

Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of the ordinances and blessings upon the church, by the laying on of the hands. Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things.—Doctrine and Covenants 104: 31, 32.

We believe, therefore, that the First Presidency is given the authority of God to supervise, when necessary, in every department of the church. We find that a unity of organization runs from God to the humblest member. The Melchisedec priesthood may function from the First Presidency to that of a member. A high priest is only a member when he sits in a business meeting without a presiding elder's authority, and when he has no specially delegated authority. He has priesthood capacity which, if he be humble and full of love, having faith, hope, and charity, may bring him wisdom to advise and bring unity and understanding when he debates a question.

I find no reason for believing, and basing that belief upon the "common consent" rights of the members, that the Presidency are overstepping their authority when between conferences they discuss with other quorums the critical problems of the church and attempt to put into operation steps to remedy conditions or solve these problems. I do see a need to loose the hands of the Presidency by giving them our support and aiding them to immediately check tendencies, or avert something that might prove disastrous to the church if we should wait till a General Conference should act upon these questions. Are we going to pass resolutions and then block the way towards the carrying out of them? It is far better to consider every question so thoroughly in quorum capacity before open delegate discussion is had in order that definite propositions can be presented to the body of delegates which they can easily understand, and which after they have been acted upon will not need several more conference actions to determine the real intent of the resolutions. Then the whole mem-

(Continued on next page.)

## NEWS AND LETTERS

### Increased Interest at Lucasville

LUCASVILLE, OHIO, August 21.—There has been very marked improvement in this branch in the last few weeks. Elder Mays, of Dayton, Ohio, has been with us and has awakened a lively interest among the Saints.

A program for our Department of Recreation and Expression is one of the many important things which Brother Mays introduced during his stay. It is meeting with great success. Brother Mark Crabtree was appointed superintendent, and all are agreed that he is a successful leader. Brother Crabtree's services are much sought after, as his untiring zeal has been demonstrated in many of the affairs of the church here.

Next Sunday Brother Crabtree and a number of the Saints will take a "hike" to the famous "Twin Nobs," and all are anticipating a good time.

### New Members of the Priesthood

MITCHELL, ONTARIO, August 20.—The one-day meeting held at Mitchell August 10 was well attended by Saints from London, Saint Marys, Stratford, Rostock, Listowell, and McKillop. Roads were good, and the weather was fine and warm. District President Frank Gray presided and chose the speakers. Peace and unity prevailed, and as a result we had a good spiritual meeting.

Brother John Gleason preached at eleven o'clock, and Brother Gray spoke in the afternoon at three o'clock. Brother

(Continued from page 875.)

bership, priesthood and all, abide by the decisions of the conference.

But back of it all we have the law of common consent, the right of the branch, as a pure democracy, to vote and act; as a republic, the fight [Evidently a typographical error and should be *right*.—EDITOR.] of the membership to elect their delegates to district, stake, and General Conference; the right of the people to sustain or to refuse to sustain any officer in the church, as at least once a year every officer is appointed through the vote of the body in connection with which he serves; the right of the people to initiate legislation in branch or through their elective delegates in the conferences.

And further, there is the right of the people to accept or reject any communication which is given them or is presented to them as coming from God, whether it be the call of deacon or some other local officer in the branch, or whether it be a revelation to the whole church.

Following the teaching of the church, we find the revelation is given or presented to the prophet; it then goes before the various constituent bodies of the priesthood in quorum capacity, and finally to the General Conference assembled. This is not a right that has been grasped by the people, but it is part of the divine plan, that they also have the right to learn of God and know of themselves whether this which has been presented is indeed the word of God or not. And not only is it their right, but their duty and responsibility. . . . After all, the plan laid down by God is the perfect theocracy. —*The Saints' Herald*, vol. 67, No. 10, editorial, "Theocracy," March 10, 1920.

G. W. Tomlinson occupied in the evening. All preachers with power, edifying the Saints in the gospel work.

God has remembered his Saints in the various branches, speaking to them through the Spirit by way of instruction and admonition. Brother Edward Bell was called to be a teacher, Alma G. Gray a priest, and Brother John Blazey at some time previous had been called to occupy as a deacon, and Brother Alma Moore a priest. All these were ordained at London, at which time Patriarch F. A. Smith was present.

The work at this place has received great impetus as a result of the meetings held. The branch is now fully officered, and Brother S. W. Tomlinson has been visiting and preaching, lending books, etc. Several have become interested, and if he could come again and follow up his work, we might have more added to our membership. Two of Brother Alma Gray's children were baptized and confirmed August 17.

WILLIAM H. GRAY.

### Washington Saints Use Several Agencies to Promote the Work

COSMOPOLIS, WASHINGTON, August 18.—In renewing my subscription to the *HERALD*, I want to say that it is a necessity and should be in the home of every Saint.

The Saints here on Gray's Harbor meet at Hoquiam in the Knights of Pythias Hall, and our numbers have been steadily increasing the last months. We are assisted in our efforts by Brother Cox and the orchestra from Centralia, and have also received aid from the district president, the District Sunday school superintendent, and Brother and Sister Jones of Seattle.

A number of the Saints from here attended the reunion at Silver Lake, which provided for a branch organization on the Harbor.

Several of the Saints motored out to Brother E. E. Fishel's on Quintalt Lake the evening of August 16 to give a surprise party for Brother Paul Fishel, who will soon start for Lamoni, Iowa, to attend Graceland College. The Saints all carried baskets of food, and a number of presents were presented to our young brother, who has been Sunday school superintendent the past year.

At an election of officers for Sunday school, Brother J. E. Phillips was selected as superintendent, Sister Scott assistant, and Brother A. L. Ward was retained as senior teacher. The Sunday school is now fully organized, and the branch will be organized soon. We expect the work at Gray's Harbor to develop and grow.

J. E. PHILLIPS.

### Canadian Saints Active in Their Branches

ARTLAND, SASKATCHEWAN, August 13.—Brother Joseph Bates, who attends Graceland College, is home for vacation. He has preached twice for the Saints, and each time his hearers were delighted with the breadth of vision and the enchanting vistas of thought into which they were led.

Attendance at the meetings of the Department of Recreation and Expression and at Sunday school have fallen off slightly on account of a wave of chicken pox, followed by one of measles, which kept the little ones and their parents under quarantine.

Last Sunday Elder W. J. Cornish preached to the Saints and friends at Rutland. He discovered Brother and Sister Scott, who had lived there for eleven years and never knew there were any of like faith so near. The same Sunday Elder A. J. Cornish and daughter were at North End, where they worshiped with the Saints and Elder Cornish preached, plead-



ing with them to hold up the hands of the leading men of the church, and to observe the law. Brother Joseph Bates in his usual happy way occupied the evening hour.

The following attended the annual conference held at Des Moines in July: Elders J. J., A. J., and W. J. Cornish, Brothers S. Cooper and Theodore Bates, Sisters Beatrice Huggett and daughters, Eva Land, and Lillian Bates.

Artland Branch has rather a monopoly of district officers. Leslie E. Mogg is district superintendent of the Department of Recreation and Expression; A. J. Cornish, superintendent of the Sunday school; W. J. Cornish, president of the district; Eva Land, secretary, and Sister Grace Huggett, Sunday school secretary.

### Eastern Iowa Conditions

OELWEIN, IOWA, August 26.—We are moving on nicely in the gospel work in the Eastern Iowa District. I began a mission here last November, and since that time have visited most all the branches and localities where the work has been opened up. I have been pleased to find many earnest Saints, and have been able to hold some very good meetings.

It is true that in some of the branches the work has been at a very low ebb, but we are looking for better days to come. Division has been the enemy of God's work in all ages when the Evil One has been able to use his choice weapon. But we are glad "Glorious things are sung of Zion, Enoch's city seen of old, where the righteous, being perfect, walked with God in streets of gold. Love and virtue, faith and wisdom, grace and gifts were all combined; as himself each loved his neighbor, all were of one heart and mind."

Most of the past three weeks have been spent in Oelwein, a city of about eight thousand people, where we have had a small branch for several years. Brother C. D. Shippy, the city clerk for eighteen years, and other good men and women have kept the camp fire burning, holding a small Sunday school and other services in a hired hall.

The past few months Brother E. A. Davis and I have at intervals held meetings in the Saints' homes, mostly in the home of Brother and Sister Fred S. Clark, who are splendid church workers. Recently the Saints have purchased a small church building near the center of the city, and when it is painted and otherwise repaired, it will be a pleasant place to meet. It was purchased at a reasonable price, and the Saints raised \$400 for the first cash payment.

Six have been baptized within the last few weeks: four adults, and two nearly grown.

We are happy to say the prospect for the future of the work here is bright. Several young men of the church here, who are active and clean, will, we hope, before long be called and ordained.

The Saints at Clinton are also remodeling and improving their church building, located near the center of the city, and when the work is done the church, though not large, will make a nice place for meetings. We think it is not wise for the Saints in these perilous times to build large or expensive buildings, as the Lord in times past has counseled against this.

I spent about ten days in July in Fulton, Iowa, and was pleased to find a loyal, earnest, and united branch of the Saints in that vicinity who have the good will and respect of their neighbors. Brother John Heide has been for several years the president of the branch and is one of the Lord's kind, faithful laborers. While toiling on his farm day after day, he has not neglected the work of the church, though it has often demanded considerable sacrifice. The Saints have a comfortable frame building, where they hold Sunday school

and other services. We held a few meetings with good attendance, though it was a very busy time among the farmers.

We were sorry that because of financial conditions we were obliged to give up holding reunion in this district, as the Saints had planned a great deal for it, but we hope that we may be more successful next year.

The new radio stations at Independence and Graceland will certainly be a great help to the work of the church. They will advertise our faith in ways that could not be done otherwise and will assist in cities where we have churches as well as the scattered Saints.

We kindly remember the Saints in former fields and wish to say we are still laboring in hope and good cheer, believing the Kind One who has established his work will not let his faithful ones fail, nor the hope of Zion be lost.

LEONARD HOUGHTON.

### Baptisms and Basket Dinner at Kingston

KINGSTON, MISSOURI, August 26.—Just a few lines to let HERALD readers know how the work is coming along in this place.

On August 17, according to previous arrangement, after the morning services the Saints in a body repaired to a beautiful grove on the farm of Brother C. E. Wood and partook of a sumptuous basket dinner. After enjoying themselves till about four o'clock, ten were baptized, all children of Latter Day Saint families, the products of our Sunday school and proper home training. Brother H. L. Barto did the baptizing and Brethren McPeck, C. E. Wood, and C. J. Craven took part in the confirmation.

It was decided by vote that we would not hold services at Kingston on the two Sundays while reunion was in session at Stewartsville, as nearly all the Saints wanted to attend. But Saturday afternoon and night we had such a rain and hailstorm that most of the Saints were prevented from going. Some are going this week, and probably most of them will attend next Sunday.

Our prayer is that God will bless every effort that is put forth for the progress of his work and that Zion will finally be redeemed.

C. J. CRAVEN.

### Converted After Years of Investigation

GLASGOW, MONTANA, August 26.—On August 10, after Sunday school, two carloads of Saints motored to Nashua, eighteen miles east of Glasgow, to witness the baptism of Ben Dykstra, a farmer living just at the edge of town. For several years he had been reading and investigating our claims, and when he decided to cast his lot with us he invited the whole town down to the river to witness his baptism. Between forty and fifty responded, and Brother Page took advantage of the opportunity to set forth the principles of the gospel. The confirmation service was held at the home of Brother Dykstra's mother, and quite a number of strangers attended.

Church services during August have been well attended, and were it not for two or three families who seem to put other things ahead of the gospel so that they are often absent from church, there would be little to mar the peace of the branch.

On August 24 Brother Page was invited to Baylor to address the women's club on the subject of rural churches. From the favorable comments heard, the speech was well received.

Brothers Joseph Sandidge, Elmer D. Chase, and James C. Page have dispensed the word the past month, giving whole-

some advice and good instruction. Glasgow is very much favored in having these able ministers among them.

A six-piece orchestra, under the direction of Brother M. E. Wilcox, favored the Religio with several very nice numbers on Friday evening, August 22.

All seem to be active in boosting for radio week, September 7 to 14. A letter is being mailed to all isolated members in the district, and the Religio is giving a play for the benefit of the radio fund.

Montana has splendid crops this year. Harvesting has begun and the lowest yield reported in this vicinity so far is twenty-five bushels of wheat to the acre.

### Warton, Ontario

August 24.—Since last report we have been very busy attending all-day meetings throughout the district.

Elders Yager and Farrow have been holding forth at Harri-  
ston, with tent services and street preaching. Attendance has been very good, with prospects of some baptisms.

Last Sunday we journeyed to Ravenna to attend a special Sunday service. While en route some of our tires decided to be there before us, but they came to a halt in a fence corner some yards ahead of us. Considering our difficulties, Ravenna is worthy anyone's visit, for indeed it could be termed a second Eden for picturesqueness. The preaching services were enjoyed by all, as well as the splendid morning prayer service.

The district departmental officers were present, and one service was devoted to departmental work, consisting of Sunday school and Department of Recreation and Expression activities.

While absent from our branch on Sundays, during the week we have been preparing our building and have had a furnace installed.

### Wants Acquaintance of Young Saints

LUCASVILLE, OHIO, August 25.—I would like very much to get in correspondence with a few of the many Saints in the different Ohio districts, both boys and girls.

I am a young man, twenty-three years of age, and have lately come into this glorious work. I am glad to state that I have found the work to be a source of much satisfaction to me, and at times I have received the manifestations of the Spirit and am daily witnessing many blessings, which is a great comfort to me.

I am a young, unmarried man, and want to get in touch with the young people of the church.

MARK CRABTREE.

### Reunion Spirit Is Taken Home

TRYON, NEBRASKA, August 20.—Many of the Saints from this place attended the North Platte reunion and received much good. All hope for a bigger and better reunion next year. Elder and Sister P. R. Burton helped a great deal in making the reunion a success.

Brother and Sister J. P. Johnson are very poorly this summer. They came here from Independence last winter. Sister Johnson greatly misses the meetings, but they are cheerful in spite of trials.

The home department is very promising, and publicity workers are getting busy.

We need help here in Nebraska. Pray that God's directing hand may be over his work here as elsewhere.

### Foraker, Oklahoma

The Foraker Saints are very much alive, and quite a number of them attended the reunion at Washunga, greatly enjoying the services. They were also first among the Saints in the district to bring their donations to the reunion, thus aiding materially in the work, as well as doing their full share of labor in the cooking and other necessary reunion work.

The Sunday school and Religio are both progressing nicely under the leadership of Brothers Arthur Slover and Edward Workman. Brother Chrestensen surely has reason to rejoice that he was led to this place. He is held in very high esteem by all, as is also Brother Case, who later assisted in bringing some into the work. The Saints were also much pleased to have Bishop C. J. Hunt with them at reunion.

The young people are not at all backward in doing whatever is assigned to them in Sunday school and Religio, and Sister Edward Workman is a great help to them, always being promptly in her place as organist.

We have preaching once a week by Brethren Slover, Chrestensen, or Workman.

We are glad to report that the wife of Brother Nathan Workman, who was so sick at reunion time, is much improved in health.

ELEN ADAIR.

### Modesto, California

August 27.—During the last two months the Saints have been moving along as usual. During that time the Northern California reunion was held, at which Modesto had its largest delegation. A general good time was enjoyed.

Elder E. B. Hull has just spent two weeks with us encouraging the Saints to press onward and do the work there is here to be done. He preached four splendid sermons.

Two little boys were baptized the first Sunday of this month, so the young men are coming in to take the places of the older ones.

The fruit crop here is in full swing. There is a splendid crop, and prices are good.

### Littleton, Colorado

August 29.—Sunday, August 10, the Denver church was closed all day and almost the entire congregation went by automobiles to the mountains near the residence of Brother Dell Kemp where they held Sunday school and preaching services. Everyone had a good time. Another such service is contemplated before the weather gets too cool.

The reunion at Colorado Springs is on, so the attendance at church services on the 24th was small.

August 25 Elder E. F. Shupe was called to Trinidad to preach the funeral sermon of George W. Pople, husband of Sister Martha Pople. He had been a resident of Trinidad thirty-seven years, where he and his sons have built up a prosperous business. He had never joined any church. A large number of the old residents of Trinidad attended the funeral. Interment was in Trinidad cemetery.

The Chappell sisters, of Lincoln, Nebraska, who have been visiting in Denver most of the summer, have returned home. They have been a great help in the music and will be missed by all.

Brother Glen Holmes is leaving soon for Graceland, where he expects to attend school the coming year.

Our choir leader, Brother E. W. Fishburn, has a smile clear across his face, caused by the arrival of a new son in his family.

## Davidson, Oklahoma

August 27.—We have had the pleasure of having with us recently Elder S. W. Simmons and wife. Brother Simmons preached both morning and evening that Sunday and all enjoyed listening to him.

Since coming home from the reunion at Eagle City the Saints have taken renewed interest in church work. The different departments are all busy.

Our midweek prayer meetings are good, and many of the young take part. One young lady said the Lord had blessed her, and she was going to work for him. We have some earnest workers among the young here.

The health of the Saints generally is good.

## Reunion Helps Anaconda Saints

ANACONDA, MONTANA, August 28.—The Saints are meeting regularly at Musicians' Hall, where Sunday school and church services are held in charge of Elders Peter Helstrum and Joseph Beck. Meetings were not held August 17 and 24 because of the Western Montana district reunion which was being conducted on the Dan Tewey picnic grounds.

The reunion was greatly enjoyed by the Anaconda Saints because of the help received spiritually and the information obtained in regard to the Sunday school and the Department of Recreation and Expression.

Because of the encouragement received, the young people especially are working with greater enthusiasm for the church and its departments. The Sunday school has decided to set aside whatever it can, both in money and anything else that can be used, to help make the reunion next year a success.

## Saginaw, Michigan

August 27.—The Saints of Saginaw were well represented at our district reunion, all reporting having enjoyed themselves and the gifts of the Spirit through which the Lord spoke to his people.

Coming home from reunion, we brought Bishop F. B. Blair with us, and he spoke for us Sunday evening on his early experiences, which we greatly enjoyed.

Elder John R. Grice came here from our reunion and spoke for us Monday and Tuesday evenings, using for his text, "I press toward the mark," and "What lack I yet?" from which we gained much good.

Working conditions being poor, we have not very many plans for the future in reference to our church building.

## Unfavorable Conditions at Bevier

BEVIER, MISSOURI, August 27.—Bevier is passing through one of the most serious industrial crises in its history. All the big coal mines have been closed since March 31, with no prospects of their resuming work this fall or winter. Almost every week some of the Saints are leaving for other places in search of employment.

The Department of Women held a farewell picnic August 21 in honor of Sister W. B. Richards, who was leaving for Kansas City, Kansas, where Brother Richards and their son are located. Sister Richards was the local president of the Department of Women for many years and was very active in all departments of the work.

Brother J. W. Graupner and Carl Weeks made a trip to the Knobnoster neighborhood to look at a coal mine. If a deal

can be made for the property, probably a dozen families of the Saints will move there.

Sister Herman Loske departed recently for Roundup, Montana, to make her home.

Sister Carl Powell has moved to Macon. She is a fine musician and will be a great asset to the branch there.

Sister William Green, of Ottumwa, Iowa, was a Bevier visitor the past week, where she was born and reared.

Brother Sam Perry has been quite ill this week, but at this writing he is improving.

## Encouraged by Baptisms

FAIRVIEW, MONTANA, August 19.—August 17 was a busy day for a small branch. We had a home-coming for former residents, and a baptism was announced for that date.

Sunday school was followed by preaching, after which the entire congregation motored to the Yellowstone River where four promising young juniors were baptized by Elder W. R. Hillman. Those baptized were the only son of the branch president, the son and daughter of the branch deacon, and a young woman who had come thirty-five miles for baptism.

Following a basket dinner at the home of the deacon, the Saints again gathered at the church where the four young people were confirmed, Elder Hillman officiating. Sacrament was then administered to all the members, some seldom having a chance to partake because of their isolation. Two years had passed since the last baptism, so the branch is greatly encouraged by these and the prospects of others in the near future.

## Maine Saints Carry On

VINAL HAVEN, MAINE, August 17.—The Saints were wonderfully blessed with the Spirit at their sacramental service August 3. It is encouraging to see people willing to put forth their best efforts to see the gospel grow, and such seems to be the desire of the Vinal Haven Saints.

Elder Archie Beggs, branch president, has been our speaker each Sunday evening, and Brother Floyd E. Young has occupied in the afternoon during the absence of Brother Harvey Minton, missionary.

The Department of Women, in charge of Sister Frieda Barton, must be given much credit for the financial assistance it is giving to pay off the debt on the church building. They hold a public supper every other Thursday, from five to seven o'clock.

The Sunday school, under the direction of Sister Agnes Minton, is progressing rapidly.

## An Isolated Saint Writes

WHITTIER, CALIFORNIA, August 18.—I do not take the *HERALD* but thought I would like to write a letter.

We came to this place in February. It is a lovely place, but we get homesick to see Missouri and dear friends there. My husband has a good job, and we are doing fine. I have not seen any Saints since we came here. There is no church here, and I long to be with the Saints. My husband does not belong to the church, but I pray and trust that he will some day.

I am in very poor health and would appreciate the prayers of the Saints. I have been wonderfully blessed many times and can truthfully testify to the goodness of God.

MRS. J. F. RICHALIEU.

## Fanning and Troy, Kansas

TROY, KANSAS, August 20.—Attendance has been nearly up to normal during hot weather. Some have gone on vacations, others to summer school.

The officers of the branch planned a home-coming for August 10, to be held at Fanning. All one-time members of the branch were notified, as well as friends and regular attendants. They expected to have one of the apostles or J. W. A. Bailey, but these could not be secured, so we were made glad by having with us Brother and Sister Richard Baldwin, recently from England and Wales. They were to be at our district reunion, so we had an opportunity to get acquainted. The time was spent visiting the homes of the members, especially the sick, and holding several preaching services at Fanning chapel. They, with others, are now attending the Netawaka reunion.

The annual picnic that has been held for twenty-five years or more at Sparks, Kansas, has always had three or four days, ending with Chautauqua day on Sunday. This year Brother Samuel Twombly, our district president, had charge of that day. All the ministers and Sunday school superintendents of the county were asked to dismiss their sessions for the day and come to joint services in the grove, which resulted in a large attendance, and many denominations joined in the big basket dinner.

Mr. and Mrs. Samuel Blauser and daughter Elizabeth, of Troy, are taking a trip to Ohio, visiting Kirtland reunion for a few days. They are expected home in a few days.

Miss Vera Twombly has returned from summer school at Lawrence, but expects to return for the fall term in September.

## Southern England Conference

The semiannual Southern District (England) conference was held at Enfield on Saturday and Sunday, August 2 and 3. The business session opened at six fifteen with Elder J. A. Judd in charge, assisted by Elder Harry Passman, recently from Jerusalem. The customary business, such as reading of reports, etc., was entered into, and many items were discussed for the improvement of the work in the district.

Sunday could not have been a more enjoyable day. From the very beginning it was evident that God was with us, and he remained with us to the end of the day. A short prayer service was held at ten, with Elder Edward Maloney of Manchester in charge. Here prayers were offered and hymns sung, inviting the Lord's Spirit to be present.

Preaching service followed at eleven, with Elder Abel Hall of Manchester in the chair. Our small Enfield orchestra supplied the music and the choir sang an anthem, all this being under the direction of Brother William Goulee. A splendid sermon was preached by Elder Passman.

At half past two in the afternoon a fellowship meeting was held, during which the sacrament was administered. This meeting was one of the finest ever held in Enfield. The Spirit was made manifest on three separate occasions during the afternoon, and words of encouragement were twice delivered through Elder Judd. The other manifestation was through Sister S. Kemp. Certainly everyone benefited by this meeting, as their many testimonies proved.

The evening was occupied by preaching service at half past six, at which time the choir and the orchestra again supplied the music. A powerful address was given by Elder J. A. Judd, and thus a day, spent happily in the service of God, was brought to a close.

On Monday, August 4, a large party of the Saints gathered and journeyed to Alexandra Palace, a distance of about eight miles from our meetinghouse, and there we enjoyed ourselves. The weather was fine, and this, coupled with the various entertainments that are always provided at this place on bank holidays, made the day very interesting for us indeed.

The following day another large gathering of the Saints took place, this time at the British Empire Exhibition, at Wembley. Here we again enjoyed fine weather, and pleasant still are the memories of that glorious day.

Any Saints or missionaries visiting England will find a hearty welcome awaiting them at Enfield should they find themselves that way.

DOVER ALMA JUDD.

## Moorhead, Iowa

September 1.—During the reunion at Dow City no services were held here, so all who could attend reunion were at liberty to do so.

On Sunday, August 31, District President Joseph Lane was the speaker at Jordon church in the morning and at Moorhead in the evening. His visits and sermons are much appreciated by the Saints of this vicinity.

Brother Nathaniel Mann, of Decatur, Nebraska, is spending the week visiting Moorhead relatives and was present at the Sunday evening service.

Brother and Sister Myers, of Hornick, Iowa, attended services Sunday morning, August 31. They drove some thirty miles and arrived in time for Sunday school at ten. This shows what can be done with the modern conveyances and willing effort.

Brother Bert Mann and family, except their son Harold who is teaching school, departed for a visit to Kansas City and Independence relatives. They expected to stay in Council Bluffs the first night of their trip.

Brother Edgar Butts and a carload of Saints from Decatur, Nebraska, spent Sunday afternoon in this vicinity.

Branch President T. O. Strand motored to Omaha Sunday, August 31, accompanied by his daughter Audrie, who there took train for Denver, Colorado, where she has accepted a position as instructor in the schools.

Brother Blair Jensen, who has spent part of his vacation in Michigan, stopped off on his return trip to Lamoni for a few days with home folks.

Brother and Sister T. O. Strand recently made a visit to the home of their daughter, Sister Ruby Inlow, of Mason City.

Sister Nellie Larson, who will teach at Humboldt, Iowa, also Sister Helen McDonald, who has a position in the Magnolia schools, departed for their work the last of this week.

Brother and Sister Charles R. Heild returned recently from Madison, Wisconsin, where he has attended summer school. They are now keeping house in Mrs. Peterson's residence. Brother Heild is starting his second year as superintendent of schools here. Other members of our church who are members of the school faculty are Miss Thelma Lane, of Lamoni; LaVonne Johnson, of Pisgah; and Aurilee Jensen, of Moorhead. Brother Herold Mann and Sister Ella Jennings and Pauline Pellissier also have positions near home.

Brothers Arnold Adams and Lloyd McIntyre, and Sisters Frances Strand and Fern Wilson will attend Graceland this year.

Brother Charles Blackman, accompanied by his wife and son Dale, motored through from Spokane, Washington, arriving August 23. They had been on the road just two weeks. These people were former Moorhead residents, so they are greeted by a host of friends.

## Raise Money for Radio Fund

BOZEMAN, MONTANA.—The conference of the Western Montana District was held at Race Track August 23 and 24 at the close of a successful reunion.

The following officers were elected: E. E. Eliason, president; D. L. Allen, vice president; Frank Christofferson, second vice president; Mrs. R. M. Esgar, secretary; Doctor C. S. Chase, leader of Department of Recreation and Expression; Mrs. R. M. Esgar, superintendent of Department of Women.

A neat sum was raised for the Independence radio fund by a bazaar given by the Department of Women and a play, "An old-fashioned mother," by the Temple Builders. This play was given under the direction of Mrs. E. E. Eliason, who is greatly responsible for its success.

A gift of silverware was given Mr. and Mrs. Dan Toohy as a token of appreciation from the Saints for their many kindnesses and for the use of the reunion grounds.

Speakers were Apostle D. T. Williams, Elder George W. Thorburn, and Sister Blanche Edwards.

Next conference will be held in Bozeman, Montana.

MRS. R. M. ESGAR, *Secretary*.

## Kansas City Stake Items

### Central

KANSAS CITY, MISSOURI, September 1.—A number of the officers and workers have been away on their vacations, of whom Brothers J. A. Tanner and F. B. Blair have just returned. Brother Tanner attended the Northeastern Kansas reunion, while Brother Blair made an extended trip among the Michigan reunions.

### Fourth Church

The Saints of this branch are thankful in their hearts for the wonderful blessings God poured out upon them in their sacramental meeting in August. The spirit of prayer and testimony was with them as never before, and they felt they needed this spiritual food which gave them strength and courage to come up higher. Attendance at prayer services is growing, both on Sunday and Wednesday.

The Department of Women is preparing for the big fall bazaar. They cleared \$26.18 at a social in July, and another social event is scheduled for August 15. A social event of each week is the Thursday night swim, with refreshments afterwards, at Swope Park. All enjoy the good time.

### Bennington Heights

The first service was held in the new church August 17, with good crowds present all day. The Sunday school had an attendance of one hundred fifteen, and Brother Ray Lloyd, stake superintendent, gave a short talk on stake Sunday school work. Enoch Hill orchestra, from Independence, furnished the music for the morning service. Elder J. E. Cleveland was the speaker in the morning, and J. W. Metcalf spoke in the evening.

### Armourdale

A cottage meeting was held recently at the home of Brother Caselman, 327 South Twelfth Street, Kansas City, Kansas, with W. W. Hoover as the speaker. His effort was convincing in support of the gospel.

Brother William Canston passed away August 10. Funeral services were held at the home, in charge of Pastor John J. Gross, who gave consoling thought on the subject of the resurrection.

### Second Church

Pastor Lafayette Ferguson was suddenly taken from us August 20. The immediate cause of his death was the excessive heat. It was a very severe shock to his family, which consists of his wife, son, and daughter. Prior to his coming to Kansas City, Brother Ferguson was president of the Alma, Missouri, branch for twenty years. Funeral sermon was by Elder W. I. Fligg at Second Church. Interment at Wakenda, Missouri, his former home.

### Grandview

Sister Olive Evangeline DuRoy, daughter of Mr. and Mrs. F. C. DuRoy, was married to Doctor J. Wade Horne at the church, August 9, by Elder L. W. Hays. They are at home to their friends at 3415 Gillham Road, Kansas City, Missouri.

## Independence

The general priesthood meeting at the Institute building Sunday afternoon was presided over by President Elbert A. Smith, and discussion of radio and the radio campaign was given by Apostle E. J. Gleazer, Bishop J. A. Becker, and Arthur B. Church. A great deal of enthusiasm was manifested in favor of the plan for expanding the radio. Plans were completed for the campaign in Independence during the week.

Brother R. V. Hopkins has been quite seriously ill at the home of his sister in Dahinda, Illinois, but he is now recovering.

Elder Hubert Case was the speaker on the Campus Sunday evening.

Elder and Mrs. M. A. Etzenhouser have returned to Independence following quite an extended reunion season. They attended reunions at Toronto and Chatham, Ontario, as well as the Eastern Michigan, and Southern Michigan and Northern Indiana reunions. They visited several branches in Canada where Brother Etzenhouser preached and Sister Etzenhouser conducted class work. They report a very fine spiritual condition at the reunions and in most of the branches.

### Quorum of Twelve

Apostles John W. Rushton, J. A. Gillen, Roy Budd, E. J. Gleazer, and F. Henry Edwards are in Independence following their reunion work. Brother Rushton preached the radio sermon from the studio Sunday morning.

J. F. Garver called in Independence on his way home from reunion work, and D. T. Williams is in Lamoni.

Paul M. Hanson is in Denmark, and J. F. Curtis is holding meetings in Germany with Brother Elmer Ohlert and Brother Smolny. They are meeting a great deal of opposition, but several have been baptized.

### Second Church

This section of the city of Zion has been giving a few days each fall to the celebrating of the harvest. The dates for this season's celebration are chosen as September 25, 26, and 28. During these days the church will be decorated and displays of the products of Zion will be contrived, so that all may get an idea of what has been done in this year's growing season.

Flowers, fruits, vegetables, grains, will be the leading lines of display and decoration. Should any desire to help in making a truly representative harvest festival by donating flowers for the decorating, they can find out just what is needed and can be done by calling E. E. Willard, Independence 1993-W. If you have vegetables or grain or fresh fruit, call J. Alfred Curtis, Independence 2122-W. Canned vegetables, fruits, jellies, jams, etc., are handled by a committee of



which Charles Edmunds is chairman; you can get in touch with him through telephone by calling another member of the committee, either Sister Charles Street, Independence 589-M, or Sister William Totty, 1181-W.

These products will be handled by the committees for the good of the church institutions and the poor, through the Bishopric of the city of Zion.

The evenings of Thursday and Friday, September 25 and 26, will be occupied by the best of entertainments, and the very best available speakers will give short talks. Sunday, September 28, will be given over to the celebration, and devotional and all meetings will have for their theme, "The Lord's harvest."

The young people's prayer meeting is quite a feature on Sunday morning. Last Sunday there was an attendance of more than fifty.

The little three-year-old son of Brother and Sister Lawrence Nave, died Monday morning at the Independence Sanitarium. About a week ago his shoulder was hurt, but the injury was soon forgotten. An R-ray examination later revealed that his shoulder had been fractured, and it was given attention, but blood poisoning set in inside the bone, and though all possible was done for him he could not be saved. Funeral services will be held Wednesday afternoon at three o'clock at the Second Independence Church, with interment in Mound Grove Cemetery.

#### *Walnut Park*

The auditorium was well filled at the sacramental service Sunday.

Elder E. A. Curtis and family have recently moved into the Walnut Park district, and he will be the speaker there at eleven o'clock September 14.

Evening preaching services have been held the past week in Group 29 South, at the home of the group pastor, P. A. Sherman. Elders Veenstra and Postma, of the Holland mission, and Elder E. T. Atwell have been the speakers. A number of outsiders are attending, and more meetings will be arranged for.

A joint prayer meeting of the groups was held at the church Wednesday evening, with Bishop B. J. Scott in charge.

#### *Enoch Hill*

The overcrowded condition of the present church building was again made manifest at the sacramental service Sunday morning.

Apostle E. J. Gleazer occupied at the seven o'clock hour and preached a splendid sermon to a crowded house.

The final debate between the Walnut Park and Enoch Hill churches was won last Friday night by the Enoch Hill team. There was a very large attendance, and keen interest was demonstrated by supporters of both sides.

#### *Englewood*

The sacramental service Sunday morning was exceptionally well attended.

The Wednesday night prayer meetings are still divided, and at one there was an attendance of twenty-five.

### Des Moines District

District President Henry Castings and Elder N. V. Anderson were at Webster City Sunday, August 31. The meeting place of the Saints there is at Head's Grove, several miles north of the city. On this occasion Doctor J. E. Slocum baptized six members into the church, some of whom were of his wife's family. The work of Doctors Hull and Slocum began there several years ago and is beginning to bear fruit.

Doctor Hull was at Pershing on the same day, where he reports a splendid time.

Ralph Wicker was the speaker at Dunreath and reported a very interesting service.

Missionary Supervisor John R. Lentell is at Rhodes holding meetings.

A series of home-comings is being planned for all branches in the district, beginning in October.

### First Chicago Branch

CHICAGO, ILLINOIS, August 27.—The Department of Recreation and Expression held a beach party August 2. The swimming was thoroughly enjoyed, but the wieners and watermelons were best of all.

Sacramental service August 3 was a spiritual feast to all who attended. Visitors at this service were Sister Lottie Keir and daughters, also Brother McDonald, of Independence; Sister Mary O'Brien of Kansas City; Sister Bell from Indiana; Joshua and Mayme Evans, of Tulsa, Oklahoma; Brother and Sister Anderson, of Beloit, Wisconsin; Sister Mary Ray, of Aurora, Illinois; Sister Ortleb, of Burlington, Iowa; and in the evening Brother and Sister Christy paid us a visit, Brother Christy being the evening speaker. Sister Ballinger, of Idaho, also was with us for this service.

Sister Keir and daughters have introduced a new feature of entertainment during their visit, surf riding on the dining-room table. This was successfully tried out at the home of Sister Grace Johnson during our recent rains. Come again, Sister Grace.

Brothers F. B. Baldwin and Clyde Bullard were the speakers August 10. Brother and Sister Hanson, of Logan, Iowa, and Sister Davidson of Saint Louis were visitors. Brother Roy Chevillie occupied the morning of August 17, at which time the young people of Central Branch visited us.

Our hearts were saddened when the grim reaper claimed the babe of Sister Crouse, aged seven weeks. She was buried at Mount Auburn on the 19th, with Elder Bone in charge of the service.

August 24 our former missionary, Brother David E. Dowker, and family visited us. It seemed like old times to have Brother Dowker with us again and to hear him speak at the morning service. Brother Clark, who is with the world's greatest circus, assisted in the morning service, at which time we had the following visitors: Brother and Sister Maxwell, of Kewanee, Illinois; Sister Burwell, of Louisville, Kentucky; and Sister Evelyn Baker, of Lake Geneva, Illinois. We are always glad to have the Saints visit us.

We are expecting our new city missionaries. Brother and Sister Baldwin, to be with us soon.

### Good Work of Department of Women

Our society feels that our experience may be of some benefit to other branches.

A year ago last May, Brother J. R. Lentell conducted a series of meetings here. Sister Lentell helped the women to reorganize a Department of Women as we had not had one here for several years. Since that time we have held a meeting each Thursday afternoon. During the summer months we have our meetings in the church, but during the winter we hold them at the home of the branch president.

Each week each member pays fifteen cents for dues. At first we spent our time in making articles to be sent to the Sanitarium. However, due to our own great needs here in the church we decided to try making some money to use

in fixing up the building. We finally decided upon quilting. We have never been without quilting to do, for we have made quilts for nonmembers as well as church members, and we have charged the regular price.

Last fall when the church installed a new furnace, our society was able to donate fifty dollars towards it.

About six weeks ago the members of the branch decided to redecorate the interior of the church. The work was put under the supervision of Brother Clarence Cosner, and with the aid of the other members the work went through nicely. Over half of the cost was met by our society, and we feel justly proud of the work we have done. All of the paper was torn off the ceiling and the walls, and they have all been painted, as have the woodwork and seats.

A nonmember, noticing and appreciating our efforts, has donated us a good piano for six months. We hope to be able to purchase this piano at the end of that time.

No doubt many branches will think they do not have enough members. Our society has only eight members, some of them coming several miles to attend our meetings.

I believe that any branch needing money will find that our way is as easy as any other, and if they have the will they can accomplish as much if not more than we have.

Sincerely yours,

MRS. CLARENCE COSNER, *President.*

CENTERVILLE, IOWA, September 1.

## Toledo, Ohio, Branch Needs Help

This branch seems to be going through its Gethsemane, and I truly hope that it will soon be over and we can feel the Spirit of the Master more abundantly. Some few are still holding to the rod of iron, but the majority are drifting.

We are handicapped here for the lack of speakers, and we were very sorry to hear of some in the missionary field who passed through the city and were even here on preaching night and did not come out to lend their assistance. It seems to me that the Saints are of just as much importance as the outsiders, and I feel that the servants of God surely will not for long overlook us.

We hope in the near future to be blessed by God in some way so things may open up and all be once more in the good spiritual condition that we were in a few months back. We ask for your prayers and assistance. We also would be glad to have anyone passing through the city stop and meet with us, as it does us all good when we meet together. Asking the interest of your prayers again, I am your sister in gospel bonds,

MRS. D. S. MORGAN.

## Spirit of Oneness Among Saints

SAN BERNARDINO, CALIFORNIA, September 2.—Under the able care of Pastor F. J. Lacey, this branch continues in a remarkable degree of unity and good fellowship. District President N. T. Chapman, in making a visit just prior to the reunion and conference, expressed great appreciation of the splendid spirit of oneness which he found among the Saints here. It was an added encouragement to the members to hear their presiding elder commend them in a public way. Brother Lacey has moved to Ontario, about twenty miles from here, but he is punctual in caring for his flock, and with the assistance of local brethren no service is neglected.

A pretty wedding took place in the church Sunday night when Oren A. Caviness, son of Bishop's agent George W. Caviness, of Durango, Colorado, and Miss Esther Yates, youngest daughter of Elder and Mrs. James E. Yates, were

# REUNION NEWS

## Eastern Michigan and Detroit Districts

The reunion closed August 17, after ten days of spiritual feast for all in attendance. The attendance was good considering weather conditions, and all meetings were of the highest order.

We were highly favored in having Apostle J. A. Gillen with us, and he fed us with that food divine for which we were all thirsting. It seemed that all sermons were of a nature to urge the Saints to come up higher and forsake worldly pleasures, consecrating their lives to the service of the Master.

Bishop F. B. Blair, of Kansas City, delivered some powerful sermons on tithing, consecration, and stewardship, and as a result many inventories were filed. He admonished the Saints to keep the financial law, for it is just as important as the other principles of the gospel.

Other speakers were Elders R. D. Weaver, William Grice, T. L. Clark, J. R. Grice, G. St. John, T. Richards.

Brother and Sister M. A. Etzenhouser were with us the entire time and gave educational lectures each morning on the home. They were greatly appreciated by all and gave a new perception of the social duties in family life and also a keener application of these things in our religious experience.

The Boy Scouts were on the ground doing guard duty and assisting wherever possible. The young folks had some wiener and marshmallow roasts at the beach, and also two early prayer services which were both wonderful meetings, the last one being blessed with admonition and counsel from the Lord.

The prayer services were all of a very high order spiritually, the Lord speaking to the people on several occasions.

The music was directed by Elders John R. Grice and Matthew Liston, so some rousing community singing was enjoyed, which did much to bring the people closer. The orchestra was in charge of Brother A. Nye.

The dining tent was quite a success, and seven hundred were fed at Sunday dinner.

There were present of the priesthood: one apostle, four patriarchs, four high priests, two bishops, two field workers, forty elders, thirty-nine priests, nineteen teachers, eighteen deacons. Eighteen preaching services were held, ten prayer services, six of the Department of Women. There were two baptisms.

PRESS COMMITTEE.

## Eastern Oklahoma

WINTHROP, ARKANSAS, August 18.—The Eastern Oklahoma reunion began Thursday night, August 14. Brother H. E. Winegar, district missionary, also serving as district president, came a few days prior to the reunion and was busy getting the ground in order, cooperating with the Saints to provide for visitors, which they did very successfully by renting a house and furnishing it with cooking and dining-room equipment and bedrooms for the ladies.

The reunion was organized Friday morning, and Brother Winegar was chosen to preside over the reunion. Brother

married. Elder James E. Yates performed the ceremony, making some very fitting remarks before the ceremony proper.

Hunt is the principal speaker, and has proved himself to be a good one.

The three States in the district, Oklahoma, Texas, and Arkansas, are well represented, Saints coming in cars, wagons, and on the train, until we have a large number camping on the grounds, besides others who come each day.

Morning prayer service is held at nine o'clock, in which the Spirit has been given to a marked degree. Departmental work follows at ten. These meetings are largely round table discussions of problems met in departmental work. Preaching services are held at eleven and at eight in the evening.

The afternoon is given to recreation, hence we are being cultivated spiritually, intellectually, and physically.

A special feature of the reunion is the junior church, conducted by Sister Addie Belle Chappell from nine till twelve.

Thus far the attendance has been large, especially in the evening. We are looking for Brother D. R. Baldwin the latter part of the week.

Everyone is enjoying the reunion and meeting with friends.

### Portland District

August 20.—The reunion was held in a grove east of Portland, on the Baseline Road, August 8 to 17. The first meeting was held Thursday evening, August 7, at which time the reunion was organized with the following officers: Roy S. Budd, presiding officer; L. May Belcher, secretary; Caroline Larson, chorister, to assist Fay Buchanan, chorister of Portland Branch, who had planned the reunion music.

Regular work began Friday morning with prayer service at nine o'clock, followed by preaching at eleven.

There were present at the first day's sessions, Elders Roy S. Budd, New Madden, John Wiles, A. C. Martin, M. H. Cook, A. A. Baker, Walter W. Barker, Nelson Wilson, John Hanson, William Smith, and Brother Cox and family. On Wednesday Patriarch Gomer T. Griffiths and Sister Blanche Edwards arrived from the Seattle reunion to help us. Also N. T. Chapman and family arrived from Los Angeles. Brother Chapman had formerly been one of our district officers, and his smiling face added cheer to his many friends. The last day of the reunion we had with us Daniel Macgregor and Carl Crum; also Bishop A. Carmichael, who was motor-ing through. Sunday evening Brother Carmichael gave us an excellent and much appreciated sermon on stewardships.

The central theme of the reunion was the idea of service, and was ably presented in all the sermons and talks by Apostle Budd, as well as being manifested in all the prayers and testimonies.

Much to the regret of the Saints, Brother Budd had to leave Friday, August 15, but the good work was ably continued by Brother Griffiths. Sister Edwards won the hearts of the entire assembly by her pleasing personality and the splendid presentation of her lines of work.

The predominant features of the reunion were a great spiritual uplift, the promotion of deeper love for each other and for the work, a clearer understanding of our individual and collective duties to each other and the work. The interest of the young people was very gratifying, and much good was accomplished.

Young people's prayer service was held at six in the morning, with general prayer service at a quarter of nine, followed by departmental work at half past nine and preaching at eleven. In the afternoon a meeting was held for departmental work at three o'clock, with recreation at half past four. Song service was held in the evening at a quarter of eight, preceding missionary sermons at eight o'clock.

The recreation work was in charge of George W. Stover, and games of ball and volley ball, as well as other games, were enjoyed by all.

Much good was accomplished through the efforts of Brother Budd and Sister Edwards at the departmental meetings. A very interesting program was given Friday evening, at which a playlet, written by Helen Stover, and given by her associate Temple Builders, was greatly enjoyed. Then a musical concert was given the following Thursday, which was followed by a watermelon feed.

The music of the entire reunion was of a very high order, and it added much to the uplift and enjoyment of those present. Chorus work was principally under the direction of Fay Buchanan, who was assisted by local musicians. Solos were sung by Fay Buchanan, Bessie Young, Freda Young, Lila Smith, Mrs. Robinson, Alice Wilson, Miss Kinney, and Mr. Tooze.

The Saints camping on the ground cooked their meals on camp stoves. Many brought lunches from home and spent the entire day. A stand was provided by the reunion committee where light lunches and some few supplies could be purchased. Any profits from the stand were given to the reunion fund.

The Saints are enthusiastic for the 1925 reunion. The reunion committee has begun soliciting contributions, and the response has already assured the reunion for next year. At the district conference the reunion committee was authorized to make investigations with a view to purchasing a new and larger tent, also to consider the advisability of purchasing permanent reunion grounds.

Some of the visiting members enjoyed very much a trip over our wonderful Columbia River Highway, for which Oregon is noted, making the trip in machines that were kindly offered for that use.

The general sentiment is that this reunion is the best ever held in the district, and all are looking forward to next year, hoping to make that one still better.

MRS. L. M. BELCHER.

### Netawaka, Kansas

August 24.—The sessions of the Northeastern Kansas district reunion were brought to a close at eight o'clock to-day. The attendance at all meetings of the day were unusually large, Saints driving in from all parts of the district. Sunday school was held at half past nine in charge of Cecil E. Schmid, district superintendent. The sermon at eleven o'clock was a masterful effort by Joseph A. Tanner. At half past one baptismal services were held, and four candidates were initiated into the kingdom by Frank G. Hedrick. An ordination and confirmation service was held at half past two. Frank O. Kelley was ordained to the office of teacher, and Charles J. Sheets and Clayton B. Crooker were ordained deacons. The sermon at a quarter of three was by Samuel Twombly. Jonathan Koshiway, Lamanite brother, spoke at half past four. His talk was very interesting.

In the business session Saturday it was voted to hold a reunion next year. A committee of five were elected to have charge. The committee are Samuel Twombly, chairman; Abram P. Crooker; Frank G. Hedrick, secretary and treasurer; John Green, and Mrs. R. L. Tilden. The committee are to select time and place of next reunion.

The departmental work was organized for active service next year by the district supervisor, Mrs. Emma Hedrick, and her assistant, Mrs. A. P. Crooker. In the sessions held by them Saturday and Sunday, the work was outlined and

the following workers selected: Kindergarten and primary, Mrs. J. T. Westwood and Mrs. B. F. Deller; Boy Scouts, Clayton Crooker; Orioles, Edna Dittmore; Temple Builders, Mrs. Charles J. Sheets and Vera Twombly.

The closing sermon at eight o'clock was delivered by J. D. Stead. A vote of thanks was extended to the mayor, council, and citizens of Netawaka for their kindness and favors. All voted that the Methodist ladies who served the meals were the best cooks in Kansas.

The weather was ideal during the reunion—only two real hot days; one light shower. No sickness or accidents to mar the enjoyment of anyone.

On last Tuesday the following resolution was offered and passed unanimously: Resolved, That the Saints of the North-eastern Kansas District in reunion at Netawaka do hereby express their confidence in and loyalty to President Frederick M. Smith.

The general expressions of the Saints were for a bigger and better reunion next year. All are going to plan and work to that end. If they prayerfully and consistently keep this resolve, there is no doubt but that our reunions will be one of the big gatherings of the church.

FRANK G. HEDRICK.

### Alabama District

The Alabama district reunion closed August 10. Attendance was good throughout the entire ten days. Preaching was by Apostle John W. Rushton, Patriarch Ammon White, and Elders N. L. Booker and T. C. Kelley. The preaching, generally speaking, was the best we have ever had at our reunions. The Saints were warned of their duty and exhorted by the power of the Spirit to seek to bring about closer unity. They were also told of things that would occur in the very near future, and that if the Saints would lay their all on the altar the devourer would be rebuked, the land would yield her increase, and their sick would be healed. The prayer meetings were well attended but seemed to be lacking in spirituality.

The departmental work was the best attended and most instructive we have had. The subjects of music, education, health, and Sunday school were taken up. Professor Peacock, of the Methodist Evangelical Order, gave some very good instructions along the line of music. The educational programs were of a high order, and help was given by Professor Jernigan, of the McKenzie high school.

Reunion closed with a good spirit prevailing and an addition of six by baptism. All are looking forward to the 1925 reunion.

G. W. MINIARD.

### Far West Stake Reunion

The reunion, which was held on the camp grounds about one half mile north of Stewartville, Missouri, August 21 to 31, was one of the most successful held in the stake. The attendance was good; the interest was excellent; the weather on the whole was pleasant. All meetings were well attended, and there was a nice spirit in evidence throughout the sessions.

A wide range of wants was supplied. Religious services were conducted daily for young children, and they were taught how to play and how to work. The adolescent boys and girls had a good time; devotions, work, and play was the order of their activities. Not before have we had such an attendance of young people. After a short young people's prayer meeting on several occasions, this body of prospective

Zion builders marched into the general prayer meeting more than a hundred strong. And they prayed and expressed their hopes, desires, and purposes in both testimony and song.

In the afternoons young and old tried to learn how to play together so that we would know better how to work together.

The Department of Women was active. Lectures on such subjects as "Educative punishment," "Cooperation between parents and teachers in public school work," "First aid," "Symptoms of sickness in children," "Home hygiene," and "Experiences in the Isle of Pines," were well received.

Each morning, classes were conducted in "Public speaking" by O. Salisbury, and in "Church history" by J. F. Sheehy. The Department of Women did much of their work at the same hour.

The bulk of the preaching was done by E. J. Gleazer, U. W. Greene, and J. F. Sheehy, the order of the names being in the ratio of sermons preached. The preaching services were highly edifying and of course much enjoyed and well attended. The central theme was "Pure religion," or religion applied to everyday life.

One new feature was a parade by the children on Children's Day. The children carried various banners which they themselves had made, directing attention to such questions as "Kindness to animals," "Service," "Better homes," "Soldiers of the Cross," and "Gathering the children into the fold."

The attendants were ministered to by the following classes of workers: Patriarch, apostle, nurse, kindergartner, recreational leaders, stake officers, departmental heads, besides others experienced in mechanics and in the culinary arts.

Yours in the work,

J. A. KOEHLER.

### Southwestern Kansas

WINFIELD, KANSAS, August 30.—Our reunion began Friday, July 18, with very small attendance, as the weather was rainy. The prospect was certainly discouraging to those in charge. But by Sunday people began to come in, also the cash which was very much needed to make the reunion a success, so things went off in good shape, and the Saints had many spiritual meetings.

This is the second reunion held at this place, and it was better attended by outsiders of the town than was last year. The Saints are anxious to get the gospel before the people, but we cannot yet tell how much good was done by the reunion.

Those of the ministry in attendance were Charles E. Harpe, missionary for this district; Patriarch Richard Bullard, of Independence; Thomas S. Williams, of Wichita, district president; W. H. Dexter, of Lamoni; and on Thursday Apostle F. Henry Edwards arrived. The closing night Apostle T. W. Williams stopped on his way home and delivered a fine sermon.

Prayer meetings were held each morning, which were uplifting and encouraging to the Saints. The talks and sermons were of a high order and gave the Saints some new thoughts, encouraging them to go on with the tasks set before them. The last Sunday morning the Saints were requested to come fasting to the prayer service. Four were spoken to by the Spirit through Patriarch Richard Bullard. It was a wonderful meeting. The prayer meetings were all good and several admonitions were given.

A program was given Wednesday by the children and young people. The children gave the play, "Rays from the cross," by Elsie Barraclough.

Meals were served in the dining hall in the park where the reunion was held. It is a very beautiful park, belonging to

the city, so all it cost was \$2.50 a night for lights in the tabernacle.

Reunion closed July 27, but it was decided to have another reunion next summer, the time and place to be decided by the reunion committee. The Saints are all hoping it will be here.

MRS. TESSIE FARMER.

### Southern Michigan and Northern Indiana

The fifth annual reunion of the Southern Michigan and Northern Indiana District closed Sunday evening, August 31, after a most successful session of ten days. The camp was situated in a grove just a few rods from Indian Lake, Vicksburg, Michigan.

District conference was held the first Saturday, when the business of the district was taken care of. Elder E. K. Evans was sustained as district president.

Prayer meetings, which were in charge of Patriarch James Davis, were indeed an inspiration to all. Although God did not speak audibly, his presence and Spirit were felt to a great degree. Several young people's prayer services were held at six in the morning, and on Sunday morning the young people met in prayer to prepare for the meeting to follow. The general meeting was indeed a spiritual feast and lasted two hours and a half without one dull moment. Many of the testimonies and prayers were on the redemption of Zion.

We had with us Brother and Sister M. A. Etzenhouser, who conducted class work each morning at eight o'clock. This was one of the greatest treats of the reunion. Their teaching was on social work, and each one present went home with a broader knowledge of what the church has before it. It was with regret that we saw them leave. The young people gave them a small token of their appreciation.

Bishop F. B. Blair was with us several days and preached several sermons which were greatly appreciated. Apostle J. A. Gillen arrived on Monday, remaining the rest of the reunion. He preached a number of sermons in his convincing way, which was a feast to his hearers. Elders E. K. Evans and F. F. Wipper were in attendance the whole time and occupied in their pleasing way.

The afternoons were given to recreation, with volley ball and playground ball each day. Many took advantage of the excellent bathing privileges provided at Indian Lake. Some entertainment was provided each evening, sometimes bonfires and wiener roasts, while at other times we met in the tabernacle and had games, after which refreshments were served. Saturday evening the cantata "Esther" was given, which was indeed a success. Much of the success was due to the untiring efforts of the district chorister, Sister Louise Evans, of Grand Rapids.

There were about forty-five tents on the ground, and although some did their own cooking, most of the visitors were provided for at the cafeteria, which was ably conducted by Brother F. M. Backus, of Lansing.

Since last reunion a new tabernacle tent thirty by fifty feet has been erected, which made it much more convenient. We look for a larger and better reunion next year.

MYRTLE PERRY.

God would have us pray and meditate, but he also would have us arise and sanctify the fruits of our meditation by rendering service to him through our neighbor.

The spirituality of a branch is a criterion of the activity of the priesthood. What is the story the condition of your branch is telling about your activity?

### DO WE FOLLOW CHRIST OR MAN?

(Continued from page 868.)

The Apostle Peter has very clearly set forth the relation of Jesus Christ to the church. He says:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become *the head of the corner*. Neither is there salvation in any other: for *there is none other name under heaven* given among men whereby we must be saved.—Acts 4: 10-12.

Let nothing be done through strife or vain-glory; but *in lowliness of mind let each esteem other better than themselves*. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Jesus Christ. Who, being in the form of God, thought it not robbery to be equal with God; *but made himself of no reputation, and took upon him the form of a servant*, and was made in the likeness of men: and being found in fashion as a man, *he humbled himself*, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a *name which is above every name*: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 3-11.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named—Ephesians 3: 14, 15.

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isaiah 55: 4.

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

And the Book of Mormon places Jesus Christ in his rightful place:

There is no other name given, whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, . . . And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called.—Mosiah 3: 11, 12.

And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ.—2 Nephi 11: 48.

All things must be done in the name of Christ, whatsoever you do in the spirit.—Doctrine and Covenants 46: 9.

There arose a contention in the days of the apostles. Paul refers to it thus:

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? *was Paul crucified for you?* or were ye baptized in the name of Paul? . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: *That no flesh should glory in his presence*. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written,



# MISCELLANEOUS

## Notice of Appointment

To fill vacancy caused by resignation of district secretary, Sister Madeline Clark has been appointed to serve in this capacity until next district conference. H. A. Chelline, president Eastern Maine District.

## Two-Day Meetings

At Indian Mission, twenty miles from the Michigan Soo, October 4 and 5. Allen Schreur, president.

At Lachine, Michigan, September 13 and 14. Allen Schreur, president.

## Conference Notices

Toronto, at Toronto, Ontario, October 4 and 5, at the church, Soho, near Queen Street. Conventions and departmental work Friday, October 3. Branch clerks will please send statistical reports and delegates' credentials to district secretary not later than September 30. David Pycoc, president; Floralice Miller, secretary, 151 Cowan Avenue, Toronto, Ontario.

Clinton, at Mapleton, Kansas, October 3, 4, and 5. Mrs. A. C. Silvers, district secretary.

Eastern Maine, at Jonesport, October 4 and 5. All branch presidents and secretaries, and district officers are requested to file reports with the undersigned by September 30. Miss Madeline Clark, district secretary, Jonesport, Maine.

Southwestern Kansas, at Wichita, from Friday evening, October 3 to Sunday evening, October 5. Apostle D. T. Williams is expected to be present. Members of the district requested to be present. Thomas S. Williams, district president, 1557 South Waco, Wichita, Kansas.

Central Michigan, at Beaverton, October 4 and 5. Prayer service Saturday morning, October 4, at 8 o'clock, and business session at 9. Heads of departments and other officers should have reports in. Branch secretaries report to district secretary by September 30. Gladys Umphrey, secretary, Matthew Umphrey, district president.

Kewanee, at Moline, Fourth Avenue and Forty-sixth Streets, October 3, 4, and 5. Branches will choose delegates and send reports and credentials to the district secretary. All branch reports should close September 15. Those attending notify Alfred Needham, 424 Forty-fourth Street, Moline, Illinois. Mary E. Gillin, secretary, 102 Clarke Avenue, Peoria, Illinois.

Southern Ohio, at Second Columbus Branch, Twenty-second and Whittier Streets, September 27 and 28. Meals will not be served at the church, but may be secured near by. Floyd Rockwell, acting district president.

*He that glorieth, let him glory in the Lord.*—1 Corinthians 1: 12, 13, 26-31.

And Paul advises:

... not to think of men above that which is written, that no one of you be puffed up for one against another.—1 Corinthians 4: 6.

We have had and always will have among us men who will be considered as "leaders," but we have only one "leader of the church" and he is Jesus Christ. Let our slogan therefore be:

*Jesus Christ, our Witness, our Leader, our Commander.*

T. W. WILLIAMS

# THE SAINTS' HERALD

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## Conference Minutes

**SOUTH MISSOURI**—Semiannual conference in Saints' church near Tigris, with Beaver Branch August 9 and 10. District President J. C. Chrestensen presided. Visiting members of the priesthood were R. J. Mendall, Rome; J. E. Morris, Ava; Chester H. Smith, Alton; Albert Poort, Jefferson City. Branches reporting were Springfield, 304; Ava, 45; Thayer, 51; and Beaver, 72. Ministers reporting were G. A. Davis, C. L. Munro, J. F. Cunningham, J. C. Chrestensen, and J. E. Morris. Local Sunday school rendered a short program Friday night. Preaching was by R. J. Mendall, C. H. Smith, and J. C. Chrestensen. Place for next conference to be decided by district president. Benjamin Pearson, district secretary, Ava, Missouri, Route 3.

**NORTHERN SASKATCHEWAN**—Delisle, July 18 to 21, district presidency in charge. Ministerial reports given verbally. Statistical reports were: Artdand, 107; Minnesota, 54; Shellbrook, 53; Daisy Hill, 22; Grand Plains, 49; nonresident, 99. Following branches at last report were: Senlae, 51; Iowa, 60; Battleford, 29. Total membership, 524. Iowa Branch was disorganized. Sigvard G. Erickson and George Shippy recommended for ordination to office of elder and ordinations provided for. Following officers elected for ensuing year: W. J. Cornish, president; Frederick I. Scott, E. L. Bowerman, associates; Eva Land, secretary; C. E. Diggle, treasurer and Bishop's agent; Jennie Day, musical director; E. L. Bowerman, district historian. Speakers of conference were J. J. Cornish and E. E. Long, and short sermons were given by branch officers. Conference adjourned to meet with Artdand Branch in 1925. Conference was well attended, and a good spiritual time was had. Eva Land, secretary.

**LITTLE SIOUX**—At Moorhead, Iowa, June 21 and 22, J. W. Lane and C. B. Woodstock in charge. Bishop's agent reported tithes and offerings received to the amount of \$3,017.93 since February. Statistical reports showed total membership of 1,876, a net gain of 12 since last report. The following officers were elected for the ensuing year: J. W. Lane, president; W. R. Adams and C. B. Woodstock associates; Ada S. Putnam, secretary; George M. Vandel, treasurer; Gerald Gunsolley, superintendent of Sunday school; Mrs. W. R. Adams, Sunday school secretary; Jay E. Keck, Religio superintendent; Esther Kennedy, superintendent Department of Women; Gladys Silsby, superintendent Department of Music; Laura Bateman, superintendent Health Department. Ordination recommended for the following: S. C. Smith, elder; Irvin Clark, priest; J. E. Smith, teacher. F. T. Mussell and Charles F. Putnam, neighboring missionaries, spoke on Sunday; Joseph Seddon, of Woodbine, preached Saturday evening. October conference will convene at Woodbine. Ada S. Putnam, secretary.

**NORTHEASTERN KANSAS**, at Netawaka, August 23. District President Samuel Twombly in chair, associated with J. A. Tanner. Ministerial reports from following: Martin L. Schmid, Benjamin F. Jackson, F. G. Hedrick, W. F. Bolinger, Foster T. Imley. Topeka Branch requested ordination of F. O. Kelley as teacher, and C. J. Sheets and Clayton B. Crooker, deacons. Request granted. Following resolution was adopted: Resolved, That hereafter procedure in the call and ordination to office in the priesthood, that pastors refer all calls to the district presidency, and that they, after proper and thorough investigation, make recommendation of such call to the branch if they are satisfied that such ordination should be conferred on the men called, the branch then referring the call to district conference. Topeka chosen for next conference, to be convened at call of district president. Reunion committee of five, to include district president, was chosen for next year: A. P. Crooker, F. G. Hedrick, John Green, Mrs. R. L. Tilden. Sunday school August 25 in charge of district superintendent, C. E. Schmid. Sermon at eleven by J. A. Tanner. Baptism of four by F. G. Hedrick at 1.30. Ordination and confirmation service at 2. Preaching at 2.45 by Samuel Twombly. Lecture at 4 by Brother Koshiway. Closing sermon at 8 by J. D. Stead. Frank G. Hedrick, secretary.

## Our Departed Ones

**GARMATZ**—John William Garmatz was born July 24, 1870, in Du-page County, Illinois. Married Emma Demont April 5, 1889. Baptized June 8, 1907, and remained firm in the faith. Died July 30, 1924. Leaves wife; an adopted son, Roy; a stepson, Ross Demont; an aged mother, two brothers, and five sisters. Funeral from the Christian Church at (Continued on next page.)

## Radio Flashes

Independence, Missouri.—I am a "shut-in" and I have enjoyed your programs very much. Am disappointed when you omit the educational talks. Your program from the Campus came in fine Sunday night, using a small crystal set. I am your sister in Christ.—Anna Highland.

Coldwater, Michigan.—Have just listened in to your L. D. S. Orchestra's rendition of the Wedding of the Winds and Hungarian Dance No. 5. I assure you that your broadcasting comes in in a wonderful manner. Have never picked you up before but will certainly be after it in the future.—S. A. Parrish.

Cincinnati, Ohio.—We always turn the dial to catch K F I X's programs because they are good and clear.—A. Beissmeyer.

Buffalo, New York.—I want this card to serve as a word of thanks for your programs. Your station has been heard and enjoyed several times.—George J. Fisher.

Kansas City, Missouri.—We listen to your radio station every night you are on the air, and you come in very strong on a crystal set. We like the L. D. S. Orchestra very much.—Max Colvin.

Columbus, Ohio.—Have received several of your programs. All have come in clear and loud, and have been enjoyed very much.—Charles Justice.

Kansas City, Kansas.—I have been listening to your programs regularly when I can tune out W H B. Your Sunday services are good and your other programs are exceptionally fine. I enjoy the class of music that you broadcast. Am listening to you at this time. With best wishes for your success.—William Smith.

Port Perry, Ontario.—I heard part of your service last night, and thought you would be interested in knowing that

(Continued from page 887.)

La Cygne, Kansas, in charge of H. Ross Higdon, of Fort Scott, Kansas. Interment in La Cygne Cemetery August 1.

LYON.—Eva Isabelle Sherman was born May 22, 1898, at Saint Thomas, Ontario. Baptized at the age of eleven years. Married Merle Lyon November 5, 1915, at Madrid, Nebraska, near which they made their home. Died August 1, 1924, after years of suffering. Leaves husband, father, mother, two brothers, and three sisters, besides many friends. Funeral at Grant, Nebraska. Sermon by Ward A. Hougas, Venango, Nebraska.

ELLIS.—Leona Marie Ellis, aged five years and thirteen days, died in Holstein, Ontario, August 30, 1924. Leaves father, mother, three brothers, and two sisters. Funeral services at the home September 1, in charge of John Shields and Reverend T. C. West, of the Methodist Church. Services at Proton were in charge of R. W. Lorzwd, of Cedar Valley, assisted by John Shields and Reverend T. C. West. Interment in Proton Cemetery.

ISENHART.—Jennie Isenhart died at her home in Independence August 24, 1924, at the age of seventy years, six months, and nineteen days. Leaves two sons and two daughters, one sister, and two brothers. Funeral services at Carson's Undertaking Chapel with sermon by J. M. Terry, assisted by J. M. Baker. Body was taken to Perry, Iowa, for burial.

FERGUSON.—Lafayette F. Ferguson was born near Mellville, Missouri, December 23, 1874. Died in Kansas City, Missouri, August 20, 1924. Leaves wife, one son, one daughter, father and mother, four brothers, three sisters. He was the principal builder of the church in and around Lexington and Richmond, Missouri. At the time of his death was pastor of Second Kansas City Branch. Funeral service at Wakenda, Missouri, with sermon by J. M. Terry.

THOMAS.—Charles Malon Thomas, aged seventy-three years, five months, died at his home at Pruden, Michigan, August 21, 1924. Leaves wife, two sons, and one daughter. Though he did not belong to the church, his testimony was that he believed the message and would some day obey. Funeral at his home, sermon by George W. Burt. Interment in Gladwin Cemetery.

your waves came as far as Ontario. Your station was quite clear.—C. C. Jeffrey.

Cleveland, Ohio.—I enjoyed your program immensely. The music was of good quality. Was able to bring you in while our local 500 watt station was broadcasting.—C. Linwood Rogers.

Bridgeton, New Jersey.—I enjoy your programs very much. Keep up the good work. I remain a distant friend.—Howard L. Donahay.

Cleveland, Ohio.—I have heard your station many times, and thought you would like to know that your programs are appreciated.—Arthur Gehrke.

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, SEPTEMBER 14, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Praise the Lord, O my soul," Royle.  
By the chorus-choir.  
Sermon.  
Hymn.

SUNDAY, SEPTEMBER 14, 1924

7.30 P. M., From the L. D. S. Campus  
(Open-air service.)

Band concert under the direction of Mr. Roy Turner.

Hymn.  
Prayer.  
Selection by the Band.  
Sermon.  
Hymn.

TUESDAY, SEPTEMBER 16, 1924

9.00 P. M., From the L. D. S. Radio Studio

Tenor Solo: "God's love is above the night."  
Mr. Frank Redfield.  
Soprano Solo:  
(a) "Mifawny," by Forster.  
(b) "Slorian's Song," Goddard.  
Miss Madge Nesbit.  
Duet: "Whispering hope."  
Miss Madge Nesbit.  
Mrs. Amy Parker Hutchens.

Address:  
Soprano Solo:  
(a) "If my song had wings for flying."  
(b) "Charity," MacDermid.  
Miss Madge Nesbit.  
Tenor Solo: "The love dream," Smith.  
Mr. Frank Redfield.  
Duet: "The sweetest story ever told," Stultz.  
Miss Madge Nesbit.  
Mrs. Amy Parker Hutchens.

THURSDAY, SEPTEMBER 18, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Vocal numbers by pupils of Jessie Wilson Towner.)  
Duet: "Beautiful moonlight," Glover.  
Vada Manning.  
Maurice Manning.  
Mrs. Manning accompanist.  
Reading: "Heard in a studio building," Stone.  
Miss Herberta Towner.  
Soprano Solo: "Pale moon," Logan.  
Miss Thelma Ward.  
Wilma Ward, accompanist.  
Violin Solo: Selected.  
By pupil of Elma Eaton Karr.  
Duet: "Back to our mountains," Verdi.  
Vada Manning.  
Maurice Manning.  
Reading: "Jimmie Brown's sister's wedding."  
Miss Herberta Towner.  
Soprano Solo: "Gay butterfly," Hawley.  
Miss Thelma Ward.  
Violin Solo: Selected.  
By pupil of Elma Eaton Karr.  
Duet: "Alpine morning," Kucken.  
Vada Manning.  
Maurice Manning.

# THE SAINT ON Independence Mo 1702 W Walnut Cedar Okerland ALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

of any man among you have save  
; and concubines he shall have  
none."—Book of Mormon, Jacob 2:36.

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

Volume 71

Independence, Missouri, September 17, 1924

Number 38

## EDITORIAL

### Publicity Value of Radio

The Appropriations Committee, composed of two of the First Presidency, two of the Quorum of Twelve, and the Order of Bishops, at its June meeting gave a whole-hearted demonstration of its faith in the publicity value of radio. In recognition of this new method of communication and evidently judging it to be of more value than the old tested and tried forms of advertising, they to all intents and purposes abolished the Publicity Department and transferred its appropriation to the newly created bureau of radio.

In addition to an outright appropriation of \$6,000 from general church funds for operating expenses, the radio workers were asked to solicit the membership for \$10,000; this additional amount to be used in installing a new station. This action speaks louder than words in appreciation of the new method.

The campaign is now under way, and I have been asked to say this word about the publicity value of radio. No doubt others have a wider vision and are better qualified to speak on this than am I, but I am glad to bear witness as best I can.

Last year I handled the follow-up on the radio work. We issued programs twice a month and repeatedly invited the listeners to write in. We made a card of the name and address of everyone responding and thereafter sent them programs regularly. Letters and cards were received from all parts of the United States and Canada, and nearly two thousand names were put in card files.

An enlarged and more powerful station will unquestionably reach a wider circle of people. The name of our faith will be carried into the homes of thousands who otherwise would likely never know of us or our message. From an advertising point of view it is certain that our name and fame will be spread abroad as never before.

The actual and constructive good of the radio will depend, of course, largely on the program and message we have to offer. Of entertainment the air

is now full to overflowing; of lectures there are many, learned and otherwise. That there is room for the gospel of Jesus Christ, there is no doubt, but that message must be interestingly and convincingly told. Above all else there must be a recognition on our part that there is no such thing as sectarian truth, that virtue and righteousness are not ours alone but belong and are found in all the world. For the radio audience is a cosmopolitan one and not greatly interested in creeds and dogma. If we can apply true principles to the healing of the world's ills, then our message will be received and gladly.

Once interest is awakened by the radio, we must have a careful follow-up system. The printed programs can carry our story into many homes, and literature can be used to supplement the wireless message. This is a new age, with new methods, and every avenue of publicity can well be tested out. Radio promises fine returns in favorable advertising.

ARTHUR E. MCKIM.

### Have You Contributed Toward the Radio?

The first week of the radio drive for funds to erect a powerful coast to coast church broadcasting station has shown good results. Branch officers throughout the church who were instructed to receive the contributions of their congregations have not yet, of course, had time to make reports. But many contributions from isolated Saints, as well as from nonmembers who regularly listen to KFIX, have been received.

The amount to be raised is not large enough to work a hardship on anyone if all will give according to their ability. But to build the new station as it should be built requires the cooperation of all. No one should harbor the thought, "I am in favor of the radio, but there will be plenty given to erect the new station without my help."

This is an important opportunity to furnish a means of sending the gospel message to more people than we have ever reached before, and at a comparatively low cost. The project has the unified support of church officials who are in position to fully recognize its importance.

The question has been asked several times, "If you get more than the \$10,000 you have asked for, what will you do with it?" Ten thousand dollars is absolutely the minimum amount that can be considered to build and erect such a station. More is really needed. The leading manufacturer of complete broadcasting equipment charges about \$50,000 for their 1000-watt broadcasting apparatus alone. We must erect two towers, construct a radio building, and furnish a new studio, besides installing the broadcasting equipment.

Work on the new station will begin just as soon as the funds are in sight. It is desired to begin operation of the 1000-watt equipment December first. To make this possible all should give *now*.

Do not wait longer to be called on for contributions. Doing so may delay the erection of the new station, and delay is a serious matter at this time of the year, because winter is the season during which by far the greatest number of people can be reached by radio. If it is impossible for you to give your contribution to a branch solicitor, Bishop's agent, or bishop immediately, send it to Radio KFIX Independence, Missouri. All mail donations will be promptly receipted.

### Homes Wanted for Four Children

There are in the hands of the Social Service Bureau four children, now temporarily located, for which the bureau desires to find a permanent home.

One of these is a twelve-year-old boy of rather exceptional mentality. He should find a good home with people who could give him educational advantages.

There is also a thirteen-year-old girl who is bright, and should have at least a high school education.

Then there are an eight-year-old girl and a two-week-old baby boy for adoption.

Any who can give homes for one of these children should address the Social Service Bureau, Room 20, Battery Building, Independence, Missouri.

### World's Christian University

Mr. E. Peterson, of Miami, Florida, recently placed on the editor's desk a sixteen-page pamphlet which is an epitome of the World's Christian University and its subsidiary organization, The World's Christian University Mission, the product of his mind as he has read from the Word of the Lord.

Mr. Peterson's theory is that the world is in search of just what the Christian system offers, but that an attitude of aloofness will be maintained until the theories of Christianity are properly demonstrated, as he says, "by trial in the laboratory."

The pamphlet is interesting, from cover to cover, and will be mailed to any address for twenty-five cents. If interest is discovered, Mr. Peterson expects to establish the university, which he describes as a "vast laboratory to test out the ethics of Christianity in everyday life, to discover, if possible, the system which will produce the brotherhood of man."

A remarkable feature of his scheme is the liberal position he takes that no theory should be condemned and none accepted as the desideratum until it is tried out by modern methods and under friendly and supporting conditions. The author offers attention to all inquirers.

### Graceland College Opened September 8

The opening of the year 1924-1925 at Graceland College seems to have been a delightful and promising affair. The weather was ideal, the community was in full sympathy, a splendid program was rendered. Students were welcomed by the community, if possible more warmly than is usual, and organization went on smoothly and successfully until by Tuesday evening 271 had been registered. It is believed attendance will exceed the 300 mark.

The address at the opening was delivered by a former student, Brother Lee E. Travis, and was favorably received. His subject was, "The other circle of human endeavor," and was a plea to the effect that all should "get the searching habit," so that new channels and items of knowledge might be opened up and appear—that new truths might be discovered.

The necessity for more room is pressing upon the college people, and the new convention hall will be welcomed. Time was, and that only a few years since, when the little chapel could not be filled, but now the chapel will not give standing room for any special occasion. The HERALD is glad to see the growth which is apparent, and rejoices with the educational forces of the church in the prospect of an institution which shall wield a strong and wholesome influence for advancement wherever it makes a contact.

R. J. L.

### Saints' Home Farm Cattle at the Fairs

For several years the Saints' Home Farms at Lamoni have been building up a herd of Holstein-Friesian cattle for dairy purposes, and this year they have been quite successful in showing these cattle at the fairs of northern Missouri and southern Iowa.

The Harrison County Fair Association at Bethany, Missouri, conducts a large and successful exhibition each year, and at the 1924 show there were more than one hundred dairy cattle in the show

ring. Out of nine first premiums offered in classes where the Home Farm could compete, six were won by their animals. Of the two grand champion prizes offered, one was carried away by the Home Farm young herd bull, Sir Walker DeKol Homestead.

We have not heard just what awards have been given in the Decatur County exhibition at Leon, Iowa, but our men had high hopes of a like success there. Surely this should be regarded as good news to the church.

R. J. L.

### Radio Drive Comments

The first church Radio Week has passed into history. Throughout the country radio was the special subject of prayer meetings, sermons, and giving. Many encouraging letters, criticisms, and suggestions have been received by the radio department. The drive for the new 1000-watt broadcasting station was given an excellent start. A considerable number of contributions have come from nonmembers, as well as from scattered members.

Following are some of the comments accompanying contributions received by mail. The spirit of unselfishness is manifested in all these letters, as demonstrated by the rare mention of good the radio will bring to themselves and the unanimous reference to the benefits of telling others of the true gospel.

"I am sending a check as contribution to the new radio station. It is small, but the best my wife and I can do at this time. Radio is the only means I have of hearing a Latter Day Saint sermon, as the hand of affliction has rested heavily upon me so that I have been bedfast for over a year. . . . We want you to know how thankful we are that the church has and is availing itself of the opportunity of putting to a good use the wonderful invention, radio. We want to help warn our neighbors, and believe it can best be done by radio.—Brother and Sister S. D. Hastings, Kansas City, Missouri.

"I am at the state sanitarium taking treatment. . . . I am not earning anything, hence I cannot be as liberal as I should like, but I inclose herewith . . . as a little help."—Edward W. Weaver, Howell, Michigan.

"No better way has as yet been devised to get the gospel before the multitude. I trust that you will succeed in putting in a giant station. We inclose . . ."—Mr. and Mrs. W. H. Ferguson, San Antonio, Texas.

"My wife and myself have enjoyed not only your musical numbers, but the talks and sermons given over the radio. We inclose check for ten dollars to assist in furthering the spread of the gospel. We are glad of this opportunity to help along the good work. If you will remind me of my promise, will send you another ten dollars in ninety days. We wish you complete success in your new venture."—Mr. and Mrs. J. Cairns, 2736 Tracy, Kansas City, Missouri.

"Please find inclosed check for ten dollars in response to

## OFFICIAL

### God's Watchcare

It is quite human when any controversy exists upon important church matters that our humanity permits the divine aspects of the Lord's work to become eclipsed, and when an eclipse occurs darkness ensues and we are in danger of stumbling or of going in by and forbidden paths. But when we can recognize that an eclipse is but a natural phenomenon that is only temporary and that behind the obstruction the sun still shines, then we may remember the counsel, "Stand still and see the salvation of God."

From time to time there has come to my ears the statements of some who have felt to withhold their tithes until matters were adjusted in keeping with their notion. This, to our mind, is a mistake. We cannot hope to invite the Spirit of God or the blessings of God by refusing to do the thing that he has required of us in his law. One tenth of our increase belongs to God. It is our privilege to recognize this ownership and from time to time turn over to the Lord's storehouse the portion that belongs to him.

We are just in receipt of a letter from a sister, touching upon the withholding of tithes. She says:

I had just about made up my mind to stop paying tithing until the present controversy was over, but I was warned in a dream to go on, as this is the Lord's work. I shall, therefore, continue as long as I am able.

My prayer is that God's people may be encouraged to do everything in their power to advance the cause of Christ.

Fraternally yours,

BENJAMIN R. MCGUIRE.

request for radio fund. I feel it is a wonderful step forward and trust the church will respond to this most important call."—Mrs. G. E. Hemstock, Bangor, Wisconsin.

"Inclosed please find five dollars to be applied on the new radio. I feel this will be a glorious way to send the gospel the world around. I am isolated and know what it is to be denied the joy of hearing the restored gospel. I will soon be seventy years old and am alone in life with only a very small income, but am glad to send what I can to help spread the glad tidings. . . . Praying this may be a great success, I am a sister in the true church."—Mrs. Mary Potts, Central City, Nebraska.

"Inclosed fine one dollar on the new 1000-watt radio, from an aged sister. May God bless his work and people is my prayer."—(No name or address given.)

"Find inclosed check for ten dollars to apply on the new 1000-watt radio. Wish I could send one dollar for each watt. 'Send the sound the earth around' that 'every ear shall hear.'"—Mrs. G. R. Scruggs, Hot Springs National Park, Arkansas.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Righteousness of the Saints

BY AUDENTIA ANDERSON

During the first week of the conference of 1919, I, with others, was greatly disturbed over what seemed to be an alarming estrangement between the President of the church and the men of the leading quorums. Especially was I distressed over the proffered resignation of the President. This perturbation was the greater because I sensed, in a peculiarly marked degree, the heritage of service which is my brother's, and I could not help but share, to a certain extent, in the responsibility and commission which has been placed by God upon the family of which I am a member.

Thus during that trying week, I found sleep almost a stranger to my eyelids, and only in prayer could a degree of comfort or reassurance be found. The following experience which came to me in the "wee sma' hours" of an almost sleepless night is one which had a deeply significant meaning to me at the time, and one which has, several times since then, been renewed in power and spiritual impress for me. I am impelled by the inner influences which move me, to present it through these columns to the members throughout the church, committing it to their thoughtful consideration, for whatever good there may be in it.

Lying awake, contemplating the situation which was then before the church and the conference, I suddenly found myself, with some six or eight other women, seated in a close semicircle, each one bending, with intense and earnest application, over a large garment which was spread upon our knees. We were plying needle and thread, embroidering in graceful design and color, upon the beautiful white fabric, each doing a portion, and working, with almost feverish haste, side by side.

All at once, in one of the sudden transitions familiar to our semiwaking consciousness, the garment, instead of being upon our laps, seemed to be upon a human form, and I found myself, with other sisters, still working busily and hurriedly upon the embroidery about the hem. Wonderingly, I lifted my eyes upward, until my gaze reached the face of the individual who wore the garment. I wish I might convey to my readers the thrill and the soul-comfort which attended my recognition of the face as that of my brother, Frederick M. Smith!

With the recognition came a swift uplift and illumination of mind, interpreting what I saw and felt. He, our President, his face aglow with eager

welcome and love, represented the body of the church of Christ on earth; the shimmering cloak of purest white satin resting upon his shoulders, and upon which we sisters were so busily working, represented the "robe of righteousness" which the church, the Lamb's bride, must wear before it is fit to receive the returning Christ; and the reason for our haste and intense application was that the cry had gone forth, "Lo! the Bridegroom cometh; go ye out to meet him!" The bride must be made ready, and her beautiful wedding garment fitly adorned to meet her Lord; and her handmaidens were joyfully united in putting in the last lovely stitches, to make that robe entirely worthy!

At that time I had not been called into the active labors which I was later privileged to perform in the interests of the Department of Women. When the call did come to that work, the experience I have just related was one of the factors which caused me to accept the heavy burdens assumed, and its memory helped me wonderfully in "carrying on" during the two years I ministered in that capacity. And to-day the same glorious message is burning in my soul with a new meaning, constraining me to call upon the members of the church, everywhere, to remember how near is the coming of the Savior, and how vitally necessary it is that his bride shall be adorned for his coming.

Concern yourselves, I pray you, not with vain controversies, with strivings for place or power, with contentions over precedence, precedent, preference, or position, but most earnestly with the "perfecting of the Saints" in all righteousness. The robe which the Saints must wear—the wedding garment—must be pure, spotless, without a flaw, and as sweet and fair as it can be made, and the responsibility for this preparation and condition *rests equally upon every individual in the church!* If even one member is black at heart, is filled with envy, mistrust, suspicion, the beauty of the whole garment is ruined, and the angels must weep over our shortcomings!

In the same heart with the Holy Spirit of Christ can exist no evil thing. Perfect love casteth out suspicion and fault-finding; in the glory and majesty of its divine nature, it excuses human mistakes, while seeking in humility to help the erring to overcome. Love is of God, and he who loves most is most like God. The tongue, though a small member, is capable of blasting or blessing, of expressing love and confidence, or of broadcasting hate and suspicion. Shall we not turn the glass of our critical examination *inward*, instead of outward, and try to magnify, if possible, to our own eyesight, our own faults and shortcomings, instead of being so concerned over those of our fellow men?

Personal characteristics have little to do with great commissions. Lincoln was ungainly in appearance, and was criticized because he had few friends, confided in few men, and counseled with few when he was convinced which course was the right one for him to pursue. He was an instrument in God's hand for the accomplishment of certain mighty purposes. So long as he remained true to the ideals which led to that accomplishment, he was the Lord's anointed. Have we no lesson here? A rough exterior often covers a heart of gold. The very heaviness of the load often represses native tendencies to joy. Hands that should be upheld in battle against a common foe have sometimes had to be employed in defense against attacks from one's own. The boat whose oarsmen are engaged in fighting one another, can make but little progress upstream. Did not even the Apostle Paul warn: "But if ye bite and devour one another, take heed that ye be not consumed one of another"?

Nay; let us rather read again the 13th chapter of 1 Corinthians and try to apply it to our individual lives and attitudes, and thus help to correct the present strained and deplorable condition among the "Saints of God." If love be not the mainspring of our lives, if it does not operate in our dealings one with another, are we not "as sounding brass," shouting to a comfortless world, "Lo! See! Hear! We have the very bread of life!" and when they come to eat and drink with us, they find but stones and bitter waters upon our common board? Love suffers long, and is kind; envieth not; vaunteth not itself; is not puffed up . . . seeketh not her own; is not easily provoked; *thinketh no evil!*

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Bear ye one another's burdens, and so fulfil the law of Christ!*

OMAHA, NEBRASKA, September 8.

"Between the conception of Deity implied in the teachings of Jesus and the conception as it appears in 'God save the King' the distance is immense; and few theologians I imagine would be so hardy or so patriotic as to affirm that the latter conception is nearer to the Divine Reality . . . . Any proof of the existence of 'the God and Father of our Lord Jesus Christ' would certainly prove the nonexistence of the being adumbrated in 'God save the King'; and vice versa."—Religious Perplexities, p. 55.

## Democracy in Prayer

BY JOHN W. RUSHTON

It may easily be that "great souls" reveal their depths of meaning in prayer more so than in the books they write or the lectures they may speak. Under the pressure of an inward sense of helplessness and dependency on God, there is expressed the soul's inner and essential being. Prayer is always introspective and naturally turns one in upon his own selfhood. He is concerned more with what he actually feels and needs than with appearances and impressions made for effect upon others. Truly prayer primarily means, "I lift up my soul to Thee."

The following prayer, taken from a number of such prepared by the late Doctor Walter Rauschenbusch, appeals because of the wide sympathy and all inclusive sweep which characterizes it. In these days, when ministers seem so easily deflected from the true function of shepherding and yield too readily to alluring invitations to personal ends leading them into entanglements more or less dishonoring to the cause of redemption, it may be good for us to consider the fine spirit and sentiment of these words.

When the Master had in his own most wonderful way uncovered some wonderful vista of spiritual meaning to his disciples, and under the solemnity of the divine splendor they said, "Lord, teach us to pray," they found, as some of us have since experienced, that the simplicity of prayer cannot altogether make us indifferent to the sublimities which prevailing prayer involves. Perhaps one of the most wonderful conjunctions of the Bible is found in that classic description of the "Suffering Servant of Jehovah" of which Isaiah speaks in the well-known 53d chapter of his prophecies; "He bear the sin of many *and* made intercession." It is only when we feel the burden of another's sorrow, and guilt, and limitation that we can offer intercessory prayer. Too frequently our prayers are stilted, narrow, and unavailing because we do not get from under the shadow of the perpendicular pronoun and its cor-relatives. Prayer, like all other values, must be democratized before it can be made "available."

O Jesus, we ministers bow before thee to confess the common sins of our calling. Thou knowest all things; thou knowest that we love thee and that our hearts' desire is to serve thee in faithfulness; and yet, like Peter, we have so often failed thee in the hour of thy need. If ever we have loved our own leadership and power when we sought to lead our people to thee, we pray thee to forgive. If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive. If in our loyalty to the church of the past we have distrusted thy living voice and have suffered thee to pass from our door unheard, we pray thee to forgive. If ever we have been more concerned for the strong and the rich than for the shepherdless throngs

of the people for whom thy soul grieved, we pray thee to forgive.

O Master, amidst our failures we cast ourselves upon thee in humility and contrition. We need new light and a new message. We need the ancient spirit of prophecy and the leaping fire and joy of a new conviction, and thou alone canst give it. Inspire the ministry of thy church with dauntless courage to face the vast needs of the future. Free us from all entanglements that have hushed our voice and bound our action. Grant us grace to look upon the veiled sins of the rich and the coarse vices of the poor through thine eyes. Give us thine inflexible sternness against sin, and thine inexhaustible compassion for the frailty and tragedy of those who do the sin. Make us faithful shepherds of thy flock, true seers of God, and true followers of Jesus. Amen.

PENSACOLA, FLORIDA, June 18.

## What Is the Matter With the Body of Christ?

BY FLOYD ROCKWELL

The writer does not hope to answer in full the above question, but rather to focus attention upon what (from our viewpoint) is the cause of the present disease, hoping that should our diagnosis be correct a remedy may be speedily administered and the body made whole.

Proceeding with our diagnosis, our first question is, Is the body sick? It is certainly apparent to all that our answer must be affirmative. Our next consideration is the seriousness of the affection. To us it is apparent that the body is *very* sick; but we do not believe unto *death*, provided the proper remedy is applied.

Our next question is, What organ or organs are most affected? Again it is apparent to us that in the body of Christ, as in the human body, some organs are vital, and when affected cause the whole body to suffer. Our answer to question three is, That some of the vital organs are affected most, thus causing suffering throughout the whole body.

What, then, do we consider the vital organs of the body of Christ? We base our diagnosis upon the best authority known to this branch of science, viz, the word of God. Turning to our authority we find in Ephesians 4: 11-14 and 1 Corinthians 12, that God set in the body certain organs (officers) whose duty it is to prevent the body from being tossed to and fro and carried about with every wind of doctrine, which we believe to be the very disease with which the body is affected. So our conclusion is that these organs (officers) are not functioning properly.

The edification and perfection of the body demands the coordinate working of every organ (officer), but it is evident that some exert less influence upon the body than others.

If our diagnosis be correct, the cause of our pres-

ent sickness is an affection in our apostolic quorums, viz, First Presidency, Twelve, and Seventy. These quorums being most vital, it is evident that any affection in them must cause serious sickness. Also their recovery will remove most if not all of the affections in other parts of the body.

Our next consideration is the remedy, and if in offering the following suggestions it may seem to my superior officers to be presumptuous (and I am one of those who recognize superior officers both in heaven and on earth), I can only say that I do so in the spirit of charity and in the hope for peace and unity.

Our prescription, therefore, is, First heal the above mentioned quorums by a joint council. This council should be called prior to the convening of the next General Conference and should have sufficient time to canvass every question that is affecting them and come to a definite understanding upon all the issues. Second, after reaching a definite conclusion and working agreement between these quorums, call in the Presiding Bishopric and thoroughly canvass the temporal question and continue in session until an agreement, by the majority at least, is reached. Third, submit the results of the above council to the General Conference for approval.

The writer firmly believes that if this be done and the counsel of the Holy Spirit constantly sought in their deliberations, that the seat of the affection will be removed, and in a very short time the church will have recovered and every vestige of the disease will have disappeared. Then, and not until then, will the church cease to be tossed to and fro and carried about. As long as apostle is arrayed against apostle and prophet against prophet it is not strange if one should say, I am of Paul, and another, I am of Apollos, especially since both claim to be pointing to Christ.

But with these quorums united there is no longer need for any to be misled, for all will speak the same thing. Then with faith in God and confidence in each other, we will be able to go forward under the direction of God's Spirit and of those whom God hath set in the church for the work of perfecting the Saints, to the full accomplishment of his righteousness on earth.

Have I indulged in another phantasy? I hope not. That I may live to see all this accomplished is the earnest desire of my heart, and to this end I shall ever work and pray.

To Jesus first, then to your pulpit, to your Sunday school class, to your day's work. But to Jesus go first.—*Central Christian Advocate.*

## Settling the Controversy

BY J. A. KOEHLER

If your watch had stopped running because the hairspring was broken, and if you should take your watch to one who understood the watchmaking business and ask him what the trouble was, what answer would he give you? Would he not say: "The hairspring in your watch is broken"? And if you should take that same watch with its broken hairspring to a dozen different men who understood the watchmaking business and make the same inquiry, would you not, in each and every case, receive the same reply: "The hairspring is broken"?

Suppose again that there were two or three fundamental defects in your watch, each of which must be corrected before the watch could be made to keep time, would not each and every one of a dozen men *who knew the watchmaking business* point to each and every one of these defects as the cause of your watch trouble? But if these twelve men, after having examined your watch carefully, should contradict one another in their opinions of the cause of your watch trouble, some contending that the cause was one thing and some another, what would you say of the understanding of these men in the field of watchmaking? Would you not be forced to the conclusion that this body of men needed to be instructed in the matter of watchmaking? Most certainly!

It is evident that our religious timepiece, the machinery of the church, is not in good working order, for it is not "keeping time"; some parts evidently are in conflict with other parts—they are out of adjustment. Now, brethren, what shall we say when men of the ministry, when our religious "watchmakers," when the men who are supposed to know the "government of God" business, examine the "works" and give to us contradictory opinions with regard to the cause of our trouble? What shall we say when some of these men tell us that one adjustment is needed, and others that quite a different adjustment is needed, the while each contradicting the other? What must we say? Are we not forced again to the conclusion that this body of "religious watchmakers" *needs to be instructed* in questions of divine government? How can we escape the conclusion?

It may be that some of the men who are parties to the controversy have a correct understanding, an adequate notion, of the cause of our difficulties; but, men, so long as others who do not know are to throw their votes into the balance in an attempt to settle the issue, it must be evident that we are on uncertain ground; and it is possible that we are on dangerous ground.

## A Difficult Problem

The government of the church is a much more difficult task than the government of a watch. The machinery of the church is infinitely more complex than the mechanism of a watch. The action of the parts of the church is immeasurably harder to control than is the action in the parts of a watch, and for the reason that the direction in which the wheels of a watch must turn is positively determined by its structure; the relative speed with which each part must move is likewise fixed, and so on. But this is not true of the members or parts or organs of the church. Here action in the different parts is variable; we have an uncertain *human* element with which to reckon; and our calculations in the government of the church are frequently incorrect because of such variable factors.

Now a watch is a very ordinary affair. Most men carry watches. But how many of you know your watch? Oh, certainly, you can tell a watch from an alarm clock; but do you "know" your watch? I have carried the watch I now use for twenty years; but, men, I do not know my watch. When a watch gets out of order I cannot fix it; I cannot even tell what the trouble is; I do not know a watch. And so when my watch gets out of order I must take it to some one who has in his mind a mental image or picture of each and every part in my watch, of their relations each to the others, and of all the parts taken together and considered as a unit, or as a whole. One who has such a notion of a watch, "knows" a watch. Such a person, and only such a person, can positively be relied upon to tell us the exact cause of our watch trouble and to tell us the remedy and how to apply it. And there isn't enough wisdom in the heads of a dozen men who do not know a watch, *even if they do pool their wisdom*, to tell us with any degree of certainty what is the remedy for the trouble.

## The Multitude of Counsel

Ten men with equal lifting power can lift ten times as much as any one man, because each man in such a case may be a unit of a *common* force. But each human mind must act in and of itself; it is not a determinate part of a *common* or *public* or *aggregate* mind, as each horse is of a team. Each of ten minds may know exactly as much as the other about a given thing, and yet the wisdom of the ten men together may fall short of even the *average* intelligence of the several individual members. Can ten men, each of whom knows a little about music, be said to have as a body ten times as much musical wisdom as any one of the ten? Certainly not. Let it be granted that each of ten men know a given amount about music, and each individually is capable of producing a harmony of a given grade; surely no

one will contend that these ten men together can produce a harmony ten times as good as any one of them can produce by himself. Besides, the pooling of the judgment of ten human minds can give us at best, as a product, only "human" wisdom. We need more than that to solve the mysteries of the kingdom of God.

The circumstances of each individual's life determine his capacity or ability to judge. It is no reflection upon a man's "intelligence" to say that he does not know his own watch; his talents and his endeavors may lie in an entirely different field. God worked a miracle to uncover to even the "apostolic quorum" (the best minds in the primitive church) the meaning of such simple language as "Go ye into all the world and preach the gospel to every creature." There are many influences at work in the hearts and in the minds of men that leave them incapable of directing the affairs of the kingdom of God. And that is one reason why the task of shaping the course of the church has not been left to men; but God directs in "his" kingdom by revelation.

At the conference of 1922, one of the most intellectual and devoted members of the Far West Stake turned to another member, as a vote was about to be taken, and said: "I do not know how to vote on this question." It was one of the most vital questions of the conference; and yet the methods that were then employed in an attempt to settle that question made it necessary for this delegate, in common with all other delegates, to help determine the affairs of the government of God. Think of it—the course of the church of Jesus Christ being determined by votes that were cast in the dark. Brethren, is that good sense? to ask men who are not in a position to know to be parties to the inventing of rules for the government of a church that claims to be under the direction of a living God!

It is good for one to have some idea of his limitations, and we thank God for men who know enough to know that they do not know enough to *order* the affairs of the government of God.

#### *"Divine Government"*

The most primitive and the most pervasive doctrine of Latter Day Saintism is that God *is* and God talks to men *now*. At a time when men had been counseling with their fellows in vain endeavors to reestablish the government of God among men, the silence of the heavens was suddenly broken, and the voice of God was heard *revealing* "the mysteries of the kingdom" and declaring that one of the purposes of this new revelation was "that men should not counsel his fellow men" (in the determination of the affairs of the kingdom of God), but that, having the revelation of his will through his chosen

servants, "every man might speak in the name of God the Lord, even the Savior of the world." And from that day to this, this body of people has stood (theoretically at least) upon the proposition that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And we have preached to others the doctrine of church government by "divine" direction and not by the wisdom of men.

#### *"If Any of You Lack Wisdom"*

"Let him ask of God, who giveth to all men liberally." Joseph Smith proved that that promise is true. Hundreds of others have proved that that promise is true. It is as true for Latter Day Saints, individually and collectively, as it is for any other person or people. It was the common practice in the days of our "fathers" to ask of God when wisdom was needed in the conduct of the affairs of the church.

At the request of Martin Harris, Joseph Smith inquired of the Lord and learned his duty towards the work that God was beginning. Again, Joseph Smith inquired of the Lord respecting the question of baptism for the remission of sins, and received the answer. Again, Joseph Smith asked of God concerning the duty of Oliver Cowdery, and of Hyrum Smith, and of Joseph Knight, and of others, and in each instance God answered as he said he would. Again, Joseph Smith asked God for direction in the management of the French farm, and it was given him. And over and over again, the faith of our fathers was that "If any of you lack wisdom, let him ask of God." And they asked and God heard; and he answered their cry.

Is this a time when we lack wisdom? Consider first of all the mental caliber of the men who are parties to the present controversy. Consider their official standing. Consider next the diverse opinions of the parties to the controversy. Some say one thing is wrong with our timepiece; *this* is the way to fix it. Others say another thing is wrong; *this* is the way to fix it. And each challenges the statement of the other.

Are the parties to the controversy such consummate imbeciles that they cannot understand the simple needs of the church? No; it is quite evident that we are face to face with a problem, to solve which requires more than the pooling of the wisdom of many men. Our claims to the prophetic office and to "divine" government make it inconsistent for Latter Day Saints to do anything short of asking "of God, who giveth to all men liberally."

#### *A Fundamental Question*

What is the nature of our difficulty? What kind of problems confront us? It is evident that there



are differences of opinion on principles of government; it is a dispute over the rights and powers and purposes of leading quorums; questions of *organic* law are to be answered.

So far as we know, there are no moral issues. There is no question of the trustworthiness of either individuals or quorums. If there were questions of personal worthiness, of individual fitness for office, of moral conduct, surely the judicial or executive quorums having competent jurisdiction would have been called into action; surely no one who is disposed to play fair would attempt to get a verdict against an individual under the pretense of settling a principle. But the very fact that organic law is called in question, the very fact that the relations of quorums one to the other need to be more clearly defined, is the very fact that makes it inconsistent for a people who believe that it is the business of almighty God to "order" the affairs of his government to invite the delegates to General Conference to initiate legislation looking to the settlement of the controversy.

#### *The Supreme Court of the Church*

Congress may enact laws, but Congress may not pass upon the constitutionality of the laws it enacts. With a single exception Congress is a legislative body; it is not judicial. Only the Supreme Court of the United States may pass upon the constitutionality of the enactments of Congress. Now, while our church government is not patterned after any particular government, and while it does not follow that because certain principles of government are in force in our Nation, therefore they should be in force in the government of the church, it is nevertheless true that some facts of our United States Government help us to understand some facts of the government of the church.

It does seem to us that in all governments involving many activities of a large number of people over a wide territory, that there must be some representative body or quorum or court having power to make a final decision in controversies over the affairs of government. We believe that such powers have been vested by the organic law of the church in the General High Council which, in some of its powers, corresponds to the Supreme Court of the United States. Much has been said in this controversy about the "Reorganization." It is fair to assume that the pattern given *originally* for the conduct of the affairs of this church is quite as safe a guide for present conduct as any subsequent attempt to reorganize on the original basis or according to the original pattern.

The careful student of "early" church history should have no difficulty in tracing the genesis and ascertaining some of the rights, powers, or purposes

of the Standing or General High Council of the church. It is evident from what is written that the man whom God called to "lay the foundation" of the church and "to build it up into the most holy faith" directed no small part of his thought and energy to getting this council into proper working order. And when that prophet through whom God gave the pattern for the building up of the church in these latter days had succeeded in his purpose, he expressed in these words a feeling of unusual satisfaction:

If I should now be taken away, I had accomplished the great work the ord had laid upon me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council *through which Council the will of the Lord might be known* on all important occasions in the building up of Zion and establishing truth in the earth.—Church History, vol. 1, page 503.

This High Council was the most important council in the history of the "early" church. It was the highest council in controversies over spiritual matters. The most important business of the church was done by the High Council. Difficulties respecting doctrine or principle were settled by the High Council. The High Council administered in temporalities; it managed the purchase and disposal of lands; it fixed compensation for church employees; it directed the building of the temple in Kirtland; it performed both judicial and administrative functions.

In volume 1, page 566, Church History, it is said by Joseph Smith that "the High Council has been *expressly organized to administer* in all her spiritual affairs." To "administer" means to have the charge or direction; to perform officially executive duties; to regulate; to apply or superintend the application of." And those who look farther back than the "Reorganization" see in the High Council a body which, if permitted to function as ordained of God through the Prophet Joseph Smith, would relieve the church of some vexatious situations.

#### *The Court of Last Resort*

In Doctrine and Covenants 104:35, it is provided that

The most important business of the church [and there are many kinds of business to be done by the church], and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, . . . shall be handed over and carried up unto the council of the church" (the high council). And this high council "shall have power to decide upon testimony according to the laws of the church. And after this decision *it shall be had in remembrance no more* before the Lord; *for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.*

First, "the most important business"; second, "the most difficult cases," are to be decided by the High Council of the church. Certainly our contro-

versy is about spiritual matters—it is a question of how the government of God should be conducted. We wonder why it is proposed to settle this matter by vote of General Conference, in the face of such explicit laws.

Again (Doctrine and Covenants 99:10):

In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord *by revelation*.

We have a controversy over governmental doctrines. In the face of the claims of Latter Day Saintism, in the face of the *original* pattern given to the church; in the face of the laws and instructions given concerning the settlement of difficulties respecting "doctrine or principle" by the high council, how can we in reason justify the present attempt to settle the present issue by a vote of the delegates to General Conference?

#### *Why the High Council Should Decide*

The controversy before the church should be sent to the High Council for decision for the following reasons:

First: That is God's appointed way; it is a constitutional provision.

Second: The experience of the church while it honored the law of God by permitting this council to do the work that it is intended it should do is grounds for believing that through this council the church may be saved from present embarrassing situations.

Third: The government of God is from *above*. The laws of the church of Jesus Christ are originated *not by man* but by God. And to interpret a law is equivalent to making a law. The business of interpreting the laws for the church should be left to those upon whom God has bestowed the "keys of the mysteries of the kingdom." "All are called according to the gifts of God unto them."

Fourth: The conditions of debate in General Conference make a calm, deliberate, and rational judgment on perplexing questions for the average person (if not for all) a remote possibility. If my judgment of the issues before the church had to be formed in the heat of a conference debate, it would be little more than a guess. I am not willing to play with "my Father's business" in that way.

Fifth: The manner in which good men on both sides of the controversy have endeared themselves to the hearts of many is calculated to prejudice the mind and to influence the vote.

Sixth: The High Council does not specialize in any department of church work; it is a body having the general oversight of the whole church, and therefore it is not so subject to bias from limited responsibility and local viewpoints.

Seventh: The High Council is made up of men chosen because of their gifts and callings; that is, their fitness to discharge duties of high councilors.

Eighth: It is a comparatively small body which deliberates under conditions that make possible a careful survey of the facts and a calm and dispassionate judgment.

Ninth: It is not hurried in its work by calls to other duties in other fields. It may therefore reassemble from time to time and as long and as often as may be necessary in order to arrive at a safe conclusion.

Tenth: The work of the High Council over a long period familiarizes the members with the problems and the work of the church in a general way, and this with the gifts of God and the spirit of their offices makes the High Council the logical body to which to send important general issues of the church for settlement. God has promised to give them the answer to the problem when the matter is not clear to their minds. General Conference has enough work to do; but it is not to do the work of the executive and judicial councils of the church.

#### *Government by XYZ & Co.*

Government means "direction and control." If we are to be the government of God, we must continue to leave the direction of the affairs of this church in the hands of God, who has promised to direct through his chosen channels. To come together at next General Conference, as is proposed, and to formulate organic law (for that will be the effect of the contemplated action) is to have a government by "XYZ & Co.," but it is not the way to have a government by God. We cannot afford to turn our General Conference into a "Council of Nice" or of "Constantinople" or of "Rheims" or of "Paris." That mode of government was supposed to have been abolished once and for all, so far as Latter Day Saints are concerned, when God raised up prophets through whom to express his will to the people.

We should be able to keep ourselves in the spirit of the gospel so as to be able to perceive or judge the truth when it is revealed. That is quite a different thing from finding out God by our wisdom. If we are willing to hear, God is willing to speak. That is the testimony of men of God in all ages. The revealed will of God is the rock upon which the church of Christ is builded. Why should we in the heat of debate and in our anxiety to try to settle controversies, attempt to decide vital issues in a General Conference, that God has ordained should be settled by organs or quorums having competent jurisdiction?

"If any man lack wisdom, let him ask of God" is

(Continued on next page.)

## NEWS AND LETTERS

### Series of Meetings at Oelwein

OELWEIN, IOWA, August 25.—Elder Houghton, of Madison, Wisconsin, has been holding meetings here the past two weeks, which have been both interesting and instructive, as well as inspiring. The Saints did well, considering the rainy weather; so also did some nonmembers, but those having automobiles did not pay much attention to the rains.

Elder Houghton preached some sermons that ought to touch the hearts of those that heard, unless they had hearts of stone. Several nonmembers attended the meetings and seemed quite interested, three of whom were baptized Sunday afternoon. They were Sister Irving Wiston, Sister Vivian Sims, and Sister McCuster.

This series of meetings closed last night by confirming those who were baptized. The confirmations were very good. May the blessing of God and the communion of the Holy Spirit be with them, is my prayer.

The Saints here have bought the Primitive Baptist Church on Fourth Avenue between Third and Fourth Streets, near the city pumping plant, where they held meetings shortly after the branch was moved from Oren Center to Oelwein. I am so glad we have a place of our own where we can worship God without draining our pocketbooks every time we have a meeting. Of course we have to make our payments, but we do not mind that when we realize that the building will be ours when we get it paid for.

We have Religio Friday nights, with some nonmembers in attendance occasionally.

### Activities at Cherokee During Vacation Season

CHEROKEE, IOWA, August 27.—The past month has been an "off" month for branch work, the vacation fever getting such a strong hold on everyone that it has been hard to get a fair attendance at services. However, we are still striving to keep the work moving.

Sacramental services were fairly well attended, and the Spirit was manifest to a marked degree.

Brother W. W. Leonard, priest, was surprised on August 14 when about thirty-five of the Saints gathered at his home

(Continued from page 898.)

good doctrine. It is as good for Latter Day Saints as it is for anyone else. It is evident that we lack wisdom. We need the wisdom of God. Why come together and vote under conditions that at best may result only in a compromise? If we ask of God, we will receive the mind of God. If we deliberate and judge in our own wisdom alone, we will express only the mind of man. It does not pay. Let the matter go to the High Council, where the law of God says it belongs, and through which council he has designed to make his will "*known on all important occasions.*" It will be time enough for General Conference to deliberate when through the properly constituted organs of the church the will of God is presented to the body for consideration and action.

to remind him it was his fifty-seventh birthday. A social time was enjoyed, after which the sisters served lunch. Brother Leonard was presented with some useful articles by Brother A. R. Crippen in behalf of the Saints. All departed for their homes wishing Brother Leonard many more birthdays and years of service in the Master's cause.

The Department of Recreation and Expression rendered a fine program to a small but appreciative audience Sunday evening, August 24. They now have their regular meetings every Thursday evening at the home of Brother Albert Haynes, who has charge of the young people's work.

Brother W. F. Landingham, who has been sorely afflicted the past two months, is now on the road to recovery after doctors told him they could not help him. Two special prayer services were held in his behalf, and after administration he received relief and is now rejoicing in the blessing received.

Our ministers are each one striving to do their duty to the best of their ability. Our president has only to assign each man his appointment, and it is filled. Our branch seems to be united in a desire for more and better work in the church and are striving to do their part by working in harmony for the good of all. We realize there must be unity in the church, and we hope to see some of the disturbing conditions removed. Our brothers at the head of the church should realize that much depends on their conduct in these high places, as many Saints do not see any reason for so much disturbance, and the weak ones fall out of the work as a result. Let us all work as the Lord directs.

### Alliance, Ohio

September 1.—We are still holding services at the home of our pastor, Elder R. A. Smith. We have an enrollment in Sunday school of about sixteen scholars, divided into three classes: beginner, junior, and senior. We have a friendly contest going on between the classes to boost the Christmas offering, and the juniors are leading so far. Sister Vida Smith, a junior teacher, pops corn for the boys of the class to sell. They are very much enthused.

We had a quiet wedding in the branch August 21 when Sister Eva Lambert was married to Mr. George Hartzell at the home of our pastor. They have the best wishes of the branch for their happiness.

Since our last news letter, Frank, the eight-year-old son of Brother and Sister J. E. Gordon, was baptized into the fold. May he ever walk therein.

Sunday, August 1, Brother and Sister Harry Green and family, also Brother and Sister Sautters and family, of Canton met with the Alliance Saints. We are always glad to have visitors.

Quite a number of our people from here, including our pastor and family, attended the Kirtland reunion, or a part of it. There were those of the branch who because of being employed on the railroad could have only one day off, that was the last Sunday of the reunion, so Sunday evening they drove sixty-five miles to be at the service, desiring to hear President F. M. Smith and not knowing the exact time he would be there. Those of us who were privileged to hear him were not disappointed, and as we sang in that beautiful temple, "We thank thee, O God, for a prophet," our hearts truly burned within us. This is the Lord's work. He has intrusted to us the greatest blessing that can come to mankind, the gospel, and the need of it all about us should make us take serious thought of our responsibility. Let us not withhold anything that will help in this wonderful work. Let us have faith in each other and in him whose church it is. As a branch we desire the work may go on, and we expect to

do all we can to this end, by having confidence in those whom God has placed in charge of his work, and by giving our support along every line, withholding nothing. Our prayers are that we may all come to a unity of the faith, that his will may be done on earth as it is done in heaven.

### A Substitute for Reunion

OWEN SOUND, ONTARIO, August 18.—Owing to our district being large and the membership scattered, we are not favored with the privilege of holding a reunion. As a result, the district presidency and officers of the departments conduct special-day services in the various branches throughout the district. The program usually carried out is as follows: Prayer service 9.30; preaching 11; joint session of Sunday school and Department of Recreation and Expression, interspersed with community singing, 2; preaching 3.30 and 7 o'clock.

We have enjoyed the presence of Patriarch John Shields, whose counsel and admonition have been very consoling and instructive to the Saints. The addresses by Elders J. A. Morrison, S. G. St. John, Percy Farrow, J. H. Yager, and Benson Belrose have been attended with interest.

The manner in which the visiting Saints and friends have been made welcome by the resident Saints of the various branches where special-day services have been held is worthy of commendation. Basket lunches have been served to the visitors.

The missionary arm of the church in charge of Elders S. G. St. John, J. H. Yager, and Percy Farrow, is actively engaged in holding series of services in the district tent. Many have been warned and interested, and a number have requested baptism. Arrangements are being made for an institute to be held in the near future.

### Eldorado Springs, Missouri

ELDORADO SPRINGS, MISSOURI, August 18.—No services were held in Coal Hill Branch during the reunion at Eldorado Springs, and all seemed happy to be back home August 10.

The Eldorado Springs reunion is still fresh in the minds of the people here, and every little while we hear some of the Saints speak of something good they heard or something new they learned at the reunion. We are thankful that over half of the members of our branch were able to attend a majority of the meetings and wish all could have attended all the meetings, but farm work kept some away part of the time.

We enjoyed having with us Patriarch U. W. Greene, Apostles T. W. Williams and F. H. Edwards, and Bishop Charles Fry.

We had some fine early morning prayer meetings, also some very interesting round table discussions. In the departmental work Sister Ermina Perkins Kearney of Clinton and Sister Luff of Independence did some splendid work.

Brother Williams held meetings in the tent four nights after reunion. There was such good interest we were sorry he had to leave.

Brother T. P. Malott, who has been living with his daughter, Sister Pearl Davis, for the past two years, returned to Knox, Indiana, about July 18. He obeyed the gospel about half a year after coming here.

Sister Nellie Williams, who has been cooking for Grace-land College, at Lamoni, Iowa, the past two years, returned to her home here July 21.

Sister Jennie Reynolds of Nevada visited relatives here and attended a few services of reunion the last week of July.

Brother and Sister Robert Oliver and Brother Oliver's half

brother from Independence were here last week visiting relatives and friends.

Several members of the branch attended the funeral of Brother William Lowe August 14. Brother Lowe was a member of the district presidency and was also president of the Veve Branch. He attended the reunion, also the services following, and was apparently in good health. He dropped dead while dressing. He will be greatly missed in the district, and his branch is left as a flock without a shepherd.

Several of the Saints are planning to go to Taberville next Sunday, where Elder W. E. Haden is holding meetings in the district tent.

### Deaths and Baptisms in Society Islands

During the past month the Saints of the Makatea Branch, with the assistance of Saints from the Tikehau Branch, located about forty miles northward, completed the erection of their new church building. They expect to have it dedicated about the time that Apostle Ellis returns from Australia for the mission conference of the Society Islands, which will be held, beginning December 20, on the island of Apataki.

On August 18 the wife of Mahinui, president of Tikehau Branch, died on the operating table in the hospital here in Papeete. She was buried next day. Yesterday Tunui, a teacher from the distant island of Amanu, succumbed to lung hemorrhage. He will be buried from the Tarona Branch today. Two of the brethren and one sister died in the Makatea Branch during the month, while the president of the Niau Branch reports eight recent deaths. When attacked by disease, the natives seem to have very limited powers of resistance.

However, there are some gains, it having been reported that Paia and Taruiarii have baptized ten as a result of their recent missionary labors in the island of Rairoa.

Yours sincerely,

R. J. FARTHING.

PAPEETE, TAHITI, August 26.

### Converted From Utah Church

DULUTH, MINNESOTA, September 1.—On August 11 our branch president was called upon to officiate at the funeral services of George W. Brown, a member of the Utah Church, but one who could not accept their teachings when the light of the true gospel was presented to him. He testified before his death that he desired to be baptized if the Lord would restore him to sufficient health. He also desired that his widow and children might come into the true gospel. His testimony seems to be bearing fruit.

Brother C. B. Freeman, branch president, has been in the pulpit lately for evening services, preaching fine sermons that should inspire his hearers to a deeper understanding of God's laws and help them to walk within the narrow way. Other local men are holding forth at the eleven o'clock services with talks to the Saints which will, if heeded, bring them closer to the stature of Christ.

Brother W. C. Stanty was called upon on the afternoon of August 17 to perform a marriage ceremony for two young people not of the church.

The annual Sunday school picnic was held Thursday, August 28, when the members of the school, with their friends, went up the Saint Louis River by steamer to Fond du Lac. All report a good time.

Sister M. A. Carlson of Barnum was here visiting for a few days. Also Brother and Sister Jay W. Walters of Carlton were down to the evening service August 31 and heard

Brother C. B. Freeman preach one of his inspiring sermons.

The publicity department takes this means to thank the Saints for the bundles of papers that have been received. We would like to have more, especially *Ensigns*, as the field is large here. We could also use books of any description. Address bundles to W. C. Stanty, 403 Seventy-seventh Avenue West, Duluth, Minnesota.

Our meeting place is located at 320-322 North Central Avenue, over Boston Store. Any of the ministry or Saints traveling through here are welcome, and an invitation is extended them to meet with us. For information call Calumet 1427-W.

### Branch Priesthood Doing Missionary Work

CHATHAM, ONTARIO.—The Chatham district reunion has passed into history. While the number of tents was slightly less than a year ago yet it was successful in every way. Among the speakers were Patriarch F. A. Smith, Apostle J. A. Gillen, Elders M. A. Etzenhouser, R. D. Weaver, J. R. Grice, B. H. Doty, Arthur Leverton, and Bishop J. L. Burger.

Two of Chatham's most popular and best workers have left to attend Graceland College. They are Mrs. Ezra Mifflin and Miss Eva Mifflin. We wish them Godspeed in their work.

The annual Sunday school picnic was held at Erie Beach on Labor Day. A good crowd turned out, and at both dinner and supper time all sat down to an old style picnic meal. Races were run with keen competition, and a soft-ball game was held between the single and married women, which resulted in victory for the single women. All present thoroughly enjoyed themselves and are looking forward to next year.

The Chatham priesthood, under the direction of Branch President Duncan Clatworthy, are conducting meetings in two branches near Chatham. The branches are Terminus and Lindsay, the latter being one of the oldest branches in Canada.

Quarterly business meeting was held on the evening of September 3, at which arrangements were completed for the anniversary services, which come on the Sunday nearest October 25. It was also decided to hold an anniversary supper on the Monday following.

### Active in Many Ways

GROTON, CONNECTICUT, September 4.—While at the Onset young people's convention, two boys, Douglas Alves and Howard Donlevy, were baptized, becoming members of the New London Branch. Both are lads about eight or ten years of age. Douglas Alves is the son of the branch deacon, and Howard Donlevy resides with nonmember relatives, his mother having passed away some few years ago. The branch is steadily growing in membership of young people.

At a prayer service conducted at the home of Brother Theodore G. Goodrich, a Baptist minister and about nine of his congregation were present. Several took part in prayer and testimony, manifesting friendliness and respect. An invitation was extended by the Baptist pastor to hold a prayer meeting in the Baptist church at Flanders.

The annual Sunday school picnic was given on Labor Day at the home of Brother Theodore G. Goodrich, who lives on a farm at Flanders. About thirty people were present, including Reverend Collins, a Baptist minister, and his wife and son. Refreshments were liberally served, including ice cream and watermelon. Seesaws and swings were provided

for the children, and a near-by lake afforded bathing for all. Boats were hired, and many went boating. Time passed quickly; all seemed to have the picnic spirit and enjoy the outing.

### Missionary Work in Germany

GROSS WARTENBERG, GERMANY, August 25.—Possibly the Saints in other parts of the world will be interested in hearing about our work in Germany. Brother Elmer C. Ohlert and I are making a tour through this country, calling on the Saints in branches and other places. So far we have labored in Halle-Saale, Berlin, Gross Raschen, Gross Wartenberg, and other places near by. Brother and Sister Kippe are the only members we have at Halle-Saale. We have a few members in Berlin. The work there is just beginning. At Gross Raschen we have over one hundred members, and they have their own church in which to hold services. While there Brother Ohlert baptized four, and four more were to be baptized the following Sunday. Our meetings there were well attended by both members and nonmembers, and there is a splendid interest.

Brother John Smolny, our missionary, started the work here in Gross Wartenberg in March of this year, and previous to our coming had baptized forty-two people. He advertised our coming and secured a large hall in which to hold meeting. Our first service was on Sunday afternoon. The hall was packed. Brother Ohlert had his saxophone with him, and he announced that he would play and that I would sing a song in English. But several voices from the crowd yelled out that the singing must be in German. The storm was so great that we took our seats.

When the time came to speak, the cry came from the crowd so strong that I was not permitted to speak in English and have Brother Ohlert interpret it, so Brothers Ohlert and Smolny preached to them in German. After the brethren had spoken, a Lutheran minister came forward and harangued the audience as long as he pleased.

We thought best to continue the services a few evenings, which we did. The crowd continued to come. We asked for police protection, and a policeman came and was present at our services. When I arose to speak on Monday night, several voices cried out against me, but the policeman called for order and said "Americanish" was allowed. I spoke that evening, and Brother Ohlert interpreted for me, but at times the order was not good. I thought best to keep still and let the brethren preach in German, but the noise at times was great. Men smoked in the meeting over our protest; some sent out for drinks and drank liquor during the service. Two Lutheran preachers came and harangued the crowd, and others came to the front and cried out against us. The policeman was present, and we continually appealed to him for order, but most of the time he did nothing. He finally commenced smoking with the others. Brothers Ohlert and Smolny answered the objections made against us from night to night, and we made many friends. The disorder was so great that we closed our meetings Friday night.

Since coming here we have baptized twelve more. We now have fifty-four members, so yesterday organized a branch and ordained an elder, priest, teacher, and deacon. We also organized a Sunday school. The branch and Sunday school services are held in a large barn near town. Our meetings there have not been disturbed. We have also held services in different places in the country, but in these places we have had good interest and the best of order.

The last night at the public hall the speech against us by



the Lutheran minister was so completely answered by Brother Ohlert that the minister was confounded, but the mob spirit was so strong that we thought best to close the services and hold meetings in other places. This is the only place we have had any disturbance. We find the German people to be of a very fine class, and many are anxious to hear the gospel.

Brother Ohlert makes a good interpreter for me, and he preaches in German. When I first met him in Genesee, Illinois, he was then a boy of about fourteen. He and his mother attended the park services held by Brother O. E. Sade and myself. Little did I think at that time that he would become a missionary and that he and I would be laboring together in Germany.

Notwithstanding the persecutions in this place, at times the Spirit has been with us in great power. Brother Smolny has done a splendid work here and is greatly loved by the Saints. He also has many friends, many of whom no doubt will yet come into the church.

At the close of our service yesterday, the Saints sang, "God be with you till we meet again." We found it hard to part with them. Some of the Saints walk for two or three hours in order to come to the services. God is pouring out his Spirit upon them, and they are truly rejoicing in the gospel of Christ.

To-morrow we go to Tilsit to visit the Saints there. Brother Paul M. Hanson is at Copenhagen, Denmark, on his way to Norway and Sweden. The recent war is responsible for much of the opposition we meet here.

J. F. CURTIS.

### Machias, Maine

September 4.—Services in Little Kennebec Branch have been continued as usual since repairs on the church have been completed.

A few of the Saints from this branch had the pleasure of attending reunion at Brooksville, Maine. Elder George C. Manchester, local elder, with his wife and family, attended two or three days and report a very pleasant time. There was such a wonderful outpouring of the Spirit of God that those who attended were greatly benefited and felt well repaid for the effort they put forth to attend.

### Veteran Elder Dies

Elder William H. Lowe, who was for many years active in church work, passed away August 12, 1924, at his home four miles west of Eldorado Springs, Missouri, where he had lived for thirty-six years.

Brother Lowe was baptized January 15, 1891, and was ordained a deacon in 1892. He became an elder in 1893 and held that office to the time of his death. He had been president of the Veve Branch almost continually since it was organized, and was vice president of Clinton District at his decease. He had endeared himself to the hearts of the Saints and the people of the community where he lived.

Born March 29, 1855, he moved with his parents to Nebraska in 1870. They later moved to Missouri, where he lived since that time. He married Mary A. Randall October 28, 1875, and seven children were born to them, three preceding him in death. He leaves his wife, four daughters, eight grandchildren, two brothers, and three sisters.

The funeral sermon was by R. T. Walters. Interment in the Blakey Cemetery.

### Brockton, Massachusetts

September 3.—On August 24 the Saints had the good fortune to have as their speaker Elder George W. Robley, who delivered well attended and very impressive sermons at the morning and evening services. His subject for the morning was "The Golden Rule." In the evening he spoke on "Truth, liberty, and freedom," his text being, "Ye shall know the truth, and the truth shall make you free."

A number of the young men of the branch have expressed a great desire to attend Graceland College, the recent reunion being the incentive, and will strive to this attainment.

One new member was added to our enrollment, Miss Louise Nute entering the waters of baptism at Onset during reunion.

### Has Long Desired Increased Radio Power

CEDAR RAPIDS, IOWA, September 6.—I was made very happy indeed when the announcement appeared in the HERALD a few weeks ago telling of the proposed plans for building a high power broadcasting station. This action is the realization of my ideas for nearly a year back, and I have talked a station of this kind with several of our people.

I consider this one of the greatest steps our church has ever made in spreading the gospel to all people. I heartily agree with President Elbert Smith in his article in this week's HERALD entitled, "Send the sound the earth around." The building of this new station is truly a realization of this wonderful missionary song. All Saints should read song number 21 in the Hymnal and note the words carefully.

By and through the use of radio, the marvel of the age, millions will hear the true gospel, and surely the barrier of prejudice will be shaken in the hearts of many.

The members of the Cedar Rapids Branch are very enthusiastic over the proposed campaign and are supporting it liberally.

May we all be true missionaries at this time in supporting this worthy campaign and be workers together in carrying out God's work here on earth.

RALPH R. WELDAY.

1005 First Avenue West.

### Lincoln, Nebraska

August 16.—Church activities in this branch are very slow now. Our priest, teacher, and Department of Women are all there are to keep things going, and it is hard pulling for them, with no one behind to encourage and help them in the work.

There is a goodly number of young people here, but where there is no shepherd the sheep will stray, and in a city there are any number of places for the young people to find outside entertainment.

We would like to have a young missionary and his wife here to work with us. Young people usually understand young people better than older ones, and there is a chance for any amount of church work in a city as large as Lincoln.

We are all hoping and praying that we will be able to do something really worth while and uplifting for God's work in the near future.

ONE OF THE YOUNG PEOPLE.

Mrs. C. T. Donkin, of Pipestone, Minnesota, writes: "We have a nice Sunday school here with an enrollment of thirty-one, all nonmembers but four. The gospel has been a wonderful blessing to me, and I want to help others see its beauty. We need your prayers."

## Gomer T. Griffiths Writes of Travels and Church Questions

On the morning of the 15th of July I left Columbus for the great Northwest country to attend reunions in the Seattle-British Columbia District and the Portland District. On the way I stopped off at Minneapolis, Minnesota. Had some difficulty in locating some of the Saints there, but finally got in touch through the telephone book with Frederick Green and wife, with whom I sojourned while in the city. I did not have the opportunity to meet the Saints in branch capacity for the reason that they held their midweek prayer meeting at four or five different places in the city; however, I had the pleasure of meeting with one of the groups, and to my delight I met Patriarch Hyrum O. Smith and had quite a pleasant visit which I enjoyed immensely. It is good to meet with one of these old-time warriors with whom we have been associated so many years in gospel work. By reason of my itinerary, I had to take my departure the next day. I was very sorry I could not have remained over the coming Sabbath and met with all of the Saints, many of whom I have been acquainted with for a great many years.

My next stop was at Deer Lodge, Montana. I was met at the station by my old-time friends, David Allen and wife, whom I have known since they were children. This brother labored under my supervision over twenty-five years ago in the Western Mission, and it seemed good to have his association once more. I remained over the Sabbath and spoke morning and night to good-sized audiences. I certainly enjoyed my visit with the Saints there, who showed me every kindness and respect, and I truly appreciated the same.

It was with much regret that I took my departure from them late Sunday night for Spokane, Washington, arriving there at about eight o'clock the next morning. I was met at the station by one of our missionaries, Eli Bronson, who took me to the home of Brother and Sister Curtis, where I was made welcome. Brother Eli was doing missionary work in the city in a good-sized tent, and I was invited to hold forth the two nights I was in the city. Brother Case and other officials of the branch, as well as the Saints, gave me a good welcome. I certainly enjoyed my sojourn among them, and I was reminded of the many days and weeks I labored there some twenty-five years ago. I met several whom I had baptized and ordained to different positions in the priesthood; I organized the branch and also the district. Many changes had been wrought since those days; also a wonderful change of the personnel of the branch. The babies of those days are nearly all married, and the middle-aged are old and waiting for the summons to come home. Such is life, and we are reminded of the statement: "Change and decay in all around I see; but Thou who changest not, abide with me." It is a glorious thing to know that He whom we serve changeth not, whose ways are one eternal round, and whose promises are sure and steadfast when the conditions upon which they are made are complied with. Here I was shown every reverence by all those Saints; and it is very cheering and comforting to feel that one has true, loyal friends.

I left there by the morning train and arrived in Seattle that evening, to wend my way to the Saints' chapel, as it happened to be Wednesday night prayer meeting. Brother C. E. Jones was to meet me but was held up at the reunion grounds where they were making preparations for the reunion near Everett. Brother McDole, president of the branch, escorted me to his pleasant home, where I was made welcome. Before we retired to bed, Apostle Roy S. Budd arrived on the scene, and we were indeed glad to grasp his hand as a fellow

minister in Christ. The next morning I boarded a steamer and went to Tacoma, where I met my nephew, Edwin Thomas, and three nieces, two grand-nephews, and one grand-niece whom I had not seen for several years.

On Saturday I went to the reunion grounds in company with Brother D. S. McDole. Here I met very many people whom I had known for several years. To my surprise I met there Brother Silas Winn, whom I had baptized forty-five years ago in Macon City, Missouri; also Brother Frederick Holman, whom I had baptized in the fall of 1885. It did my soul good to find that those brethren were still in the faith and trying to serve the Lord in accordance with his holy plan. Here I also met very many of the brethren whom I had ordained years since to different positions in the priesthood. It is very elating that said brethren have been true to their trust and are still striving to magnify their callings. The reunion was a great success in all respects. It is said to be the best ever held in the district. The young people certainly deported themselves in a manner that is commendable, and the older people felt proud of them. Brother Budd proved to be a good mixer; he was apparently interested in every feature and won the respect and love of all. He preached some very interesting and beautiful sermons. He was under the necessity of leaving a few days prior to the end of the reunion, because he was scheduled to be at the Portland reunion, which convened on Friday, as the two reunions overlapped, which, in my opinion, is a mistake. Those having charge of arranging for reunions should try to avoid having one overlap another.

I remained until the close, and as a consequence the Portland reunion had been in progress several days before I got there. Here again Brother Budd had to leave on Thursday to reach Egermon to attend another reunion. This arrangement makes it very inconvenient for those who have been assigned to those different reunions, and breaks up the interest to a degree. The Portland reunion was also a success, and all present seemed to enjoy themselves and were glad they had been permitted to be present. The spirit of peace and true fellowship predominated throughout. I was privileged to meet many people whom I had baptized and ordained in the years gone by. I was instrumental in the hands of the Lord in organizing the Portland Branch and also the Portland District; also the British Columbia and Seattle District. As a matter of course I enjoyed my visit, and it was a great pleasure to meet with so many of my old friends again. Here, as well as the other places I had been, I was treated with every kindness and respect, far beyond my anticipations; and I am compelled to say, as I have said many times before, it is good to be a Saint of latter days.

I discovered to my sorrow that many of our people, officials and members, are considerably wrought up over the controversy carried on in the SAINTS' HERALD, and very many of them came to me and told me that they were greatly discouraged because of this contention that exists among the leading officials of the church. I admonished them to keep calm and possess their souls in patience, not to suffer themselves to become entangled in the controversy, and not to allow themselves to take sides, but to read frequently and carefully what had been and what will be written on both sides. There is a disposition in some places, on the part of some, to wrangle among themselves because some are inclined to take sides. They will tell you Brother So and So is all right, so they will take his version of it; but I noticed that these same parties that took sides because of their faith in certain men who are engaged in this controversy did not read the books to ascertain which of the brothers are right in the positions they take. According to my view, a great majority

of the Saints do not read the books at all, and numbers of them do not have the Book of Covenants in their homes. What is worse still is the fact that only about one third take the *HERALD*. I saw but one *HERALD* in the month of August until I arrived at the home of Brother McDole, and it was quite a difficult thing to get hold of the August 6 number. I was traveling among the Saints during all that time, and I noticed that most of those people have two dailies coming to their home, and many worldly magazines, but no church papers hence the question propounds itself, How are those people going to be able to decide this important question when they do not put forth an effort to ascertain the facts in the case and do not read the church books or papers? I still contend that the only way to decide this important question before the church, which is causing so much confusion and dissatisfaction, is to place it before the general priesthood where it belongs, for the Lord has decreed in a revelation given to the church in 1831, and what was given to them to direct them in that day is applicable to us, a command which reads as follows: "Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together [not as a promiscuous general conference] to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and to have all things right before me. And I will be your ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. [Not a promiscuous conference, but the ministry, his elders.] He that receiveth my law and doeth it the same is my disciple; and he that sayeth he receiveth it and doeth it not, the same is not my disciple." Here it is pointed out by the Lord that the responsibility of seeing that his law is kept, and the interpretation thereof rests solely and entirely with the priesthood, namely the Melchisedec priesthood. Did the Lord mean what he said back there in 1831? Or has he changed his mind since to accommodate people down here in the last days? If these conferences consisted solely of the elders, it would be a different proposition. This is in keeping with the instruction which the Lord gave, which is found in Doctrine and Covenants 17:13: "The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time."

Our method of controlling General Conferences and our method of representation which consists of delegates, women or members in good standing, is not in accordance with the law of God given to govern this church as found in the law cited. The method of representation as presented by Joseph Smith years ago was turned down by the church, and as a result of turning down or ignoring said counsel given through the late President Smith, confusion has resulted.

If this church wants to keep off the breakers which confront it at the present time, the proper thing for us to do is to get back to God's way and honor his law which he has given to govern his church. All of these differences of opinion relative to the interpretation of law that outline authority and duties and prerogatives of the various offices in the church can be satisfactorily adjusted to all concerned if these officers of the Melchisedec priesthood would meet together, praying, as he also commanded them to do, in true humility and implicit faith in God who gave his law. If they would meet in the spirit of brothers in Christ, the spirit of meekness and love, and not as politicians, when all have stated their positions in the proper spirit, and we should not see eye to eye, or agree as to any interpretation of the law, there is a God in heaven who is willing and anxious to help us

out of our dilemma, and who will tell us what the true interpretation is on the points on which we differ. Our ministry go out into the world and tell the people that we believe in present-day revelation, that we have communion with God, and that we have men occupying in the high priesthood through whom God speaks to his people. We should keep in remembrance the fact that God has more than one prophet, seer, and revelator through whom he can give instruction in case of emergency; if the President is involved, we have a second prophet, seer, and revelator in his church. Read the following in support of the above: "I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.—Doctrine and Covenants 107:29.

It is to be regretted that the second seer, prophet, and revelator has become involved in this controversy in that he signed the open letter. He should, in my opinion, have remained neutral in this controversy, so in case of contingency the Lord could speak through him should the President be involved. Some might say: "Well, why not the counselors be resorted to?" For the reason they are both involved, since they have signed the declaration in sympathy with the President and others.

Doubtless some will say Brother Griffiths is opposed to women occupying in the capacity of delegates. I recognize the ability of our sisters, but I am utterly opposed to them or a male member of the church passing upon these important questions, for the reason the Lord has placed the responsibility on the Melchisedec priesthood to transact the business of his church, and the law given by him providing that the Melchisedec priesthood should settle these matters has not been revoked since the above was given. I do not believe there is any man who has traveled more extensively among the people of the church than I have, and I know from personal observation that two thirds of the delegates, women and lay members, that attend General Conference are not conversant with the contents of the three standard books of the church, for many of them do not have all of said books in their homes; therefore, they are not competent to pass on such important matters as are involved in the duties and the rights of the priesthood.

Now, dear Saints, I want to ask you a question: If you want information touching any point of civil law and its interpretation, do you go to a doctor, merchant, or some business man, or would you go to a lawyer who has made the law and its interpretation a study? To whom should we go for the interpretation of the law of God but to the elders who are supposed to make it a study and know its interpretation? For the Lord has said: "They shall see that my law is kept." And would they be competent to occupy in that position if they did not make the law of God a study? The fact that brothers and sisters are made delegates does not argue they are competent to pass upon all matters that come before the conference, for the reason they have been engaged in pursuits of life that do not involve these matters. The women have responsibilities in caring for their homes and children and do not have time to delve into these points of law and rights and duties of the priesthood. Moreover, I

have witnessed people, yes, many of them, vote on issues that came before them because of certain brethren talking and voting that way. Some of them have said to me when I have questioned them regarding their voting: "Oh, I voted as Brother So and So voted; he is a good man and won't go wrong." Let us go back to God's way, and that will put an end to so much controversy, strife, and contention as now exists in the church, which, in the opinion of many good people, threatens the destruction of the church.

I am confident from my experience and association with all of the brethren involved in this controversy that unless God in a marvelous and miraculous way comes to our rescue this matter will not be settled at General Conference satisfactorily by a promiscuous body of men and women, and will tear asunder the church. Therefore, as a minister of Christ who has for over forty-eight years devoted his time and talent in its interests at a great sacrifice to himself and family, do hereby protest against this all important question, now being agitated by the leading officials of the church, being taken before General Conference, and insist that it be taken where it belongs, before a conference of the Melchisedec priesthood, who He has decreed has the power and authority from God to agree upon his word, and upon whom he has placed the tremendous responsibility of seeing that his law is kept.

I leave soon for Portland, Oregon, and California, and on the way East will visit many of my relatives whom I have not seen for many years. Yours in the right,

GOMER T. GRIFFITHS.

SEATTLE, WASHINGTON, September 1.

## Holden Stake Items

### Holden

A midsummer festival was held on the Holden Home lawn on the 14th of August. This was very well attended by the citizens. The L. D. S. Orchestra and a male quartet furnished the entertainment. About \$50 was added to the fund which is to be used for the erection of porches at the home. They are conducting a stand at the Chautauqua, the proceeds from which will go to the same fund. It is hoped that ere long a sufficient amount will be in hand for the building of the porches, which will add to the comfort of the aged Saints.

Speakers at the church last Sunday were Priest Robert Dillon in the morning and Elder John Lovell in the evening. Brother A. H. Parsons was the speaker the evening of the 24th. Brother Parsons was pastor of the church here some years ago. He was visiting his mother who is living at the home.

A recital was given at the church on Friday afternoon, August 29, by the pupils of Miss Cora Young. It was highly appreciated and reflected credit on the work of Sister Young.

Sister Lou Rissa Dillon has returned to her school at Lamoni, Iowa, where she will teach home economics in the schools. Sister May Moler has accepted a position with the public schools at Clinton, Missouri.

### Atherton

August 10 Brother and Sister Johnson from Lexington were with us and were given the eleven o'clock hour. Sister Johnson occupied a portion of the time in the interest of her work, and Brother Johnson used the remaining time, giving a very helpful message to the Saints. Sister Johnson is the stake chorister, and Brother Johnson is a member of the stake high council.

Brother John C. Schwab, our pastor, very ably occupied last Sunday morning, giving the Saints advice which is much

needed in the trying times in which we are living. Brother George Blackmore preached in the evening and gave us a missionary sermon.

The Dorcas Circle gave an ice cream social last Monday night. They had a good crowd. Among those present were D. J. Krahl and wife and John Dowker, of Independence, and Brother and Sister Archibald, of Saint Louis, who were visiting at the Krahl home. Brethren Archibald, Dowker, and Krahl entertained those who came to the social by singing.

For the last three years our Sunday school has had its annual picnic at Swope Park. This year they chose to go there again, and last Thursday found our Sunday school as a body in Swope Park, enjoying immensely the outing. The animals are a great attraction to the young as well as the old. The one main thing to enjoy of course is the bountiful repast that is always spread before us.

### Lexington

Brother D. R. Carmichael, of Atherton, Missouri, superintendent of the Department of Recreation and Expression of Holden Stake, was with us Sunday and occupied the eleven o'clock hour. He outlined the work of this department in such a way that all present were really encouraged by his effort. Brother J. A. Brendel spoke at the evening hour, his subject being, "Determined in the gospel work."

Brother and Sister J. E. Johnson were in Atherton Sunday doing stake work. Many of our membership are out of employment. The mines have not worked since April 1. Brother Finis Beebe has returned from Kansas, where he has been employed. We will be glad when all of our members can come home.

We had one of the most spiritual meetings at our sacrament service that we have enjoyed here. We are determined to do our share as a part of God's church. Brother and Sister Gomer Macrae were visitors here Sunday; also Sister R. L. Macrae, of Cameron. We are trying hard to raise our part of the radio fund. Brother Brendel spoke Sunday evening on "Preaching the gospel to all the world," showing the need of the radio in our work.

The Religio had a picnic on Labor Day. Besides a big basket dinner, everyone had a good time. Our Sunday school and Religio are doing a fine work in the church here. The superintendents, W. T. Beard and Fred Furness, are to be praised for their efforts.

### Buckner

August 24 Brother J. W. A. Bailey visited us, which was very much appreciated. He gave us two sermons.

The Saints at Buckner and Sibley are rejoicing over the addition to our group of three members by baptism on Sunday, August 10. The ordinance was performed by Elder R. B. Cook, our pastor. The baptism occurred near Sibley, confirmation following at the residence of Sister Jordon. The power of the Spirit was in evidence. They will be a great help to our church here. We had Brother D. J. Krahl with us, preaching at Buckner in the morning and having charge of the baptismal and confirmation meeting in the afternoon. He gave us real needed advice which was much appreciated and will prove a help to the Saints here. We have been having some very spiritual prayer meetings, which are much enjoyed. We rejoice to know God is still the same.

The Saints of Sibley, Levasy, and Buckner were made to rejoice by the return of Brother R. D. Weaver, who began a series of meetings at Sibley August 29. His discourses are so strengthening and edifying that we look forward with sorrow to the time of his departure, which we hope will not be for several weeks. Interest shown by nonmembers has in-

creased steadily from night to night, and we are praying fervently that all the honest in heart will respond to the message made so clear and plain for them. Several auto loads of friends motored over from Atherton Thursday, September 4. They took charge of the music, and under the able direction of Sister Schwab rendered several beautiful selections. We hope they will come again, as their service was highly appreciated.

#### *Sedalia*

Pastor G. W. Rodger returned from his vacation August 29, and services are again resumed in our chapel, there having been none during Fair time. The Saints rejoiced in meeting together again and also in having with us the past week Elder Alvin Knisley, one of the stake missionaries. His discourses on Friday and Sunday evenings were much enjoyed, and we hope to have him with us again soon for a series.

Our venture on Labor Day was not as successful, financially, as we anticipated, but we were thankful under the circumstances to have a small amount to our credit. All enjoyed the day together, also the association and assistance of those who came from other branches, and an opportunity was afforded several to become better acquainted.

### Lamoni Stake

LAMONI IOWA, September 13.—Attendance at services last Sunday was materially increased by the addition of a large number of college students. The church was crowded at the sacramental service Sunday morning, and a splendid meeting was enjoyed.

Apostle D. T. Williams, who returned last week from his western mission, was the evening speaker, using as the basis of his sermon the injunction, "Know thyself."

On the previous Sunday Elder L. S. Wight was the morning speaker, and A. Max Carmichael addressed the evening congregation on the theme, "The personal touch in religion."

At a special business meeting of the branch held Tuesday evening an indorsement of the proposed one-thousand-watt radio for the broadcasting station at Independence was voted, and the matter of raising Lamoni's quota of \$400 was left in the hands of the stake presidency and bishopric, who promise to make known some plan for handling the matter at the Sunday service of September 14.

Bishop and Mrs. A. Carmichael and Bishop and Mrs. A. J. Yarrington returned home Tuesday from a summer spent in California and other western States. They made the trip by auto, camping on the way, and feel that the trip was beneficial to their health. While in California they attended several church reunions.

Elder E. E. Long is at home for a few days from Saskatchewan, Canada, where he has spent the summer in church activities.

Elder L. G. Holloway has been holding a series of meetings in Centerville, Iowa, the past week.

Apostle and Mrs. J. F. Garver returned this week from six weeks in Colorado, Utah, and other States, doing reunion work.

Two children were blessed at the prayer service last Sunday, the little son of Pluma Jamison and the little daughter of Grant Snethen and wife.

The smaller branches around Lamoni have been characterized by a goodly degree of activity during the summer. An all-day meeting at Andover August 31 was quite well attended though bad weather kept some away who would otherwise have attended. The speakers were Elders C. E. Wight,

W. E. Prall, and Carl Ballantyne, each of whom delivered an excellent sermon. The Saints felt the meeting altogether worth while.

A Religio has recently been organized in the Andover Branch under Brother Roy Roberts, stake superintendent of the Department of Recreation and Expression, which is flourishing nicely.

A movement which is proving very successful in the Thompson Branch is a monthly junior preaching service. The old as well as the young are much interested in these meetings. Part of the time special music is furnished by local talent, and sometimes it is imported from Lamoni, while speakers are usually supplied by the larger branch. During the summer Peter Whalley, Vida E. Smith, Roy Roberts, J. A. Gunsolley, and W. E. Prall have given talks that have helped keep the young alert in their church work. The Thompson Branch is a group of rural Saints who meet in an unoccupied dwelling fitted up for the purpose.

### Graceland Chats

LAMONI, IOWA, September 13.—Parents and friends of students will be glad to know something of the activities of the first week in Graceland.

Sunday, with its sacramental service and numbers of visitors attending, was a sacred preparation for the days to follow. The college halls were ready; the campus green and inviting; the dining room, redecorated and curtained, presented a pleasing prospect; and Monday morning the opening for the year was preceded by a concert by the high school band.

There were the usual welcomes from church and town authorities, good music, and prayer, but the principal thing of interest was the address by a former Graceland student, Doctor Lee Travis, of Iowa City, Iowa, his subject being, "The other circle of human endeavor," calling attention to the fact that there is much yet for even the wisest to learn. The attendance at this service was large, and the crowd filled the chapel and gallery, overflowing into the hall and stairs.

Monday afternoon was a busy time for students and faculty, for the matter of registration has been systematized until one half day of work completes the registration. This crowds some of the teachers, but everyone is able to meet classes and start work Tuesday morning.

Tuesday evening, deans, supervisors, and nurse met with the students and talked regulation.

Wednesday evening was devoted to the regular prayer meeting. The chapel was packed, and an excellent service was enjoyed. The spirit was sweet and inspiring and most encouraging.

Altogether we feel that the future looks good. Thursday was on schedule hour by hour. The second Friday chapel service will be held in the afternoon. The first Friday chapel hour, held one week before, was occupied by F. M. McDowell, dean of the senior college; Lonzo Jones, dean of the junior college; and Vida E. Smith, dean of women, on "Our college, its foundation, ideals, traditions, and achievements."

Friday evening the faculty reception for the new students brought out the school in its best raiment and festive temper. Saturday night the Athenian Federation of Literary Societies met in the chapel, and thus the week was finished.

Already there is a homelike atmosphere in dormitories and schoolrooms, and the library is immensely popular. There have been breakfasts in the woods and suppers by the campfire, song and prayer together, and the vision of the children of God seems enlarged and made brighter with hope pre-eminent in the graces granted us.



## Independence

Elder H. E. Winegar was the speaker Sunday morning at the Stone Church, and Apostle J. A. Gillen occupied in the evening on the Campus. This was the last Sunday evening open-air service for this season, and evening services next Sunday will be held in the various churches in Zion.

The community was saddened Saturday morning, September 13, to learn of the death of Brother Royal Brocaw, following an illness of three weeks. Brother Brocaw was born in Harrisonville, Missouri, and had lived in Independence twenty-four years. He has always been known as one of the stand-bys of the church. He leaves his wife, Sister Nellie Brocaw; a daughter, Mrs. Velma Nunn; and a son, Wesley; his mother, a sister, and three brothers. Funeral services were held at the Stone Church Monday afternoon, September 15, in charge of President Elbert A. Smith, with sermon by Apostle John W. Rushton. Interment in Mound Grove Cemetery.

Bishop McGuire is back on the job and spoke in Atherton Sunday, where special services were being held.

### *Independence Institute*

The Independence Institute will begin its eighth year of work this week with registration next Thursday evening. The Institute this year is in charge of Miss Lillian Zimmermann. Any elementary or high school subject is offered where as many as six students request it, and advanced courses in sociology, economics, psychology, etc., are also given. A chemical laboratory is being installed, and a dietetics kitchen is also being added. Classes of interest to mothers are being conducted each afternoon. No tuition is charged, but there is a registration fee of \$2.50 charged for each subject. Regular work will begin Monday evening, September 22.

### *Second Independence*

Brother Charles Koehler and his helpers have the harvest festival preparations under full headway, and September 25, 26, and 28 will be used for the exhibition and program which are under preparation. The Saints who are accessible to Independence or who are visiting here are invited to visit the Second Church at the corner of Delaware Street and South Avenue, on Thursday evening, Friday evening, Sunday at eleven o'clock, or at half past seven in the evening.

In addition to a varied program of music, vocal and instrumental, readings, etc., good special speakers have been provided, among them being President Elbert A. Smith, Bishops James F. Keir, J. A. Becker, and M. H. Siegfried, to whom have been assigned special topics.

It has been the ambition of the Second Church to get the entire city of Zion to see at least one of these programs, in order to give them an idea of what could be done in Independence if her entire population would go to work with the idea of making the name of the land of Zion what her fertility and resources would warrant. For this reason an urgent invitation is given to all.

Thursday and Friday the church will be open all day for receiving specimens of flowers, plants, and other material for decoration; vegetables, fruits, grains, canned goods, jellies, jams, and whatever you may have produced during this plentiful season, and which you wish to devote to the end that Zion's beauty, wealth, and utility may be emphasized and realized. Unless otherwise specified by the donor, these products will at the close of the exhibition be placed in the hands of the Bishop in Zion, for distribution where they may be needed.

A time of great enjoyment and profit should result from the untiring efforts of this small band of workers.

## REUNION NEWS

### Kewanee District

GALESBURG, ILLINOIS.—The Kewanee district reunion was held at Spring Lake Park, near Galva, from August 15 to 24 inclusive. The theme chosen for our services was "Confidence," which eventually assumed the form of "Trust God and fear not."

District President E. R. Davis had almost complete charge of the reunion and was ably assisted by his two counselors, Edward Jones and Bert E. Sartwell. They began to organize the reunion program immediately after the district conference in June, and much time was spent in planning each detail so the meetings might prove interesting and attractive. Brother Jones made many trips to the grove, so everything would be in readiness for the campers, and others assisted in the preparing of the grounds. The committee endeavored to make the reunion a success from the social, intellectual, and spiritual standpoints, and hoped that the people would not come solely for the purpose of spending their vacation there. All of these needs were most satisfactorily supplied, and the meetings most enjoyed were those of an educational and spiritual nature.

Attendance would have been better, but the farmers were too busy to attend regularly, and financial conditions prevented many from coming.

The program was about as follows: Young people's prayer meeting at 6.30; general prayer service at 8.30; departmental work at 9.45; preaching at 11; choir practice at 1.30; reunion forum at 2; recreation at 3; with song service and

### *Englewood*

Regular services were held Sunday, with Elder W. D. Bullard as the morning speaker.

At a meeting of the building committee it was decided that it would probably be best to wait and not start the new church until next spring. The Saints have bought a nice lot on Northern Boulevard, and will have a nice location there.

Two boys, the sons of Elder Lyman Fike, were baptized Sunday.

Both the Department of Women and the choir will begin their winter activities in the very near future.

### *East Independence*

Bishop J. A. Becker preached Sunday morning, and William Bath continued his series of sermons in the evening.

Two of our members, Sister Clara Thatcher and Brother Tom Bailey, were recently taken to the Sanitarium for appendicitis operations.

A round table talk will be held at the church next Sunday afternoon at half past two.

### *Enoch Hill*

Brother Joseph E. Martin spoke Sunday morning, and Bishop B. J. Scott in the evening at seven o'clock.

### *Liberty Street*

Brother E. T. Atwell gave a very fine sermon Sunday morning on "Divine healing." There was an unusually good attendance, and all wished that Brother Atwell had had more time to cover the material he had to present.

### *Spring Branch*

The speaker Sunday morning was Elder Frank Veenstra. No services were held in the evening.

preaching in the evening, followed by playtime from 9 until 9.45. The program varied somewhat on Sunday, and we had special entertainment on other days.

Sermons were delivered by F. A. Smith, J. A. Becker, L. G. Holloway, E. R. Davis, O. T. Hayer, and W. W. Richards.

Our missionary, E. A. Curtis, could not be present and was missed by all. The young people regretted his absence, for he always puts life into all the recreational activities and enthuses them in spiritual meetings.

Young people's prayer meetings were in charge of Brother Holloway, who was assisted by other young members of the priesthood. Special subjects were arranged for several mornings, such as "Prayer," "Preparation," "My ambition," "Consecration," "Our heritage," "Praying for our president," "Direction," and "Experience."

The Department of Women was in charge of Mrs. J. W. Bean, who was ably assisted by Mrs. Harland Cady. Many stories were told the children by our younger sisters, and talks and sermonets were given by W. W. Holmes, W. W. Richards, Harland Cady, Clarence Heide, and A. H. McCormac.

The little tots strung beads, colored pictures, used the molding clay, and played with the bean bags. The older children sewed cards and made handkerchiefs, doilies, etc. The older girls embroidered red designs on white muslin squares, and two quilts will be made for the Sanitarium. The boys made wooden toys and other like articles under the supervision of Leslie Davis. One morning Sister Bean had a prayer meeting for the youngsters under twelve belonging to the church, and seventeen gave their testimonies who had never done so before.

Sister John Lentell, of Des Moines, was a great help in the departmental work. She interested many in her model church school in action. There were many songs, talks, classes, and a dramatization of the "Good Samaritan." She also superintended the junior church programs. One of the services was given Saturday afternoon so the adults might observe the advantages of such a service for the young. The subject chosen was "Kindness," and the songs, sermonet, and dramatization used all illustrated some form of kindness. At the close they all went out and gathered up the bits of paper strewn about the grounds.

Each afternoon was given over to organized games, including volley ball, baseball, croquet, pitching horseshoes, etc. At the playtime in the evening other games were played, songs were sung, and experiences were related. Brother Becker gave an interesting talk on his German mission.

Brother and Sister Becker celebrated their silver wedding on Thursday evening after preaching, which was a great success. The bride wore a mosquito bar dress and veil and carried a cabbage head bouquet. The bridesmaids wore kimonos, and the best men overalls and blue handkerchiefs. F. A. Smith performed the ceremony. A violin and cornet played "How dry I am," for the wedding march, which was very appropriate since it rained almost every day and nothing was dry. The bride and groom were presented with a silver-plated quart measure loving cup. Solos, quartets, and speeches constituted the program, while the camp police patrolled the crowd of charivariers, whom the groom treated to pop and peanuts. Brother Smith finally turned the fun to a more serious nature and pronounced a wonderful blessing on the happy pair.

A marshmallow roast was enjoyed Friday evening at the playtime, at which the Savanna Saints were "guests," for they had the highest average attendance at their services since January 1.

Brother Holloway accompanied the young folks to Ke-

wanee on two swimming excursions. A large community pool is there, equipped with all the latest devices for sports in the water.

On the second Saturday evening a musical program was given. There is some good talent in the district, and the young folks are ever ready and willing to assist in all the musical activities. Leah Denton, district chorister, had charge of the music.

The weather man did not order sunshine for us, but every-one was good-natured about it. Tuesday night we had a cloudburst, and five inches of water fell. Almost ten inches fell in twenty-four hours, which is as much as Illinois sometimes gets in a whole season. The dam broke, and our lake disappeared with a roar. In fact, it rained most every day or night, and the bleachers were filled with soaked and faded quilts, pillows, sheets, and mattresses.

There were about thirty small tents on the ground and two large ones, one for cooking and one for the children, besides the pavilion where services were held. Three hundred five were registered on the attendance record. Special visitors were: Doctor and Mrs. O. T. Hayer, Marseilles; Sister A. B. Benjamin and granddaughter, of Danville; Brother Clarence Heide and family, of Fulton, Iowa; E. R. Davis and family, of Lamoni, Iowa; Brother O. E. Lindsay and family and W. W. Richards and family, of Davenport, Iowa; L. G. Holloway and Harley Lorange, of Lamoni; J. A. Becker and wife and F. A. Smith, of Independence, Missouri. There were campers from Millersburg, Joy, Victoria, Savanna, Kewanee, Dahinda, Galesburg, Rock Island, Moline, and Peoria.

Brother Smith gave many patriarchal blessings.

The dining tent was in charge of J. W. Bean. Harland Cady and his wife were assisted by others in cooking the meals which were served at cost. No meat or coffee were served, and the cooks are to be commended for their work. A refreshment stand proved successful and was quite popular.

The camp paper was one of the enjoyable features of the evening services. The editors were Naomi Davis, Mildred Boyer, and Hope Bean, who were assisted by many others.

Four were baptized at the close of reunion.

The order of the camp was splendid. There was very little sickness among the campers, and everyone tried to observe the rules of sanitation.

Everyone felt repaid for attending the reunion, and are looking forward to our next gathering, which we hope to make even a greater success.

## The Maine Reunion

The second Maine reunion was held at Brooksville, on the shore of Walker's Pond. Since last year the committee has been actively planning for the 1924 reunion, and through the efforts of Brother Floyd Black and others, the Saints have been able to purchase a beautiful tract of land.

Reunion opened August 15 with organization meeting. President F. M. McDowell was chosen as president of the reunion, and he chose Brother O. L. Thompson to be associated with him. Brother H. A. Koehler was selected to have charge of the music.

The daily program was as follows: prayer meeting at 8.30; class work in charge of Brother McDowell at 10; preaching at 11; recreation in the afternoon, song service at 7; and preaching at 7.30. As Brother McDowell's time with us was limited, he was persuaded to speak every evening he could be present. A very noticeable feature of the reunion was the fact that the entire program was well balanced, and all entered with enthusiasm into every phase of work and play.

The following speakers were in attendance, representing the general ministry: President F. M. McDowell, Calvin H. Rich, O. L. Thompson, Harvey V. Minton, H. A. Koehler, Newman M. Wilson, and H. A. Chelline. There were also present several speakers from the Southern New England District, including our venerable Brother Charles Coombs, of Onset; Patriarch John D. Suttill, of Providence; Bishop M. C. Fisher; Elder E. L. Traver, pastor of Boston Branch; and Doctor W. A. Sinclair, president of the Southern New England District.

The afternoons were devoted to boating, bathing, fishing, volley ball, baseball, quoits, etc. Early in the week the missionaries showed their skill in volley ball by defeating a picked team from among the campers. Some of the missionaries are more adept at volley ball than at catching fish, if we are to judge by the results of a fishing trip.

Thursday was to be Brother McDowell's last night with us, as he was scheduled to go from here to the Deer Park reunion. All Thursday afternoon an air of mystery surrounded the tabernacle. When the time came for the evening service, some one had prepared a surprise. The entire tent was prettily decorated with ferns and foliage, and the speaker's platform had been made into a bower. Across the front of the tent was a large sign bearing the sentiment of the entire camp towards Brother McDowell, "We are with you."

On Friday morning a large delegation from the camp went out fishing, which is one of the principal industries of the State of Maine. However, the camp cook showed most admirable judgment in that he did not depend upon the results of the fishing party in preparing his menu for that day. If he had done so, some one would have gone hungry. We prefer to say very little about the results of the fishing trip, out of deference to the feelings of those who fished.

Another event of the reunion was a very pretty wedding which took place Sunday evening, following the preaching service, when Brother Herman Hunniwell and Sister Everdene Carter were married, Elder Harvey Minton officiating. The bridal couple were attended by Brother and Sister Maybury W. Birch, of Augusta.

On the last afternoon of the reunion a special effort was made to raise funds to assist in the purchase and development of the grounds. A hearty response on the part of the assembled congregation resulted in \$450 being raised immediately. Thus far we have erected on the grounds a substantial two-story building which serves as dormitory and dining hall, and a similar building for a store and refreshment stand. The store this year was in charge of Brother Jesse Barton.

The dining hall was in charge of Brother Calvin H. Rich, and the manner in which this very necessary and enjoyable feature of the reunion was handled is deserving of much credit.

Surely God's Spirit was with the reunion, and on several occasions the Saints enjoyed the manifestations of the gifts of the gospel in tongues, prophecy, etc. While the "grown-ups" met for prayer in the tabernacle tent, the younger folks met in the dormitory with Brother McDowell. The preaching and teaching all through the reunion were of a high order, and we feel assured that all left the meetings with a stronger desire to offer to God and humanity a more consecrated and more highly trained service than ever before.

Brooksville is located near the shore of Eggmoggin Beach, in a section that is patronized by many wealthy summer visitors from all parts of the country. Our work has been brought to the favorable attention of many through the reunion.

PRESS COMMITTEE.

## Western Colorado

The Western Colorado reunion, which was held at Delta August 17 to 24, was considered a very great success by all those who attended. The splendid attendance at all meetings was a manifestation of the appreciation of the good things gained at each service.

We were fortunate in having with us Apostle J. F. Garver, who was accompanied by Sister Garver; also Bruce E. Brown and wife, E. R. Davis, and our missionary, J. Arthur Davis.

The Saints were blessed and encouraged by the spiritual prayer meetings, the effect of which continued throughout the day. The Lord was pleased to speak through Brother Garver to Brother J. Arthur Davis in blessing and commendation for past service, and a promise of strength to continue in his work; and in encouragement to the Saints to press on in faith, reassuring them that Zion will be redeemed and that all church difficulty will finally be removed.

The sermons were instructive and well received. Sister Brown, departmental worker, gave some good talks and ideas concerning the different departments.

A pleasant social time was had at the wiener and marshmallow roast, and one afternoon was spent in boating and swimming, which was enjoyed.

The business session of the conference was held Saturday, August 23, in which one striking feature was a resolution declaring our allegiance to the church and reaffirming our belief in God's divinely appointed priesthood, and confidence in President F. M. Smith as president, prophet, seer, and revelator to the church; and that we indorse the resolution on church government as adopted by the council of the First Presidency, members of the Quorum of Twelve, and Order of Bishops, held at Independence, Missouri, in April, 1924.

One ordination was provided for: Brother George W. Caviness, to the office of priest. Three were baptized, and four babies were blessed.

Next reunion and conference will be at Durango, August 1 to 15, 1925.

JEWELL HARSHMAN.

## Northwestern Kansas Reunion

The Northwestern Kansas district reunion met at Studley, Kansas, August 15, in a beautiful grove about three quarters of a mile west of the town proper. The place was well adapted for the reunion, with plenty of shade and a splendid well of good, pure water; and best of all, it was located about the center of the district.

Brother C. I. Carpenter, the district president, resigned a few weeks before reunion time, and this left the burden of the work on Brother John Nutt, who acted as district president pro tem. This was his first attempt at such a large undertaking, but if the past reunion is an indication of his ability, a bright future is before this young man, of whom the district is justly proud.

Brother and Sister Burton arrived on the ground some two or three days before the opening, helped to get the grounds cleaned up, and assisted Brother Nutt in putting up the tents.

A part of the reunion workers did not arrive, Brother McGuire for the Bishopric, and Brother and Sister Bruce Brown, missionary and departmental workers. But Brother U. W. Greene was there and did much towards making the reunion a success. Sister Burton did the departmental work, assisted by the local workers, and Brothers Burton and Greene did the missionary work.

Two were baptized, and many heard the message of peace for the first time. The crowds growing larger each evening was encouraging, and in time a splendid work can be

accomplished at this place. All the meetings were of a high spiritual order, and peace prevailed in all the meetings.

The recreational features were under the supervision of Sister Burton and consisted of volley ball and races, and two afternoons were spent in bathing. Brother Greene has spent many years in the service of the Lord, and all the time he has purposed to overcome the works of Satan, and we believe he is making progress, for when he left camp he had Satan's horns (Devil Horns) in his grip. If anyone desires further proof, call at the home of Brother Greene and see them for yourself.

Friday afternoon the district conference was held, and Brother John Nutt was elected district president for the coming year. He named as his counselors Brothers Mark Williams and G. W. Ratcliff. Other officers chosen are: Sister Maud Teeter, of Selden, Kansas, secretary; Carl Frank, Norton, Kansas, treasurer; Sister Huber, Selden, Kansas, superintendent Department of Women; Sister John Teeter, president of the Religio. It was decided to hold a reunion next year, and the district presidency was elected as the reunion committee with power to select time and place for the reunion and make all other necessary arrangements.

Great excitement prevailed in the camp in the wee hours of Friday morning. Light sleepers were aroused from their morning slumber by strange cries. Some thought it was a baby that had wandered out in the timber; others thought it was the scream of a woman. One sister was so sure that it was the cry of a youngster that she went out and made investigation, first counting her own, of which there are quite a number, to make sure they were all there. Several were sure it was a panther or mountain lion, and they stayed safely within the walls of their tents and pulled the covers well over their heads and let the screams continue. One or two mustered up courage and looked out, and they are quite sure they saw the panther or mountain lion. The matter was reported to Brothers Burton and Greene, who were camp police, and whose duty it was to see that the camp was well protected from the dangers of wild animals. After breakfast an investigation was started, and the awful monster was discovered. The "mountain lion" turned out to be a neighbor's dog and a little screech owl. One saw the dog and another heard the owl at about the same time. Brother Burton said in his evening sermon that many of our troubles are just like the mountain lion in the dark. When we look at them in the daylight, with reason, they turn out to be a very useful dog and a harmless screech owl.

The committee tried to make this reunion a success from every standpoint. In the organization it was decided that Brother Nutt should preside, to be assisted by Brother Greene. Sister Burton was put in charge of the departmental work and was also given supervision of the young people. She selected as her assistants from the local workers, Sister Crystal Teeter, Sister Coop, and Sister Dora Frank. Brother Burton assisted part of the time. Sister Dora Frank is a wonderful story-teller, and with this wonderful gift helped keep the little tots interested in the departmental tent while services were being held in the big tent. Brother Burton, of the police force, reported that the Studley Orioles had the best-kept tent and tent yard. With swings and a special volley-ball court for the youngsters, songs and games and story-telling, the young folks were well cared for. When the vote was taken for the reunion next year, every hand went up, and some of the youngsters even snapped their fingers.

The morning services were as follows: Departmental work at a quarter of nine. The Department of Women was fea-

tured at this hour. Five lessons on "Homes and home building" were given by Sister Burton at this time. Brother Burton gave one lesson on "Children must be well born." One morning each was given to the Sunday school and Religio in round table work.

The prayer meetings at a quarter of ten were well attended and were of a high spiritual order. This service was very helpful to everyone.

Preaching at the eleven o'clock hour was by Brothers Greene and Burton. These were encouraging talks to the Saints, Brother Greene answering written questions two mornings.

The evening services were missionary. They were opened with a thirty-minute song service. A special number was given each evening, consisting of solos, duets, quartets, and choruses. Every evening after preaching a thirty-minute entertainment was given, consisting of a reading and songs, and three evenings Brother Burton lectured on "Historical Nauvoo" and showed pictures. This entertainment was a new feature, but it proved very successful as an advertiser for outsiders.

We are looking forward to a better reunion next year, and all expressed themselves well pleased that they had attended this year and expect to return next reunion with a greater hope and more zeal. We have been blessed with a splendid wheat crop this year, and the Saints are very thankful for it. With the wonderful prospects ahead of us, we have much to be thankful for. We have some splendid young people who are doing all in their power to develop themselves for service, and at the reunion the burden of the music and song service fell to them. We are thankful that we have talented young people who are ready to respond whenever God calls. We are glad to see the work growing in this district and trust it will continue till it shall come to the measure that the Lord desires.

MRS. OSCAR HANSON,  
*Reunion Correspondent,*

### Pottawattamie and Fremont Districts Joint Reunion

The joint reunion of the Pottawattamie and Fremont Districts of Iowa, convened at Glenwood, August 23, and was from the first a real success. At the organization meeting held Saturday, August 23, Apostle T. W. Williams was unanimously chosen to preside over the reunion, and Elders A. M. Chase and John A. Hansen were chosen as associates. Elder Charles F. Putnam was chosen secretary. The first sermon of the reunion was by Bishop Charles Fry, and right then the feast began. Brethren T. W. Williams, Charles Fry, S. A. Burgess, A. M. Chase, and Charles F. Putnam, all conference appointees, were present at the beginning of the reunion. Later Bishop E. L. Kelley came, and still later came Elder J. F. Martin.

By special invitation from the reunion committee of the Little Sioux and Gallands Grove Districts reunion, Brother T. W. Williams left Sunday morning, August 24, to preach at that reunion in Dow City, but after preaching there at half past two he hastened back to Glenwood where he spoke again that evening to a capacity crowd.

Brothers S. A. Burgess had charge of the services for the junior members of the church and did most excellent work. The young people manifested an unusual interest. Sister Burgess had charge of the music of the reunion, and special numbers were provided at every preaching service. Sister Burgess also had charge of the Orioles and Temple Builders. Here again she did her part well. Sister Temple had charge

of the Department of Women, and provided a program that will bear fruit.

It sounded good to hear Brother Kelley in the same ringing tones that he has carried these many years. Many personal friends came to the grounds especially to meet him again. The sermons preached at the reunion were all of a high order. After many years of absence from the district, there was general happiness to hear Brother Williams again. By the insistence of his associates, he did a good portion of the preaching, and the crowds that came to hear him testified that they approved the insistence of the associates. His pleas for a universal brotherhood reached every heart.

Two features of the reunion deserve special mention. A program given by the girls from Tabor and Shenandoah on Thursday evening was a pronounced success; the priesthood meeting held Sunday, August 31, at half past two was one occasion long to be remembered by those who attended. The meeting was addressed by Brother T. W. Williams. Mention was made of the problems before the church, but no side was defended, and only a plea for unreserved service and continuous prayer was offered as the duty of the membership in this trying hour. Brother Williams said he thought it would be very unkind to enter into any discussion of the matter, inasmuch as no representative of those holding views contrary to those he held was present. General unanimity prevailed among the seventy-eight members of the priesthood present. The spirit of peace was in our midst.

General good health was the order of the camp. Excellent meals were served in the dining hall, and perfect order reigned. The ambitious police chief, Brother George Beatty, reported at the last business meeting that there had been no disturbances, and he could only offer his commendations. The games enjoyed by the young people added to the life of the camp. Oh, yes! The boys did beat the preachers in a game of indoor baseball! Brother Williams can preach, but he will never make a league team ball player.

During the reunion ten were baptized, and three children were blessed. We separated with regrets that the time had been so short. But after all, it will be at least one bright spot in this dark hour, and we hope to enjoy many more such reunions. May the Spirit of God continue with his people.

PRESS CORRESPONDENT.

### Southern Wisconsin

The Southern Wisconsin reunion of 1924 is now history, and we are pleased to report that it was a success. The weather was wonderful, the location ideal. Reunion was held in beautiful Olin Park on Lake Monona at the border of the capital city of Wisconsin, Madison. The beautiful lake, the picturesque landscape, the towering capitol standing majestically across the lake facing camp, together with the many tents that dotted the large park, was not alone pleasing to the eye, but was most wonderfully uplifting to the souls of men.

The first session was held Friday night, at which service Elder Ward L. Christy was the speaker. Saturday afternoon the organization meeting was held. Apostle F. Henry Edwards and Elders J. O. Dutton and Ward L. Christy were chosen to preside.

It can truthfully be said that never did such throngs attend our reunion before, and a great portion of this vast number were the most energetic, active, persistent horde one ever saw. No one could sleep during their activities; no one even stood still. They were a little folk with a long bill and an appreciation of life blood.

With this throng was a goodly crowd of faithful Saints,  
(Continued on next page.)

## THE SAINTS' HERALD

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## MISCELLANEOUS

### Addresses

Elder R. J. Farthing, Box 44, Papeete, Tahiti, Society Islands.

### Conference Notices

Holden Stake, at Holden, Missouri, October 25, to continue over Sunday, the 26th. All reports should be in by October 15. Holden Stake Presidency.

### Notice of Appointment

As Brother William Sparling has been obliged to remove from the Eastern Oklahoma District, leaving the district presidency vacant, the Presidency hereby appoints Elder H. E. Winegar to act as district president, subject to the approval of the next district conference. This arrangement is made in concurrence with the Quorum of Twelve, with the understanding that Brother Winegar will handle this work in connection with his missionary work.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, September 8.

### Our Departed Ones

JONES.—Ivea L. Yingling Jones was born February 2, 1876, at Carthage, Ohio. Was reared in Seven Mile, Ohio, where she met and married George V. Jones, of Hamilton, Ohio, April 28, 1897, to which union three children were born. Baptized when a young girl by Rudolph Etzenhouser. Moved with their family to Independence in 1918, where they have since resided at 1026 West College. Died August 26, 1924. Leaves husband, one son, one daughter, two sisters, and her father. Funeral at the home, with sermon by Joseph Luff. Interment in Mound Grove Cemetery.

LIVINGSTON.—James Franklin Livingston was born in Clearfield County, Pennsylvania, May 28, 1837. Baptized in 1895. Died May 23, 1924. Leaves wife and a number of children and grandchildren. Funeral in the Saints' church near Durand, Wisconsin, May 25, in charge of Lester O. Wildermuth, of Plano, Illinois.

BIRD.—Richard Bird was born in 1840. Died March 22, 1924. He was one of the Saints who went to Texas with Lyman Wight. He was forced into the Confederate Army, but deserted at the first opportunity, crossed the Rio Grande, and enlisted in the Union Army. He was one of the pioneers of the Reorganization, doing active work in Spring River District. Held the office of priest and was widely and favorably known. John Blackmore assisted at his funeral.

DUNSDON.—Elizabeth Ann, daughter of Roy J. and Gladys Dunsdon, died Sunday, August 31, at the home near Tabor, Iowa, being two days over her third birthday. Services at the church at Tabor, with sermon by Charles Fry, assisted by A. M. Chase and H. N. Pierce.



(Continued from page 911.)

more than usual, who pushed themselves through all difficulties and with patience and devotion, prayer and cooperation, found the way to the favor of God, who blessed us with many blessings of body, mind, and soul during the days that followed.

The special workers appointed to our reunion did not arrive until Monday, the 25th, namely Apostle Edwards, Patriarch W. A. McDowell, and Sister L. Lenore Christy, field worker.

The first Sunday was a beautiful day. A splendid prayer meeting was held at nine o'clock, followed by preaching at eleven by Ward L. Christy, and at two by J. O. Dutton. The evening sermon was by Brother Christy.

Upon the arrival of the special workers a definite order of services was established. The young children were given from seven to eight in the morning for prayer service in charge of Sister Christy, who developed these meetings into a splendid success. The general prayer meeting was held at nine, after which class work was conducted from fifteen minutes of eleven till noon. The people were divided into three classes: adult, young people, and children. Sister Christy, who was in charge of all class work, conducted the adult class, Brother Edwards the young people, and Sister Julia Dutton the children. These classes were very successfully managed and were surely a means of great uplift and blessing to all. Brother McDowell had charge of all general prayer meetings, and his kind and fatherly spirit endeared him to all the Saints of the district. Brother Edwards was the principal speaker, and his timely topics and effective instructions were well received by all.

There were visitors from Chicago, Belvidere, Rockford, and Dekalb, Illinois, and other points, some coming from as far as Creston, Iowa. These splendid people from other points added materially to the pleasure and spirit of the occasion. Of the general ministry there were present Leonard Houghton, E. J. Lenox, and J. E. Wildermuth; and there were H. Woodstock, O. A. McDowell, J. A. Daer, B. C. Flint, C. C. Hoague, G. Noble, Phil Davenport, and others of the local ministry there. Generally speaking the preaching was of a high order. Every man spoke as he was led by the Spirit.

During the afternoon preaching service, Sister Christy conducted a junior church, calling to her assistance Sister Dutton and some of the ministry. This department was especially interesting and uplifting.

The music of the reunion was in charge of Sister H. W. Woodstock, who was assisted by several local workers, among them Herald Beusith, of Chicago, and Brothers Wirth and Duncan, of Madison, who with violin and horn gave valued assistance at every program.

The commissary department was under the direct management of Brother and Sister Carl Wirth, who gave evidence of their capability from the start.

Financially, the committee, with District President J. O. Dutton at the head, went over the top with a nice balance for the coming year.

There was but one case of sickness on the grounds, and aside from a painful accident to a dear little child, everything was most enjoyable, and the spirit of the camp was at high tide most of the time.

There were eight baptisms during the reunion, all children. What promise there is in them, and how we rejoice to see them come into the service of the church!

This reunion was an occasion that will live long in the memories of those who were fortunate enough to be able to attend, and all look forward with pleasure to the time of the next gathering.

## Radio Flashes

Oak Bluff, Manitoba, Canada.—Your station has been received here clear and loud.—E. J. Anderson.

Shelbyville, Tennessee.—Although you are at quite a distance, with a low wave-length and low power, I heard you last night and the preceding Lord's Day night. Enjoyed your service, although Nashville, Tennessee, (sixty miles north) is on the same dial reading. Radio, to me, is the most marvelous revelation, so far, of God to man.—Charles H. Armstrong.

Luverne, Minnesota.—For the last three or four weeks I have been listening to your station, and it surely comes in nice and clear. Your station comes in with the best of them. Your music is certainly pleasing, and your announcer's voice is loud and clear. Best wishes for your success.—Waldo Boisen.

Galveston, Texas.—I am very much pleased with your programs, and I wish to thank you very much for sending me your schedule from week to week. This is something that no other station has done for me, and it is pleasing to hear a station that does so.—Frank Cheesborough, jr.

### K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, SEPTEMBER 21, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Baritone Solo: "The living God," O'Hara.  
By Fields Jones.  
Anthem: "God is love," Shelley.  
By the L. D. S. Chorus-Choir.  
Sermon by Bishop J. A. Becker.  
Hymn.

SUNDAY, SEPTEMBER 21, 1924

7.30 P. M., From the First Independence L. D. S. Church

Band concert by the L. D. S. Band, under the direction of Mr. Roy Turner.

Hymn.  
Prayer.  
Selection by the Band.  
Sermon by Apostle R. S. Budd.  
Hymn.

TUESDAY, SEPTEMBER 23, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program furnished by the Walnut Park Orchestra. Mr. Orlando Nace, director. Miss Iris Burdick, accompanist.

March: "Master at arms."  
Waltz: "Goldenrod," Will Huff.  
By the Orchestra.  
"Sweet and low," J. Wiegand.  
By the strings of the orchestra.  
Address by Apostle John W. Rushton.  
Vocal Solo: "I'll remember you," Harold Orlod.  
By Mrs. Osro Campbell.  
Waltz: "Memory's garden," Lucien Denni.  
Serenade: "Moonbeams," Will Huff.  
"Dainty daffodils," Walter E. Miles.  
By the Orchestra.

THURSDAY, SEPTEMBER 25, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program by the Radio Orchestra playing request numbers, assisted by Mrs. S. A. Burgess, contralto.

Mrs. Burgess will sing two groups of songs:  
(a) "Last night the nightingale woke me."  
(b) "Love's old, sweet song."  
(a) "In autumn," Franz.  
(b) "Were my song with wings provided," Hahn.

Health talk by Doctor Charles Keown.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

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Independence, Missouri, September 24, 1924

Number 39

## EDITORIAL

### Among the Nebraska Indians

Latter Day Saints began their work of presenting the gospel of Jesus Christ to the American Indians in the year 1830. Much has occurred to interrupt the work since then, but efforts have often been made to increase our activity.

Recent years have seen numbers of this interesting race gathered into the fold of the church, and the gospel has been presented to many others. On the Omaha Indian Reservation, between Decatur and Macy, Nebraska, there are in the neighborhood of four hundred Indian members of the Reorganized Church of Jesus Christ of Latter Day Saints.

Among them for several years we have had a missionary, and this year Elder Benjamin F. Creel and his wife, Sister Anna Myrtle Creel, are working under church appointment. They took up their residence at Walthill immediately upon appointment to the field, and have devoted themselves to the interests of the Indians and other Latter Day Saints of this section of country.

It became apparent to these missionaries that preaching to this membership would only be discharging a small portion of their responsibility and embracing a similar part of their opportunity, so they have busied themselves in looking after the financial, physical, and social problems which are prominently before the eyes of any who will see. Entering into the homes of their charges in times of need, giving them advice and showing them how to care for their homes and children, helping and instructing them in caring for their crops of fruit, vegetables, etc., advising them in their dealings, praying with them and for them, these missionaries have found scant time for needed rest, but they are happy and devoted to their work.

To the minds of the Creels it seemed that a distinctly advance step was demanded. A demonstra-

tion farm was the thing needed, and led by what they accepted as light of the Spirit, they began trying to bring it about. Consultation with the First Presidency, members of the Quorum of Twelve, and the Presiding Bishopric brought out the fact that all agreed that a demonstration farm would be the most effective way to accomplish the betterment of agricultural conditions among the people of that section. A forty-acre tract of ground was purchased midway between Macy and Decatur in April, and its improvement was begun.

Some of the hillsides were in virgin prairie grass, while the bottom land had been corned too long. A creek runs through the center of the land, and along its side the new Nebraska state highway has very recently been graded, and almost every foot of the farm may be viewed as one drives along this good road.

On the hillsides Elder Creel has established the orchard plot, having set two hundred apple trees of standard winter varieties, more than one hundred cherry trees, and forty plums. More apple trees and grapes will be added, for which the ground has been prepared. Sweet clover and alfalfa have been established in a tract of about eleven acres. A crop of nice potatoes is ready for digging. Considerable cane fodder and millet is growing in another tract.

Entering the farm on the new highway near the southeast corner of the tract, one sees on his right an excavation twenty-eight by forty feet and deep enough to make a good basement, just completed by the Indians themselves, and ready for the cement forms. Here is to be the church, a bungalow design, and the site is ideal.

Possibly twenty or thirty rods further northwest is the site selected for the farm buildings, a little to the south of the center of the tract. Here is now erected one unit of the future poultry house, twenty by forty feet, of tile, and occupied as the residence of the missionaries. The parsonage or residence has not been begun, but exists quite definitely in the minds of the Creels, and much material has been contributed to its erection.

The condition of the crops is quite good, considering the peculiar season of 1924, which rendered cultivation very difficult. We must also consider the fact that Brother Creel has been compelled to depend upon donated help, for the farm at present does not possess horsepower or implements, and his effort has been directed to obtaining help to finance the plan (a man's job); keeping up meetings and caring for a membership of several hundred scattered over a wide area; trying to help the Indians in the solution of domestic problems such as the preservation of fruits, vegetables, and meats for winter use; and other activities which rest upon a minister in a new country and among people speaking a strange tongue.

We wonder at the amount of work which has been accomplished, we admire the pluck and tenacity of the man and woman who are not daunted by what duties they know the future year holds for them, and they could not be so hopeful as they are if it were not for their living faith in God. We are gladened by contact with the friends these people have made among the Indians and the best whites in the country. We made calls on several business men in Macy and Walthill and without solicitation heard the finest commendations of the work of our missionaries, and great respect for them was expressed. Several volunteered the information that they were glad to be able to help these people in their good work.

A call at the office of the Farm Bureau in Walthill was greeted by the county agent as an opportunity to express his hope that "the important work begun by Mr. Creel will be supported by all. I shall support it every way that is in my power," said Mr. Winter, "and shall be at his call any time. It is a great opportunity to do a much needed work, and these people have a good comprehension of the situation. I think you have a great story."

On Sunday, September 13, we met with the Indians within a stone's throw of the new church site, addressing them for close to an hour through an interpreter, Brother Tom Walker, an intelligent Indian. We met many substantial, stable characters among the church's Indian membership, and of some of our experiences we will write again.

We bespeak a working interest among the Saints for this timely enterprise of the church. Your prayerful, practical help is needed that the church may be honored and its representatives rightly supported.

RICHARD J. LAMBERT.

### "A Word of Consolation"

*During the "Dark and Cloudy Day" "A word of consolation" was written under the direction of the Spirit, and this document became the basis of the Reorganization of the church. Its principles are still true and essential.*

At Beloit, Wisconsin, in June, 1853, there was held a meeting that looms large in the history of the Reorganization. The church had been rejected; Nauvoo, like the lives of thousands of its people, lay in ruins; domineering leaders had taken many to the West; the faith and doctrine of the church had been perverted to ambitious and evil purposes. The Saints had been scattered like sheep before a storm, and all had been bewilderment and confusion. Now for the first time a ray of light was piercing the gloom.

Thousands of Saints, scattered and despondent as they were, had remained true to the original faith, and here and there courageous men stepped forth to champion the truth. Moved by a common inspiration, a few of them now met at Beloit, and they waited on the Lord in mighty prayer for help and guidance. A series of resolutions was then adopted by this little conference, rejecting the claims of Brigham Young, James J. Strang, and others; reaffirming their allegiance to the original faith; and declaring their purpose to take up the work of reuniting the loyal Saints. A committee was appointed to draft an appeal to the scattered Saints, this committee to report at a later conference.

Early in January of the following year a conference was again held, and the committee presented its draft of the address to the Saints. The conference took the matter to the Lord in humble questioning and asked: "Is there any addition necessary to the pamphlet before its publication?"—Church History, vol. 3, p. 214.

The answer they received to the above question, according to their testimony was:

As you have desired to know of me concerning the pamphlet, it is written in part, but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combating this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord.—Church History, vol. 3, p. 215.

These men were laying the foundation upon which the Reorganization was to be built. The "Word of consolation" was basic, and the Lord approved it, saying: "All who receive it not, it shall judge at the last day."

These godly men had gone through the tragedy at Nauvoo and the following apostasy. They had seen

all power centered in the hands of a few, and they were "the governed" indeed. They had been cautioned to "obey counsel" and say nothing. They were now determined to restore the original government of the church. Listen to the inspired words of their great document:

But again in the midst of this darkness, we have lost sight not only of the true course, but of the principle by which to correct all deviations therefrom, to restore that which was lost. That principle is a rule known to the Nephites in their prosperity, and at the commencement of the reign of the judges it became a law, viz: "common consent," or "the voice of the people." See Mosiah, chap. 13, par. 2: "Now it is not common that the voice of the people, (Saints of God), desireth anything contrary to that which is right, and therefore this shall ye observe and make it your law to do your business by the voice of the people." See also Doc. and Cov., sec. 61, par. 4: "Behold I give unto you a commandment that ye shall assemble yourselves together to agree upon my word." See also Doc. and Cov. sec. 51, par. 4: "Neither shall anything be appointed unto any of this church, contrary to the church covenants, for all things must be done in order and by common consent in the church." Here are three several commandments to the church directly, and one from the Book of Mormon, to enforce this principle of common consent.

It is amazing that there are those among us who would seek to discredit the principle of democracy, particularly as applied to the government of our church. A principle once proven to be true is true wherever found and cannot be discarded at will.

For why do some of our writers constantly hark back to Moses and the dismal forty years of wandering in the wilderness? Is there a man of Moses' proportions among us? Are we serfs newly liberated from an Egyptian yoke that we should need be whipped into a semblance of order and taught the first rudiments of self-government? Shall we revert to a government of the rod? Then why constantly liken us to the rebellious tribes who made a golden calf in Aaron's day?

Why this sudden distrust of democracy and the apparent revulsion against the principles that have made both our nation and our church the great institutions they are to-day? As a church we stand committed to democracy; as a people the Saints are patriotic and loyal. As is shown by the "Word of consolation," ours is an enfranchised people, and it is not only legal, but it is right and conducive to progress that the people should rule.

Joseph Smith, the instrument through whom an unchangeable God revealed to the church the principles to govern the Reorganization, during his fifty-four years as President, interpreted the operation of democracy in the church as follows:

In treating of the rights of the membership—"the rights of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the  
(Continued on page 934.)

## OFFICIAL

### Why Fear Discussion?

BY BENJAMIN R. M'GUIRE

*Some reasons are presented why every member of the church should read carefully the discussion on church government now taking place in the HERALD.*

From time to time there comes to the attention of the undersigned, as a member of the Board of Publication, objections to the discussion of church problems in the HERALD. This is no new criticism to be urged against the policy consistently adhered to by the official organ of the church. The history of the HERALD will prove that whenever important issues were up for decision, and honest differences were expressed in deep earnestness of debate, a few have become fearful of results and have insisted that the columns of the paper be closed to such discussion. Fortunately for the church, such fears have not been shared by the large majority, and so in due time full and free discussion has been had, both verbally and in print, and a better understanding of the questions and of each other arrived at by all concerned as a basis for decision by the church in General Conference assembly. It is evident to a student of church history that the welfare of the gospel cause has not been hindered, but rather advanced, by the HERALD policy of an open press and free discussion of vital problems.

#### *Discussion Approved of God*

The ministry, confident of the divinity of the church's teachings and mission, have persistently and consistently affirmed to the world the principles for which we stand, and have called upon men and women everywhere to "Come now, let us reason together," and to "Prove all things; hold fast that which is good." The elders have even been told in latter-day revelation to call upon those who may be opposed to the work "to meet you, both in public and in private, and inasmuch as ye are faithful, their shame shall be made manifest . . . let them bring forth their strong reasons against the Lord."

Obedience to the laws of discussion, comparison, analysis, and proof has therefore contributed to the establishment and advancement of the work of the latter-day evangel. The glory of God (intelligence) has borne witness to the minds of tens of thousands that the message of the Restoration is true.

#### *Why Change?*

The Doctrine and Covenants tells us, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same." It stands

to reason then that we should proceed cautiously, especially when we are without divine command, to change the laws or principles of procedure which have governed the work of the church thus far.

Why should any fear the continuation of the processes of honest discussion, comparison, analysis, and proof upon any subject vital to the continued progress of the cause we love? Surely such an attitude is an exhibition of little faith in the principles we cherish. An attempt to close the channels of discussion is antiscritural and foreign to the spirit of the restoration which the Lord breathed into the church at its beginning and which has animated the labors, both within and without the fold, of those who have laid the foundation upon which we are now building.

*Joseph Smith Stood Out for Open Discussion in "Herald"*

The following quotations from the writings of the late Joseph Smith will prove what heretofore has been the attitude of the official church organ:

Some of our elders object to anything of a controversial nature appearing in the HERALD. This idea is, in our opinion, a greatly mistaken one, for several reasons. Truth does not suffer from investigation; error alone flourishes in the dark, and resists examination. . . .

The policy of crying down discussion is one of the Devil's favorite themes. He is pleased when people are willing to glide along easily and dreamily without knowing just where they are, what they are doing, or where they are going. It is the people who think and act from an understanding of law that he is afraid of. He cannot easily mislead those who, acquainted with God's law, humbly but firmly refuse to be led by what is in opposition to it. . . .

The education and development of the people can only come about by individual and personal effort. . . . All men and women have powers of mind and heart that may be brought out, that must be brought out to their full extent if the units of society are to be happified and brought up to the possibilities open to all. This the gospel contemplates, hence individual action in faith, repentance, baptism, and in receiving confirmation is required. The trouble is that many practically stop here, waiting for the ministry to do the rest.

All our people should study the revelations of God to the church, and become familiar with them. They should know what they are doing and why they act. The Lord can scarcely be pleased with less than this. . . .

We believe in investigation. It was well expressed by the statement of a minister at one of our General Conferences: "We are here to cut gordian knots, and to solve problems."

No subject of general import is beyond the realm of proper investigation, and criticism, and analysis. We plead for open, unhampered, full investigation.—Editorial, SAINTS' HERALD, March 9, 1898.

We are constantly asking other men to examine, to read, to argue, to reflect, to hear other and adverse opinions to those they hold; to investigate, to compare what others present with what they have, and to reason. All these things we ask them to do in order that they may "prove all things and hold fast that which is good." Why is it, then, that we are so afraid of the expression of different ideas from each other? Why is it that the examinations attempted by some of the elders

in the HERALD are construed into division, strife, and contention? Why should we not do among ourselves what we ask others to do outside of our own circle? Is it possible that argument is to be employed only in dispute with them that are without? Is it to be supposed that men will drift into oneness of idea without interchange of thought? If there is a foundation, may we dig for it? And shall our earnest digging be taken as a token of departure from the faith? We hope not. Dig deep, brethren, and keep digging till we agree, or understand each other in love.—Editorial, SAINTS' HERALD, February 23, 1884.

*Changes in Government*

Few things stir the hearts of men and women as do changes in rules of government which take rights away from the people and increase the powers of officials over them. The history of mankind abounds with accounts of such efforts in both church and state.

With a knowledge of history and human nature, nothing else should have been anticipated than what has happened as result of recent efforts to put into effect fundamental changes in the government procedure of the church. Opinion in the church is divided. Some are for the document on church government adopted by a majority of the advisory council last April, and others are supporting the principles set forth in the "Open Letter." The ministry and membership on either side are of sufficient number and honorable standing to be entitled to a respectful hearing.

*Oneness Through Exchange of Ideas*

Interest throughout the church is intense, and it must have channels of expression. As in the case of the river cutting its way to the sea, the deep feelings of the Saints in these matters cannot be checked. The HERALD has always been one of the legitimate avenues of expression, discussion, and analysis of all church problems of general interest and application. For this reason, the Board of Publication could see nothing else to do but meet the demand, as evidenced by hundreds of letters in our possession, that the HERALD columns be opened for free and frank discussion of present church problems on an affirmative basis.

Even now, when the question is asked, "What is the basis of the present differences in the church?" various and somewhat conflicting answers are given, depending upon the person's contact and experience with the origin and development of the questions at issue. Two members of the church seldom clear up a controversy until they get together as the law provides and both sides are presented in the proper spirit. The same principle holds true in attempts to unify the present divided opinion of the church. Before we can harmonize our conflicting views, we must first ascertain what the underlying issues are.



*Who Fears "Herald" Discussions?*

We wish to take this occasion to commend the spirit in which the present discussion in the HERALD has been conducted. While deep convictions move our writers to earnest and fearless presentation of their views, I believe it is uncharitable for anyone to say that the expressions used are intended to injure the feelings of their brethren, or that they are "personal" except as the necessity for clearness has demanded.

Occasionally the following statements are heard:

I will not discuss the church issues.

I do not read the discussion in the HERALD.

My mind is made up and I do not care to hear or read anything about the questions.

The conflicting arguments will only weaken the faith of church members and injure the standing of the church in the eyes of nonmembers.

Thus history is only repeating itself. All of these objections have been urged against the HERALD before and answered in the writings of the former editor from which quotations have been presented.

The above objections are not typical of Latter Day Saints. They do not manifest the attitude approved of God which caused those of our number, or our forefathers, to investigate the claims of the Restoration and upon presentation of sufficient proof to sever their former religious connections.

The signers of the document presenting changes in church government say in the HERALD of July 9:

That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, reserving final judgment until conference meets to hear the cause. And most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.

The signers of the "Open letter," pleading for the established order of things, say in their document:

We issue this open letter so that a frank consideration of them may be had throughout the church.

The true student and scholar approaches investigation with an open mind, seeking truth rather than confirmation.

*Subscriptions for "Saints' Herald"*

In justice to himself and to the interests of the work as a whole, no Latter Day Saint can afford to deny himself the opportunity of analyzing both sides of the issues upon which the church must pass judgment. Since 1830 our people have been urging in their missionary work, "He that answereth a matter before he heareth it, it is folly and shame unto him." It is good to bear this proverb in mind in all stages of our religious experience.

In many quarters of the church we notice an increase recently in the number of subscribers to the

SAINTS' HERALD. In other places it would seem that some occupying official responsibilities are not cooperating to increase the subscription list. A crisis confronts the church, and it calls for the righteous judgment of the Saints which must be based upon an intelligent comprehension of all the issues and facts involved. Upon this thought the former President of the church once wrote:

Nor are we so fearful to see discussion and comparison of view and argument upon the subjects of interest to Israel, as are some of our more timid and conservative brethren. If Truth and Justice shake the sieve, and Fairness turn the fan, we like to see the chaff fly. Truth is a sturdy soldier, and though he may be lost sight of for a time in the dust and smoke of the battle, his smiling face will be seen at the close of the fight among the victors, waiting for the crown.—SAINTS' HERALD, August 15, 1881.

The HERALD is an established church institution. It has survived all controversies since 1860, and judging the future by the past it will continue its mission when the present questions are settled. Its interests are the church's interests, in which every member shares. Every officer and member of the church with the welfare of the work at heart spiritually and financially should encourage others who may not be doing so to take and read the HERALD. No real Latter Day Saint will close his eyes and bury his head in his prejudices and preconceived ideas, like the familiar story of the ostrich protecting itself by burying its head in the sand.

*Remember*

Truth does not suffer from investigation; error alone flourishes in the dark, and resists examination.

The policy of crying down discussion is one of the Devil's favorite themes.

Dig deep, brethren, and keep digging till we agree, or understand each other in love.

May truth and love prevail.

*God's Watchcare*

Recently we submitted an article for publication under the above caption. Knowing that these experiences which come to God's people are strengthening, we are passing along the experience of another brother in Oregon. He writes us:

I have prayed to the divine giver of all knowledge, and it has been made known to me that my duty was to pay my tithe as required, and that the responsibility for its proper handling rested upon others. That if I did that, my hands were clear.

It is encouraging to us to see the hand of God manifested in the leading of his children from time to time. It gives us courage, and I trust will inspire faith in the hearts of his people and will encourage all to do their duty in complying with the financial law of the gospel.

BENJAMIN R. MCGUIRE.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Let Contention Cease

BY HUBERT CASE

The last word of the Lord to this church was, "Let contention cease." I am wondering how long it will take to get the Saints to believe a word the Lord would say on any given subject. It seems we are much like the rest of the world; if it says just what we believe we will take it good-naturedly.

I desire to give you a few of the statements of the Lord on this subject: Doctrine and Covenants 119:5 says, "Contention is unseemly; therefore cease to contend," 98:3, "Behold, I say unto you, there were jarrings, and contentions, envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God," etc. Could we take a lesson from this and apply it to our present condition and see if there is any danger of history repeating itself? Better look well to our doings today, for we are coming again to the very same condition of faultfinding, accusing the brethren, contending one with another, etc. Shall we build Zion, or shall we fight and contend one against the other and defeat the very plan of God? for the set time has surely come to build Zion.

Doctrine and Covenants 117:12: "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."

I have wondered for years if we would ever learn the lesson of working together in the Spirit of the Lord, or if we are determined to again pollute our inheritance and never see Zion.

God has appointed a leader for this people, and that Prophet has clearly outlined the great work ahead of the church, just as did the Seer of God when they polluted their inheritances the first time in the latter-day dispensation. And as they did in the days of Moses. Prominent men in days of old, men of renown in Israel; that is just what we are hearing now; we know these men; they are men of renown, etc. Exactly what was said of those men; but read the results in the 16th chapter of Numbers.

Why not pay some attention to the words of the Lord and the history of the past? For one, I am willing to obey God rather than men and see the church go ahead and see Zion built up; and to this end, as one of the workers therein, I shall ever dedicate my life and all my energies.

Again, read Romans 2:8 regarding those that cause contention, and in 1 Corinthians 11:16, "But if any man seem to be contentious, we have no such custom, neither the churches of God."

The above was the advice of Paul. Have we forgotten the advice given us in the Book of Mormon? Please read the following as a reminder: "And he commanded them, that there should be no contention one with another."—Mosiah 9:54.

Also in Mosiah the words of Alma in chapter 11:16: "Thus did Alma teach his people, that every man should love his neighbor as himself; that there should be *no contentions among them.*"

### The Book of Mormon and the Present Status

BY LOUISE PALFREY SHELDON

*What Constitutes a Seer.*—In an article entitled, "The present status," in HERALD for July 16, 1924, there are statements referring to the Book of Mormon that do not represent the book correctly. Mosiah 5:79 and 80 is quoted as defining some of the gifts of a seer. The verses cited are as follows:

And by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also, things shall be made known by them which otherwise could not be known.

These verses refer to the interpreters by which Ammon told King Limhi, Mosiah could translate the twenty-four gold plates. The instrument, not the man, is described. Without the instrument, the man is not a seer. There is no "supersensitive power of discernment" indicated as residing in the man. It is through the use of the interpreters that "secret things" are made manifest, "hidden things" come to light, "and also, things shall be made known by them which otherwise could not be known."

Ammon makes it clear that a man is a seer when he has the gift to use the interpreters. It takes two things to make a seer. A man must have the Urim and Thummim, and he must have the gift to use it. A man is not a seer without the instrument, and he is not a seer if he does not have the gift to use the instrument. The instrument and the gift go together, since one is useless without the other.

*"Discernment," or the Written Word?*—The article previously referred to speaks of the false teachers who appeared from time to time among the Nephites, and how they were detected by the "discernment" in the man who presided over the church. Nothing is said about their being judged by the written word which would make false teachings apparent. The effort seems to be to magnify the occult powers of living oracles. As we read the Book of Mormon, it seems to us that Jacob, Amulek,

and Abinadi being well versed and sound in doctrine were able to vanquish the false assumption of priestcraft with the written word. The most powerful weapon that Jesus himself employed against the doctors and lawyers, and with which he met the Devil was, "*It is written.*"

*Book of Mormon Censors (?)*—In one place the article referred to asserts "that invariably the things that were to go out to the people were in the hands of the prophet, seer, and revelator of the church for censorship and publication."

Two thoughts are involved in this statement: one is, that "the things that were to go out to the people" passed through the hands of one and the same individual, namely, "the prophet, seer and revelator of the church." Second, that "the things that were to go out to the people" were subject to the judgment of the "prophet, seer, and revelator of the church" before the people got them—were in his hands "*for censorship and publication.*"

The brother does not indicate what he means by "the things that were to go out to the people," but we suppose he means anything and everything that came from the Lord for the people. We deny that any man was permitted to exercise censorship of that which God gave for the people. There is no foundation for even suggesting such a thing. Book of Mormon writers show that they tried to make a faithful record of the things God gave for the benefit of the people of their own times, and of future generations.

The vagueness of expression compels us to guess at what might be meant, and to consider different points of view. Does he speak of censors in the sense that the "prophet, seer, and revelator" (to use the brother's terms) decided everything, and left nothing to the discretionary powers or the judgment of the people? If so, we must take issue again. Alma instructed the people of the church to trust "*no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.*" (Mosiah 11:15.) Alma was the founder of the church. He had been appointing priests and teachers in all the branches. He had authority to do so (see Mosiah 9:51), and yet here we find him making it the duty of the people to guard and protect the Lord's work. Not merely giving the people the right to assent to what he proposes, but recognizing their right to exercise judgment and initiative. There is no liberty where the people are deprived of initiative, and common consent becomes an empty term when it amounts to no more than assent to somebody else's plans or ideas. Had Alma desired to act as a censor, had he believed it was God's way for the priest, or the "prophet, seer, and revelator" to think for the people, or impose his wishes on them under the guise

of being divinely appointed, Alma had the best opportunity in the world, for the people wanted to give him supreme control. He did not ask it; the people desired to make him king, and he reminded the people of their experience under Noah, who unmade priests and made new ones who were congenial to him and would carry out his designs. Alma said to the people, "*I desire that ye should stand fast in this liberty wherewith ye have been made free.*"—Mosiah 11:14.

Some people seem to think that the lesson does not apply in the spiritual realm because of that term *king*. There are people who would suffer more dominance than any modern king exercises under some other name than king. The principle that Alma is warning the people against is centralization of power. There is where the danger lies, and Alma warns the people to trust "*no man*" with it. (See Mosiah 11:14.) We have heard it argued that the people are safe so long as they have the power of recall. Every student of the world's history knows better. They know it has taken revolutions to overthrow an established system, as Mosiah graphically shows. (Read Mosiah 13:28-31.)

*"Prophet, Seer, and Revelator" Question.*—Let us look at the proposition that "the things that were to go out to the people" passed through the hands of "the prophet, seer, and revelator of the church."

During the Mosaic dispensation, the church was presided over by a high priest. The writer knows of no instance in the Bible or the Book of Mormon where it is indicated that the presiding high priest was the only one through whom the Lord could speak to the people. Aaron was the first high priest over the Israelitish church or people, while Moses was the prophet. Aaron was succeeded by Eleazar, and Joshua becomes the prophet leader of the people, performing the miracles of dividing the waters of Jordan, causing the walls of Jericho to fall, and commanding the sun and the moon to stand still. After the Israelites are established in the promised land, and need a prophet leader no longer, the church is presided over by one high priest after another, but Joshua has no successor. From time to time prophets appear among Israel, coming through no particular line, filling no fixed office, just coming as God called a man here, or there, and bestowed the gift of a prophet upon him. Sometimes there were more than one prophet at a time.

The ability to be a seer or a prophet does not necessarily attach to position or priesthood. The latter-day prophet and seer, Joseph Smith, had the Urim and Thummim and worked on the translation of the Book of Mormon before he was ever called to the Aaronic priesthood. Certainly we are not able to find any more evidence in the Book of Mormon than in the Bible for the idea that the functions

of prophet, seer, revelator, and presiding high priest must be combined in one and the same man. A striking instance in proof that these duties or powers may be separated is afforded in the case where Mosiah translated the twenty-four gold plates when Alma was in Zarahemla, had been establishing the church in that land, and was recognized the head of the church by Mosiah himself. Those who would like to read the proceedings of that time will find the account in the 9th chapter of Mosiah, verses 28 to 73, most of the 11th chapter, and the 12th chapter, verses 14 to 22.

In proof that all the revelations of God and inspired teachings did not emanate from, or pass through, the "hands" of the head of the church, we have only to refer to Amulek, Abinadi, and Samuel. Mormon and Moroni are prominent prophet teachers in the fourth century after Christ, but neither could have been the head of the church, for we read of no such office as presiding high priest over the church after Christ.

The Book of Mormon warns against the danger of centralization of power. It proclaims for civil and religious liberty. It raises the standard for freedom, impartiality, equal rights. It teaches the fallibility of man, and holds the Christ up as the friend of every man, from whose store of wisdom and knowledge every man may draw, each in his office and calling, as he has need. The Book of Mormon came to complete the work of spiritual emancipation that the Reformation began, and if there be any who would revert to the methods of the church in the Dark Ages, or who would adopt a similar method to that used by the church in the mountains of the West, they will be compelled to find support outside the pages of the Book of Mormon.

## Constitutional Government in the United States

BY RICHARD S. SALYARDS

### *Constitutional History, Continued*

*Colonial Legislation.*—In the Thirteen Colonies a variety of local governments existed preceding organization of the American Union. The Colonies claimed the rights of British subjects and the protection of the common law. They enjoyed quite generally the privilege of local self-government, with the right of voting taxes. Their assemblies, modeled after the House of Commons, asserted all the immunities against royal oppression gained in past struggles of the English people.

The Colonies learned to some extent to cooperate, in order to fight the French and Indian wars, but the king did not favor having them unite. As a result of the stamp tax, however, a Colonial Congress was called in 1765. It was not until the convening of

the Second Continental Congress, that the colonies found it necessary to separate from the Mother Country. This they did by adopting the Declaration of Independence. It is "the fundamental law of America as to the relation between the sovereign people and their established government!"

We quote from the Declaration:

We hold these truths to be self-evident—that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

The government of the Union under the Continental Congress was revolutionary and consisted of an agreement by representatives of the people of the several States that Congress should exercise certain powers not very clearly defined, among which were power to declare war, conclude peace, form alliances, contract debts, etc.

The States themselves soon proceeded to adopt definite formal constitutions, applying, defining, and limiting the powers of their several departments of government. With but two exceptions they had completed that work before independence was won.

The revolutionary government of Congress was insufficient for the purpose of the Union. The powers exercised by the Continental Congress had never been formally conferred or agreed upon by the States. Congress was considered an advisory body rather than a government. Necessity determined the degree of obedience to its commands. Its orders were often disregarded, and the Confederation was "in danger of falling to pieces for the want of a legal bond of union and of legal power to compel performance of duties owing to it by its several members."

*Articles of Confederation.*—These Articles, designed to remedy the evils of the revolutionary system of government, were submitted to the States in 1777 and were subsequently ratified. This was the first express compact between the States. It marks the constitutional birth of the United States as a nation. It was not finally ratified by all the States until 1781. The defects of the system of Confederation made failure inevitable. It had limited authority to make laws but had no power to compel obedience. The States were jealous of each other. The success of the plan depended entirely upon the voluntary action of thirteen States, "all likely to recognize the pressure of home debts and home burdens sooner than the obligations of the broader patriotism in fidelity to the Union. . . . It became

at last difficult to enlist sufficient interest in its proceedings to keep up the forms of government through the meetings of Congress and of the executive committee." (Cooley, on "Constitutional law.")

### *The Constitution*

In February, 1787, the Congress adopted a resolution calling for a convention of the States to revise the Articles of Confederation. It was found necessary, however, to formulate a new Constitution. The Constitutional Convention completed its work September 17, 1787. The Constitution was submitted to Congress and by it was transmitted to the legislatures of the States, who submitted it to their people for ratification. It was ratified by conventions of delegates chosen by the people in each State. Within a year eleven of the States had ratified the Constitution, and in September, 1788, Congress made provision for an election and inauguration of the new government.

Amendments were subsequently made, in the form of a Bill of Rights. In substance these rights are: 1. Right of personal security, to be free from intrusion upon one's liberty by the government, save as a punishment for crime. 2. Right of personal liberty, without restraint, except by due process of law. 3. Right of private property without control or diminution, except by law. 4. Right to justice, including right to trial by jury and other securities to one charged with crime. 5. Right to petition for redress. 6. Right to bear arms.

The Enacting Clause reads:

*We the people* of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Our system of government is dual in form. "The Constitution in all its provisions looks to an indestructible Union composed of indestructible States." "The government created by the Constitution is one of limited and enumerated powers, and the Constitution is the measure and the test of the powers conferred. Whatever is not conferred is withheld, and belongs to the several States or to the people thereof."

The purpose . . . was to perpetuate the States in their integrity, and to strengthen the Union in order that they might be perpetuated. To this end the grant of powers to the Confederacy needed to be enlarged and extended, the machinery of government to be added to and perfected, the people to be made parties to the charter of government, and the sanction of law and judicial authority to be given to the legitimate acts of the government in any and all of its departments. But when this had been done, it remained true that the Union possessed the powers conferred upon it, and that these were to be found enumerated in the instrument of government under which it was formed. But lest there might

be any possible question of this in the minds of those wielding any portion of this authority, it was declared by the tenth article of the amendments that "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people.—Cooley.

Thus the line is clearly drawn between the national and the state governments. It is provided that "the enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

### *Distribution of the Powers of Government*

*Necessity of Separation of Powers.*—When all powers of sovereignty are exercised by a single person or body, who alone makes laws, determines complaints of their violation, and tends to their execution, the question of a classification of powers can have only a theoretical importance, for the obvious reason that nothing can depend upon it, which can have practical influence upon the welfare of the people. But inasmuch as a government with all its powers thus concentrated must of necessity be an arbitrary government, in which passion and caprice is as likely to dictate the course of public affairs as a sense of right and justice, it is a maxim in political science that, in order to the due recognition and protection of rights, the powers of government must be classified according to their nature, and each class intrusted for exercise to a different department of the government. This arrangement gives each department a certain independence, which operates as a restraint upon such action of the others as might encroach on the rights and liberties of the people, and makes it possible to establish and enforce guaranties against attempts at tyranny. We thus have the checks and balances of government which are supposed to be essential to free institutions.—Cooley, p. 44.

*Three Divisions.*—The normal classification of governmental powers is into three divisions, under "that safe maxim, division of powers into departments": legislative, executive, and judicial.

*The Legislature.*—All the legislative powers—all power to make laws—granted by the Constitution, are vested in a Congress consisting of a House of Representatives and a Senate. The House of Representatives is the popular House and is elected every two years. All legislation providing for expenditure of funds must originate in the House. The Senate is a more conservative body, consisting of two Senators from each State, elected for a term of six years. One third of the Senate is elected every two years, thus dividing the Senators into three classes. Our system of legislation is bicameral, the two bodies passing upon it.

The President has power to veto legislation which he considers unwise, thus acting as a check upon the legislature. But the legislature may pass legislation over his veto, by a two thirds vote of both houses.

*The Executive.*—The executive power is vested in a President, with a Vice President, both elected for a term of four years. In case of removal of the President from office, or of disability to discharge



its powers and duties, the same shall devolve upon the Vice President. Before entering upon the duties of his office, the President is required to take the following oath or affirmation: "I do solemnly swear or affirm that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

The executive departments, such as War, Navy, Justice, Treasury, etc., are headed by members of his cabinet, who with many government officers are nominated by the President, subject to confirmation by the people through the Senate.

*The Judiciary.*—The Constitution provides for a Supreme Court and other courts provided for through action of Congress. The President nominates members of the judiciary, subject to Senate confirmation. An additional check upon legislation is provided in this: That should Congress pass legislation, with or without approval of the President, and the Supreme Court declare it to be unconstitutional, it is no longer a law. Such decision by that court can only be overruled by constitutional amendment, which is in effect, an appeal to the body of the people. Such action became necessary to make the income tax and popular election of senators by the people legally binding.

Space does not permit extended treatment of the large subject under discussion. We have indicated the main outlines of constitutional functions. But we note some important items which have been made prominent by constitutional writers, as a result of long periods of usage and tested experience under our system of government:

*National Powers.*—In any sovereign State, the law-making department is the repository of most power, and it is also the most immediate representative of the sovereignty. Not that the others are subordinate within their respective spheres, but the exercise of governmental authority begins with the making of laws, and the other departments execute and administer what the lawmaking department enacts. For this reason the Constitution, in enumerating the powers which shall be exercised by authority of the general government, confers them in terms upon Congress. But this in legal effect is conferring them upon the United States, and by implication a corresponding executive and judicial power is also given, though to a large extent the exercise of these powers is left to be provided for in the discretion of Congress.—Cooley, Constitutional Law, p. 55.

Congress has power to lay and collect taxes, duties, imposts, etc.:

The power to tax is an incident of sovereignty, and is co-extensive with the subjects to which the sovereignty extends. It is unlimited in its range, . . . so that security against its abuse is to be found only in the responsibility of the legislature which imposes the tax to the constituency who are to pay it. A people, however, in establishing their constitution, and delegating to their representatives this power, may impose at discretion limits to its exercise; and many limita-

tions have been imposed in the constitutions of the States.—Cooley, p. 57.

Constitutionally a tax can have no other basis than the raising of a revenue for public purposes, and whatever governmental exaction has not this basis is tyrannical and unlawful.—Ibid., p. 58.

Congress shall have power "to declare war, to grant letters of marque and reprisal, and make rules concerning captures on land and water." Congress may also "raise and support armies; but no appropriation of money to that use shall be for a longer term than two years. The purpose of this restriction is to put it out of the power of the executive to keep on foot a standing army, when in the opinion of the legislature it is not needful."

Restrictions on the Powers of Congress. . . . No legislative body can delegate to another department of the government, or to any other authority, the power, either generally or specifically, to enact laws. The reason is found in the very existence of its own powers. This high prerogative has been intrusted to its own wisdom, judgment, and patriotism, and not to those of other persons, and it will act *ultra vires* if it undertakes to delegate the trust, instead of executing it.—Cooley, p. 111.

In this connection we quote:

In six cases the Supreme Court unanimously declared acts (of Congress) void on the ground that Congress had attempted to confer powers on the Court which the Constitution did not authorize and which it therefore declined to accept.—*American Bar Association Journal*, June, 1924.

*Commander in Chief.*—The President is Commander in Chief of the army and navy of the United States, and of the militia of the several States when called into actual service. This important power is confided to him to be exercised in his discretion, but it is expected to be exercised through the war department, and not by taking command in the field, or by any personal direction of armies. As commander, while war prevails the President has all the powers recognized by the laws and usages of war, but at all times he must be governed by law, and his orders which the law does not warrant will be no protection to officers acting under them.—Cooley, p. 114.

The President has power to fill all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session. But he cannot by removals make vacancies in order that he may fill them.—Ibid., p. 119.

*Appropriations.*—The provision that no money shall be drawn from the treasury but in consequence of appropriations made by law, applies with peculiar force to the President, and is a proper security against the executive assuming unconstitutional powers.—Ibid., p. 120.

*Executive Independence.*—The judiciary cannot control the President nor his subordinate officers in the performance of executive duties by mandamus, injunction, or otherwise. But if an executive officer is charged with a ministerial duty, involving the exercise of no discretion on his part, the courts may compel his performance of it.—Cooley, p. 122.

*Checks and Balances in Government.*—What are they?—The American system of government is an elaborate system of checks and balances. . . . First, the States are balanced against the general government. Second, the House of Representatives is balanced against the Senate, and the Senate against the House. Third, the executive authority is in some

degree balanced against the legislature. Fourth, the judiciary is balanced against the legislature, the executive, and the state governments. Fifth, the Senate is balanced against the President in all appointments to office, and in all treaties. Sixth, the people hold in their own hands the balance against their own representatives by periodical elections. Seventh, the people are balanced against the senate by sexennial elections. Eighth, the electors are balanced against the people in the choice of President and Vice President. This is a complication and refinement of balances which is an invention of our own, and peculiar to this country.—Cooley, p. 160.

Madison, referring to the substance of a statement by Montesquieu, the French writer on "The spirit of the laws," wrote thus: "The accumulation of all powers, legislative, executive, and judiciary, in the same hands, whether of one, a few, or many, and whether hereditary, self-appointed, or elective, may justly be pronounced the very definition of tyranny.—The Federalist, vol. 1, p. 329.

### Important Points in Constitutional Law

*The Courts.*—The protection against unwise or oppressive legislation, within constitutional bounds, is by an appeal to the justice and patriotism of the representatives of the people. If this fail, the people in their sovereign capacity can correct the evil, but courts cannot assume their rights.—Cooley, p. 167.

The lawmaking power of the State recognizes no restraints, and is bound by none except such as are imposed by the Constitution. That instrument has been aptly termed a legislative act by the people themselves in their sovereign capacity, and is therefore the paramount law. . . . *The leading feature of the Constitution is the separation and distribution of the powers of the government.* It takes care to separate the executive, legislative, and judicial powers, and to define their limits. The executive can do no legislative act, nor the legislature any executive act, and neither can exercise judicial authority.—Sill versus Corning, 15 New York, p. 297.

Mere ministerial officers must always at their peril keep within the limits of the law, for their duties are not discretionary, and the law is supposed to make plain for them what their duty is.—Cooley, p. 175.

. . . when moneys are to be paid by the United States, they can be appropriated by Congress alone.—*Ibid.*, p. 175.

*Judiciary and Executive.*—From the foregoing it will appear that the judiciary has no control whatever over legislation, and no power whatever to question its purpose or animus, provided always that legislation is kept within the limits of the constitutional grant. The remark is equally true when applied to executive power. Within the sphere of his authority under the Constitution the Executive is independent, and judicial process cannot reach him. But when he exceeds his authority, or usurps that which belongs to one of the other departments, his orders, commands, or warrants protect no one, and his agents become personally responsible for their acts.—Cooley, p. 176.

*Freedom of Speech and of the Press.*—The First Amendment provides that Congress shall make no law abridging the freedom of speech or of the press. In a constitutional point of view the chief importance of the press is, that it enables the citizens to bring any person in authority, any public corporation or agency, or even the government in all its departments, to the bar of public opinion, and to compel him or them to submit to an examination and criticism of conduct, measures, and purposes in the face of the world, with a view to correction or prevention of evils. . . . These advantages had been fully realized and enjoyed by the people during the revolutionary epoch; the press had been the chief

means of disseminating free principles among the people, and in preparing the country to resist oppression; and its powers in this direction had appeared so great as to cast its other benefits in the shade. It is a just conclusion, therefore, that this freedom of public discussion was meant to be fully preserved; and that the prohibition of laws impairing it was aimed, not merely at a censorship of the press, but more particularly at any restrictive laws or administration of law, whereby such free and general discussion of public interests and affairs as had become customary in America should be so abridged as to deprive it of its advantages as an aid to the people in exercising intelligently their privileges as citizens, and in protecting their liberties.—Summarized from Cooley, p. 301.

We append the following from Don Tyler's late prize oration on the Constitution:

Our Constitution, the supreme law of the land, gave us a government with its representatives elected at certain fixed intervals with authority delegated to three departments: the legislative, the executive, and the judicial. But the startling fact for the first time in the history of the world was that *no one department was supreme*, that each department served as a check and a balance of the other, and the *final supreme power was in the hands of the people*. In other words, it provided that those who made the laws could not administer them, and those who administered could not judge them, and *gave the supreme power to the governed*.

In these articles we have briefly summarized some of the leading principles of our constitutional law—those having bearing upon our present situation as a church. We trust that the HERALD readers in general will be led to larger study of our constitutional system of government. The concluding article will be on "Constitutional government in the church."

INDEPENDENCE, MISSOURI, July, 1924.

### Facts About the Bible.—No. 7

BY A. B. PHILLIPS

One of the most important and most interesting periods in Hebrew history is the period between the Old and New Testaments. A knowledge of this history enables one to more clearly understand many things referred to in the New Testament. For this reason the new Helps to Bible Study gives a careful and concise account of both secular and religious conditions existing among the Jews at that time, and the effect these had upon the people in the time of Christ. By one acquainted with prior developments these influences are quite readily discerned.

The early part of this period was marked by troublous times to the Jews. It was about the year 370 B. C. that the Persian governor of Syria appointed Joshua, or Jesus, to supersede his brother in the office of high priest. The brother, Johanan, became so enraged that he murdered the newly appointed high priest in the inner court of the temple. For this crime the Persian governor imposed a fine of fifty drachmas on every lamb that should be offered for sacrifice by the Jews. Some years after

this two of the Persian monarchs were poisoned, and soon afterward the Persian monarchy gave way to the Grecian power. After the death of Alexander the empire was divided among his four generals. Between two of these divisions lay Palestine, which was the scene of many conflicts, being under first one ruler and then another.

Antiochus Epiphanes, supposed by some to be the one who should "peaceably" take the kingdom, as foretold by Daniel, twice despoiled Jerusalem, slew many thousands of the Jews, abolished Jewish sacrifices, burned all copies of the scriptures that could be found, and dedicated the temple to Jupiter. Jews were forced to observe rites of Grecian idolatry or be put to death. In this abolishment of Jewish religion he was assisted by renegade Jews.

Some of the Jews who fled from Jerusalem were afterward organized under the leadership of Mattathias and his five sons. They made war on the idolatrous people and the apostate Jews almost incessantly and established the Maccabean Dynasty, which continued with varying fortunes till ended by the conquering Romans. The last of the Maccabean line were murdered by Herod the Great, a monster of extreme cruelty who is mentioned in the New Testament. By his will Judea, Samaria, and Idumea were given to his son Archelaus, and Galilee and Perea were given to his son Herod Antipas, whom Jesus called "that fox," and who beheaded John the Baptist.

#### *The Messianic Hope of Jews*

During the period between the Testaments remarkable developments in the religious ideas of the Jews were taking place. In some respects the spiritual aspects of Hebrew life were deeply significant. During this period much of the most important religious literature was written, and is now grouped mostly as the Pseudepigrapha and the Apocrypha. Religious writings at this time were largely issued under assumed names, probably because one claiming to present a message from God was almost certain to suffer severe persecutions. Hence the names of revered prophets were borrowed and attached to some of these writings as authors.

The captivity of the Jews had given them much cause for reflection concerning their past unfaithfulness and the trials to which they had been subjected. They longed for their one-time national prestige and glory, and some in humility began to search the prophecies which pointed to their future hope. The development of higher ideals came from increased humility and religious integrity and centered in expressions of the Messianic hope, as is abundantly found in the literature of the times. One of these old writings contains the prediction that "there shall arise the Messiah from Aaron and

## NEWS AND LETTERS

### Contrast of Interest—Within and Without

BLOOMSBURG, PENNSYLVANIA, September 8.—Brother Cunningham and I have been out visiting among the Saints of late, calling on some who had not been visited for years. The "two by two" spirit was felt by us in our work, and we walked about seven miles, but felt rewarded by the stirring up of our spirits, as well as those visited, to a remembrance of the spirit attendant upon the preaching of the gospel.

We had a pleasant call on Brother and Sister Oscar Bairall, now resident at Mifflinville. They were brought into the church through the efforts of Brother Richard Hawkins, of Scranton, whom they hold in high esteem. This family will in the future have the association and fellowship of the Bloomsburg Saints.

There are a number of people here in the church who are really showing an interest, but we have as usual the counterpart in members who are not really interested in God's work and themselves as they should be.

I have discovered now, as in historical times, that the church itself is never free from heresies or innovations. This beautiful work ought, and deserves, to be free from disquieting factors. There have been changing scenes in the history of the church in these latter days: outside persecutions, inside heresies such as polygamy, Adam-God, and celestial marriage, then the usurpation of priesthood authority that led to the Utah apostasy.

The past few years have witnessed innovations which are so technical and highly controversial that we are making knotty ecclesiastical problems. Year after year these disquieting changes are taking up the time and attention of the greatest work of all, which is none other than the last will

from Israel." During the early Maccabean period it was taught that the Messiah should come from the tribe of Levi, and some thought the Maccabees were the promised deliverers to release them from political bondage and establish the kingdom of God among the Hebrews.

It is astonishing to note the number of teachings recorded in this period that bear resemblance to the doctrines of the New Testament. An illustration may be of interest in this connection, as found in the writing called Ecclesiasticus (28.2): "Forgive thy neighbor if he hath hurt thee, and then shall thy sins be forgiven thee when thou prayest." The similarity of this exhortation to that of Christ in the sixth chapter of Matthew and Luke is no more noticeable than various other expressions.

The number of apocalyptic writings that arose in this period help to show why the Jews were interested concerning the coming of Messiah and were expecting that event to be soon realized. However those who were warped by human traditions or sordid considerations could not easily recognize in Jesus the one sent of God to establish his glorious kingdom on earth. The Jews were therefore greatly divided upon the question of his Messiahship.

and testament of our Lord: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc.

This people should be as clear on the present controversies as they are upon faith, repentance, and baptism. Each side of the controversy should make statements of their belief in the sincerity of the others.

Paul says, "The letter killeth, but the Spirit giveth life." The ministers are not ministers of the technical meanings of the words *supreme directional control*, but rather of the spirit of the gospel. It is this insistence upon the letter of the law that has brought about this deplorable division.

In order that my position may be clear, suppose that the Presidency, Presiding Bishop, and General Conference were each to go to ordaining bishops in competition with each other. Would that be coordination?

Then with regard to spending the moneys of the church. I remember one time in England when there was a mooted rule that missionaries, before they could call upon the Bishop or his agents, had to have the signature or indorsement of the missionary in charge. That was followed by the query as to who was to indorse the demands of the missionary in charge. Common sense shows us the need for the temporal arm of the church having power to receive and disburse the money of the body, subject to General Conference. If the Presidency can contract debts irrespective of the Bishopric, then we will soon reach a state of anarchy. There are emergencies that the letter of the law does not reach; but the spirit of it does.

My humble opinion is that every member of the church is first directly responsible to God. The testimony I received when I entered the work twenty-five years ago taught me that. Every minister of the church is likewise responsible to him directly and not through a chain of officials.

What I say does not destroy that relationship. That relativeness to each other is a demand from God to us and is a part of the divine plan. I do say, however, that supreme directional control is the role only of God and Christ through the gospel. Many good people have become discouraged in the work because of the spirit of dictatorship. Every man and quorum should be permitted the full liberty of the law of God centered in his will.

I expect to witness divine intervention in these matters. I do not say, Cease to contend for the truth, though it be an unpleasant duty. I became very much discouraged three years ago and planned to turn in my license and my missionary appointment, but in the course of time a divine messenger appeared to me with the Doctrine and Covenants in his hand which he held open to me at section 17, saying, "Teach that which is found there; it is the immediate need of the church."

Perhaps divine inspiration is more scarce than we are willing to admit. We are making history; let us pray to our heavenly Father, not for the success or abolition of any of the disputants, but that all may receive the Spirit of God to lead us according to his will, that the whole church and its ministry may become fellow workers together with God and Christ. The world needs salvation. God has reposed in us a weighty responsibility:

Ye are the salt of the earth:  
But if the salt have lost his savor,  
Wherewith shall it be salted?  
It is thenceforth good for nothing,  
But to be cast out, and to be trodden under  
foot of man.

There are these two conditions of occupancy for the church. Which shall we occupy? May it please God to help us as a people to occupy that first-named condition in humility is my prayer.

THOMAS JONES.

## What Reunion Did for One Sister

ALEXANDER, KANSAS, September 10.—I wanted to write and tell HERALD readers how I enjoyed the reunion of the North-western Kansas District. It was held at Studley, a town not very pretentious, but where dwell some noble Saints.

Ever since I have been in high school I have been studying the question of evolution. Last year I decided that there was more to it than my parents thought. I knew it hurt them, but I wanted the truth at whatever cost it came.

During the winter Brother Burton came here and of course tried to show me the foolishness of my thinking. At the time I was seventeen, just the right age to get mixed in right and wrong thoughts. All during the summer I worked under a heavy cloud and wondered whether the Bible was true or not. During this time I was planning to attend reunion, and a week before it started I left home to work, but returned on Wednesday in order to start to reunion the next day.

When I got home I found they were undecided as to whether they would go at all or not. I do not know why, but I felt I could not miss it, so finally father saw how anxious my sister and I were to go and promised to go with us Sunday morning. We started out in the mud, so anxious we were almost unwise. However, we arrived at half past eleven and remained all the next week.

I did not notice any change in my attitude except I wanted to attend services more than ever, which is saying quite a bit considering my enthusiasm before that. The mornings were taken up in services and the afternoons in recreation. We played volley ball and went swimming, and seemed to get acquainted more easily than is generally the case.

When I arrived home I began to notice a change. I can see clearly the wrong in the evolution theory. I feel like another person and no longer want to do the many little things that lead one down. I used to know that that time was coming, and I hated to see its approach, but now I feel happier than I ever have before. When I feel discouraged I sing "Consecration," and immediately feel better. I cannot do much, but by singing at services I hope to help myself discover other talents if I have any. I am trying to develop myself to the highest extent. Pray for me that I may be able to keep up my courage and go forward.

CRYSTAL TEETERS.

## Pontiac, Michigan

August 31.—Some of the Saints of Pontiac attended the Detroit and Eastern Michigan district reunion at Port Huron, among them Sister James Mead and children. Brother Mead was driving down for the family on the closing Sunday when another car collided with his, and as a result he has been confined to his home for two weeks with a cut and bruised leg. He is now able to walk a little and is slowly recovering. Other Pontiac Saints attended reunion at Boyne City.

Brother Charles Bowen, of Birmingham, was struck by an auto one day last week and is not able to walk.

The lectures given by Brother and Sister M. A. Etzenhouser at reunion have not been forgotten. We are still studying on the notes taken and hope to hand on some instructions to others.

We had one recent baptism, Newell Mead, ten years old, who was baptized at reunion.

The Saints have planned to spend Sunday, September 14, at the home of Brother and Sister Clarence Jewell, as two of their boys have decided to be baptized, and they also have a baby girl to be blessed on that day. Lunch will be prepared, after which all will go to the river, a short distance from the house, where the baptisms will take place. Preaching service will be held in the evening.

The Saints of Pontiac are planning a social to be held soon for the benefit of our church.

### Splendid Prayer Meetings Reported

COLUMBUS, OHIO, September 10.—The Wednesday evening prayer services held at the Second Columbus Branch continue to be an unfailling source of inspiration to all who attend. And the attendance has grown from only a very few to practically thirty or more each week. In quite a number of instances each one present, whether very young or old, has taken part in the service and all have been much benefited thereby. Several weeks ago we were privileged to have Brother Floyd Rockwell, the district president, meet with us, and while here negotiations were made to hold the conference of the Southern Ohio District at our branch. This is our first attempt to entertain anything so big as this, but we expect a goodly number and will do the utmost to make everyone feel at home and be glad to come again.

The membership have almost all taken their vacations and are now returning with a renewed zeal to push harder and work better for the ultimate goal—Zion. Especially those of us who were privileged to visit the Kirtland reunion, with its wonderful spiritual leaders. It was a reunion never to be forgotten, and the best of results are to be looked for from those who were present.

### Omaha, Nebraska

September 10.—The Department of Women has kept up its work through the warm season, by a series of "kensingtons," at which the sisters ply needle and thread upon bazaar articles. Two of these have been held since last report, one at Sister H. G. Fredrick's and one at Sister Cloe Fleming's. Dainty refreshments served by the hostesses helped to make these gatherings pleasant and enjoyable.

On August 17 Sisters Fleming and Fredrick sang at River-view Home, the place where juvenile offenders against the law are held. The song service they gave was accompanied by a series of chalk talks by Brother Norman Issott, and both efforts were enthusiastically received and appreciated. Ministry among these misguided children is a Christian service indeed. Would that the blessing of God shall enhance the value of each effort put forth to serve him in this way and greatly magnify its influence for good!

Apostle E. J. Gleazer and family were our guests one week end, en route from the reunion at Dow City to the one at Stewartsville. The sermons by the brother morning and evening of August 22, his talk to the Religio, and the one he gave Sister Anderson's class of young men in the Sunday school will not soon be forgotten. To sense the completeness of the consecration of our young missionaries, which consecration is shared in no small degree by their wives and children, is an inspiration and encouragement to all thinking Saints, and no human being can measure the sum total of their influence.

Patriarch John F. Martin was another whose "barque spoke us in passing." He spent twenty-four hours with us between reunions, giving us the benefit of reflected experiences and

receiving a brief respite in the lull of activities. He is a sufferer from the hay fever malady and will no doubt welcome the end of his reunion itinerary.

Sunday, August 31, was a day which will long live in memory. Pastor Whalley had announced that the morning service would be given over to baptism and confirmation, and the little church was well filled with members eager to witness the sacred ceremonies and to bid welcome to the newly initiated. Preceded, interspersed, and followed with the singing of well-chosen hymns, the brethren participating in the confirmations being blessed with rare illumination of mind, and both candidates and witnesses being impressed with the solemnity of the occasion, the entire service was beautiful and received the seal of spiritual approval. Pastor Whalley performed the ceremony of baptism, Brethren Lewis, Self, and Merchant joining him in that of confirmation. Those coming into the fold at this time were Arthur Albright, Peter Neilson, Maxwell Hammer, Loraine Wildermuth, and Happy Francis. Sister Lois Francis added the beauty of her voice to the service by singing, "I come to thee." It is indeed gratifying to all of us when we see these young people enlisting on the side of Christ in the battle of life.

In recognition of the coming "Defense Test" Day, Pastor Whalley, on the evening of August 31, preached a sermon on the subject, adding thereto a recital of some of his own personal experiences in the World War, and deductions drawn therefrom. His talk was intensely interesting to his congregation, for there were few who listened but had made sacrifices of some sort in the same cause.

On September 3, at the Methodist Hospital in this city, a grand-niece was born to Brother John W. Rushton, in the form of a little daughter who came to the arms of Brother and Sister Norman Issott. This little girl bears the charming name of Frances Carolyn, the first being that of her paternal grandmother, Sister Frances Issott, of Leeds, England, and the second being that of her maternal grandmother, Sister Cloe Carolyn Fleming.

The reunion at Glenwood, Iowa, and a two-day meeting at Decatur, Nebraska, have reduced our attendance somewhat. At that, our little church was filled almost to capacity Sunday morning at sacramental service. In the evening Brother Raymond Rumel talked of present-day conditions, in and out of the church. Brother Duane S. Anderson sang, "Thy will be done." Pastor Whalley and wife spent the week end in Decatur, it being the privilege of the former to preach to the Indians—a novel experience, undoubtedly, for our eastern brother.

Visitors among us the past few weeks have been: Sister S. E. Marmoy, daughter Iola, and son "Junior," of Kansas City, all of whom have been visiting Sister A. E. Larsen; Brother and Sister C. C. Coffeen and son Elmer, of Kansas City; Leslie Flowers, of Clearwater, and his friend, Everett Gamet, of South Omaha; Brother and Sister R. L. Haynes, of Beaver Branch, Missouri; Brother and Sister Harold Edwards, of Independence, visiting their sisters, Grace Edwards and Iverne Paden; Sister Gladys Teeters, visiting her aunt, Sister Fryxell; Sister David Burtch, of Port Huron, Michigan; Brother George Preston and his mother, Sister John Preston, of Knobnoster, Missouri; Sister Frank Hawley and son Carleton, of Lincoln, Nebraska; Miss Hazel Fletcher, of Toronto, South Dakota, visiting her aunt, Sister Earl Lasley; Sister Ada Hopkins, of Lamoni, Iowa, and Sister Sue Dillon, of Independence, visiting Sister Mae Grenawalt.

Those who knew of his long, faithful service and loyalty to the church were saddened to learn of the passing on August 27 at his home in Magnolia, Iowa, of Brother Andrew Johnson, father of our Sister Augusta Graham. He had



reached almost the centennial mark, being ninety-seven years and six months of age at the time of death. His life story was at one time written up and published in one of the church magazines.

Brother James Mills of Nebraska City, another aged and faithful Saint, lies critically ill in the University Hospital of this city. Brother Albert Merrick, a young brother who gave service in the World War, is desperately ill in a hospital in Saint Louis, Missouri. Brother John Ahlstrand, another young Omaha Saint, has been ill in a Kansas City Hospital, and is about to be removed to Saint Louis for a critical operation. Sister Rosa Ware, temporarily in Los Angeles, has also been sorely afflicted. The prayers of the Saints should ascend for these members in distress.

## Department of Women Holds Successful Bazaar

FLINT, MICHIGAN, August 18.—We have long considered telling HERALD readers of the great success of our second annual bazaar, held in Flint December 6 and 7, 1923.

The bazaar was so planned that each group had its special line of work on display, and every woman had an opportunity to use her skill for the benefit of the local department. The baked goods were all donated, and also much of the bazaar material. Each group kept its accounts separately, and as a result each group knew exactly how much they raised. A total of \$355.13 was raised, of which Oriole Circle Number 1 made \$15.46 and the Temple Builders \$60.85.

The bazaar was held about four blocks from the heart of the city, on the main street. The building was donated, so expenses were light, and we were able to turn \$300 over to the building fund.

We believe each woman owes her part of work in the Department of Women as much as she does to the other branches of the work. Cooperation is the basis of our work in Flint, and thanks to the ability of our leaders, Sister Harder in 1922 and Sister Robertson in 1923 and 1924, our department is rapidly nearing its goal. May God bless this department of his work, and may the women rise to sense their duty in the work of God.

GRACE HAWKS, *Historian*.

## New Canton, Illinois

September 7.—In a recent contest for membership in the Sunday school, the Reds were defeated and had to treat the Blues. Ice cream and cake was served on the church lawn, and all enjoyed themselves. Many new scholars were in this was added to the Sunday school.

The next day Brother E. L. Ulrich and family were with us, also Brother Henry Martin and his family, as well as other Saints from Quincy. As a result we were permitted to hold sacramental service, and a great degree of the Spirit was present. A basket dinner was enjoyed at noon, after which Brother Ulrich preached in the park. Evening service was held in the church.

The following Wednesday Brother Ulrich baptized two ladies, and on Thursday he and his family and some of the other Saints started to Nauvoo to attend the reunion. All were pleased to know Sister Ulrich. Brother Ulrich promised to return this winter.

A splendid Sunday school was held to-day. All were pleased and surprised to have with us Sisters Laura and Blanche Minton, of Independence, Missouri. It seemed good to have these sisters with us once more and to hear their testimonies again.

We ask the Saints to pray for this little branch that we may ever be found holding fast to the rod of iron and doing what is pleasing in the sight of God.

ALMEDA CALLIER.

## Fall River, Massachusetts

August 15.—No meetings were held here for three Sundays during special services at Onset. A large number from Fall River attended either all or part of the time. Considerable publicity was given the Onset reunion in the Fall River papers. The Fall River Saints gave "Hansel's vision," at Onset on August 9, which was greatly appreciated.

The association and meetings at Onset were a wonderful opportunity, but it is believed by some to be a hindrance to the branches. Some go for all summer, others for week ends, leaving the Fall River church almost empty.

The first prayer meeting after reunion is usually well attended, but this year not one came who had been to Onset. Though the attendance was small, all took part, and surely the Spirit of God was there.

Recent speakers have been Elder Elmer B. Lewis, of Dennisport, who occupied July 13; Pastor James W. Heap, July 20, with Brother Alma Coombs in the evening.

## Two-Day Meeting at Lachine, Michigan

We have a small branch here, but our Sunday school has five classes. There is no elder here at present, but we hope to have one soon, as we expect Elder Guy, from Hillman, for the branch there will be disorganized. We have two priests, one teacher, one deacon. On Children's Day we had a visit from Brother Guy, who had returned from Detroit. He also spoke in tongues, and we were made glad that the Lord had again remembered us in this way, giving us blessing and counsel. We also had some sermons since.

Brother and Sister Guy and six others were able to spend a week at the Northern Michigan district reunion. Two others were also there the last few days, where we had the privilege of seeing and hearing President F. M. Smith. Six were baptized the afternoon of August 12. On Saturday another small boy was baptized and was confirmed by Brother F. M. Smith. We were very pleased to meet our leader and to hear the words of counsel. The Spirit was felt confirming what he gave to us.

Brother Edwards was also with us and did some good work with the young people. Sister Christy also gave some fine talks to the members of the Department of Women.

I, for one, intend to do all I can in this great work, for surely the work is great and the laborers are few. But if we all work together we can and will do much. Let us make a united effort and carry this work onward. Let us hold up our leader's hands, that he fail not in this hour of need.

The debt of about \$550 on the auditorium was paid on Saturday by Brother Dirk Schreur, which made it possible to dedicate the auditorium on Sunday. President Smith preached the sermon, and Brother Allen Schreur offered prayer, after which Brother Dirk Schreur presented the key to President Smith, who returned it to Brother Allen Schreur, president of the district. After the service about \$600 more was raised to enlarge the dining hall, buy seats for the auditorium, and purchase more land.

The sweet spirit of peace prevailed to the end. All are looking forward to our two-day meeting, praying that the Lord will bless us with his Spirit and help us all to do our part in this great work.

MRS. S. PUSHMAN.

## San Francisco, California

September 8.—All is going nicely in this branch. Meetings are quite well attended, and some nonmembers are always present, while the preaching is spiritual and instructive.

The Saints are now all home from the Irvington reunion and are settled down to home church work. Last Friday evening the sisters gave a supper at the home of Brother and Sister Lawton and cleared over forty dollars, which they donated towards building the assembly room in the rear of the church.

We have with us Elder Yoder, from Cleveland, Ohio. He has preached twice for us, to the edifying of the Saints.

Brother Briggs, one of our active members, has been in the hospital for some weeks. He is well again now, and all are glad to welcome him again into our midst. He is as busy as usual in his office of deacon.

Our members are making their donations for the church radio. Next Sunday morning the Sunday school will take up a collection for that purpose.

Sunday morning we had a pleasant, peaceful sacramental service that was enjoyed by all. The time was all spent in singing, prayer, and testimony. Among our visitors were Elder L. B. Shippy and family. In the evening Elder Virgil Etzenhouser, our missionary, preached for us. The young people's prayer meeting in the morning was well attended.

The group meetings on Wednesday evenings are interesting and instructive. The Religio and Sunday school and Department of Women are all in good condition.

## San Jose, California

September 11.—San Jose Branch is still holding its regular quota of meetings. Since last report the following brethren have been our speakers: G. H. Wixom, B. R. Gilbert, M. H. Fonda, W. H. Dawson, C. J. Cady, and Harley V. Bates

The Department of Recreation gave a social August 22 at the home of Brother and Sister L. E. Harris, which was enjoyed by all who attended. The evening was spent with vocal and instrumental music and pleasing plays.

On August 28 the Department of Women gave a Fathers' Day entertainment at eight o'clock in the evening at the home of Brother and Sister Christopher. The evening began with an "Open business meeting," which was opened with an appropriate song by the department and prayer by the pastor, and concluded with speeches, readings, and songs in which the fathers and brothers were invited to take part. The entertainment was followed by refreshments served on the lawn, where bright, blazing bonfires were in evidence. Brother Christopher is noted for giving the Saints a warm welcome.

Last year the Department of Women paid out \$900 for paving around the church, and this year they have ordered another contract let to cost \$200 or more. They already have the money to cover this expense and the steam shovel is now at work on the street. The branch is justly proud of this department.

An enjoyable sacramental service was held September 7, with about forty present. The sick were not forgotten, the emblems being carried to them by the officiating priests.

Elder E. B. Hull, of the missionary force, is expected to be with us Sunday, September 14.

Some very interesting priesthood meetings are being held in the branch of late. We build up a straw man and then proceed to pick him to pieces. If any kernels are found among the shells, we pick them out and use them.

## Central Chicago

CHICAGO, ILLINOIS, September 11.—The summer months have been busy ones for Central Chicago. Many noted members have visited us recently, among them Wardell Christy and David Dowker and family; Roy Cheville, Forest Roberts, and Elizabeth Trachsel of Graceland.

During the hot weather and on account of so many leaving the city for vacations, no regular choir or Department of Women meetings were held. During this time the different departments took charge of the services for one Sunday each.

The Department of Women had charge July 26. Special music was provided, and Sister Christy spoke both morning and evening to appreciative audiences. Brother Christy was with us August 1 and gave some good counsel in his forceful way.

August 10 was Sunday school day. The theme for the service was "Carrying on our Father's work." Music by the junior choir carried out this theme, as did both sermons of the day. At the morning service John Petterson, of First Chicago Branch, gave an illustrated talk to the children, which was interesting to all. H. P. W. Keir spoke impressively on the same subject at the evening service.

Friday evening, August 15, was an important date, at which time the young people presented a two-act play, "Mother Briggs of the cabbage patch." It was well given, and the young people deserve great credit for their effort. A full house rewarded them somewhat and gave them a neat sum for the building fund.

Young people's day was August 4, and as usual they spared no effort to make it an interesting and profitable one. The music was well prepared and well chosen, and Roy Cheville spoke at eleven o'clock, using as his subject, "A rendezvous with life." His masterly presentation surely gave young and old much food for thought. David Dowker was the evening speaker, and in his cheery way gave us encouragement and counsel.

Our new missionary, Brother Baldwin, and wife, stopped over for a day or two en route to their old home. We are anticipating a busy and profitable year with them to assist us.

## Milwaukee, Wisconsin

We read with interest the letters from the various branches and wish to congratulate the HERALD on this method of keeping in touch with the various branches throughout the entire church.

Since last writing we have been favored with a short visit from our district president, J. O. Dutton, and wife, of Madison, Wisconsin. Vacation time is now about past, and we look for an adjustment to regular routine and more concentrated effort. We hope to effect some changes which will give place for something more attractive for the young people of the branch.

We regret having lost so many members of the branch in the last few months. Brother B. C. Johnson and family have returned to Independence, Missouri; Sister Matie Cone, formerly of Beloit, Wisconsin, has returned there with her family; Brother Arthur Craven, having completed his dentistry course at Marquette University, has returned to his home at Cusson, Minnesota. These, together with several others, make a total removal of about twenty per cent of the total membership of this branch.

We are very glad to report the arrival of several earnest workers from Fargo, North Dakota. Brother Lindsay, his daughter and her husband, are now with us, and we hope the

balance of the family comes soon. For the past eighteen years your writer has seen many come and go from this branch, and we many times expressed the thought that if we could have held all that came we would have a large following here. Many times we were forced to bid farewell to those whom we thought we could not possibly spare. But God has been good and we have struggled on, always hoping for the best.

Considerable preparation is being made by many of the membership here just now to attend the Madison, Wisconsin, reunion which will be held August 22 to 30. Those having cars will transport those less fortunate, making it possible for many to attend who could not do so on account of the expense of travel.

Before closing we want to welcome the news of the proposed new broadcasting station at Independence. For some reason we have never been able to bring in K F I X, although we have tried many times during the past two years. We believe the installation of the new 1000-watt sending station at Independence, Missouri, is a step in the right direction, and it will be welcomed by thousands all over the country. Every publicity agent in the church will hail this move, as space will be given in any daily paper for the announcement of our program. I will await with interest the notice stating that work has begun that will carry the gospel message into every radio home in this country and foreign as well. May God bless the good work and speed its progress, and may our faith increase, is the prayer of your humble coworker.

### Sioux City, Iowa

September 16.—Our district president, Joseph Lane, visited us on sacrament Sunday. We are always glad to have him with us. His testimony is an inspiration for us to be of more service. The theme of his talk at the priesthood meeting was service.

The Misses Edna Haviland and Pearl Turner have commenced training at the Saints' Sanitarium. Edna is one of the three young people who graduated from high school the past year. Charles Bryant and Alice Keck are the others receiving their credits.

Mrs. Mark Brady of Saint Louis, Mr. James Horr, Mr. Ed Horr and wife; Ruth Sevy, of Long Beach, California; Mr. B. Jones and wife; and Albert and Lawrence Jones, of Pisgah, Iowa, have recently moved to this city.

Although we are located nearly a hundred miles from the reunion grounds at Dow City, forty-five from this branch attended services there the last Sunday. All felt repaid for their efforts.

The publicity department has mailed to members and non-members over fifteen hundred letters containing news items, tracts, etc., the past six months. The Saints are very loyal to the department. They are making it self-supporting by their subscriptions for themselves and their friends.

Sister Nicholas Reams died at her home early the morning of September 3. The attendance at the funeral was largely of nonmembers who heard the gospel message for the first time.

Master Russell Lytle has returned to his home after a summer's vacation with Brother and Sister Berve at Nauvoo.

Sister F. Palfrey, of Independence, mother of Sister G. M. Vandel, visited in the Vandel home a number of weeks. She has returned to her home.

The interior painting is practically finished in the church. White inside and out gives it a very pleasing effect after a number of years of a dark color.

Charles Hield and wife and Miss Thelma Lane, of Moor-

head, Iowa, and Mr. and Mrs. L. O. Myers of Hornick have been recent visitors.

The week of September 22 to 28 will be Home-Coming and Rally Week at this place. Four programs are being prepared. A cantata will be given the evening of the 23d, a pageant on the 26th, a program at the eleven o'clock hour the 28th, and for Religio the evening of the 28th another program. Brother Charles B. Woodstock of Mondamin will be the speaker at the eight o'clock hour.

### Salt Lake City, Utah

September 11.—Salt Lake Saints were pleased to have with them on August 31 their former pastor, who preached to them.

On Friday, August 29, the Saints and friends spent a pleasant evening on the lawn in a farewell party for Sister Lily Cummins, who was leaving for California. Sister Cummins has been a great help, as she is an active worker in this branch. All wish her Godspeed.

Brother and Sister Virgil B. Etzenhouser called on the Saints here as they were returning to California from Independence. All were glad to see them.

Our church has been thoroughly cleaned. Both pastor and Saints have worked hard with the cleaning and varnishing.

### From Fanning and Troy, Kansas

September 16.—Radio week was observed here, and several good talks were made in favor of helping with the good work of sending "the sound the earth around, from the rising to the setting of the sun." The last talks were made September 14 by Brothers Twombly and Hedrick, which were surely fine. We believe this will aid materially in preaching the gospel of the kingdom to every tongue and people.

Brother J. D. Stead held meeting at a new opening here last week, and a basket dinner was held there last Sunday. Three carloads of Saints from Troy and Fanning went to help with the singing and were present for the afternoon meeting. All returned happy in the thought of being able to do something for the cause.

Brother Clyde Scott of south of Troy died September 14, leaving a wife and six small children. She is a member of our branch and has the sympathy of all. The funeral was held from the Troy church, with sermon by Brother Samuel Twombly of Fanning.

Services at Fanning are held as follows: Sunday school at ten, preaching at eleven, except on sacrament Sunday, Religio at seven, and preaching at eight. Prayer meeting is held on Wednesday night.

The Department of Women held a hen party September 11 for the benefit of the radio drive, each donating a hen or its equivalent in money. Refreshments of ice cream and cookies were served to those present.

### Council Bluffs, Iowa

August 16.—Activities in Council Bluffs are centered in the meetings that are being held in the west part of the city. Apostle T. W. Williams is the speaker, assisted by Elder C. F. Putnam. Sunday evening the big tent, which is pitched on the vacant lot next to the Riverside Mission, was filled to overflowing, as was also the mission house where Elder Putnam displayed lantern slides of the famous Passion Play.

Brother Williams's sermons are very inspiring to all, and

we are sure that we will all be better Latter Day Saints for having heard them.

The meetings are expected to continue for two or three weeks more, weather permitting. Several have been baptized, and more are expected as a result of the meetings.

### Rich Hill, Missouri

September 17.—It is a pleasure to report that our branch is still growing. A young lady who has been a regular attendant for about two years was recently baptized, making the fourth one baptized this summer.

Attendance at regular meetings is about normal, while prayer meetings have a larger attendance. The midweek services have the best attendance of all.

Our Sunday school picnic was held Saturday, September 6, at the home of Sister John Ingram, six miles south of town. There were about thirty present, and a good time was enjoyed by all. An invitation was extended for us to come again.

We are glad to note that there seems to be a greater degree of unity and brotherly love among us than for some time; also some are becoming interested in studying the Scriptures.

### Hope to Complete Church

COFFEYVILLE, KANSAS, September 13.—The Saints of Coffeyville have been organized into a Sunday school about three years and have an average attendance of thirty.

In the past year we have bought a lot and built a small church which is not finished on the inside, but we are hoping that in the near future we can complete it. The Department of Women deserve a good part of the credit for their untiring efforts.

Brother Higdon closed a three-week meeting here Sunday, September 7, as a result of which three were baptized, and others were interested. We feel that much good was accomplished.

As we have no regular preaching here, any of the elders passing through will be welcomed when they feel they can stop over and meet with us.

MARGIE PITCOCK.

### Spokane, Washington

September 15.—Spokane Branch is still interested and trying to hold the banner of our great King sufficiently high to prevent its being torn down.

Elder Eli Bronson has just closed a series of tent meetings which were well attended. There were no baptisms, yet we know that a great deal of good was accomplished. Apostle R. S. Budd was with us one night during the meetings; also Brother G. T. Griffiths stopped over two nights, which were turned over to him. He made good use of them, showing his pictures of the Holy Land. It is good to have such men come along and spread a few seeds of encouragement.

The young people of the branch are making arrangements for a young people's convention to be held the last Friday, Saturday, and Sunday of this month. All are planning for a good time.

The Department of Recreation and Expression has voted to turn back to the Religio, and some have pinned on their old emblem, "Onward and Upward."

Elder Oscar Case was the speaker Sunday morning, September 14, and W. W. Wood occupied in the evening. Both services were well attended.

Sister Lou Gilmore passed away July 28, having gone through seventy-seven years of probation. In the twilight of her existence T. W. Chatburn led her into the waters of baptism, and when he brought her forth from the water, his heart broke forth in that grand old song, "'Tis a glorious thing to be in the light." He had led into the light one more companion of his comrades who wore the Blue in the great struggle between the North and the South.

### Graceland Chats

Last Sunday found most of the college students in place, or seeking one, in the classes in Sunday school and Religio. The student who neglects this college opportunity is denying himself pleasurable and profitable seasons that will continue to yield joy for self and others so long as life shall last. These is a time made sacred by word and by spiritual atmosphere, a time that comes back to strengthen and inspire in moments of need; sometimes it is the Sunday school hour in the Brick Church in Lamoni, with the college group and the college impulse. The Sunday school hour may be one pregnant with power and vision and light and truth, most potent of all things.

Tuesday morning chapel was in charge of Brother J. A. Gunsolley, President Briggs being absent in Independence on college business. That latter statement seems superficial; business is spelled *College* for Brother Briggs.

The special topic of interest at chapel was the use of the library. This was conducted by Miss Lyda Elefson, the very obliging Graceland librarian. Sister Elefson is leaving for a year's work in her chosen field, the library. She is taking her work in Iowa City. She has been spending the past two or three weeks getting the library in good shape for the group of helpers she has had with her and is leaving in charge for the year.

Some of our faculty are busy in adjacent towns, establishing classes in music, both vocal and instrumental, giving recitals and awakening interest to the furthering of college support and community benefit.

The annual faculty recital occurred on Friday evening; one missing this missed a delightful treat.

Friday afternoon chapel was in charge of President Briggs. This was the day for one of our yearly freshman lectures by Dean Floyd McDowell. Giving it often has not lessened the force nor the value of this lecture, "*Why and how to study.*" Few of us really know how to study, and especially is help in adjustment welcome to Freshmen. Friday's chapel was also enlivened with announcements. Coach Gilbert, athletics; Eugene Closson, games; Allan Houghton for the *Record*; and Forest Roberts, the societies.

Following the recital of Friday night there were various parties. One of interest to the Michigan friends was a reception to students from that State at the home of President and Mrs. McDowell. The big feature of the evening was the organization of a Michigan Club of some fifteen or more members. This of course includes collaterals in the way of a wife or husband or "some one."

One absorbing question when we come to Graceland is, "Where do we belong?" President Briggs settled this point for some of us Friday when he located us for the remaining chapel sessions. Located us from "A" to "Z" in our own place. Football boys are working their way where they belong. So, no doubt are *we all* in our various walks in life. Graceland is helping. Saturday evening the four societies met in their own rooms. The four corners of the recitation hall on the second floor are the rooms designated.





his main theme being the sacredness of the priesthood. The sermon of Elder G. E. Harrington in the evening on "How shall ye escape if ye neglect so great salvation" was enjoyed by those present.

#### *East Independence*

Apostle Roy S. Budd was the speaker Sunday morning. In the afternoon a round table discussion was held in charge of Brother A. H. Parsons, assisted by Brother Roy S. Budd. Brother Bath preached again in the evening, his last sermon for about three weeks, as he is going to Oklahoma to conduct a series of meetings.

The Saints had a birthday party for Sister Minton Saturday night, quite a few being present from town. Everyone had a good time.

The Sanitarium patients from this branch are getting along fine and will doubtless soon be able to return home.

### Holden Stake News

#### *Sibley*

We had a most enjoyable time here last Sunday. The Buckner group joined us in our Sunday school service, which was followed with a sermon by Brother Weaver. We had as our honored guests Brother Joseph Luff, Brother Harrington, and Brother and Sister Shoupe, of Independence. A basket dinner was served at noon, after which we listened to a splendid discourse by Brother Luff. The Spirit was manifest to a remarkable degree, and he touched chords in my heart which I had not known were there. I enjoyed every word. Brother and Sister Meyers and Brother and Sister Scribner, friends of Brother Weaver from Kansas City, Kansas, were also in attendance. Sister Meyers and Brother Scribner sang at the afternoon service and again in the evening, songs which were highly enjoyed by all. Brother Weaver occupied at the evening service and preached the best sermon he has delivered since the opening of the meeting. The joy of the occasion was somewhat dimmed by the departure of Sister Weaver after the evening service. She left for Kansas City en route for her home in Traverse City, Michigan, where her mother lies very ill. Aside from that it was one grand, happy day long to be remembered.

#### *Marshall*

Elder Alvin Knisley held a short series of meetings here this month. Much interest was manifest in his sermons, especially Sunday morning, September 17. The subject, being on the Book of Mormon, was of a very convincing character.

A surprise party on Brother and Sister C. A. Ridge Tuesday night, September 16, at their home, was highly enjoyed by those participating.

Sister Levi Phelps is ill. Brother and Sister George A. Thayer and Sister Marion Terrell and little daughter have returned from their trip to Michigan.

#### *Atherton*

Last Sunday, September 14, was Women's Day at Atherton. Mrs. W. E. Harder, from Independence, occupied the eleven o'clock hour, talking in the interest of the Department of Women. In the afternoon Sister I. M. Ross, superintendent of the department in the Holden Stake, gave us an outline of the work, after which a round table was conducted, which proved very profitable. In the evening Brother B. R. McGuire occupied, assisted by Brother J. F. Keir. He spoke on the financing of the department. On Thursday following, the women of the Atherton Branch met at the home of Sister J. C. Schwab to arrange for the work of the women here.

## REUNION NEWS

### Kirtland Reunion

The annual gathering of the Kirtland Reunion Association, has passed, leaving upon the memory its lasting impressions of rich experiences, and implanting in the soul higher aspirations for the future. The predominating desire at the end of reunion is to be present at the next one. Kirtland has a magnetic influence on the soul of the Saint.

#### *Larger Crowds; Young Conspicuous*

As the reunion hastened to its close, the numbers increased. Over six hundred men and women registered, but this number falls far short of the visiting people. The young people were very conspicuous by their presence and conduct. It would be very difficult for the chronic faultfinder to find fault with this devoted band. They manifested those social graces so essential to group life and so helpful to leadership. After each evening service the young would indulge in games until a quarter past ten when, at the sound of the bell, they would quietly repair to the front of the temple for prayer and song prior to retiring.

#### *Prayer Meetings Spiritual Feasts*

Each morning at eight, prayer meetings were conducted in the Temple. Evangelists W. A. McDowell and F. G. Pitt had charge of the senior meetings, while Elders J. D. Lewis and William Patterson cared for the young in the upper auditorium. What a privilege to sit in this sacred edifice, under the spell of heaven. The young greatly appreciated their occupation of the room that was dedicated as the School of

Sister Schwab has been chosen leader of the women in Atherton.

A series of meetings will begin here next week, the speaker being Brother Ammon White. We invite those who read this announcement, and can, to come and help us out with your attendance and with any musical numbers you can give us. Notify Sister Schwab when you come with musical numbers, and she will gladly place you on the program.

#### *Lexington*

The baby daughter of Brother and Sister W. W. Snell died on Wednesday, September 10. Services were held at the home, J. A. Brendel officiating. Sister Snell is improving nicely.

Some of the mines are opening up again, after being closed since April 1, giving employment to some of the Saints. Brother W. W. Snell and Ivan Beebe are operating a mine employing about forty men. Because of lack of work our church work has been hindered considerably, but we hope to move forward again now. The Spirit of God is present in the activities of all departments of the work here, for which we are thankful. Brother Finis Beebe spoke at the eleven o'clock hour and J. A. Brendel in the evening.

#### *Knobnoster*

August 31 we were favored with a visit from Stake Sunday School Superintendent C. F. Scarecliff, and I. M. Ross, of the stake bishopric. They occupied the pulpit morning and evening respectively. A splendid sacramental service was held September 7. The voice of inspiration was heard, giving comfort, admonition, and instruction to the Saints. Elder R. E. Burgess was the speaker at the evening hour; he also occupied the pulpit at both services on the 14th.

## Radio Flashes

Glendale, Rhode Island.—"I wish to especially commend your Sunday evening programs, as they are very good. I have certainly had comfort listening to your programs. Write me."  
—Frank MacKenzie.

Ottumwa, Iowa.—"We wish to show our appreciation of 'Ave Maria.' Both vocal and instrumental very clear and steady. Also enjoyed recital by young Miss and violin duet. Your power wavers slightly. Announcing excellent."  
—William J. Mesmer.

Kalamazoo, Michigan.—"Congratulations to you and the artists for the wonderful work you did Tuesday evening. Please send a schedule, so we will know when to listen for you."  
—Mr. and Mrs. James Boardman.

Madison, Wisconsin.—"I enjoyed your program Tuesday evening. It came through good and strong. This was the first time I have heard your station; just happened to tune in during the speech 'The New Americanism.' Also enjoyed

the Prophets. Both groups were blessed with spiritual direction in prophecy, dreams, visions, and verse.

### Leading Men Present

Since last reporting the reunion was greatly enhanced by the presence of President F. M. Smith, Apostle J. A. Gillen, and C. E. Wight and wife.

Brother and Sister Wight had charge of the Institute and Women's Department work respectively, and contributed much to the success of the reunion.

Brother Gillen's sermons were fraught with inspiration and humility and were a source of inspiration, comfort, and strength to the Saints. His work was much appreciated.

President F. M. Smith was present for the last three days of the reunion. Though the Saints thought the stay was a short one, the time was intensified by the many powerful addresses delivered. All were greatly benefited by these talks.

Following the service Friday evening, a reception was given the President in the public auditorium.

### Entertainments

In addition to the recreational program, which included a field day and trip to the lake shore, local and visiting talent staged two plays and one musicale.

### The Closing Day

The last day was the big day. The prayer meetings in the morning were largely attended and very interesting.

At a quarter to eleven F. M. Smith preached to a full house, while Apostle Gillen took charge of an overflow meeting in the shade of the maple trees.

F. M. Smith again occupied the pulpit at half past two, and C. E. Wight addressed the overflow meeting on the lawn.

Brother Gillen delivered the closing sermon of the reunion in the evening.

The committee have been very busy and will continue so until they accomplish their work. Come again, and they will meet your needs.

Many aver this was the best ever. The next is going to be better.

The seeds of unity only were permitted to be sown, and only unity and love grew in our garden.

WILLIAM PATTERSON, Secretary.

the Mount Washington community chorus. Will be pleased to be on your mailing list."  
—H. W. Pickford.

Fort Leavenworth, Kansas.—"We enjoyed your entire program this evening and thank you for your fine entertainment. Hope we will have the pleasure of listening to you again very soon."  
—Sergeant R. O. Matzke.

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, SEPTEMBER 28, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Soprano Solo: Selected.  
Miss Pauline James.  
Anthem: "Sing to the Lord," Hayden.  
By the L. D. S. Chorus-Choir.  
Sermon by Bishop M. H. Siegfried.  
Hymn.

SUNDAY, SEPTEMBER 28, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Sermon by Bishop James F. Keir.  
Hymn.

TUESDAY, SEPTEMBER 30, 1924

9.00 P. M., From the L. D. S. Radio Studio

### JUNIOR PROGRAM

Piano Duet: "Marche Militaire," Schubert.  
Hazel Vanderwood.  
Dorothy Koehler.  
Soprano Solo: "Rose in the bud," Forster.  
Fern Cox.  
Violin Solo: Selected.  
Orrin Fry.  
Soprano Solo:  
(a) "Two roses," Gilbert.  
(b) "Morning," Oley Speaks.  
Thelma Ohmann.  
Address.  
Piano Solo: "Country garden," Percy Grainger.  
Dorothy Koehler.  
Soprano Solo: "Sunbeams," Landon Ronald.  
Fern Cox.  
Violin Solo: Selected.  
Orrin Fry.  
Soprano Solo: "Gray days," Johnson.  
Thelma Ohmann.  
Piano Solo: "Prelude in C Sharp Minor," Rachmaninoff.  
Dorothy Koehler.

THURSDAY, OCTOBER 2, 1924

9.00 P. M., From the L. D. S. Radio Studio

Two chorus selections by the Chorus-Choir of the Stone Church.  
(a) "Jerusalem, O turn thee," from "Gallia," Gounod.  
(b) "My faith looks up to Thee," Schnecker.  
Paul N. Craig, director.  
Violin Solo: "Garden of dreams," Lincoln.  
Mr. Alex Arber.  
Contralto Solo: "Shadows," Bond.  
Miss Margaret Gard.  
Address.  
Violin Solo: "Flowers of spring," LaForge.  
Mr. Alex Arber.  
Soprano Solo: Selected.  
Miss Ina Hattey.  
Violin solo: "A basket of roses," Albert.  
Mr. Alex Arber.  
Contralto Solo: "Little pink rose," Bond.  
Miss Margaret Gard.

Word come from Waterloo, Iowa, that several of the young Saints from various parts of the State, who attended the summer session at the Iowa State Teachers' College at Cedar Falls, frequently met with them in Sunday morning services, which was a mutual pleasure. The superintendent of the Sunday school, Sister Ivy C. Fisher, recently enjoyed a vacation of two weeks visiting with Saints in Saint Paul and Minneapolis.

## "A WORD OF CONSOLATION"

(Continued from page 915.)

ministry, nor prohibited by it to the people, are reserved to the people. And that therefore their voice is made essential in the government of the church of God. And this is upon the principle that the Lord will have the people learn to govern themselves under his law and from the fact that, "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13:4), and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives such as have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people.—Editorial, SAINTS' HERALD, December 17, 1892.

Let us have a care lest insidious propaganda shall undermine the very foundations of our church government and destroy the principles upon which our fathers builded so well.

ARTHUR E. MCKIM.

## Radio Drive Report

Scattered contributions for the new 1000-watt radio station have flowed in during the past two weeks. Only a very few branches have thus far had time to report, and all those heard from are small. Several letters received indicate that certain districts are "going over the top." Practically no large donations, however, have been reported. This means that no one should hold back his or her contribution, no matter how small. Apparently many who have already given have thought that the total amount to be raised is so small considering so large a membership that it would not be necessary for them to give as generously as they would had a larger amount been asked. It should be remembered that it is a very difficult matter to reach the entire membership in any kind of campaign; also that conditions are such in some parts of the country that it is impossible for many who desire to give to this special undertaking to do so. This means that all who are able to give should contribute the maximum amount possible.

Many encouraging letters have been received. There is no question but that the church members as well as the leading church officials are unified as to the importance of the radio project. This moral support is very helpful, but financial assistance is also essential.

The radio committee feels that HERALD readers will be glad to know some of the comments received during the past week. It is of course impossible to publish all the letters that come in. Following are a few that are representative of all the letters that have been received:

"I am sending . . . for the new radio. I think it is a fine move. It is hard for the elders in the field to reach the people in the mountains, and many of these people have radios to keep them in touch with the rest of the world. I am one of the isolated ones. We live sixty-five miles from the nearest branch. I hope that we may have the pleasure in this State of California of hearing the wonderful sermons and lectures."—E. B. Hinton, Anderson, California.

"I want to help spread the gospel to the world, so I am sending the widow's mite which I hope will help some—and I wish it were a million instead of a dollar."—Mrs. Helen Logan, Tulsa, Oklahoma.

"Am sending a \$5 check to be used in radio fund. I do not have a set, but I have a friend who has a five-tube set; he says he cannot get Independence on account of the broadcasting set not being strong enough. I do hope the Saints will see the need of radio and will respond."—Howard M. Mousley, Baltimore, Maryland.

"Please find inclosed our contribution to help enlarge your station. We feel that the church is taking a good step in increasing the power of our station to 1,000 watts. And we are sure that the Saints ought to be pleased and even delighted to know our church officials are progressive enough to undertake so important a step. We are quite certain the present station is too small. Many a night we have tried to tune in with our three-tube set, but only two or three times have we been rewarded with hearing your programs. But with a large and powerful station, such as you contemplate, we have no doubt that we will be able to tune in at any time. We firmly believe it will be the means of doing much good."—Mr. and Mrs. E. J. Walters.

Quite a number of contributions have been received from nonmembers, both in and out of Independence. Following is a typical letter:

"Find \$10 inclosed for the new radio station. I am not a member, but would be if I had the opportunity, for I believe the sermons I read in the *Ensign* contain the true doctrine. May the Lord send a missionary this way is my prayer."—J. W. Blankenship, Cripple Creek, Colorado.

Have *you* made your contribution yet? Isn't right now the time to do it? Address Radio K F I X, Independence, Missouri.

## Claims Too Much for Himself

Brother Victor A. Hall, 625 Iowa Street, Waterloo, Iowa, writes of being visited by a man calling himself Thomas, and claiming to be a reincarnation of Saint or "doubting" Thomas. This man says he is a Latter Day Saint but doesn't produce the fruits of the Spirit; claims he is a powerful influence and intellectual giant; tells of his mission to reform the political government of the Nation, and after that the spiritual government of the church. He is boastful, incriminating, threatening, and does not deserve the hospitality of the Saints as he travels from point to point.

Brother Hall asks that Saints everywhere be informed of this man, who says he is going back to Lamoni where he has caused some trouble, and from there likely to Chicago. He is of rather careless appearance, medium stature, about fifty-five or sixty years of age, with dark eyes and graying hair.

# MISCELLANEOUS

## Conference Notices

Kewanee, at Moline, Illinois, at the church, Fourth Avenue and Forty-Sixth Street, October 3 to 5. Morning session at 10 o'clock, and afternoon session at 2.30 Friday will be given to institute work in interest of the departments. Program in evening. Prayer meeting Saturday at 8 a. m., business at 10.15 and 2.30, priesthood meeting at 4, preaching at 7.30. Sunday school in charge of district officers at 9.30 Sunday, sacramental service at 10.45, preaching at 2.30 and 7.30, priesthood meeting at 4. It is hoped all Saints will take an interest in all meetings, not forgetting the institute work Friday. Apostle J. F. Garver will be in attendance. Branch presidents, attendance recorders, and local ministry reports are due October 1. E. R. Davis, district president, 926 Vine Street, Kewanee, Illinois.

Lamoni Stake, at Hiteman, Iowa, October 9 to 12 inclusive. Ethel A. Lacey, stake secretary.

London, Ontario, district conference and young people's rally, at Saint Thomas, first Saturday and Sunday of October, the 4th and 5th. All departmental officers requested to report activities to the convention. Each branch and district should make special effort to be duly represented and do all in their power to make gathering a success. Owing to illness of district secretary, all reports should be sent to District President Frank Gray, 612 Dundas Street, London, Ontario, Frank Gray.

Little Sioux quarterly conference at Woodbine, Iowa, October 11 and 12. Ada S. Putnam, secretary.

## Educational Conference

New York District, with Syracuse Branch, Saturday and Sunday, October 4 and 5. Meetings will be held at 312 South State Street, with first session at 1.30 Saturday afternoon. P. L. Weegar, president; Anna M. Lloyd, secretary, 164 Congress Street, Buffalo, New York.

## Pastoral Notices

This district's quota for the new broadcasting station at Independence is \$175, and branches have been notified, I believe, as to their share of this quota. Let each endeavor to do his part toward this worthy cause, that we may have part in the fulfillment of the prophecy, "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come."

Let us not forget that Brother Edward Jones, Bishop's agent, lives at 926 North Vine Street, Kewanee, Illinois, and will be glad to receipt for tithes and offerings at any time. E. R. Davis, district president.

## Attention Florida Saints

Brother and Sister George Gordon, 418 South West Second Avenue, Miami, Florida, will be glad to meet any of the Saints who are living near Miami or who may visit there this winter.

## Our Departed Ones

WOMACK.—Martha Alfreda Mattlen was born near Bazine, Ness County, Kansas, April 20, 1896. Married George Womack July 2, 1914, at Great Bend, Kansas, to which union three children were born, who with her husband survive her. Leaves also father and stepmother, several brothers and sisters, and many relatives and friends. Baptized February, 1923. Died at Elkhart, Kansas, August 20, 1924. Funeral in Baptist church at Rolla, with sermon by Thomas S. Williams, assisted by the Baptist minister, J. D. Barmore.

PUGH.—Gertrude Roberts Pugh, wife of Herbert Pugh, Midland, Ontario, died August 19 in Saint Andrew's Hospital. Leaves husband and a twelve-year-old son, Gordon Walter.

LOACH.—James William Loach was born at Walden, West Virginia, March 24, 1861. Married Grace Etta Hawkins July 28, 1878, near Woodburn, Iowa. While they had no children of their own, they made a home for five adopted children, two of whom have preceded him. Baptized August 24, 1892; ordained priest May 30, 1894; elder January 19, 1896. He was stricken about fifteen weeks ago, suffering intensely at times, so his passing came as a relief. Died July 21, 1924, at Lucas, Iowa. Leaves wife, three foster children, three grandchildren, and one brother. Fu-

# THE SAINTS' HERALD

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neral service from the home July 23, in charge of C. E. Wight and William Farley. Interment in Rose Hill Cemetery, Lamoni, Iowa.

HARTSHORN.—Manly W. Hartshorn was born March 4, 1844, in Boone County, Illinois. Enlisted for service in the Civil War in 1865, and served till the close of the war. Was last member of James Miller Post No. 503 G. A. R. Married Catherine Rogers in 1866, to which union six children were born. He was for many years a faithful member of the church. Died at his home in Marathon, Iowa, July 1, 1924. Leaves wife, one son, one daughter, one grandson, one brother, and one sister, besides numerous relatives and friends. Funeral services from the Methodist church July 3, in charge of Reverend Kruwell, E. L. Edwards, of Pomeroy, preaching the sermon. Interment in Marathon Cemetery.

REYNOLDS.—Robert S. Reynolds was born in Lasalle County, Illinois, June 12, 1844. Married Sarah Graham February 26, 1865, to which union were born six sons and two daughters. Baptized March 7, 1866. Ordained deacon December 8, 1886. Moved to Cedar County, Missouri, in 1881, where he lived until death. Died September 8, 1924. Leaves wife, three sons, fourteen grandchildren, nine great-grandchildren, and one sister. Funeral sermon by R. T. Walters. Interment in Coal Hill Cemetery.

MILLS.—James Monroe Mills was born in Wirt County, Virginia, November 29, 1844. Married Mrs. Elizabeth Meadows in Monona County, Iowa, in March, 1870. He has resided in Nebraska since 1887. Baptized January 11, 1880. Died in the University Hospital in Omaha September 3, 1924. Having no immediate relatives to befriend him, he made his home for the last thirty-four years of his life with the family of Edgar Butts, where he was considered one of the family. Funeral services at the Saints' church in Decatur, Nebraska, Thursday, September 4, with sermon by P. R. Burton.

McDONNELL.—Alice Webster was born near Monroe, Wisconsin, May 9, 1848. Married Edward McDonnell November 4, 1868, to which union nine children were born. Baptized July 1, 1888. Two children and her husband preceded her. Died September 8, 1924. Leaves seven grandchildren, nine great-grandchildren, four sisters, and two brothers. Funeral at Ayrshire, Iowa, with sermon by Robert Fish.

## Conference Minutes

EASTERN COLORADO.—At Colorado Springs, August 30 and 31, on district reunion grounds. District President B. E. Brown presided. Apostle J. F. Garver addressed the assembly, which was larger than any previous conference, every branch in the district being well represented. B. E. Brown reelected president; W. E. Wolfe, secretary; A. E. Tabor, Bishop's agent. Saints of Uteville asked for branch organization. Request granted. Max Beebe ordained priest; Ray Webb, teacher; Irby Mundy, deacon, all of Uteville; Elder Bausell resides at Uteville. Place and time of next conference left to district president and counselors. W. E. Wolfe, secretary.

EASTERN OKLAHOMA.—At Winthrop, Arkansas. H. E. Winegar chosen to preside, with Mrs. J. S. White as clerk. Following officers reported: Elders H. R. Harder, W. H. Colley, J. W. Jackson, T. B. Sharp, and H. E. Winegar. Brother Winegar has also been district Sunday school superintendent, district president, and superintendent of Department of Recreation and Expression. Patriarch Richard Baldwin was present and gave several blessings. Bishop C. J. Hunt gave some wonderful advice on temporal law. Following Sunday schools reported: Lenwood, Haileyville, Mount Zion, Texas; also the following branches: Haileyville, Wilburton, Winthrop, Oklahoma; Shawnee of Dalby Springs, Texas. Committee on tent fund continued. District Department of Women reported. Committee selected to sell church at Euclid, Arkansas. Motion passed to send President F. M. Smith word of our confidence, faith, and prayers in these trying hours. Next conference will convene at Wilburton at call of president. Ten were baptized. Junior church was a success under direction of Miss Addie Belle Chappell. Winthrop Saints did a wonderful work in caring for visiting Saints, and it was greatly appreciated. Mrs. J. S. White, clerk.

# Advertising Accepted by Church Papers

The Following Resolution Was Introduced at Last General Conference

“Resolved, that inasmuch as the church printing plant does commercial printing and that the costs of printing of the publications and the materials entering into are gradually increasing in price, making it necessary to raise the subscriptions from time to time to meet said costs.

“Be it resolved, further, that the Board of Publication be and is hereby instructed by this conference to accept legitimate advertising for the periodicals published by the church and to further employ an advertising manager, or employ an advertising representative to represent said publications, and that said employee be instructed not to accept questionable advertising of any nature and that any advertising that may be questionable be held from publication until sufficient proof is supplied to prove otherwise.

“And be it further resolved, that, as the earnings from this source warrant a reduction in subscription price, that said reduction be made.

“INDEPENDENCE, MISSOURI, October 8, 1923.”

It was moved and carried to refer this matter to the Board of Publication with power to act. The board, in response to the demand, passed a resolution opening the church papers to legitimate advertising at the following rates, to apply at once.

## Advertising Rates

Herald	Ensign	Autumn Leaves
\$1.00 per inch column width	\$1.00 per column inch	\$1.00 per column inch
\$10.00 half page	\$9.00 half page	\$8.00 half page
\$20.00 full page	\$18.00 full page	\$16.00 full page .
\$1.25 per inch back page	\$20.00 back page	\$20.00 back page
\$25.00 full back page		

## Discounts

A discount of 5 per cent from list will be allowed on half page ads and 10 per cent on full pages.

## Classified Advertising

Classified advertising columns will be maintained in each of the papers and ads accepted at 25 cents a line.

## Kinds of Advertising Accepted

General Conference has ruled that medical promotion or speculative advertising shall not be admitted to the church papers. The Herald Publishing House reserves the right to reject any advertisements which it considers inadvisable to admit.

Address all communications concerning advertising to the

Herald Publishing House, - - Independence, Mo.



# THE SAINTS

# LD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

There is one wife; none."—Book of Mormon, Jacob 2:36.

among you have save  
ibines he shall have

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

Volume 71

Independence, Missouri, October 1, 1924

Number 40

## EDITORIAL

### A Succinct Statement of a Religious Educational Policy

#### Aims

We shall assume as our ultimate religious goal a society which is organized upon the basis of universal brotherhood. This assumption finds scriptural support in the words of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27. It involves a society in which each person accepts every other person as of ultimate worth, that each person accepts the interests of every other person as his own.

This statement may sound like a glittering generality. The ideal so generally expressed may sound meaningless, so meaningless that any person, thinking or unthinking, might accept it as the ultimate goal or value. The meaning of this goal will become clearer if we speak of specific applications. It means that everyone engaged in the activity of mining coal will mine coal as if the interests of the suffering people of Germany were their very own interests. It means that the wealth of the entire world will be taken possession of as if the best interests of all persons were to be served. It means that every person will take as his interest the proper rearing of every newly born child into this brotherhood. It means that every woman, or adult, will take as his own interests the reclaiming of every wayward girl. It means that no individual, no family, no nation, or no church will take its own will as the sovereign will of its own course, but will rather be guided by the will of all mankind, in the formation and discovery of which each person is having a share. It means that the Caucasian will forget his unscientific and prejudicial presuppositions of color superiority. These are but a very few concrete illustrations of the full meaning of our

goal, but they will be sufficient for the present to show the vastness of our assumption.

We called our statement of our ultimate religious goal an assumption. By no means do we wish anyone to take this statement of aim or any of the specific illustrations of it as given in the second paragraph as axiomatic, nor do we wish the reader to feel that the instances cited in the second paragraph are derived *a priori* from the general statement. The relationship is of an opposite nature. We feel that the statement of aims, both general and specific, can be very largely derived from facts, of nature and experience. Human nature, human experience, and history will give us large support for our statement of aims. But we shall have to admit in the last analysis that the statement is an expression of our faith, our supreme faith, in the ongoing of nature, humanity, and God into a union of complete brotherhood. Human brotherhood has not yet been demonstrated. We simply have faith based upon much fact that it is demonstrable. A leap in our logic seems necessary. It is not the faith of an unthinking man, nor of the man who does not love. It is not the faith of a man who seeks only to conserve the past, but rather of the man who seeks to discover. It is the faith of the man who thinks and loves. Let this short statement of aim suffice here to get the matter before us.

#### Methods

Toward this goal the race has arrived but partially. Further, each succeeding generation of newborn children must start at the beginning, and arrive not only where the present status of adult society has carried the arriving, but it is hoped that it will advance the ongoing. Thus even as adult society approaches the limit as a variable, we still have the problem of providing for this growth by each child born into the world. Growth seems then an eternal requisite, or better perhaps a synonym of the discovery and maintenance of our common brotherhood, or democracy. We are concerned, then, with the processes whereby society may arrive at this goal, and whereby each succeeding generation

of children may also arrive quickly to the existing status of adult society and help carry it on to further heights. At one end we have the child entirely dependent upon adults for subsistence or life, and the more or less mature individual who has much in his character that opposes our ongoing, and in the other direction we have the desirable in our present society that we would like to mediate to him, and the undesirable that we would have him escape, and beyond that the vast untried and undiscovered fields of human relationships into which we would have him travel as the discoverer and demonstrator of the unprecedented.

It would seem self-evident that we must start with the person or child as we find him. Our second preliminary statement or assumption is that the process is an actual practice of various units of the type of life we accept as our goal. This would involve the practice of units of life's activities appropriate to the growing capacities of the child. It would further involve activities in which the experience of brotherhood is had, in which the child is making the fullest contribution to a discovery of himself and to a discovery of the common will. Increasing practice is another way of stating the process. If we practice we may hope to arrive. This involves a technique by which the child may rediscover what is desirable in our present life by practice and experience, a technique of self-criticism, but also a technique by which the child may be stimulated to the discovery of unprecedented satisfactory human relationships.

This preliminary statement of our process finds its support in the very nature of our aims, and in science and history. A. MAX CARMICHAEL.

### The Radio Drive

Contributions continue to come in from scattered members and branches. District reports should make their appearance during the first part of October.

Construction of the new station will begin just as soon as sufficient funds are in sight. The radio committee had hoped that reports of the drive would be sufficiently complete to warrant beginning work on the 1000-watt equipment October first, but delays in completing the drive have occurred in nearly all branches.

Many people have asked why a higher goal was not set, so that contributions would not be limited to small amounts. The reason is simply stated. \$10,000 is the amount authorized by the appropria-

tions committee. Some donors have stated that they would give more if necessary.

Just because we have a comparatively small goal we must not think that no work is required to reach it. Rather we should sense the importance of the undertaking and support it in the same manner as though ten times the amount were asked.

The fact that some do realize the responsibility of the present undertaking is demonstrated by letters such as the following:

ROCKLIN, CALIFORNIA, September 21, 1924.

BISHOP BENJAMIN R. MCGUIRE,

Independence, Missouri.

*Dear Brother:* Inclosed please find check for \$50 for K F I X. We are very anxious for the radio to be put in. We are a very small band of Saints, and I think we have done well. It was gathered as follows:

Fifteen dollars from Relief and Service Fund; \$12.00 from twelve friends of Sister Crocker (nonmembers); \$10.00 from Sunday school fund; \$7.00 from Sister Crocker and Brother and Sister Earle, and \$6.00 from members of Sunday school.

Hoping we will soon have a receiving set and can get all the good things broadcast by K F I X, and that it will be a good missionary and win souls for Christ,

I am yours in bonds,

ADA M. EARLE, *Secretary Rocklin Sunday School.*

B. R. MCGUIRE,

*Dear Brother:* Will you please hand this dollar to the radio brothers? It is not much, but it is the best I can do now, at least. My husband does not belong to the church. I am alone in the gospel here, since my daughter died three years ago. We have no radio and perhaps never will have one, but I want to do something towards helping others to hear our Master's voice (from others), telling the gospel in its fullness. Yours in the faith.

(The name and address of this sister is, for obvious reasons, omitted.)

SENECA, ILLINOIS, September 16, 1924.

HERALD PUBLISHING HOUSE,  
Lamoni, Iowa.

Have been reading with much interest in the HERALD in regard to a 1000-watt broadcasting station, and feel we as a people have no better way to let the world know what we are and what our aim in life is than through a station which when tuned in has volume enough to hold the listener, so if some station nearer by broadcasts at the same time, the station you desire to get will be strong enough to overcome any difficulty or interference.

We installed a four-tube set in our home last fall, and through the winter months when you were broadcasting we usually were able to locate you, but living near Chicago, other stations are on the air with so much more volume it was hard to get you clear.

And through the experiences we have had we feel we can enjoy a program, talk, or sermon only in proportion to the degree it can be received. It looks to me we as members can be greatly benefited, as well as people not of the church.

Some have said: Well, if we can hear a sermon over the radio we will not have to go to church. This may be true; however, I think this should bar none from attending church, but rather should be an incentive to us, or whoever may hear, to try to put into action those things which should

make us progressive and a people who are intended to be a light unto the world.

So, being a firm believer in what radio can accomplish, I desire to add a contribution which will help a little towards the installation of a new station. I sincerely hope the amount you need for this great project will be yours in a short time, that K F I X may sound this latter-day gospel around the earth.

Your brother in the gospel,

E. E. ANDERSON.

C. B. Woodsock, superintendent of the Mondamin, Iowa, consolidated schools, solicited for the radio there. In sending contribution he wrote in part:

We expect to have more to send later. We rejoice in the possibilities of the radio in church work. We have a fine set owned by Brother J. E. Gunsolley, which will be available for use at the church building as soon as the new sending station is ready.

F. L. Freeman, branch president at Webb City, Missouri, writes that they have almost doubled their quota.

Sister M. B. Keith, Davilla, Texas, in sending contributions for the members of her family writes in part as follows:

I think the radio is one of God's plans in the hastening time. We picked cotton to get this money. May the Lord's Spirit guide all his people.

W. H. Mannering, in sending a contribution from the San Antonio Branch, gives the information that the Saints there are broadcasting semimonthly from W C A R and goes on to state:

We vision a big future for radio and think that the Independence 1000-watt station will wield a mighty influence in gospel work.

Is there a single reader who does not want to assist in the building of the powerful new station?

Delay in making your contribution may delay the time of putting the 1000-watt broadcaster in operation. Do not wait longer to be solicited. Mail your contribution *now* to Radio K F I X, Independence, Missouri.

THE RADIO COMMITTEE.

"On the surface of things there is discord, confusion, and want of adaptation; but dig down, first to the center of the world, and then to the center of your own nature, and you will find a most wonderful correspondence, a most beautiful harmony, between the two—the world made for the hero and the hero made for the world."—Religious Perplexities, p. 53.

"To do the right thing at the right time without being directed to do it is the best of worth. The big prizes of this world go to the men of initiative."  
—F. L. Brittain.

## OFFICIAL

### Business Outlook

BY BENJAMIN R. M'GUIRE

We are always interested in the business outlook. It has definite bearing on tithes and offerings. When the Saints are fearful and apprehensive as to business, they are very apt to delay the payment of the tithe; but when there is a reasonable assurance that the business trend is upward, they feel happy and hopeful and are more cheerful in their giving. The following, taken from the *Kansas City Star* a few days ago, is encouraging:

Stocks steady: foreign exchange higher; curbs firm, and bonds slightly irregular.

R. G. Dunn & Company report 291 failures this week, against 319 last week and 302 corresponding week 1923.

Bradstreet's report continued moderate improvement in trade, which is most pronounced in retail lines as result of cool weather.

Plans being made to reopen twenty-five banks in Minnesota; three will open in a few days, stockholders having paid sufficient assessments.

Petroleum imports into United Kingdom week ended September 15 were 27,000,000 imperial gallons, against 19,500,000 preceding week.

Western Electric billings for the first eight months of 1924 were \$195,167,000, increase \$37,676,000 over 1923; bookings were \$198,892,000, increase \$7,566,000.

With the improved prices of farm products:

With the presidential election soon over:

With the revival of the building industry that always comes with spring:

We feel that there is reason to feel sufficiently optimistic to move courageously forward, both in our business and church activities, remembering that reward always comes to men of faith.

"I have seen countless deaths in battle, executions, deathbeds—men, women, and children. It has never quite lost for me its awfulness. The materialism which makes it seem the mere stopping of a machine, into which I once reasoned myself, lessened and left me long ago. Once, by a deathbed in a hospital, I heard a surgeon say as a man ceased to breathe, 'It has stopped; the engine has ceased to go.' His senior, an old man, replied, 'No, the Engineer has left it.' I have ceased to reason about it. At every dead man's side, I feel more and more that something, immaterial as the Being who willed the thing to live, has escaped me and my analysis. Life, seems to me a thing as real, as positive, as death, and trust me, Saint Clair, as we live on and on we get to have more and more trust in recognitions of truths indefensible by mere logic."—Wier Mitchell.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Leadership and Church Government

BY E. R. DAVIS

In all ages of the world since the beginning of Adam's time, God has chosen individuals to be leaders among the people in connection with church government, has prescribed through these God-appointed leaders certain well-defined laws, and has held before the people certain definite aims towards which to work, directing these leaders by his Spirit in the formulation of plans and policies for the accomplishment of these definite aims.

The crowning objective at all times has been the salvation of souls, but each age has had special goals and special problems peculiar to itself, and these have required special plans, methods, or policies towards their accomplishment or solution. A change in methods or policies does not necessarily change or interfere with the underlying principles governing the crowning objective, "the salvation of souls."

The principal problem in Adam's day seemed to be the first introduction of the great plan of redemption. Noah's problem was to warn the world of impending disaster and point out to them a way of escape in an age when the world was ripe for destruction, and then to reestablish the work of God upon the earth following the deluge. The work confronting Moses seemed to be the leading of a stiff-necked people out of Egyptian bondage and into a promised land. The work of the Christ seemed to be the reestablishment of the church on the earth in the meridian of time, and in an age with problems, conditions, and governments peculiar to itself. Joseph Smith comes as the leader to restore the gospel and establish the church following a long period of apostasy and a great reformation. He started a movement looking towards what we are pleased to call Zion. The late Joseph took up the work following the Brigham Young apostasy and led the people on to a closer approach to the realization of Zion. The work of Frederick M. Smith seems to be the near approach to if not the complete redemption of Zion, in which stewardships and the social problem must play an important part.

Each of these leaders, in trying to reach the special goal and meet the problems peculiar to the age, has had to resort to different methods and policies in the prosecution of the work. The different methods and policies have not hindered the progress of the great plan of redemption, and of the carrying of the people forward towards the crowning objective,

"the salvation of souls," but have been augmentative towards such goal.

Now in the face of the fact that God has chosen these men to be leaders of the people, where is the condemnation if they refer to themselves as leaders, or if the people refer to them as "Our leader"? In Doctrine and Covenants 54:2 we read, "Appoint whom you will to be your leader," and in Doctrine and Covenants 105:12 we read:

For unto you (the twelve) and those (the first presidency) who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, etc.

In both of these references the Lord refers to man as a *leader* to the people.

And again, the duty of the president of the office of the high priesthood is to *preside over the whole church*, and to be like unto Moses. Behold, here is *wisdom*, yea, to be a seer, a revelator, a translator, and a prophet; having *all* the gifts of God which he bestows upon the *head* of the church.—Doctrine and Covenants 104:42.

And thou shalt not command him who is at thy head, and at the *head* of the church.—Doctrine and Covenants 27:2.

In these two references, who is it that is referred to as "the head of the church"? Is it Jesus Christ, or is it the prophet of the church? If the Lord refers to the prophet or president of the church as its *leader*, or *head*, why should the people be taken to task for using these terms that the Lord uses in the revelations? Would some who object so much to this term being used in referring to the President of the church, object to it if they held the position of president?

With reference to church government, we refer the reader to Doctrine and Covenants 120:4, 5, especially the following:

He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.

Also 1 Thessalonians 5:12, 13:

And we beseech you, brethren, to know them which labor among you, and are *over* you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

My servants have been harsh one with another; and *some* have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122:1, 2.

Let us canvass the foregoing briefly. Is the present President of the church called of God and sent by the voice of the church? If we hear him, do we

hear him that sent him? Is he over us in the Lord? And does he admonish us? Do we esteem him very highly in love for his work's sake? Are God's servants harsh one with another? Are there some who are not sufficiently willing to hear those whose duty it is to teach the revelations? Is there misunderstanding and confusion among the members? If so, why? Is it because there are some who will not hear and heed those who are set in the church to teach the revelations? Are the President and his counselors entitled to teach according to the spirit of wisdom and understanding, and to be directed by revelation from time to time?

And this shall be your business and mission in all your lives to preside in council and set in order *all* the affairs of this church and kingdom.—Doctrine and Covenants 87: 5.

Just what portion of the affairs of the church and kingdom does the term *all* cover?

That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in *all its different departments*.—General Conference Resolution No. 386.

How much ground does the term *all its different departments* cover?

Inasmuch as the Presidency is responsible for the direction of the affairs of the whole church, it is obviously proper that all the departments of the church ministry should work in harmony with and under supervision of the presiding authority of the church.—From a committee's report adopted by the Joint Council May 1, 1917.

According to the above report, what portion of the affairs of the church is the Presidency responsible for? How many of the departments of the church ministry are to work in harmony with, and under the supervision of, the presiding authority of the church?

These tracts to be written by those in the ministry . . . who have a talent for writing, and to be submitted to the Presidency before being published.—Doctrine and Covenants 125: 11.

Evidently, then, the Presidency has some supervision over the publications of the church according to the law. Does the publishing department come under the terms, *all the affairs of this church and kingdom*, and *all its different departments*?

Who is prepared to say that the words of W. W. Blair were not indited by the Spirit of God, as he claims, when he wrote the following:

The Lord made Joseph the Seer the "head," and the "leader" of his church on earth. Therefore let him lead! The Lord called his son Joseph to succeed him in leading and in teaching the church, and for that reason I have always said, Let Joseph, by the grace of God, lead! Let him act as the "head" of the church on earth! His official "position" demands this! Let no person, directly, or indirectly, attempt

to lead the leader God has appointed! Don't do it by preambles and resolutions; don't do it by any species of coercion or undue influence; but on the other hand *support* him by faith, confidence, prayers, and in every other godly way. His responsibilities are great and numerous, and he should have no obstructions cast in his way by perverse or by over zealous persons. His official teachings and ministrations should be *first* among the *ministry* and the Saints. Let this be religiously observed by all, and unity, peace, power, and great progress will come to the church. And while I write the Holy Spirit testifies, Yea, saith the Lord God, let my people hear and heed my servant Joseph, and so will joy and gladness and prosperity come to Zion and her children.—W. W. Blair, in SAINTS' HERALD, vol. 41, p. 157.

Are there those in the church to-day who have fallen into the same error as did David Whitmer when the Lord saw fit to admonish him thus:

And you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded.

Have the Saints so soon forgotten the admonition of the Lord given in Doctrine and Covenants 131: 4? Better read it again, brethren.

May right prevail, and may peace, unity, and wisdom be the guiding forces in all our decisions.

## "Prove All Things"

BY PAUL M. HANSON

*As for the future of the Lord's work—what thoughtful man has any doubt?*

The Lord, omnipotent, possessing unlimited knowledge and wisdom, knowing the end from the beginning, makes no mistakes. How could any plan of the Eternal One fail? The mind amidst majestic conclusions moves on, without demurring, to a victorious termination of all divine plans, heavenly purposes, and celestial projects.

When God and man unite towards accomplishing a given object, the situation is changed. Divinity and humanity become intermingled. The plans, purposes, and designs of men do not invariably lead to a happy conclusion. The mind is as certain of that as of successful endings of all heavenly undertakings.

A close association of divine and human factors makes it imperative to carefully analyze and discriminate, or the divine may remain unseen and unknown because of an unbroken gaze upon what is human in character; or human elements may not be recognized and properly classified because of looking only on what is divine in essence.

The great commandment directs one to love the Lord with all the mind, heart, soul, and strength.

To allow filmy human obstructions to obscure the



divinity of the church of the Son of God, would be a mistake; and to behold no works of man would result in attributing too much to God, in time weaken faith, and lay a foundation for apostasy.

*Prove all things; "hold fast that which is good."*

The realm in which human agency finds expression is very large—yet the whole earth is full of the glory of God, and over nations, the church, and men are superintending providences.

Our calling is to be "workers together with God." Only as one works with him can success crown as a diadem labor that is performed.

It is written: "Truth is knowledge of things as they are, and as they were, and as they are to come." An acquaintance with what has occurred enables one in many instances to secure a better close-up view of events that are occurring. An insight into history frequently provides a means of forecasting with reasonable certainty the results of initiated principles and policies.

To be able to see "things as they are," and as "they were," and as "they are to come," is to possess the spirit of truth. It can be acquired only by a high development of the critical faculty. Criticism is not a synonym of faultfinding. It means focusing the eyes so as to see "things as they are." True believers in God are not only permitted, but also enjoined, to engage unceasingly in the noble pursuit of truth.

"If any man have ears to hear, let him hear."—Jesus.

The Lord is pleased with the *mind* that is active, which analyzes, and discerns the exact status of divine and human affairs, and then profits thereby and proclaims what is known. Without this procedure, man stops in his ascent to the point of eminence from which an unexcelled portrait of God may be obtained.

With an unobstructed view of what is divine, comes power and skill in judging human parts in the drama of life.

There is no one in all the world who should be so critical as persons in possession of the Spirit of God.

The time apparently has come for the Reorganization at this stage of its development to say whether it *now* desires one man or one quorum to have in its hands, in addition to the courts and laws provided in the standard books of the church, "effective discipline" to prevent "individual caprice and rebellion"; and, besides, "supreme directional control" of the press, "supreme directional control" of the Board of Publication, "supreme directional control" of the finances of the church, etc., etc.

It should not be difficult to decide.

COPENHAGEN, DENMARK, August 28, 1924.

## REUNION NEWS

### The Nauvoo Reunion

At a joint priesthood and reunion committee meeting held several months ago, the Lord promised that if the Saints were faithful and came prepared, he would bless them with an abundance of his Spirit at the coming reunion. With this promise in mind, the Saints throughout the district labored to make the reunion a success. The theme of the opening meeting was "Unity," and unity was preserved throughout the ten days.

Nowhere throughout the church is there a more ideal reunion ground than in Nauvoo. Far removed as it is, from all the evil influences of a large city, one may commune with nature and thus draw nearer to God.

The large meeting tent was erected at the foot of Main Street, between the old historic Nauvoo House on the left and the Old Homestead on the right, with the mighty Mississippi River in the background. The river at this point is considered the most beautiful of any place along its course. When the Keokuk Dam was built, the river widened, forming what is known as Lake Cooper, so named in honor of the man who built the dam. Viewed on a moonlight night, it thrills the heart of all nature lovers.

It seemed very fitting that the children of those to whom Nauvoo meant so much in the early days should be present with us. These were President Elbert A. Smith, son of David, and Patriarch Fred A. and Vida E. Smith, son and daughter of Alexander who passed away in the Mansion House at the close of a reunion fifteen years ago. We also enjoyed having with us Brother Elbert Smith's mother, whose reminiscences of the old days were enjoyed by all.

It was estimated that there were three hundred and fifty to four hundred present at the services. Seven States were represented, and at one time there were as many as two hundred automobiles parked on the grounds. The people of Nauvoo threw open their homes to all who did not care to tent and assisted in various ways to make the visitors' stay as pleasant as possible. One business man of Nauvoo, a non-member, gave \$15 to the reunion fund.

Meals were served in the Nauvoo House on the cafeteria plan. This was in charge of Brother Elmer Sherman, of Rock Creek. Judging by compliments and general satisfaction manifested by all who ate there, everything was very satisfactory. Sister Smith of Fort Madison was cook and general manager, and she was ably assisted by Sister Langford.

The reunion was in charge of A. Berve of Nauvoo, W. G. Gunn of Fort Madison, and G. S. Daniel of Burlington. The sermons were delivered by E. A. Smith, F. A. Smith, J. A. Becker, C. M. Clifford, E. L. Ulrich, G. Jenkins, E. R. Davis, and L. G. Holloway. We also had with us C. B. Hartshorn, V. A. Reese, and N. Carmichael, of Independence, and W. E. Prall of Lamoni.

The speakers were blessed with liberty and an abundance of the Spirit, and their sermons were an inspiration to all. The wonderful experiences related by our missionaries were equal to any recorded in the Bible, and they testified that the people of the world were hungering and thirsting for the gospel as never before and that now is our opportunity to gather them into the fold. As Brother Ulrich says: "Let's get our baking-powder cans busy." He was marvelously led to a woman who had been dropping her tithing into a baking-powder can for years before hearing the gospel, and had it

all ready to hand to the missionaries as soon as she recognized them as men of God. Bishop Becker expressed the thought that candidates for baptism should be taught the law of tithing and consecration so they would be willing to file their inventories immediately after baptism. This was a new thought to the missionaries, but one worthy of consideration. Our missionaries should not be handicapped by a lack of funds when people everywhere are hungering and thirsting for the gospel. "Freely ye have received, freely give," should be our motto. Patriarch Fred A. Smith's sermons were greatly appreciated, especially by the outsiders, as many of them grew up with him as a boy. As they talked over the old days together, they spoke in affectionate terms of Sister Emma Smith, who mothered all the boys in the neighborhood and passed out cookies with a generous hand.

The reunion was planned as a spiritual uplift, with all other features of it as a secondary consideration. It remained spiritual throughout. The general social condition improved under the spiritual influences until it became a factor of helpfulness. Many attended the reunion who were greatly burdened in mind, but under the melting influences of the Spirit their burdens were gradually lifted, and they were cheered and comforted. The words given through inspiration at the prayer meetings were very encouraging to those who have sought to build up the waste places and who have lived in hopes of seeing Nauvoo again restored. The Lord spoke through Brother Berve at one of the first meetings of the reunion, saying that a nucleus had been called to this place whom the Lord would bless if they sought to carry out his purposes; that he had decreed this place should be a corner stone, and from this corner stone should go out lines to other places. He would lay the plummet to this line and many should be measured and found wanting, while others should be measured and found doing the Master's will; even the relatives of those who went on before should carry out his fixed principles. The following day a message very similar to this was given through Brother Elbert Smith, who was not present at the previous meeting. He said we look about us at the crumbling buildings and say that much time has elapsed, yet with God it is the same yesterday, to-day, and forever. He blessed the Saints that were here in days gone by and he is ready to bless those who are here to-day, for he loved not the children of the past more than those of to-day, but they should be a blessing here and should help the church in its time of need. If they would put out of their lives the things that grieved him in the past, he would be near to bless.

Sister Emma Burton spoke in tongues, and the interpretation was given through Brother Berve, which said that though the clouds have been thick and some have almost been submerged in doubt and fear, yet the clouds should be dispelled by the power of the Spirit and the light would come, for the Lord would not allow anything to overthrow his work. Brother Elbert Smith suggested as a topic at one of our prayer meetings in the early part of the reunion, "What does my church mean to me, and what do I mean to the church?" This theme was carried throughout the reunion. There were fourteen baptisms, twelve children and two adults.

During the study hour the children under twelve met in the Nauvoo House with Sister Emma Bromann, the young people with A. L. Sanford in the Old Homestead, and the older ones with Brother Berve in the tent. Those who had charge of the various groups were ably assisted from time to time by those who were called upon. Sister Vida Smith gave valuable assistance to the women and young people.

The music was in charge of our district chorister, Sister G. S. Daniel of Burlington. She commenced early in the

season to drill the various choirs. She was always to be found at her post and faithful as the day was long.

The recreational department, which was in charge of E. R. Williams, rendered a very fine program Saturday evening, and many compliments were received on the talent exhibited by the district. Brother James McIntyre of Fort Madison, who is quite skillful in the use of colored chalk, gave several very fine illustrated readings. He is also talented along musical lines and has charge of the orchestra, which gave concerts on several occasions.

A marshmallow toast was held on Tuesday evening and a wiener roast on Thursday evening at the close of the evening services. There was also a moonlight hike to David's Chamber. Bathing in the Mississippi was the principal recreation in the afternoons.

On Thursday afternoon a historical trip was taken through Nauvoo. All gathered at the little graveyard near the Old Homestead and sang, "I came to the spot where the two Martyrs lay." Prayer was offered by F. A. Smith and a short talk was given by Brother Berve. Several of the old historic houses which are still standing were then visited, after which all drove to David's Chamber where another short service was conducted with Brother Elbert Smith as the speaker.

The Fort Madison Band, under the leadership of Brother Walter Sanford, rendered several concerts on the lawn Saturday evenings, and Sundays between one and two o'clock in the afternoon. They also gave short programs in the street uptown. They made quite an impressive appearance in their blue and gold uniforms. Brother Sanford deserves great credit for the way in which he has drilled the members, who are mostly youngsters.

Brother Elbert Smith was taken ill Friday and was unable to meet with us for the remainder of the reunion, much to the disappointment of all. Bishop George P. Lambert, who had worked hard trying to make the reunion a success, was also taken sick at the close and was hurried to a hospital in Keokuk, where a serious operation was performed.

The reunion work for the coming year was taken up at the regular business meeting of the reunion association and plans made for the coming year. These plans will be put into operation at once, and the slogan will be "A bigger and better reunion."

MABEL A. SANFORD.

## Stockton, California

August 30.—The Northern California reunion was held from July 17 to 27, and the Saints from here who attended enjoyed it very much. Our branch was well represented, a number being able to attend nearly the whole time, while others went over the week ends. We had a peaceful and quiet reunion, and all came home very much enthused for next year's work and with their faces Zionward. We have all faith and confidence in our President and are looking forward to a bright future when all doubt shall flee away and right eventually triumph.

The Department of Women was planning a vacation from reunion until September, but some one wanted them to tuck a quilt, so we met and tacked it. While we were there it was decided to clean the church the next week, and as a result six of the sisters took their lunches to the church and washed windows, mopped the floors upstairs and down, dusted, and did a general house cleaning. At noon the husbands came from their work to eat lunch with them and helped them with some of the hard work.

Sister Addie Snively has been quite sick for some time but is gradually getting better.

Meetings have not been so well attended during vacation months, but we look for brighter days in the near future.

We have a new member in the branch who throws a spell around everyone who sees her. She is the infant daughter of Brother and Sister Maurice Holden, Bessie May.

The Sunday school is planning a rally day soon, which is to be an all-day meeting, with lunch in the basement. Invitations are to be sent to every member and friend who does not attend regularly, together with the parents of our members who do not belong to the church. Our district president has promised at least one or two speakers from other places for the day.

Brother and Sister Evans are to be gone for a few months, and they will be greatly missed. Brother Evans is not a member, but he attends our meetings.

We believe Zion has become more real to us than ever before, and we hope to qualify ourselves more fully for work in that city which is sure to be builded if we but work for it.

### Eastern Colorado Reunion

Peace, sociability, and spiritual power were the outstanding features of this district's reunion, which came to a close last Sunday, August 31. It was the largest and probably the most valuable reunion held in Eastern Colorado. Over two hundred fifty were served at the camp dining room, and many more cooked their own meals.

The weather was ideal, and except for a shower each Sunday the campers found no discomfort from wet weather which sometimes prevails in the Rockies at this time of the year. The camp ground lies in the shadow of Cheyenne Mountain, and in the clear dry air of the early morning the vision of the towering mountains, rearing their snow-crowned heads in solemn grandeur, was inspiring to everyone.

These mountains are a great drawing card to thousands of tourists, many of the eastern Saints falling to their lure. As a result there were in attendance at the reunion visitors from Kansas City, Independence, New York, Nebraska, Oklahoma, Michigan, Texas, and New Mexico.

The preaching was affirmative and inspiring. No attempt was made to interject any of the controversial issues at present under discussion by the leading quorums. The reunion is a place for spiritual uplift, for the upbuilding of moral character, and for the rededication of our lives for the service of Christ—and not for argument and strife. So the brethren who preached recognized, and their sermons were inspired with a purpose to build and strengthen. Those who preached were: Brethren Petrie, Prettyman, J. Arthur Davis, J. F. Garver, B. E. Brown, Frank B. Almond, J. D. Curtis, Reno Auld, Richard Bullard, and R. T. Cooper.

Brother Almond also presented each morning a lecture on the general theme of "Church leadership." The following were the subjects presented: "The call of to-day for leadership," "The distinctness of the church's message," "The composite nature of church membership," "Zion, the perfected brotherhood," and "The price of leadership." A lecture was also given by the district president, Bruce E. Brown, on "Things to do to make people like you." These lectures were well received and brought quite a large attendance.

In the afternoons there were regular hours of recreation from two to four. At four o'clock, as the heat of the day somewhat diminished, we had institute work by the Sunday school and the Department of Women. Inspiring addresses were made by various workers, and Sisters Louisa Fishburn and Letha M. Tilton are to be commended for the splendid assistance they gave along this line. One afternoon a pro-

gram was rendered by the Denver women, under the leadership of Sister Laura Kohankie. This also was good.

On Friday evening the Colorado Springs Saints gave a play, "The opportunity of the Sunday school." This was very well given, and to many of the audience who happened to be teachers it was an admonition to recognize the greatness of their task.

The Sunday school session each Sunday was so arranged that the little ones were led into the junior tent, where they had regular class work, and the adults remained in the big tent to hear a lecture. The first Sunday Brother Frank Almond spoke on "The Bible and the Sunday school," and the last Sunday Mrs. H. C. Halley, of Lincoln, Nebraska, lectured on her experiences in juvenile court work.

Perhaps the biggest feature of the whole reunion was the young people's prayer meeting, held at Stratton Park, at six o'clock each morning. From the beginning the Spirit of the Master was with us, in vision, in admonition, and in prophecy. More than one hundred attended the last meeting, and forty-five testimonies were recorded within one hour. Many of the young people will remember these meetings as long as they live.

### The Conference

The usual district conference was held Saturday and Sunday. Upon the recommendation of the reunion committee, it was moved to accept the plan of the reunion ground, divided into lots, as drawn by the committee. It was further adopted that these lots be sold by deed, in order to meet the expense incurred in the purchase of the ground, and the improvements made necessary. This recommendation was carried unanimously, and before the reunion closed twenty-seven lots were purchased, and a deposit made of more than fifteen hundred dollars. A wave of consecrated enthusiasm swept the camp, and everyone was determined to see that the uncertainty as regards the financial situation of the reunion grounds should exist no longer.

The lots for sale are platted around the main camp ground, leaving plenty of room for the usual camp site. If any of the Eastern Saints feel they would like a beautiful mountain cottage in one of the prettiest spots of Colorado—over a mile high, with a mountain creek running near, and the air laden with the smell of spruce and pine—it would pay them to write to any of the committee chosen to carry out the recommendation of the conference: Brethren J. D. Curtis, E. J. Williams, A. E. Tabor, and Bruce E. Brown.

One of the happy events of the conference was the presentation of a lot by the district to Brother J. D. Curtis, whose unstinted assistance and whole-hearted service made the purchase of these grounds possible. For more than three years Brother Curtis has borne the financial burden of the reunion, mortgaging even his own home to meet the situation, and his sacrifice merited the recognition of the Saints.

Other features of the conference were the recommendation of the district president and Apostle J. F. Garver, to organize the Saints at Utleyville into a branch as soon as convenient; and to carry this out, it was also recommended that the following named brethren be ordained to the ministry: Max Beebe to the office of priest, Ray Webbe to the office of teacher, and Irby Mundy to the office of deacon. These three young men had been called to special service through the voice of the Spirit at the young people's prayer service, and many evidences were presented from various ones showing their call was divinely approved.

Bruce E. Brown was sustained as district president, and E. J. Williams and Wilbur Richards as counselors to him. We believe that it was to the district president's wisdom and prudence that the success of this reunion was due.

With feelings of thankfulness tinged with the sad thought of parting, the camp broke up Sunday night, after singing "God be with you till we meet again," and after receiving a special blessing from Apostle John Garver. The following is an expression of his experience by Patriarch Richard Bullard:

"After ten days of spiritual enjoyment, such as have never been excelled in this district, the farewells are being spoken and the smiles so radiant upon the faces of the Saints are fading away under the sadness of parting, yet with the hope of meeting again. This has been one of the best reunions I have ever attended—not the largest, but a real good social or spiritual time is not dependent upon numbers. The preaching has been fine, exceptionally so—inspiring and very earnest. The morning lectures given by our Frank Almond were exceptionally instructive and inspiring and were listened to with rapt attention. I certainly enjoyed them very much. The prayer meetings were spiritual and uplifting, the Lord remembering his people by speaking to them and calling several to positions for service to him. The committee are deserving the highest commendation for their faithful, efficient, and untiring service. oGod, faithful Jake Curtis, leading and supervising this department, and with his associates working in sweet harmony, have given to all a splendid service. We have been carried toward the Mount where the three with their Lord witnessed the transforming power and glory of the Holy Spirit, and such moments are not easily forgotten. Oh, that we may live and labor so that this may not be to us a passing experience, but that harmony and peace which should be our heritage may prevail throughout the church."

CORRESPONDENT.

### Dow City Reunion

The joint reunion of the Little Sioux and Gallands Grove districts was held August 15 to 24 in the comfortable and convenient city park at Dow City, Iowa. Every courtesy was shown the Saints by the residents of the town during the ten days, and at the business meeting a petition signed by one hundred fifty citizens invited the reunion of 1925 to return to their village.

The commodious tents belonging to the districts had been set up by volunteer help from near-by branches. But the opening day was rainy and cold, so but few were able to enter camp. Organization was effected by choosing Apostle E. J. Gleazer and District Presidents J. W. Lane and F. T. Mussell to preside, with power to make all appointments.

Almost ideal weather was had for the remainder of the reunion, and the attendance was generally good. While there were only thirty-five tents on the grounds, the roads were excellent and autos brought a daily attendance of two or three hundred, with twice that many at night. On both Sundays generous auto loads came from all points in the two districts, bringing earnest worshipers to share in the services of the day.

The usual daily program opened at half past seven in the morning with a study hour lecture and round table. The themes covered a wide range of subjects of vital interest to the Saints, especially to the young, centering in character building, the essentials of spiritual growth, the elements of success, and our outlook as a church, presented by various members of the priesthood. A splendid spirit of intensive study was manifested throughout. The early morning and the late afternoon study hours were well attended and a strong sentiment was expressed favoring the presentation of definite courses of lectures another year and at a time of day when more could be present.

The prayer meetings at nine o'clock were usually well at-

tended, inspirational, and comforting. The young people were directed by Brethren Gleazer and Martin. Their meetings were always well occupied in cheering song and happy devotion. On several occasions the Lord spoke words of commendation and counsel. The young were encouraged to prepare for an active, consecrated service. Many were former Graceland students and others were planning soon to leave for Graceland's opening. Often stirring testimonies were borne of the wonderful opportunities Graceland offers our young people.

The morning preaching service was preceded by a song service which helped prepare one for the message of the hour. The preaching was of a character to develop the faith of the Saints and to inspire confidence in the ultimate triumph of the cause. At the same hour junior church services were had for the youth in the young people's tent, under the direction of Sister Elva Merrill and those whom she called to her assistance. Sister Merrill, who had caught the inspiration from the Young People's Convention, was able to render a commendable service.

At half past two each day departmental problems and ideals were presented for discussion. Sister Effie Hield, of Janesville, Wisconsin, was present throughout the week and directed work among the women. In response to a demand for a course of lectures on one of the women's study courses, Sister Hield conducted a model study hour each day at half past four, using as a text, *The Mother Teacher of Religion*. Much interest was shown in the class work and many went home convinced that they could and should adopt some systematic study in their home branches to help prepare for efficient Zion building.

The departmental work was generally under the direction of C. B. Woodstock, whose years of experience as a teacher and worker in the church enabled him to bring good counsel and inspiration to the problems of the day.

Two afternoons were occupied by Bishop J. A. Koehler in presenting the plan of stewardships as a solution of the social-economic problem of the church. Brother Koehler presented his plan in a clear and convincing manner. We eagerly look forward to the day when such an ideal may be realized.

The afternoons, with the exception of Sunday, were given over to organized play under the able direction of Jay E. Keck of Sioux City and his assistants. Volley ball, handball, tennis, croquet, and horseshoe were popular. Interesting contests were had each day. On two occasions the young people gathered on the hill after evening service and enjoyed a marshmallow-wiener roast around a roaring bonfire. Songs, games, and stories were the order.

Before the evening sermon a half hour was spent in music and song under the direction of the choristers, Gladys Silsby and Clifford Brown. Several orchestral instruments rendered valued assistance.

The evening sermons by Brethren Gleazer and J. F. Martin were of distinctive missionary character; forceful, entertaining, and convincing. The presence of these brethren was a blessing to the Saints. Young in years and heart, with clear vision, devout and earnest, they won the love and esteem of all. On the closing Sunday a number were baptized by Brother F. T. Mussell.

Apostle T. W. Williams was present on two days and preached stirring discourses. Brethren Charles J. Smith and R. J. Lambert also assisted in preaching the word. The latter attended the reunion in the interests of the Herald Office publications.

Following a time-honored custom Friday evening was given over to a literary and musical program presented by Grace-

land students, past, present, and future. The platform was tastefully decorated, and the program was in keeping with the real Graceland spirit.

The *Camp Herald*, edited, typed, and mimeographed by Brother Jay E. Keck, contained the daily announcements and notes of the camp. These were distributed free each evening and placed in the stores of the town. It was neat and spicy in appearance and served as a good publicity medium.

The camp dining hall was conducted in a vacant store building down town, providing good home meals at twenty-five and thirty-five cents.

Invitations for the 1925 reunion were received from the mayor and Chamber of Commerce of Storm Lake, where a Chautauqua building and park are to be had free; also from the mayor of Denison, and from the citizens of Dow City. The Saints are favorably known in these towns of western Iowa.

A joint committee was elected to provide for a reunion in 1925, to whom was referred all matters of location and preparation.

The reunion continues to function in the lives of the Saints. However, the convenience of auto travel induces many to choose to drive in every day, or as often as possible, rather than to arrange to leave home for ten days while they come and camp. Thus it would seem that the days of the big camp with its hundreds of tents is past, and the new day of quick transit is with us. We must adjust ourselves to the circumstances. It may call for a modification of reunion plans. The worshipers receive in the measure in which they have been willing to give of effort and sacrifice to be present. We only regret that the inspiration of the reunion might not have come into every home in the two districts.

CORRESPONDENT.

## Central Michigan Reunion

COLEMAN, MICHIGAN, September 12.—To say that the Central Michigan reunion was a success is putting it mildly. All went away with a spirit of enthusiasm that will make the coming year one of the greatest in the history of the district.

The reunion was in charge of Apostle F. Henry Edwards and the district officers. President Frederick M. Smith was with us from Wednesday morning until Thursday afternoon, and all who heard his three sermons were made to realize the necessity of the immediate redemption of Zion and the establishment of stewardships in the church. Brother Edwards left an impression with the young folks that will not soon be forgotten.

Elder O. J. Haun was there to greet the many friends he left behind when he went to Indianapolis, and imparted spiritual food of which many were in need.

Elders B. H. Doty and John R. Grice furnished the music, with the help of others, besides doing part of the speaking.

The Department of Women was in charge of Sister W. L. Christy, and all have a good word to speak for her. She filled her part of the program well. May God bless her in her work.

Elders Tomlinson, G. W. Burt, S. T. Pendleton, G. W. Davis, Matthew Umphrey, and others had their part in the program, and all worked to one end—the glory of God. Thirty-one were baptized during the reunion.

Brother Gene Harder had charge of the recreation exercises, and many interesting games were played and enjoyed by all.

Old and young were entertained after the evening services Tuesday and Friday with a wiener roast and watermelon

feast and community singing in charge of Elders J. R. Grice and B. H. Doty.

There was a great degree of the Spirit of God manifested all through the reunion, but on the last Sunday the Saints enjoyed a regular pentecostal shower, and brethren who have been in the gospel work all their lives and have traveled far and wide made the statement that never before had they witnessed anything like it.

Meals were free, each branch contributing to the expense of the reunion. The plan proved very satisfactory, and there were from three to five hundred present during the entire week, with many more on Saturday and Sunday. The grounds were donated us free of charge, and the lights were furnished by the Consumer Power Company. This, with the cooperation of the business men of Midland, made everything very pleasant.

## Hagerman, Idaho

August 26.—The Idaho reunion has passed into history and is written in the hearts of those present as the largest and most successful one Idaho has ever had.

The wheels started to move at the winter conference at Boise, when the following committee were named to make the arrangements: R. C. Chambers, of Rupert; W. F. Glauner, S. D. Condit, J. W. Glauner, M. G. Parks, and B. F. Woods, of Hagerman.

After much consideration the Binder Tourist Park in Hagerman was decided to be the most convenient place, it being in the main part of town.

Friday evening, August 15, found the district tent erected on the campus equipped with electric lights, a fountain of cool spring water near by, and Apostle D. T. Williams on hand to make the opening address, which he did, using the subject, "Pressing onward to the goal."

Saturday morning District President R. C. Chambers, Roy S. Budd, and Guy P. Levitt arrived, and the organization was completed. R. C. Chambers was chosen to preside, with power to choose his assistants, they to arrange the order and time of meetings, choose speakers, etc.

Meetings were as follows: Six a. m., young people's prayer meetings, in charge of Roy S. Budd; 8 a. m., class work in charge of Guy Levitt; 9.15 general prayer meeting; 11 o'clock, preaching; 2.30 p. m., departmental work by Guy Levitt and James Keir; 4 o'clock, recreation in charge of Ed. L. Haas. Volley ball, baseball, and other interesting games were indulged in, but volley ball seemed the most popular. At 7.40 p. m., song service in charge of Rena Haas and Emma Benson; 8 p. m., preaching.

The prayer meetings were very spiritual, and the gift of prophecy was manifest, encouraging the Saints onward and admonishing them to continue in the faith they had embraced. We would not forget to make special mention of the young people's prayer meetings also, as they were very spiritual and well attended, even at the early hour they were appointed. Brother Budd endeared himself to this band of young standard bearers, and when he went away he left many sad faces among them.

Friday night a special program was rendered to a large and attentive audience. The tent was not large enough to accommodate the crowd, the seating capacity being about two hundred, so the walls of the tent were lifted and cars were parked close enough to enable those outside to hear the program, which consisted of a cantata under the direction of Rena Haas, Mrs. Keathly at the piano. Charlotte Condit read the *Camp Cricket*; many of the jokes were aimed at Brethren Fulk and Keir who had ventured out fishing one morning



about four o'clock. A song was given by Brother Keir, which he declared to be his national air; we recognized it to be Chinese, but it pleased the audience well enough to call for another. Miss Winona Gilmore gave a reading, and it was followed by a play, "The risen Peter." Brother Paul Fishel, who arrived that night, gave us a splendid oration, "Universal peace."

A survey taken Saturday revealed twelve tents on the grounds, a vacant building near by containing seven beds which had been supplied by the Saints, and a number of visitors entertained in the homes of the local Saints.

Meals were served at the home of Mrs. S. D. Condit by a committee of the sisters at the rate of twenty-five cents each; and by the donations of fruits, vegetables, etc., we were able to furnish meals free to the missionaries and still come out even. Those in charge were Sisters S. D. Condit, McKnight, and Charlotte Condit, with others helping when occasion demanded, all donating their work.

We had an average attendance of two hundred or more, many being nonmembers, and many favorable comments may still be heard by them.

There were present of the General Conference appointees: D. T. Williams, Roy S. Budd, James F. Keir, R. L. Fulk, and Guy P. Levitt; also many local elders and priests.

We do not want to forget to mention the "caravan" which arrived Saturday night. R. L. Fulk and family, Will Story and family, Sister J. F. Curtis, and Brother Keir decided to return to "The old paths," so they made the journey from Rupert to Hagerman, a distance of eighty-five miles, by team. They no doubt had a good time on the road. If anyone doubts it Brother Keir will bear his testimony which caused so much mirth.

The reunion was a decided success, the spirit of unity and peace prevailing to a marked degree.

Saturday afternoon fifteen were led into the waters of baptism by Brother Chambers.

At the business meeting Friday afternoon, it was decided by a unanimous vote to hold a reunion in 1925, the time and place to be decided by the district presidency.

S. D. CONDIT, *Correspondent.*

## Northern Michigan

The reunion of the Northern Michigan District was held at Park of the Pines August 8 to 17. There was a good attendance of people from all parts of the district, and some from adjoining districts. A wonderful time was enjoyed by all. Those from headquarters who met with us were Sister Christy, Apostle F. Henry Edwards, and President F. M. Smith.

Sister Christy gave lectures for the women and conducted classes for them and for the children. Brother Edwards lectured to the men and conducted classes for them as well as for the young people.

The privilege of meeting the President of our church and hearing the wonderful sermons and lessons he gave is one the people of this district will not soon forget.

The Spirit was enjoyed in all the prayer meetings, and the young people were blessed with the gift of prophecy, through Elder A. M. Boomer, at their early morning meeting the last Sunday of reunion.

The young people organized the Northern Michigan Young People's Association during reunion, with Elder Hector McKinnon as president.

The new auditorium was dedicated the last Sunday afternoon. President Smith delivered the dedication sermon to about five hundred people.

## Mobile District Reunion

The fourth annual reunion of the Mobile District, held at Gautier, Mississippi, August 8 to 18, was one of the most successful held in the district. Gautier is a small town at the mouth of the Pascagoula River, which empties into the Gulf of Mexico. The grounds used were on the banks of this beautiful river, where huge live oak trees are seen, laden with their massive robes of clinging moss which hang from the branches almost to the ground. We were thus favored with both shade and beauty.

The committee worked hard to make this reunion a success, and to make it as interesting and beneficial to all as was possible. The educational, recreational, social, and spiritual uplift were all considered.

Apostle John W. Rushton, Patriarch Ammon White, and Mrs. N. L. Booker were appointed special speakers. With them we had two others of our missionaries, Brother Alma Booker, president of the district, and Brother N. L. Booker.

Brother Rushton delivered lectures of a very fine order every evening to an audience of from two to three hundred people and conducted a class every morning on "Teaching," which was very profitable and instructive.

Few will forget the instruction and counsel given by Brother White, who is a very spiritual man. In his admonitions to the Saints every morning a goodly portion of the Holy Spirit was felt.

The burden of the work fell on our missionaries; hence they were not able to bring to the prayer meeting every morning as much of that richness of Spirit, peace, and concentrated thought which invites the Spirit as they could otherwise have done. We hope this may not be the case another year.

Two classes of the girls met each day. The girls from eight to fourteen were under the supervision of Sister Clyda Rogers, and nice reports of her work have come to us. We trust she may be able to accomplish much next year in this work. The older girls met every day after dinner and organized a circle of thirty to be known as the Reunion Utopia Circle. We started work for our Sanitarium, each girl planning to make one set of scarfs (dresser, table, and tray cloth) to be sent as a thank offering from their circle at Thanksgiving. Sister Vida Solomon, of Jackson, Mississippi, was made sponsor, and Miss Irma Tillman, of Bayou La Batre, Alabama, secretary-treasurer. We trust this organization will develop into something better and greater next year.

One afternoon was given over to the department of music, one to education and the department of health. Doctor Sharp spoke on sanitation and hygiene, and Doctor Hauley on the care of the teeth. We enjoyed having these men with us, and they expressed themselves as being pleased with our camp, stating that they would be pleased to camp with us another year.

Feeding the crowd was on the cooperative plan. Funds were raised in each branch of the district during the year, and vegetables, fruit, jelly, eggs, chickens, etc., were donated by Saints and friends, making it possible to give free meals to one hundred and fifty people three times a day at a cost of about eight cents a meal. Large families were there and enjoyed the whole ten days, and no one realized the "high cost of living," but enjoyed the ten days of "living high." We believe this is a fine plan and would like to pass it on to other reunions to try out.

The kitchen and dining table work was voluntary. Sister Alma Booker was in charge of the girls and made out a schedule for waitresses and dishwashers for each day. It was

indeed a pleasure to see the joy they got out of service, and the work was not burdensome to any.

Attendance was much larger this year than last; there were nine tents last year, and this year we had twenty-eight tents and one house boat.

The reunion committee is starting to work and plan for a bigger and better one next year, and all will hope, trust, and boost for it. "Come over and help us."

### Janesville, Wisconsin

September 10.—August 21 saw the Saints of the Southern Wisconsin District gathering to the old camping ground in Monona Park, located on the shores of beautiful Lake Monona, Madison, Wisconsin. The park belongs to the city, and a part of it is a tourist camp. The Saints were given a location on the lake front near the dining hall, where usually no one is allowed to camp or park a car. This insured a quiet place for services. We were blessed in having such a location, for the large dining hall and kitchen, the big auditorium if desired, and the use of the grounds were all free.

Attendance from this district was light this year, as many of the Saints were unable to attend at all as a result of the severe wind and electrical storms which have passed over southern Wisconsin this summer, in which many crops were ruined and all work was hindered. However, the committee was encouraged by the word that Saints from Northeastern Illinois and Northern Wisconsin Districts were planning to attend.

Reunion was formally organized Saturday, August 22. Apostle F. Henry Edwards, Missionary W. L. Christy, and District President J. O. Dutton were chosen to act as the reunion presidency; and Brother W. A. McDowell, as patriarch, had charge of the general prayer services. Sister Christy came Monday as field worker for the departments.

The dining hall committee, consisting of Allan Houghton, Brother and Sister Wirth, and Sister J. O. Dutton, with Sister Olson, of Readstown, as cook, served wholesome meals that gave universal satisfaction and were a success financially.

As reunion was held at the time of the awful mosquito plague, neither the preaching tent nor the auditorium could be used for services, so the large dining hall was divided by tent walls and services were held in an airy, screened-in room, where all were comfortable.

The daily program was as follows: Prayer service for children under twelve, eight o'clock; general prayer meeting at nine, study classes at half past ten, preaching at half past two, recreation at half past three, and preaching again in the evening at seven forty-five, preceded by a short song service. Evening service was followed by recreational games.

The children entered heartily into their services, which were in charge of Sister Christy and Sister Julia Dutton. The general prayer services were marked by a good, peaceful spirit throughout the reunion, and the Saints were admonished, commended, and encouraged to press onward. Several of the brothers were directed through the Spirit to prepare for the Lord's work. Several children were baptized and one baby blessed. There were three study classes: one for the children in charge of Sister Dutton, a young people's class in charge of Brother Edwards, and an adult class under Sister Christy. Brother McDowell gave several blessings but was handicapped in this work by having no stenographer.

The recreation work under Brother Norman E. Hield consisted largely in playing baseball and volley ball. The mosquitoes were so bad that the young people tried but one eve-

ning to have games on the lake front. The rest of the time games were played in the dining hall.

Friday evening the program was varied by having the evening services preceded by a literary and musical program by the young people of the Madison Branch.

Though the reunion had been preceded by many severe storms, there was but one stormy night during the ten days, and this did no harm.

Sunday, August 31, was a beautiful day, and many who had not been able to attend the full time came long distances for the closing day. About three hundred and fifty ate dinner in the hall, while a number had picnic dinners in their cars.

Apostle Edwards and Patriarch McDowell were the only speakers sent to the reunion. These men, with Brother Christy and Brother Dutton, assisted by local men, were the speakers of the reunion, until the last Sunday, when the presidency asked Brother Oliver McDowell to speak in the afternoon and Brother J. E. Wildermuth in the evening. These two brothers were present only for the last Sunday, and were more than welcome, as both had lived in Southern Wisconsin District in their boyhood days.

We hope more will be able to attend from this district next year, though Saints from other districts are always welcome.

JULIA N. DUTTON, *Secretary*.

Route 8, Box 36a.

### Seattle, Washington

September 18.—The Seattle and British Columbia district reunion closed on August 10, after ten days of pleasant renewal of acquaintances and the making of new ones, together with the spiritual development attained to by all who attended.

The attendance by the membership was larger than ever before, and of greater interest, nearly all arriving earlier and remaining longer.

The prayer services were very good all through and well attended. Spiritual manifestations were frequent; some were spoken to individually, and important admonitions were given in general. Especially in one instance did the Lord express his pleasure in the enterprise that had its origin in last year's reunion, at which time a committee was appointed and empowered to look up appropriate sites that might be purchased, on which to hold our future reunions, directing the said committee to act quickly and procure the grove that joined the one occupied, it being one reported for consideration, to a conference session—one which possessed a goodly opportunity for developing and beautifying, having shore-line on the beautiful lake known as Silver Lake, around which the county had just completed a road that formed the opposite boundary of the site to that which the lake formed. So much did everyone seem to imbibe of the spirit and enthuse over the project, that \$250 was quickly raised towards a \$1,000 payment on a purchase price of \$4,000.

Brother Gomer T. Griffiths and Roy S. Budd were in attendance, the former giving much valuable instruction, in his usual forceful manner, in both discourses and lectures; the latter presenting the world of life, becoming to an apostle. Sister Blanche Edwards, representing the general departments, also was present, imparting much valuable information and giving instruction pertaining to departmental work.

Quite a few were baptized. Others who resided near by were interested and were also pleased with the purchase made and that our annual gatherings would be permanent as to location.

F. W. HOLMAN.

# NEWS AND LETTERS

## Hold Baptismal Service

ORCHARDVILLE, ILLINOIS, September 17.—July 6, at the Skillet Fork Branch, the Saints held baptismal service and had a basket dinner. Sunday school was at ten o'clock, and at eleven there was preaching by Brothers Hallic Milner and Jeff Henson, who enjoyed good liberty.

After services part of the people went to the river where there were baptized by Brother Henson, while the rest stayed at the church to prepare dinner. There was a larger crowd than we have had before.

After dinner we had two more good talks by Brothers Dug Goosetree and Jeff Henson, after which confirmation service was held. The good Spirit was present, and all were made to rejoice.

We left the church about four o'clock, feeling that we had spent another day in the service of the Lord. We are trying to do all we can to build up the work and spread the gospel.

The reunion at Brush Creek was very good.

CLARA FLEEHARTY.

## A Successful Conference

TAYLORVILLE, ILLINOIS, September 13.—The conference of this district opened August 30 with prayer service at half past eight. There was a good attendance, and all enjoyed the spirit of the meeting.

The weather was extremely hot, and all had great difficulty in keeping cool until some electric fans were called into service. These were greatly appreciated.

Business session opened at half past nine, and the coordination plan was adopted for the meeting, which proved a great help in transacting the business of the various departments. The meeting lasted till noon, at which time the ladies served lunch in the basement. This part of the program was greatly appreciated, as we have some artists in the culinary department. At half past two the business of the district was transacted, with Brother Fred Pritchett in the chair, assisted by Bishop A. B. Phillips, of Independence. This meeting adjourned at five o'clock, and we again enjoyed a nice supper prepared by the ladies.

Saturday evening the musical talent of the district presented a program consisting of readings, solos, and orchestra numbers by the ladies of the Beardstown orchestra. The ladies of the Taylorville choir presented a one-act comedy entitled "Larry," and all voted the program a huge success. After the program everyone was invited to the home of Brother William Van Hooser, where all played games and were served with ice cream cones, a treat for which the Department of Recreation and Expression is to be thanked.

Sunday morning, at half past six, the young people of the district enjoyed a ride to the woods, where prayer service was held. The Spirit of the Master was there to bless and comfort. Priesthood meeting was held at half past eight, when they were addressed by Brother Phillips.

Half past nine found Sunday school assembled, and the question of providing room for classes seemed a big one. Several classes had to go outside, but the officers handled the situation admirably, and all voted the Sunday school a grand success.

Brother Phillips addressed a full house at eleven o'clock,

and his talk left a lasting impression of the duty that lies before us.

Communion service was held at half past two, each renewing his covenant with his Master. The evening service was well attended, although quite a few had to leave for home earlier in the day, and a storm came up about five, which detained many who would otherwise have attended. Brother Phillips again presented the gospel in such a way that no one could misunderstand. The people of this district surely appreciate having him with us.

The music at the preaching services was rendered by the choirs of the district, and the songs were ably sung under the direction of the district chorister, Brother J. A. Williams.

We feel that our conference was a great success and trust that we can keep up the good work, and that when we meet at our next conference in February we shall be able to report one as good as this.

Three young boys were baptized Saturday afternoon.

## Concerning the Work of Eliza M. Walker

Believing that the value of "a rose to the living" is of inestimably greater worth than any amount of tribute that we may pay to the dead, I feel impelled to write a few words concerning the work of Sister Eliza M. Walker, for many years a member of the Jonesport Branch, and in every sense of the word a mother to the church in this town.

In one of our recent prayer meetings Aunt Eliza, as she is widely and lovingly known, informed us that it was just fifty years since she first came to Jonesport. In this half a century she has seen the work grow from a small beginning, a few members with no regular meeting place, and meetings only on occasions when an elder came through this way. Now the Jonesport Branch numbers about three hundred sixty members, with a fine church building, and with the largest seating capacity of the nine church buildings in the town.

When Aunt Eliza first came to Jonesport she was asked to teach a Sabbath school class in a denominational school which she attended. There were objections on the part of some, who feared that she might inculcate too much of the Latter Day Saint doctrine with her teachings. Her innate desire to teach the gospel, and especially to teach the gospel to the children of the Saints, caused her to turn her thoughts to the probability of organizing a Sunday school. When Elders F. M. Sheehy and M. H. Bond came to Jonesport upon their next visit, Sister Walker broached to them the subject of a Sunday school organization. Brother Sheehy was inclined to favor waiting, as the obstacles seemed too great at that time; but Brother Bond said, "Go ahead and organize the Sunday school here." That was more than forty years ago. Aunt Eliza was selected as superintendent, in which office she continued for twenty years. The average attendance now is about one hundred twenty, and in the winter-time the attendance goes to nearly two hundred.

There came a time in the vicissitudes of the branch when the membership consisted almost entirely of women, and very few officers holding the priesthood. Then it was that Aunt Eliza and a few other faithful Saints met regularly as members of the sisters' Prayer Union, and had special prayers for a selected list of men of the town, praying that the Lord might guide these men into the church. One by one the men came into the church. Some of them are to-day occupying in important office work in the priesthood.

But the work of Sister Walker is of far more than local influence. Many of the men who have occupied in the leading quorums of the church will remember with grateful ap-

preciation the help they have received from this venerable mother in Israel. Patriarch U. W. Greene, in conversation with the writer last year, referred to Aunt Eliza as his "mentor" in the days when it was facetiously said concerning this noble brother that he was "Greene by name and green by nature."

Changing conditions have made it necessary for Sister Walker to remove from Jonesport, after fifty years association with this branch. About a month ago she removed to Little Deer Isle. We commend her to the love of the Saints in the Little Deer Isle Branch, and feel assured that the loss of the Jonesport Branch is a great gain to the branch where she has taken up her residence.

At the recent reunion at Brooksville, a word of inspiration was delivered to Sister Walker, informing her that there still remains a work for her to do. No message could be more acceptable than this to one whose whole desire is to work in the interests of the Master's cause.

May God continue to bless her in her work. We greatly miss her in this branch and district. I am sure this is the sentiment of the entire membership of the Eastern Maine District, and many others who have gone out from this district.

H. A. CHELLINE,

*President Eastern Maine District.*

## Work of the Women a Success

LONDON, ONTARIO, September 1.—For the encouragement of those interested in the work of the Department of Women, I wish to report a favorable year's work.

Our organization started out this year by deciding upon a definite course of study, "Food and the body," and all who attended the classes found it very instructive and interesting.

A joint bazaar was held December 4, 1923, including the Social Progressive Club, the Temple Builders, and Orioles, and a goodly sum was realized.

At the conclusion of Brother H. A. Koehler's winter campaign of services, we held an oyster supper, which was followed by an interesting program. The whole evening proved to be one of our best social events, where Saints and friends mingle in the spirit that binds.

With the department funds, we have tried to work out along the lines of relief and service. In the summer of 1923 we had a pleasant evening with Sister Koehler, surprising her with a grocery shower, and we had another on Saint Valentine's Day this year. A like shower was carried to the home of another sister. Our friendly visitor and her assistants have also done good work in helping to care for the sick and the needy. This spring we aided the branch in providing baptismal outfits, and by making the baseball suits for our boys in the church league we were able to conserve a few dollars to their interest. Twenty-five dollars was set aside to aid in the purchase of land behind the church building for recreational purposes, and ten dollars was sent to the Independence Sanitarium. The Progressive Club and the women united in purchasing cork linoleum for the basement platform, and with the aid of the branch a phone was installed in the home of Sister Koehler.

Our faithful home department worker, Sister William Harrison, frequently visits the members, encouraging them in all the ways she can. The amount she reports in the treasury made us feel that they appreciate the good work and are willing to support it.

Our consecrated cradle roll worker, Sister Epsworthy, continues with her good work and hopes this year to add many new babies to the roll.

We tried out a new line of work this spring in the way of a rummage sale and found this to be one of the best paying enterprises we have undertaken. We cleared over forty dollars in the afternoon and evening.

The women always lend every assistance to the branch effort to take charge of one of the large dining halls at the Western Ontario Fair which is about to open. Last year over \$600 was cleared by this effort in a week's time. We hope to do as well this year.

A joint picnic of the department was held at Springbank Park last month with a crowd four times larger than last year. All seemed to enjoy the event, and we look for a larger crowd next year.

This year's work has truly made us feel that if we will arouse ourselves and work God will bless the effort. Standing idle does not pay, and the London Department of Women wishes to do its best to make this part of the church work a success. We trust we shall grow as a student body also, for we feel we have gained from the talks and papers read this year. We appreciate the efforts put forth at headquarters to bring to us knowledge of those subjects of which we stand in need, and hope to live up to the standard of excellence for locals this year, believing God will bless our efforts inasmuch as we are faithful.

CORRESPONDING SECRETARY.

## Fargo, North Dakota

September 10.—A farewell party brought the Saints together at the home of Brother and Sister J. F. Rotzien on Monday evening, September 8. The party was in honor of Sister G. W. Lindsey, who has gone to Milwaukee, Wisconsin, to make her future home. The evening was spent in singing, visiting, and a reading composed in honor of Sister Lindsey, after which a small purse was presented her as a token of the love and esteem of the Saints. A delicious lunch was served. Brother Lindsey and their two boys went some time ago, so Fargo Branch is losing another family of Saints, much to their regret. The Sunshine Club, of which Sister Lindsey was monitor, gave her a pleasant surprise one evening, presenting her with a sandwich tray. All feel sad to lose their monitor.

The Department of Women held an open meeting at the Bungalow Church September 3, presenting the pageant, "The evolution of an ideal girl." The evening passed pleasantly, and a good crowd was present.

Sunday, August 24, Elder W. E. Shakespeare, of Minneapolis, was with us, preaching at eleven o'clock on the subject, "God loveth whom he chasteneth." The lesson was that we must fit ourselves to stand when the shaking times come.

The same day the Saints enjoyed hearing Elder Thomas Leitch in the evening, his subject being, "This is my beloved Son, hear ye him.—What does he teach?"

Brother Ferd Hamel visited us on his way back to Lamoni and gave a very interesting talk about Graceland. He made all the young folks feel enthusiastic about wending their way to Graceland.

Sunday school, Religio, and prayer services are held regularly, and the Saints are glad they can still meet in public worship, as it is good to mingle our voices together in worship and song.

Elder Weddle, our pastor, has nearly all the preaching to do now. His little son, Freddie, is afflicted with a diseased bone in his hip and will have to wear a cast for perhaps a year.

Saints here are interested in the stronger radio station at Independence and believe untold good can result from it.

www.LatterDayTruth.org

## Spiritual Conditions Augmented

VALLEY CENTER, MICHIGAN, September 15.—The work is progressing here. The membership is growing spiritually, the meetings are of a high spiritual character, and each member is very much awake to his duties. The Lord reveals his will regarding our respective positions as occasion demands. At a recent meeting a very powerful prophecy was delivered through Sister Harold Muir which conveyed good counsel to some individuals and commended in a general way the efforts of the Saints here, while former promises were renewed. We were emphatically told that the work we are engaged in is of the Lord and will move on to its final triumph; also that the presence of his angels would be felt in our midst, and that great power would be demonstrated in and through the gospel, to our good and that of the community.

We have all confidence in the accomplishment of God's purposes and are endeavoring to do our part to assist. The promise of God to us has been that many we least expect would embrace the gospel in this locality. We were permitted to baptize some this summer who had been foreign to our faith, and again yesterday we had the privilege of baptizing an elderly woman who was formerly a Methodist, and only a month ago we did not know she was considering such a step, though now she is fully converted.

As a band of people the Saints should be the most happy people in the world. We have a great deal to be encouraged over, and nothing over which to be discouraged. The Lord's work is intrusted to our care, and it remains for us to do. Let us bear this in mind and help the leading quorums by being loyal to God, always keeping the interests of the work at heart.

H. E. C. MUIR.

## Rouleau, Saskatchewan

August 4.—The sixth annual convention of the Southern Saskatchewan District was held at Viceroy July 3 to 6 inclusive. Weather conditions were ideal. There was a good representation from the various districts, and visitors were welcomed by the Viceroy Saints, where every provision had been made for their comfort.

The convention opened with District President O. L. D'Arcy in the chair, who gave a talk on the condition of the district, whereupon the following resolution was passed:

"Whereas the Lord has laid a great burden of responsibility on the church to send the gospel to the nations, and whereas the finances are being diverted to carry on a 'social program' not provided for in the law, and whereas the missionary force has been continually reduced as a result, therefore be it resolved that we, the Southern Saskatchewan District, in conference assembled, most earnestly protest against any policy or program that interferes with the missionary program provided for in the law; and be it further

"Resolved, That a copy of this document be sent the general church secretary, R. S. Salyards, for presentation to the next General Conference."

Business then proceeded with the election of officers.

Each department gave its report, and all showed much thought and work. Everywhere there is breathed a disposition for more intense church effort in Southern Saskatchewan. We realize what we need here is more church support.

The business session closed with a bonfire and open-air concert.

O. L. D'Arcy baptized five young girls on Sunday afternoon.

The speakers of the conference were O. L. D'Arcy, E. E. Long, and J. R. Neil.

ZELLA N. MALDEN, *Secretary Pro Tem.*

## Alexander, Kansas

September 15.—The Alexander Saints are plodding along with the faithful ones in attendance, with sometimes an additional recruit or two. On Sunday, September 7, Brother and Sister Jacob Schadel and the children of Sister Gladys Schadel worshiped with us. They live eleven miles south of town and do not get to attend often. Although Brother Schadel is near seventy years old, he knows when scripture is quoted correctly. He and his wife were baptized twenty years ago by Samuel Twombly.

Sister John Teeters, her four daughters and son Herald, motored to Studley, Kansas, to attend the reunion August 17. To say the girls enjoyed the reunion would be putting it mildly. Volley ball, teetering, swinging, races, and ice cream and watermelon treats were all features of enjoyment for the young, and some older ones could not but feel young again. The children are already planning for reunion next fall. Some of the other Saints here had planned to attend, but sickness hindered.

September 7 Sister John Teeters and family entertained the Saints with a basket dinner at their home, and after dinner the girls and Sister Teeters gave talks on the reunion, telling of testimonies, incidents, and those things which would enable those who did not attend to get a glimpse of the reunion. All seemed to enjoy it.

School has now opened here, so the youthful members of the branch are busy. All the churches have two periods on Wednesday which are devoted to religious study. At this time the fifth, sixth, seventh, and eighth grades go to their respective churches and study. At half past two they return to school, and the first, second, third, and fourth grades go and study until three fifty, then return to school. Sister John Teeters is teaching the children in our church until Brother Teeters finishes his fall work, and she has taken up Hurlbut's Teacher Training course. The older students are deeply interested in the study. May God help us all never to fail to do our duty at home or abroad.

Two families have moved from fifteen miles southwest of Alexander to McCracken, Kansas, so there are now living in McCracken about thirty Saints. There are now enough Saints there to form their own group and have Sunday school and preaching services. We know the Lord will bless them if they make the effort.

## Lucasville, Ohio

September 15.—The work is coming along at this place, and we are blessed in many ways. Nearly every family has members of the church.

We have a number of members in our branch but lack for officers and are praying that God will call more laborers in this part of his vineyard. We needed more land and were able to buy property on the south side of our church building.

We had a wonderful sacramental service September 7, as the Spirit of the Master was present. Brother Clarence Burnt spoke to many of the Saints in prophecy.

Brother Luther Crabtree, our branch teacher, has been absent several weeks on account of his daughter having typhoid fever, but we are hoping he will soon be with us again.

Many of the Saints of McDermott attended service here September 7.

The hike to the Twin Knobs Sunday, August 31, led by Brother Mark Crabtree, superintendent of the Department of Recreation and Expression, was participated in by about twenty. All enjoyed a spiritual talk by Brother Crabtree.

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## First Chicago

OAK PARK, ILLINOIS, September 20.—Brother and Sister Harry Passman, our recent missionaries to Palestine, have returned. After browsing on the leeks and onions of Egypt, they have decided to come home and take a drink of good old Lake Michigan water. We certainly are pleased to see and welcome this brother and sister who have spent five years in the Old World, and to see them well and active. May God bless all the missionary force, as well as his other servants.

Our sacramental service September 7 was well attended. Visitors at this service were Sister Trout, of Grand Rapids, Michigan; Brother Ely, of Niagara Falls, New York; Glenn Beaman and family, from Kansas City; and Brother E. Sosey and boys passed through early in the morning. The evening speaker was J. L. Gautchier, district Bishop's agent.

All were cheered by the genial smile of our district president, J. L. Cooper, September 14, who gave us one of his sermons that will not soon be forgotten, a masterpiece indeed. We wonder who could help being better after being in the presence of this man.

The same evening Brother L. L. Hadley spoke on "Building for life and for eternity."

Visitors on the 14th were Sister Grace Reese, of Independence, Brother and Sister Silk, and Sister Pement.

The Dramatic Club of the Department of Recreation and Expression gave three short plays the evening of September 19, with music furnished by Sidney Barrows and Everette Pettersson. All were well received. One thing that spoiled the entertainment was the downpour of rain that continued all evening, preventing a great many from attending.

We are pleased to see Brother and Sister McDonald looking for a home in our midst.

Visitors are welcome at the little church around the corner, 4416 Gladys Avenue.

## Tulare, California

September 17.—The summer vacations are nearly over, and there is better attendance at the meetings of the Department of Recreation and Expression and Sunday school.

A kitchen shower was given Friday evening, August 28, at the home of Elder and Mrs. A. J. Damron, in honor of their youngest daughter, Leila Damron.

A very pretty wedding was solemnized at the church Tuesday evening, September 9, at eight o'clock, when J. N. Renaud, of Hollywood, and Miss Leila Damron were married. Elder J. T. Smith, jr., performed the ceremony. The young couple will make their future home in Hollywood.

A neat sum of twenty dollars was raised Sunday, September 14, for the Independence Radio fund.

## Santa Ana, California

September 17.—Brother J. W. Inman is still conducting his little mission among the Spanish people at El Modena, assisted by Sister Teresa Koonce. These are a kindly people who respond enthusiastically to the interest shown in them and the hymns and lessons they are taught. We expect baptisms to result from Brother Inman's work there some day. He has shown himself willing to help in other branch work as well.

Perhaps there are not many branches as well blessed with a worthy, willing, and capable deacon as we are here. In spite of the heavy work and long hours on his farm, Brother Parks is seldom missing from his post of duty. He keeps the

branch treasury and finances in excellent condition and makes friends doing it. He is a man not easily tossed to and fro by the winds of adversity and prosperity.

Brother Rabe's son, Roland, has been suffering some time from an injured foot that refused to heal. At present, however, he seems to be recovering, and we are praying for him. His father is a man of sturdy character, and we are sure Roland will become like him. Leona Rabe has recently gone to begin a course at Graceland, where we are sure she will make and merit friends.

September 10 a fine young couple from Los Angeles called at the parsonage to be married. They were Ira F. Cook and Miss Helen Dahl. At half past twelve they were pronounced husband and wife by Brother Leonard S. Rhodes. After a short honeymoon, Mr. and Mrs. Cook will make their home in Los Angeles.

The attendance at our services is improving, now that vacations are over; also the spirit and interest. May God endow us with a rich outpouring of his Spirit, and the church at large with the spirit of peace.

## Eldorado Springs, Missouri

August 15.—About three weeks ago the Coal Hill Saints went to Taberville to spend Sunday, where Brother W. E. Haden had been holding a series of meetings in the big district tent. The day we were there he baptized ten, and the Sunday before he had baptized four. We enjoyed the day very much and rejoiced with the Saints in that place over the additions to their number. While in Taberville our branch president asked Brother Haden to come to Cedar Springs and hold meetings. The question was not decided then, and the Saints came home praying that if it were best Brother Haden might come to Cedar Springs.

About ten days ago we received word that our brother was ready to come if we would get the tent and have things ready for the meeting. The men made haste to make the necessary preparations, and last Tuesday night we held the first service. The crowds have been gradually increasing, until last night there was a large crowd, many coming who have never before met with us at the church. We hope much good will be accomplished.

We have a nice location for the tent, in a beautiful little park in Cedar Springs. The Saints have been very busy on their farms, but nearly all have attended the services at night, some going four and five miles. Yesterday we had Sunday school and three sermons at the tent, and a picnic dinner under the trees.

Last Monday night our aged brother, R. S. Reynolds, who has been a sufferer from paralysis for the last six years, passed peacefully and quietly from this life. He was a deacon in this branch for many years, and before his illness his home was open to missionaries whenever they desired to go there. Our hearts have ached for him and his faithful companion because of his condition. He was one of the first in this community to accept the gospel and had been a member over thirty-five years.

Sister Beulah Mays, of Colorado, is here visiting her parents, Brother and Sister Jesse Blystone.

Brother J. R. Corrick, Saint Louis, Michigan, writes that they had a very fine one-day meeting at the Alma Branch July 27. The weather was fine, and there was a nice gathering of the Saints to enjoy the goodly portion of the Spirit which was present. There were two baptisms.

## Rally Day at Minneapolis

The Minneapolis Branch devoted Sunday, August 14, to a rally day for the Sunday school. The feature of the day's services was that beginning at eleven o'clock, which was in charge of the young people's class. A fifteen-minute talk on "The relation of the Sunday school to the church" was given by Brother Carroll Olson; another by Brother Wesley Elvin on "The relation of the Religio to the Sunday school," and a paper on the work of the Temple Builders was read by Grace Tutty. A duet was sung by Gladys Young and Bessie Jordan, a couple of readings were given by other members of the class, and several responses were sung by the class as a whole.

Dinner was served in the church basement, different sisters having brought different parts of the meal and all eating together. In the afternoon a short program was put on, and at the Religio meeting in the evening they continued the spirit of "rally day" and closed the day with a sermon by Brother Charles Johnson.

Last Sunday the pastor, Elder Kress, announced that the week beginning September 28 would be set aside as "radio week" for the Minneapolis Branch.

A well-known man to most Latter Day Saints, Elder E. E. Long, passed through Minneapolis on his way south from Canada and addressed the Saints here on the night of September 7. They were glad to make his acquaintance and get his views on important church problems and invited him to stop in again when he gets the chance.

## Oklahoma City, Oklahoma

September 14.—During the last month the Saints of this place have had the pleasure of listening to some interesting sermons from Bishop C. J. Hunt and Elder S. S. Smith, both of Independence. They also enjoyed a discourse by Elder Christensen. This evening, Elder E. L. Kemp, who with his family has recently moved here from Wichita, Kansas, is to preach here for the first time.

Brother Dillon and family of Independence, and Brother J. C. Darnell and family, of Choctaw, Oklahoma, have also moved here.

Prayer meetings and preaching services are good.

## Pioneer Saint Passes

SACRAMENTO, CALIFORNIA.—Brother William Naaman Dawson, one of the pioneers of the West, passed away at his home in Sacramento June 24, 1924. Brother Dawson was born in Muscatine County, Iowa, August 6, 1854. When ten years of age he crossed the plains by ox team with his parents and was baptized at the age of twenty. He married Sarah C. Green, and their home was headquarters for many of the early missionaries. He held the office of priest. The funeral sermon was by District President J. D. White, with interment in East Lawn Cemetery. His wife and five of the six living children were present at the funeral.

Brother Dawson was always cheerful and hopeful, inspiring all with whom he came in contact to a greater love of the gospel of Jesus Christ. He taught his children the gospel, and all are members of the church. I received the witness of the Spirit as I sat by his bedside that his was the death of the righteous. He had a vision some time ago and was sure of his reward.

Brother Dawson held the office of priest and was active in church work up to the last.

W. H. DAWSON.

## Saint Louis, Missouri

Vacation days are over, and work has started in earnest in this branch. Just now we are enjoying some very instructive and interesting sermons by Brother J. W. Rushton. This is the second week of these meetings, and the attendance and interest are growing from night to night. Many of our non-member friends are attending each night, and very favorable comments are heard on the sermons.

During the month of August, quite a number of the Saint Louis Saints were in attendance at the reunions held in the surrounding States. Very interesting talks have been given to the Sunday school and Religio by those returning from the reunions.

The different departments are very much awake, and new interest is being shown throughout the membership. The classes are showing much enthusiasm in their study, and as a consequence the attendance is growing. The Department of Women has served some very fine suppers in the church, which not only promote sociability but add considerably to the finances. This department also has a very interesting Book of Mormon class.

Brother Charles May preached two very fine sermons from our pulpit on August 10, en route to his mission in Kentucky and Tennessee.

Some sickness has been reported among our members during the last month, but God has been merciful, and they have received blessings, and most of them are convalescing.

Sister A. C. Curry is visiting in the East. She is expected home in a short time.

Brother and Sister George Barraclough have returned from their extended trip through the West. They visited the principal places of interest from Canada to Mexico.

We are glad to welcome to our midst Sister Muriel Cliffe, of Los Angeles, California.

Brother J. A. Ahlstrand, of Council Bluffs, Iowa, and Brother A. W. Merrick, of Omaha, Nebraska, are at the United States Veterans' Hospital, Jefferson Barracks, for treatment.

## Detroit, Michigan

September 9.—The Saints of Detroit who have been privileged to attend the different reunions and picnics and conferences surely have a stronger and more determined desire to live the life of true Saints and to press nearer each day to Zion. The attendance at both branches has increased lately, and the testimonies at the prayer services show that the Spirit of God is indeed striving with his people.

Brothers A. B. Smith and E. Fenton are improving somewhat in health. Sister Rachel Stewart underwent an operation on her eyes, and although it was a very serious operation, she is now on the road to recovery.

The Religio at Central Branch is progressing nicely. Brother Crowley is teacher for the senior class, and his talks and explanations of the Book of Mormon are wonderful. Truly the Saints in that district are fortunate in having one so able to teach.

The Religio at the Eastern Branch, although small, has not lost its zeal. Unfortunately those who might aid this department have moved nearer other branches. We are pleased to note that although Brother and Sister Silk have moved more than ten miles from the branch, yet they are there at most of the meetings, ready and willing to do their part for the gospel.

Our prayers are that all may hold fast to the rod of iron.

## Kansas City Stake Items

### Central

September 28.—The regular stake priesthood meeting was held Sunday afternoon, September 21, at Central Church. Elder J. A. Tanner gave the address, using a chart outline which showed the relationship of the different orders of the priesthood. He explained the difference between supreme directional control and supreme dictatorial control. The former is the right of a president, while the latter is only the right of a monarch.

At the meeting of the Department of Women the same afternoon, Sister Cowan, who has charge of the women's work in Independence, talked to a representative audience from the thirteen churches of the stake. She used the seventh section of Doctrine and Covenants as a basis for her remarks, and the vision she gave of the work was much enjoyed by all present. Her experience as a teacher has made her a valuable leader in our work.

The activity of the women in Kansas City Stake is increasing. In addition to social meetings, preparations for bazaar, etc., plans are being completed for class work in the various churches. The first to start fall study will be Quindaro, where Brother J. A. Tanner will conduct a class in Bible research. Many of the women will teach again in the week-day religious training classes beginning October 1, which means opportunity as well as responsibility.

### Girls' Camp

This year marked the beginning of a festivity that we hope will become an annual event, a short camping trip for the girls of the stake. The camp was situated near Dodson, Missouri, on the Blue River, and a prettier, more quiet and secluded spot one could not wish to find. Cottages were secured on the grounds, which were furnished with tables, chairs, brick furnaces, cots, and a piano which added much to the interest of the girls. Sixty-four girls with their leaders were present to enjoy the outing provided by Sister Fern Lloyd, leader of the Department of Women, and Mrs. Roy Newkirk, leader of the girls.

Arrangements were complete, and a hearty welcome awaited the campers. Soon the grates became the center of attraction, and they remained in favor the three days the girls remained there. Perturbed, muddy waters failed to discourage the jubilant bathers, and every morning and afternoon found the leaders and their girls enjoying a swim. Games and other recreational activities, all supervised, took the time that was not otherwise provided for.

Saturday evening a lively stunt program, provided by the girls, was held in the main cottage, which was greatly enjoyed.

The most enjoyable event of all was the sunrise prayer meeting held at half past six Sunday morning. It was an occasion never to be forgotten, and some who had never had the courage to do so before bore their testimonies at this time. Even the little Orioles, ten to twelve years of age, arose to tell of the goodness of God to them. It was a spiritual feast, so much so that one little ten-year-old girl told her mother, "If all prayer meetings were like that one, I would always be glad to go."

At half past ten Brother Ray Lloyd conducted an interesting Sunday school.

In the afternoon, before leaving for home, the girls voted to have another camp in August of 1925, to last at least a week. A vote of thanks was also extended to the committee and to Brother Newkirk, who made such a wonderful vacation possible. About half past four the girls started home,

tired, but beaming with happiness over the many new friends made, and in anticipation of next year's camp.

The camp proved to be a great success in every way. The girls became better acquainted with each other, which had been one of our first aims in establishing the camp. Love and peace and harmony prevailed from the first, and not a word of discord of any kind came to our ears. Each evening at half past nine the girls gathered in the living room of the main cottage for family prayer and good night. The memory of this camp will always be sweet to those who had charge, and the girls gathered round us more than once to tell us how happy they were. One leader, who is not a member of the church but who was formerly a Girl Scout leader, remarked that she had never enjoyed anything as much as she had the association of these girls. Such reports made us happy, and we are satisfied that a nobler group of girls cannot be found.

There are about two hundred girls organized in the stake, and we hope that next year our camp will see twice as many in attendance.

### Fourth Church

A single sheet, called *The Pilot*, mimeographed on both sides, setting forth the schedule of meetings, the speakers, etc., and giving a short article, "Thoughts for the week," besides notes, comments, and a scripture lesson, is issued weekly by this congregation. This shows an enterprising spirit and will be followed by good results.

J. Harry Paxton was the morning speaker on the 21st, and W. O. Hands gave a historical slide lecture in the evening. S. S. Sandy was a recent Sunday evening speaker.

As a group they feel to rejoice over the goodness of God to them, especially as manifested in their prayer services. The daily effort is to become more spiritual. God has spoken by his Spirit in admonition and encouragement. The young people's prayer service held early in the morning is greatly blessed.

A social given by the Progressive Club in August netted \$18.50.

Sunday school attendance is growing. The Religion has two new Book of Mormon classes and continues its teacher training class.

September 14 was young people's day, and Brother Harold Burgess occupied at eleven o'clock.

### Grandview

Sister Pearl Peterson, one of our sweet singers, was married September 13 to Mr. Lewis Cartwright at the home of her parents. The ceremony was performed by Elder W. I. Fligg. They will make their home in Syracuse, New York.

### Malvern Hill

It is with happiness that we view our now nearly completed brick church. An ice cream social was given recently for its benefit, at which three hundred were in attendance.

Labor Day and its showers found the Sunday school enjoying its annual picnic at Swope Park.

The Department of Women is diligently working for a bazaar to be given in the near future.

### Argentine

A pleasant surprise reception was held September 16 in honor of our former pastor, Apostle J. A. Gillen. The congregation was there, with the lights turned off, when Arthur, as he is known here, was escorted into the vestibule not suspecting anything unusual. When the lights were turned on, he had difficulty in expressing himself. His difficulty was short-lived, however, and he soon made up for lost time. A

quilt which the Department of Women had spent several years making, with the names of all the members embroidered on it, was given him. The acceptance speech was feelingly made. Brother Gillen also was the speaker the evening of September 21.

Death has again claimed another of our number, the only daughter of Brother and Sister Bondie Shireman. She had battled throughout her entire life against great odds, but she showed a fortitude such as heroes possess. Everything possible was done for her, but she passed away August 31. She leaves father, mother, and one brother to mourn her departure. Elder Ammon White preached the sermon at the church. Interment in Mound Grove Cemetery. Little Phyllis will be much missed at the various services, at which she was a constant attendant.

## Lamoni Stake

LAMONI, IOWA, September 28.—The most fortunate occurrence of the past week here has been the averting of a disastrous fire at the Children's Home Sunday, September 21. The fire started in the attic, and soon after the odor of smoke was scented by the superintendent, Miss Myrtle Ballantyne. She immediately turned in an alarm and then quickly gathered the older children to aid her in the use of the hand extinguisher provided in the building, but the smoke was already so dense in the attic that they could do little.

When the news was scattered that this group of orphans was about to be made homeless, the largest crowd assembled that has been seen here at a fire for a long time. Many hands were busy and soon emptied the building of its contents, while the fire boys fought the flames, which had burst through the roof. A strong wind was blowing, the fire spread rapidly, and it seemed that the building was doomed to destruction, but with apparently more than human ability they were able to quench it and keep the flames from spreading beyond the roof.

While the work of saving the building was in progress, others were comforting the smaller children, who were crying at the thought of losing their home. By night, through the cooperation of many friends, the water was all cleaned up and order restored so the children could go to bed as usual. The loss was estimated at \$300 and was covered by insurance.

The Lamoni-Graceland Oratorio Society made their initial appearance at the morning service last Sunday. They sang "The lost chord." It was not new to us—so much the better—for the choir had worked on it last year and by this time were able to give a very masterful interpretation of it. The Oratorio Society is larger than last year. The A Capella Chorus, a select band of about twenty voices chosen from the chorus, have formally organized and plan to extend their activities this year, filling concert dates in near-by towns. Miss Mabel Carlile, the director, is very enthusiastic over her work and anticipates a very prosperous year.

The speakers at the church last Sunday were W. E. Prall and Bishop A. Carmichael.

The fast-thinning ranks of the Civil War veterans was invaded again the past week when Brother Jacob Waltenbaugh was called home. He had been a great sufferer for many months. He leaves a companion and a son, David.

The Community Club has renewed activities after a summer vacation. They have taken up as a special issue the financing of our public library, which though small has proved a very great community asset. It has so far been housed in a room in Herald Hall, where the efficient librarian, Mrs.

Audentia Kelley, has labored under great difficulties. They propose to move the library down town, keep it open more hours, and increase its efficiency in various ways. President F. M. McDowell is president of the library board.

## Independence

### Stone Church

Four simultaneous promotion services were held Sunday morning at the Stone Church Sunday School. Mrs. C. R. Smith, superintendent of the beginner department, presented certificates to forty-four children who left her department. Miss Ruby M. Williamson promoted sixty-five from the primary department, and Superintendent S. A. Thiel gave forty-seven diplomas to boys and girls leaving the junior department at the Campus. Seventeen were promoted from the intermediate department by Charles Chapman. Suitable exercises were held in each of the assembly rooms in acknowledgment of the work which had been finished by each group and to receive those who had been promoted into the higher grades. Altogether 185 certificates were issued by the school at this time.

One year ago the Sunday school officers instituted a grading system in the primary, junior, and intermediate departments, which is similar to that used in the public schools. In addition to class work bimonthly reports have gone into the homes, grading pupils on matters of deportment, attitudes, and habits which are involved in religious education. Many encouraging reports have been received by the executive committee as to the general effectiveness of this home reporting in Sunday school. The system will be continued the coming year, with the elimination of minor details.

Patriarch H. O. Smith was the speaker Sunday morning, and W. D. Tordoff, one of our missionaries, occupied in the evening, using for his subject, "Church unity." Brother Tordoff is looking for a home in Independence, as he wishes to move his family here from Lamoni.

President F. M. Smith is expected at his office October 4. Elbert A. Smith is at this time in Colorado Springs.

Brother R. V. Hopkins is still confined to his bed and is yet unable to do any church work. All are hoping for his speedy recovery.

There were no pictures shown on the Campus Saturday night because of bad weather. It is hoped the picture can be brought back at a future date. Next Saturday night the picture will be "The shepherd king," the story of David taken from the Bible.

Of the bishops, Brother James F. Keir went to Saint Louis Saturday where he delivered two special sermons Sunday on the financial needs of the church. Brother I. A. Smith is confined to his home on account of the fact that his son Donald is quarantined with scarlet fever. Monday evening Bishops McGuire and Keir left for Omaha, Walthill, North Platte, and other points in Nebraska, to be gone several days.

The Twelve are busy in the work pertaining to their office. J. A. Gillen is in Michigan. John W. Rushton is in Saint Louis but will be in Omaha soon. T. W. Williams is holding successful meetings in Council Bluffs. Paul M. Hanson and J. F. Curtis are laboring together in Holland. R. S. Budd is in Spokane, Washington; and J. F. Garver is in Lamoni. E. J. Gleazer is in Joplin, Missouri, but will be at Mapleton, Kansas, next Sunday to attend the conference of the Clinton District. F. Henry Edwards is at the office in Independence.

The Laurel Club held its first meeting of the season Tuesday at the Campus. Mrs. J. F. Curtis and Mrs. W. O. Campbell were hostesses.

Elder J. W. Metcalf goes this week to his mission field in Southern Indiana, having improved much in health.

Elder J. M. Terry and wife will labor in El Reno, Oklahoma, for the remainder of the conference year, having been so appointed by the Presidency and Twelve. Their address will be 200 North Barker Avenue, El Reno, Oklahoma.

Elder J. D. Shower was made very happy last Sunday afternoon when he baptized his mother, Mrs. Margaret J. Shower, of Barnes, Kansas. This baptism fulfilled a promise of the Lord to him twenty years ago, when he was baptized. His parents so disapproved of his act at that time that for five years his father, and for three years his mother, refused to recognize him as their son. It is hoped his father will soon obey the Father's will. Sister Shower was confirmed immediately after her baptism by Brothers W. H. Garrett and J. D. Shower.

#### Second Church

The harvest festivities occupied the time of Second Church people from the middle of the week until Sunday night. Thursday the church was decorated with flowers, grasses, grain, vegetables, fruits, and canned goods, until it was like entering a beautiful garden to enter either auditorium from any one of the entrances.

The profusion of flowers and taste of their arrangement, and the presence of more than six hundred quarts of fruits, jellies, and vegetables, almost all in glass containers, also nicely displayed, gave an atmosphere which in itself was instructive and entertaining.

The programs drew large congregations, and the church was comfortably filled at each service. Voice and instrument were used to splendid advantage in the rendition of musical numbers, and readings of a high order were given by good artists. On Friday evening a pleasant surprise was given the congregation when Mrs. Red Eagle, a cultured Indian woman, came to the church and sang two difficult classical numbers, displaying perfect control over a beautiful voice.

Sunday morning President Elbert A. Smith was to have been the speaker, and the house was filled to its capacity, many standing rather than go away disappointed. But the disappointment was not to be entirely averted, for Brother Elbert had gone to Colorado and the pastor, R. J. Lambert, had to substitute for him. The remaining portion of the program was of such great excellence, however, that the congregation was well pleased, and many of these people returned for either the afternoon or evening service.

Bishop J. A. Koehler was present, taking in every meeting of the festival, and he presided and directed the round table meeting Sunday afternoon. He was able to get a strong emphasis of some salient truths, and clearly stated some of the ways in which it is necessary that Saints of city and country must cooperate to advance agriculture and manufacture. The committee feels very grateful to Brother Koehler for his influence and his work. The committee for 1924 was chosen to act for 1925, and Bishop J. A. Becker was added to it, and at the organization meeting was made its chairman.

Bishop B. R. McGuire was the speaker Sunday evening, according to appointment, and his work was well received, he making a spiritual application of the lessons of nature and plant life.

Tuesday morning Bishop J. A. Becker was busily engaged in storing and distributing the grain, vegetables, fruits, and canned goods, the value of which is considerable. We expect that 1925 will have a story much better than this of 1924, for indications are abundant that the Second Church congregation will no longer be permitted to bear the brunt of this work of saving the waste, giving a thank offering for the

harvest, and making merry at the time of year when God's blessings are so bountifully bestowed upon his creatures.

#### Walnut Park

At the close of Pastor J. A. Dowker's sermon Sunday morning occurred the marriage of Brother Peter Burke, of Lincoln County, Nebraska, to Sister Emma A. Payne, of Independence, Brother Dowker officiating. They will make their future home on the former's farm in Nebraska.

Sister Vida E. Smith, of Lamoni, was a Sunday school visitor and gave a friendly talk full of good advice at the close of the session, reminiscing somewhat concerning her early life in Independence.

W. H. Kelley was the evening speaker.

#### Liberty Street

Bishop J. A. Becker was the Sunday morning speaker, using for his text James 1:27. At night Patriarch U. W. Greene occupied, calling attention to the fact that that night was the 101st anniversary of the angel's visit to the boy Joseph.

#### Enoch Hill

Last Tuesday night the choir, under the leadership of Charles Warren, went out to Blue Springs to give musical assistance to Alvin Knisley in his missionary effort at that place. One of our local priests, Amos Allen, is in charge of the work there and is enthusiastically working to establish the cause more firmly by carrying the gospel message to others.

Sunday morning Amos E. Allen spoke at the church, and Patriarch F. A. Smith occupied the evening hour.

#### Englewood

Sunday morning the Saints had the privilege of listening to an excellent sermon by J. A. Farrow. J. W. Metcalf was the evening speaker. The time for evening meeting has been changed to seven o'clock.

The Department of Women is now occupied in making quilts for the commodity shop. This service will prove to be quite valuable.

Attendance at Religio is increasing, and the first program for some time was given last Friday night. Religio was held all summer, but attendance was very poor. They are studying the Book of Mormon.

#### East Independence

Sunday speakers were A. H. Parsons and Elder George Essig.

The Sanitarium patients are now at home and doing well.

#### Simcoe, Ontario

September 17.—With Elder Dickhout in charge, the Saints here are still trying to let their light shine.

An all-day meeting was held August 31 at which Elders Koehler and Gray, of London, did the speaking. In the morning, prayer meeting was held at nine o'clock, followed by preaching at eleven by Brother Gray. At half past two and seven Brother Koehler preached.

On August 19 Sister Cox and Mr. G. Marlatt were married; and on September 1 occurred the marriage of Albert E. Martin, of Independence, and Mary J. Little, of Simcoe. Elder Dickhout performed the ceremony.

We have a baptism occasionally. We ask an interest in the prayers of the Saints that we may arise and shine.



## Southwestern Texas Conference

SAN ANTONIO, TEXAS, September 13.—The Southwestern Texas district conference met with the San Antonio Saints on August 30 and 31. The attendance was fairly good, although the congregation was composed mostly of local members. Three preaching services were held, Brother D. S. Palmer speaking both morning and evening on Sunday, and Brother Miller, formerly of Houston, Texas, occupying Saturday night. Both of the brethren had a goodly degree of the Spirit.

Sunday afternoon at three o'clock, prayer and communion service was held, at which the same good Spirit prevailed. Two business sessions were held, at which time district officers were elected, resulting in nearly all of the old officers being sustained.

Friday evening, August 29, a departmental program was given by the local members, which was enjoyed by all.

Sister Emma Jackson, who has served long and faithfully as pianist of the San Antonio Branch, left us on the last night of the conference. She has a position as music teacher in the high school at Taft, Texas. We regret losing her, but hope she will be able to use her talent to better advantage.

The Department of Women had a vacation through the summer but expect to revive this fall and begin work again. They expect to hold a bazaar in December and would appreciate any contributions. Parcels should be addressed to Mrs. John Harp, 118 West Dittmar Avenue, San Antonio, Texas.

## Topeka, Kansas

September 15.—A large number of Saints attended the reunion at Netawaka and are looking forward to the next one with interest. Some plans are already made to promote the success of the 1925 Northeastern Kansas reunion.

The funeral of Mrs. John W. Copp was held at the Methodist church at Scranton August 19, former home of Sister Copp. The sermon was by Samuel Twombly of Fanning, assisted by A. P. Crooker of Topeka. Music was furnished by the Topeka choir. She was the recipient of many rich spiritual visions and dreams, and though bereft of our sister, we wait in the excellence of a glorious hope for her return.

Brother F. O. Kelley was ordained to the office of teacher August 25, and C. J. Sheets and Clayton Crooker to the office of deacon, at the conference held in connection with the Netawaka reunion.

August 31 Elder Jack Koshiway and family, of Perry, Oklahoma, visited a few days in Topeka following the reunion. He preached an interesting sermon on "The Book of Mormon" to a full house in the evening. Sixty-eight Saints and friends gathered at the home of Elder Ira G. Whipple on Tuesday evening and had a good social time. Refreshments were served.

The sacramental service September 7 was in charge of A. P. Crooker. The introductory remarks, given by L. F. Eden, a visiting deacon from Omaha, were very impressive. Previous to the opening of this meeting ten of the priesthood met in another room and marched in and took their places on the rostrum, forming a circle. A sister in the audience saw a light resting above their heads just before they were seated. Many testified to the presence of the Spirit, and the prophetic utterance through Brother Crooker was quite lengthy. Afterwards Sister Margaret Chew, her hair white with the snows of many winters, arose, her physical frame shaking with weakness, but her voice was strong, and the Spirit's message of admonition and encouragement was distinctly heard as she gave it utterance.

On September 14 Sister Marjorie Hamilton, of Salina, Kansas, sang a beautiful solo at the morning service. She is a teacher in the employ of the State for the blind and plays her own accompaniments, although she herself is almost blind. This affliction is no handicap when it comes to seeing the beautiful light of the gospel, and through the sense of touch she manipulates the keys of an instrument in a manner that would do credit to those who see. In the evening a problems meeting was held at half past six, at which the pastor, W. L. Chapman, talked on the duties of the priesthood and the law of the church. He admonished the Saints to be loyal to it.

Following this service Elder A. P. Crooker took for his theme, "Spiritual gifts," in connection with a series of sermons on the principles of the gospel. The presentation of this subject was visualized by the use of a "two-way" chart. District Chorister Vera Twombly of Fanning was present and had charge of the music. Visiting Saints were present from Lawrence, Carbondale, and Whiting, Kansas, also Independence, Missouri.

Elder James Baillie of Scranton has recovered from his recent severe affliction enough to be present and assist in the service in the evening. Under spiritual and social influences the Saints seem loath to leave the building.

## Nauvoo, Illinois

September 24.—At the close of the reunion, the meeting tent was shipped to Disco, a small country town, where Brother Solomon Tripp and several of the brethren are located, baling straw. Brother Tripp felt impressed that there was a good opening in this place and agreed to pay all the expenses. Elder Amos Berve was the speaker every night for three weeks and three times on Sundays. The services began with fifty in attendance inside the tent and eight autos lined up outside, the occupants preferring to remain in their autos, listening quietly. The attendance continued to increase, notwithstanding it was the busy threshing season, until the tent was filled and between forty and fifty autos lined up outside. On the evening the difference between the two dominant churches was taken up, one hundred and fifty autos were counted, and more were coming. The Holiness man from Dallas City took exceptions to "the minister that was a sinner, telling sinners not to sin." He desired very much to tell the people what real salvation was, so Brother Berve allowed him one half hour on the proposition, "Resolved: I, James Bassett, am holy and without sin. I cannot sin and remain a Christian." This was his own proposition. In replying to this holy (?) man, Brother Berve made many friends, and congratulations came to him from Methodists, Christians, and Catholics. Four baptisms took place one Sunday afternoon. One man said to Brother Berve: "I have never understood the Bible or seen things as I do now. I have learned more during this series of meetings than in all my past experience as a church member. I shall be glad to talk to you about the river some time when you come again." Several of the Methodists have asked that their names be taken from the church books.

The Saints living in Disco were organized as a group of the Fort Madison Branch with Solomon Tripp elder, Darrel Smith priest, and Walter Sanford teacher. A Sunday school was organized by A. L. Sanford, and meetings will be held regularly. The pulpit will be supplied from the various branches, and Brother Berve will occupy once a month.

Through the efforts of Sister Irene Layton, a teacher in

(Continued on page 959.)

## Radio Flashes

Cupar, Saskatchewan.—Your program on September 16 and that of to-night (the 18th) came in fine. Both were much appreciated.—B. Rutherford.

Hager City, Wisconsin.—Your program came in loud to-night (September 16). The address on "Private property" was splendid. We particularly enjoy addresses and sacred and classical music.—T. A. Gustafson.

Rivers, Manitoba.—We listened to the Thursday evening program broadcast from K F I X August 28. Everything came in loud and clear in spite of static. Many thanks. Keep up the good work. Have heard you many times.—Charles A. Anear.

Waterville, Maine.—Your concert this evening (August 26) greatly enjoyed. Came through loud and clear. I especially liked the singing of "Asleep in the deep." Many thanks.—George P. Beckett.

Napoleon, Ohio.—I enjoyed your concert last night (August 28) very much. First time I have heard you. Your signals came in at absolute zero on my outfit—a homemade Haynes circuit set. Your signals were louder than W W J, 517 meters, 500 watts, less than one hundred miles away.—C. T. Harrison, jr.

Prosser, Nebraska.—I heard the latter part of your concert last night (August 26), and it was certainly fine.—Irving M. Hart.

Honey Grove, Texas.—I caught the last of your splendid program last night. This is the first time I have heard your station, which came through as clear as a bell and with splendid volume. Shall be glad to tune in on you regularly after this.—H. L. Allen.

Kansas City.—I heard your program last evening and enjoyed it very much, especially the Indian talk by Mr. Case. You come in loud and clear on my crystal set.—Martin McKiddy.

Fairmount, Missouri.—Just a line to show my appreciation for the programs you have been broadcasting from your church and studio. I was especially interested in our home town talent of last Tuesday evening. Have thoroughly enjoyed some of the fine sermons on Sunday from your church. I have been a shut-in the past seven months and am a close friend of the radio.—Dave Valentine.

Covington, Kentucky.—I hear that your station is going to increase power. I hope the drive will succeed, because I do not hear you very often. Am a great radio listener. Will try to send you a contribution. Though small, it will help.—Ed. Harrison.

Cincinnati, Ohio.—Your program of last night came in very fine, almost like local. I enjoyed it very much. Am operating a radiola super-heterodyne set.—E. L. G. Argert.

Courtright, Ontario.—Dear A. B. C. I listened to your program last night, broadcast from the Campus. Most of it came in very clear. Heard every word of opening prayer as

also closing prayer. Got most of Brother Gillen's discourse real plain. Was wondering how much louder and plainer it would be with the 1000-watt. Hurry and build it. I am inclosing my mite towards its building. Please accept it with wishes for success from your missionary brother.—B. H. Doty.

Kansas City, Missouri.—Your services received Sunday evening on loud speaker. Came in very good and could understand every word. Had eighteen people here listening.—H. Stoltze, 3536 Woodland.

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred forty meters.

SUNDAY, OCTOBER 5, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn by a quartet.

Prayer.

Duet: "The crucifix," Faure.  
Mr. George Anway, Tenor.  
Mr. Paul Craig, Baritone.

Hymn by the quartet.

Duet: "I waited for the Lord" (Hymn of Praise), Mendelssohn.  
Mrs. H. C. Burgess, Soprano.  
Mrs. S. A. Burgess, Contralto.

Sermon.

Hymn by the quartet.

SUNDAY, OCTOBER 5, 1924

7.30 P. M., From the First Independence L. D. S. Church

Organ Voluntary, played by Mr. Robert Miller.

Hymn.

Prayer.

Anthem: "The ninety-seventh psalm," Calkin.  
By the L. D. S. Chorus-Choir.

Tenor Solo: "God is our refuge," Ward-Stephens.  
By Mr. George Anway.

Anthem: "Savior, now the day is ending," Berwald.  
Sung by the Chorus-Choir.

Hymn.

Sermon.

Hymn.

TUESDAY, OCTOBER 7, 1924

9.00 P. M., From the L. D. S. Radio Studio

Male Quartet: "Medley of famous war songs," Huffer.

Messrs. Glen Fairbanks, Roy Cato, Fred Goode, Omer Cato.

Soprano Solo:

(a) "You in a gondola," Clark.

(b) "Star eyes," Oley Speaks.

By Mrs. Glen Fairbanks.

Address: "The need of a restored gospel."

By Bishop Roderick May.

Male Quartet: "Your land and mine," Nyvall.

Tenor Solo:

(a) "Lassie o' mine," Walt.

(b) "Elegie," Massenet.

By Mr. Fairbanks.

Male Quartet: Selected.

THURSDAY, OCTOBER 9, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Hunting song," Mendelssohn.

Miss Helen Lee Hicks.

Vocal Solo: "The magic of your eyes," Penn.

Mr. Earl J. Cox.

Reading: "Casey at the bat."

Master Blaine Bender.

Cornet Solo: "Scenes that are brightest," Wallace.

Mr. Earl Cox.

Vocal Duet: "Neapolitan love song," Di Capua.

Mr. and Mrs. Cox.

Health Talk: "X-rays and the teeth."

Doctor F. H. Criley, D. D. S.

Violin-Cornet Duet: "One fleeting hour," Lee.

Messrs. Orlando Nace and Earl Cox.

Vocal Solo: "The sea makes a man a man," Blackman.

Mr. Earl Cox.

Piano Solo: "Polonaise Militaire," Chopin.

Miss Helen Lee Hicks.

Violin Solo: "Nocturne," Erik Meyer-Helmund.

Mr. Orlando Nace.

Reading: "Christopher Columbo."

Master Blaine Bender.

Mrs. Earl J. Cox, Mrs. A. M. Dobson, and Rosamond Filson, accompanists.

# MISCELLANEOUS

## Conference Notices

Saint Louis, at Saint Louis, Missouri, Grand and Carter Streets, October 25, 26, 1924. Business session convenes at 6 p. m. October 25. Mail all reports at an early date to secretary, H. A. Higgins.

Northern Wisconsin, at Black River Falls, October 18 and 19. All branches should arrange affairs so a good representation may be present. All gains and losses are expected to be reported. Ministerial activities and financial report are ready and will probably be in printed form for distribution. E. J. Lenox, district president, Merrillan, Wisconsin.

Mobile, Alabama, with Bay Minette Branch, October 10 to 12. We urge all in the district who can to attend. Alma Booker, district president.

Western Maine, at Stonington, October 11 and 12. All reports should be in by October 5. Mrs. L. J. Eaton, secretary, Little Deer Isle, Maine.

## Des Moines District Rally

Department of Recreation and Expression, at Boone, Iowa, October 11 and 12. President F. M. McDowell will be present both days. Good games will be played Saturday afternoon, and a good program will be offered in the evening. Preaching services will be held Sunday morning and evening by Brother McDowell, with sacramental service in the afternoon. Meet at the church Saturday at 2 p. m. to go to the park together for recreation. Church is located on Third and Marion Streets. Herman Park is in the south part of Boone and can be reached by going out Story Street. Arrange to be present at the start and stay till all is over. Stephen Robinson, for the department.

## Change of Address

Charles J. Remington, secretary of Saint Louis District, 1423 Cecelia Avenue, Webster Groves, Missouri.

## Addresses

Richard Baldwin, 7126 Harvard Avenue, Chicago, Illinois.

J. W. Metcalf, field address, Marengo, Indiana.

## Two-Day Meetings

At Huron Center Branch, five miles east, four miles north, and three quarters of a mile east of Kinde, Michigan, October 11 and 12. Attendance is small, and we need the help of neighboring branches. We invite their cooperation. Vera L. Richards, secretary. William M. Grice, district president.

## One-Day Meetings

At Ionia, Michigan, October 5, in the I. O. O. F. Hall. Everyone come and bring the Spirit with you. There is plenty of room. Dinner will be served in the hall. Bring your musical instruments, and let us praise the Lord with music and song. Prayer service at 9 a. m. J. J. Rusnel.

One-day meeting at Ubyly, Michigan, October 19. Bring baskets. William M. Grice, district president.

## Our Departed Ones

**BOGART.**—John Wesley Bogart was born April 22, 1880, near Clinton, Missouri. Baptized in March, 1912, at Lansdowne, East Saint Louis, Illinois, by V. D. Coster. Was priest in Alton Branch ten years. Married Ellen Karns April 22, 1915. Died February 12, 1924, at Saint Joseph's Hospital, Alton, Illinois. Leaves wife and four children, one brother, and two sisters. Funeral at the home in Alton, in charge of the junior order of mechanics. Sermon by George Barraclough. Interment in Oakwood Cemetery.

**PHILLIPS.**—Charolette Phillips was born June 18, 1834. Baptized in the early days of the church and remained a faithful member. Died at the home of one of her daughters July 13, 1924. Five of her ten children survive her. Funeral services in charge of J. B. Carmichael. Interment in Oakland, California.

**HOUSTON.**—Mary J. Houston was born February 2, 1844. Married James Houston March 28, 1863, to which union were born eleven children. Six children preceded her. Leaves two daughters, three sons, twelve

# THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

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grandchildren, and five great-grandchildren. Funeral sermon by George Barraclough. Interment at Troy, Illinois.

**ELSE.**—Virlyn Else, aged sixteen years, daughter of Albert and Charlotte Else, died in Saint Thomas, Ontario, July 23, 1924. Leaves father and mother, brother, and two sisters. Funeral service in charge of Elder Winegarden, of London, Ontario. Interment in Saint Thomas Cemetery.

**ELSE.**—Albert Edward Else, aged forty-eight years, died in Saint Thomas, Ontario, August 26, 1924, following the death of his daughter Virlyn one month ago. Leaves his wife, Mrs. Charlotte Else, two daughters, and one son. Funeral services from the home in charge of Elder Koehler, of London, Ontario. Interment in Saint Thomas Cemetery.

(Continued from page 957.)

Graceland, three Nauvoo boys, all nonmembers, are attending Graceland this year. They are Arnold and Oscar Ourth and Alvin Marzolf. Bertram Lewis, son of L. H. Lewis of Kirtland, who is moving to Nauvoo with his family, is also attending, making four boys from Nauvoo.

In the Nauvoo news published in a recent issue of a Keokuk paper, we notice the following: "The Latter Day Saints are gaining a permanent foothold in the old Mormon capital. They are all good, industrious people and are welcomed to Nauvoo."

A little daughter was born to Brother and Sister T. J. Henderson, and while the branch was rejoicing over the news that another baby would soon be added to our cradle roll, word was received that little Ethel, their one-year-old daughter, had passed away in a convulsion, just a few hours after the little sister was born. The entire branch mourned with the bereaved parents. Little Ethel was our only cradle roll baby and had won a place in the hearts of all.

Word comes from Sister Ada Aldread, secretary of the Northern Michigan District, that Allen Schreur, district president, and his two associates, Elders R. D. Davis and Elmer Parks, organized a branch at Cheboygan September 7 with the following officers: Irving Sheffer, president; Sarah B. Hilla, secretary. The Saints there have rented a building and will be glad to be able to hold church services.

## For Sale

The Variety Store and Building, also modern residence at Lamoni, Iowa, the home of Graceland College. If interested address, C. G. Lewis, Lamoni, Iowa.

## Now Is the Time to Place Your Order

1924 Calendars were all sold out before many churches were able to get their supply.

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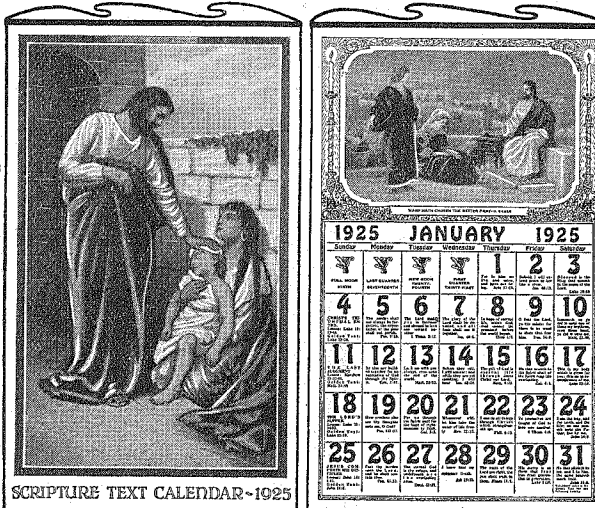
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Independence, Missouri

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, October 8, 1924

Number 41

## EDITORIAL

### November 9 Is College Day

Graceland College has fairly started her thirtieth year of school work, and reports from those who are attending and from people living at Lamoni are to the effect that a most successful year is in prospect.

We ask you to read "Graceland chats" in the news columns of this HERALD, that you may understand something of the progress being made in the standing of the school. We are surely gratified at this news, and the church should rejoice with the corps of men who have worked hard and continuously for many years to bring the college to the point where it can furnish the youth a chance to gain educational training of an advanced order within its confines. We believe that the school will be able to make advance steps from the point now attained in keeping with the advance steps which we confidently expect the church body to take.

The part which College Day has had, as it has been observed for many years in many parts of the church, in bringing the school to its present happy and influential position among schools of the State and Nation, and in the church, is not negligible. College Day is generally celebrated by addresses and the rendition of productions of varied nature by those who have or are attending Graceland College, or who are in touch and sympathy with the aims and work of the school. By this means a sentiment has been created in favor of the church school which is a very tangible support.

An important part of the activities of College Day has always been the taking of an offering in sums of money for support of the institution. This work has been directed from the general offices of the church, through the various branch organizations.

Special needs of Graceland this year make it necessary to suggest to the Saints that they be liberal in their contributions of sums of money. An added building, which is very much needed, is being erected; necessary equipment is also being purchased, and the opportunity is offered to lift the burden from the general fund by increasing the College Day donations.

Graceland College was born of the sacrifices of Saints of moderate and very limited wealth. It has been largely supported and continued to the present time by this class of people, and this largely accounts for the consistent support which the institution is receiving. When people invest a few dollars, they want to see their investment fruitful, and they read and write and talk Graceland. This condition also insures a much safer and better school than if it were built by a few wealthy people.

The authorities in the local organizations should begin their activities at once that College Day may be celebrated in a manner commensurate with the importance of Graceland and her work in the achievements of the church.

Neither should the collection taken on that day nor the literary activities be permitted to monopolize the program. They should be made complementary to each other, planting Graceland and her work in the hearts of the young men and young women of school age to such an extent that they will not be denied a chance to gain the mental and spiritual training to be secured there; supplying the means to purchase instructors and equipment which shall make it possible to serve a larger percentage of those who hunger and thirst after learning.

Are you interested? Try to decide how much and be ready to contribute effort and means on College Day, November 9.

R. J. L.

### Gospel Preached by Radio

We have from Elder Wilfrid D. Tordoff, who was the speaker at the Stone Church Sunday evening, September 28, the following letter; and we call attention to the probability of many such instances existing of which we never hear:

I think you will be interested to know the sermon I preached in the Stone Church Sunday evening, September 28, was heard here in Alva, Oklahoma.

Also at Hardtner, fourteen miles from here, some non-members heard every word of the sermon, and said they would go and hear that fellow preach if possible. The Saints were not slow to tell them I would be preaching here at Alva, and also a few sermons at Hardtner, and that I had been preaching at Alva for three weeks.

Thus the radio opens up the way; at least it has done so in this instance.

www.LatterDayTruth.org



### Answer Provided to Perplexing Question

It has been the part of the objector to developments in science, to ever ask perplexing questions. And if true in the field of science, it has been doubly true in the realm of religion. Many questions which were asked in the latter part of the nineteenth century and which taxed the mentality of Latter Day Saint ministers, have become obsolete before the first quarter of the twentieth century has passed into history.

Only a few years have gone since Latter Day Saints have been joined by other denominations in believing that the law of tithing and stewardships should have application now. This movement has effectually answered the question which used to be common, Is it not strange Joe Smith could put over such a doctrine as would confiscate one tenth of the wealth of his converts?

There are many other questions which have provided their own answers in the developments of recent religious movements and in the various fields of discovery and exploration. One of these Evangelist Isaac N. White canvasses in a short communication which we produce:

Early in the days of my ministry, and many times since, when preaching upon the "signs of the times," and a fulfillment of the Scriptures in regard to the early coming of Christ to reign upon earth with his people, I have been met by opponents of the latter-day work with Christ's answer to his apostles when they asked, "What shall be the sign of thy coming, and of the end of the world?"—Matthew 24:3. Christ answered, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matthew 24:14.

I have often been confronted with the perplexing question, "How is this to be accomplished in so short a time, with only a mere handful of Latter Day Saint elders who have not, up to this time, even been able to reach one twentieth part of the earth's inhabitants, after a trial of more than two thirds of a century?"

You may imagine our timidity, at times, when attempting to answer this question, and at a time when we were declaring Christ's coming was close at hand, even at the door, and "this gospel" we are promulgating is a restoration of that which Christ said should be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (See Revelation 14:6.) We found it no child's play to satisfactorily answer this question; even we were not satisfied with our attempted answer. But, after having established a radio in our house, which enabled us to reach Washington, District of Columbia, then Chicago, New York City, Des Moines, Salt Lake City, Omaha, San Francisco, etc., a satisfaction commenced to invade my mind as to the feasibility of the day being at hand when the sound of the gospel could penetrate every nook and corner of the civilized world. It is not a "radio craze" that has struck the world and will soon be relegated, tossed to the moles and bats, and will find a final lodging in the junk pile.

No, indeed, the radio has come to stay, and it is taking its place, in God's providence, to send the gospel news to a be-

nighted world. Soon every civilized nation in the world will rely upon the radio for the news. How the world is moving!

I hope no Latter Day Saint will be so remiss to his duty as to fail being a helper to erect the new 1000-watt station at Independence, Missouri, the heart and center of America, which will enable our people to send the good tidings out from Zion to the millions. The thousands will "pick up" our new station at Independence, and whether by accident or from curiosity, many will be moved upon to "listen in," and thus will the restored gospel reach the ears of the thousands where our elders could never go. It will, also, open avenues for preaching, or sending literature to parties that otherwise could never be reached by our elders.

Contributions to this end *are needed now*. There will, no doubt, be but a few that could feel satisfied in their minds to see an enterprise like this, "Broadcasting the gospel news" almost to the known world, and yet not have a hand in the matter. It may call for some sacrifice, but who of us would feel we had done our duty should we fail or refuse to make a contribution to this enterprise, that all the leading men of the church seemingly favor in order to send the gospel to the "ends of the earth."

### Persistent Error in Accounts of Joseph and Hyrum Smith

It is not surprising that from time to time the publications of the country contain accounts of the work of Joseph Smith, jr., who was martyred at Carthage, Illinois, in the evening of June 27, 1844. These accounts have been and will be forthcoming, for the life and work and the manner of death of this man constitute a remarkable drama which is exceeded by none and equaled by few Americans.

From the time of his early teens until his death at less than forty years of age, there was an almost incessant misunderstanding and persecution of himself, his family, and the adherents of the religious faith which he was instrumental in founding. Yet fair-minded writers have always been found who can see and have the courage to record the fact that notwithstanding the remarkable persistency of the opposition aroused against him, there has also been a remarkably loyal and persistent following of men of unquestionable ability and integrity, and of his individual qualities of greatness.

Figures of the Past, a work by Josiah Quincy, American statesman and scholar, living from 1772 to 1864, contains the following regarding the Martyr, which is an example of what fair-minded men of strength have seen in the remarkable character developed in the man Joseph Smith:

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet*. And in reply,

absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained.

Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death.—*Figures of the Past*, page 376.

He was told, as he claimed, by the revelation of God, that his name should be taken for good and for evil among all peoples, and the prophecy has been verified, and the end is not yet.

In some quarters there are, even at this distant date from the time of his life and activity, organizations to defame and vilify his name; and there is at least one organization, numbering a hundred thousand people and scattered widely over the earth, which believes he was a prophet of God, possessed of a high degree of divine inspiration, and of a sound and defensible and manly character.

Not only has his fame made his posterity prominent in the places of their habitation, but certain spots where a considerable portion of his life's activity was enacted, are to the present time remembered and visited because of it. A little inland village several miles from the city of Cleveland, Ohio, known as Kirtland, is visited by thousands of tourists each year, that they may view the temple which Joseph Smith and his followers erected, as they claim, under the direction and at the command of God; another out-of-the-way spot, once the metropolis of the great State of Illinois, Nauvoo, is known from one end of America to the other as the location where he achieved his greatest influence and accomplished most wonderful results; the Temple Lot at Independence, Missouri, is widely known; and the jail where Joseph and his brother Hyrum were killed, while supposedly under the personal protection of choice troops commanded by the governor of Illinois; the hill known by the name he gave it, Cumorah, in New York State, where he says he found the golden plates at the direction of the angel of the Lord, and from which he translated the Book

of Mormon, and other spots are recognized and time and again gain publicity in the journals of the country because of his connection with them.

Sometimes the accounts are quite accurate, but more often they are obtained from irresponsible sources and are quite inaccurate, and one of these we reproduce from the columns of the *Burlington Gazette* of September 3, 1924, published but a short distance from the site it describes, but which is full of miserably mischievous error. We quote it in its entirety:

*Building in Which Joseph Smith, Leader of Sect,  
Was Slain, Still Stands*

CARTHAGE, ILLINOIS, September 23.—Hancock County, Illinois, celebrates its 100th anniversary in 1925 and one of the most outstanding events in its early history was the killing of Joseph and Hyrum Smith, pioneer Mormons, in the Carthage jail on the evening of June 27, 1844.

The building is still standing, in good repair, and is used as a residence, although owned by the Mormons of Salt Lake City, Utah, they having bought it several years ago from the estate of the late J. M. Browning, one of the county's leading citizens, who with his family, occupied it as a residence for many years, and built additions to it. Mrs. Browning's beautifully kept lawn and flower garden were noted, not only in Carthage, but throughout the county.

The grounds occupy one fourth of a city block on the corner of Walnut and North Fayette Streets and just one block south of where hard road Number 9 crosses Fayette Street, going east and west through the city. The building is two and one half stories high and the stone walls are so thick that it has never been known to get cold enough inside to freeze the most delicate flowers. It fronts the south and in appearance is just as it was in 1844, with the exception of the front porch and the frame ell on the east side.

*Mormons Once Prominent*

The story of Joseph Smith and his tragic death in this building, now known as the "Old Jail" is of interest to many because of its connection with the history of a religious sect, once very prominent in the county.

Joseph Smith was born in Sharon, Vermont, on December 23, 1805, and came with his parents, when ten years old, to Palmyra, New York, and later to Manchester. Early in his life his nature showed dreamy, mental cast, and he claimed supernatural powers in the finding of stolen articles. When fifteen years old he claimed to have had a vision of golden plates revealed to him by an angel named Moroni. This story is well known to all versed in Mormon history.

With the aid of Martin Harris and Oliver Cowdery, he prepared the "Book of Mormon," claiming that he had deciphered it from heaven sent characters, through the aid of miraculous spectacles. The book was published in 1810 and was accepted by many as a divine revelation, but Smith continued to see peculiar visions and dream such unheard of dreams that the credulity of many of his followers became strained and they left him, but others were gained and in 1832 he led some to Kirtland, Ohio, and others to Jackson County, Missouri.

(Continued on page 982.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Responsibilities of a City Church

BY JOHN W. RUSHTON

The church of Christ in a large city not only carries a heavy responsibility, but is confronted by oppositional forces, varied as well as mighty. Serious problems press upon pastor and congregation alike, to meet and neutralize these forces and discharge the duties to the community which the church is obligated to do.

One cannot ignore the facts of crime, vice, and sin which on every hand threaten and challenge, nor can they be met by impatience and intolerance. Both of these attitudes have been tried by the church and by Christian people but never with success.

Again, it seems clear that we cannot depend altogether upon what might be termed the mechanisms of the church. Canons, sacraments, codes, and institutions are useful and have their place, but we have to admit that morality is not the product of legislation and prohibitions, either political or ecclesiastical. Environment has value, but goodness may and has developed in unfavorable conditions, while badness may defy carefully prepared surroundings.

It is urgent and immediate that the church shall meet and overcome evil in human life. The challenge of evil reveals at once the colossal task which tests her power and the glory which may be hers in success. How can the challenge be met?

The question baffles many noble minds, and one would hesitate to speak boldly, but we may suggest with some modesty a solution based upon a study of our Lord's methods as recorded in the New Testament. The church, being the selected instrument through which Christ continues the work of his earthly ministry, surely cannot make a mistake in following his lead.

First, we note that Christ did not attach much, if any, importance to environment, but did place emphasis upon life. The heart is the symbol of the human emotions, the fountain of good and evil. His mission was to make life abounding, to ennoble, to enrich, and to divinize the life of man.

Second, He always met evil frankly in all of its manifestations, physical, moral, and spiritual, with an all-dominating and unfailing goodness. He cast out evil. He subjugated evil always by overwhelming goodness. Quite in keeping with modern pedagogy, he emphasized that which he desired, and when man or woman became charged and vitalized

by him, evil no longer was the dominant thing. Goodness controlled the consciousness. With the increase of goodness, the consciousness of evil diminished, and life became correspondingly richer and fuller with increasing harmonizing with God. The more man responded to the divine stimuli, the less were the responses to evil. The life which at first was, "All of self and none of Thee," became a life that was, "All of Thee and none of self."

The church, therefore, might save souls and develop the kingdom of God more effectively if she were less concerned in dealing with evil, primarily and directly, and would make positive goodness her first and chiefest duty. In this way evil would indirectly, but none the less effectively, be eliminated—"cast out."

This interpretation of the word of Christ himself is not unreasonable: "And I, if I be lifted up, will draw all men unto me."

Let the church of Christ make him the drawing power and the attractive feature, so that which attracts and compels will master every rival influence. Christ must be the Master of his own church, and when the church will bring men and women to him the defects and deformities of human experience will be healed and the Devil cast out.

### The Proper Poise of Life

BY J. E. VANDERWOOD

We are often confronted with things that cause us to wonder just how our fellow men reason, and I suppose they at the same time wonder how we are able to entertain our ideas, when we differ upon the matters involved. To-day I read the argument of a certain person that caused me to draw some reflections, and the more I reflected the more strongly I was impressed to write an article under the above caption. I am quite aware that it is an easy thing for us to become lopsided, and everyone think he is right, and that the other fellow is wrong, but I maintain that when we come to have the proper poise in life we will be able to see the rightness of the other person, and as well our own mistakes; and seeing our own mistakes we will be in a position to correct them.

In writing to Timothy, the apostle to the Gentiles said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Of what a lot of trouble this would relieve us, if we could just put it into practice in everyday life! I think the greatest affliction we mortals have is our own limitations; we see things only in a fragmentary sense and therefore fail to judge rightly. In other words, we make the

mistake of supposing that "I" see the thing just as it is, and because "I" haven't seen the matter just as my brother has seen it he of course is in error, for "I" am the one who is authority on this matter. I am therefore inclined to interpret the whole philosophy of life in keeping with my narrow vision, and perhaps think unkindly of my brother just because he sees that which has not yet been revealed to my understanding.

When we can come to understand that all the departments, and all the members are of importance, and that no one of them should be advanced to the detriment of the other, we will come to approach more nearly the purpose of the Master's instruction to us. For example, we find certain ones trying to fathom which is of greater importance in the church, the missionary or the pastoral arm. To me there should be no room for argument in this matter, for both are alike needful. A man need not be a philosopher to see that either of these departments of the church would be incomplete without the other. Surely it is a waste of time and energy to bring people into the church just to have the pleasure of bringing them in, and then let them go and perish again by the way because they are not cared for and fed with the bread of life! The pastoral department could do but little were it not for the assistance of the missionary force, who bring in the members and thus increase the work for the pastors. Both are alike honorable, both are alike needful, and both are of equal importance. Anyone can see that it is just as unwise to bring people into the church and then neglect to feed and encourage them as it would be not to do any missionary work at all. He who has the proper idea is interested in the success of both of these departments.

One other error that seems to creep into the theories of men is that, since Christ gave his life to save and redeem mankind, it is necessary for all mankind to become bad that he might have the privilege of reforming them. This to me is a very erroneous idea and should never enter into the consideration of Latter Day Saints. The Book of Mormon writer tells us that parents should be taught to repent and become as their little children, and that then they would be saved with their little children. In addition, we are told in latter-day revelation that parents should teach their children the principles of the gospel of Christ so they will understand its purpose and have a desire to honor its requirements by the time they are eight years of age, and that if these children do not thus receive and honor the gospel law by this time the sin is to be charged to the parents. What does all this tell us? I think it is not hard for us to tell that this at least very strongly

suggests the idea of preservation. Retain the original purity of the child, of whom Jesus says, "Of such is the kingdom of heaven," and you will not have a wrecked life to gather up and try to rebuild. This part of the work is quite largely pastoral.

Nor does this in any way detract from the excellent work of the missionary department of the church. What a woeful thing it would be for the youth of the church to be neglected and be permitted to go into the way of perdition in order to give the missionary department a chance to reclaim them. All who are saved to the church need not be reclaimed, and hence it is one of the best adjuncts the missionary department can have. I see no need of any arguments being made in this case, for both are alike important, and either without the other would be incomplete and inefficient.

He who said, "Go ye into all the world," also said, "Feed my sheep," "Feed my lambs." One of the weaknesses of the church in the past has been its failure to properly feed the sheep and the lambs. He who said, "Go ye therefore and teach all nations," also said, "If you love me, you will keep my commandments," and in our time he has said, "If you love me, you will serve me and keep *all* my commandments." If we keep all his commandments, we will go and teach all nations, and we will also feed the sheep and the lambs. While it is a very worthy and noble work to be able to go into all the world and preach the gospel of repentance to an unregenerated world, it is equally worthy and noble to be able to guard the innocent children and bring them up in the nurture and admonition of the Lord; and also to feed with the bread of life all who have been begotten unto a lively hope through the preaching of the missionary department. Had the one and all-important ministry of the pastoral department been properly attended to, the great apostasy need not have occurred. Had all those who have been brought into the church been saved to the church, what a different condition we might see to-day in the church! I think we ought not limit the statement of scripture which says, "You shall call his name Jesus, for he shall save his people from their sins," to the mere baptizing them into the church, for this smacks too much of sectarianism.

To save, means to keep, preserve that which you have gained, as well as to snatch from danger those who are about to perish. In order, therefore, to be workers together with God and Jesus the Anointed One in the salvation of men, we must preserve those we have gained as well as go out and bring in others. If we go out and save one from the pitfalls of sin at a great expense, and while we are doing that lose another through neglect, wherein are we gaining

ground? If those who constitute the church will poise their lives so as to have them correspond with the life of Christ, then will the work of the church also triumph and prosper among men, and the redemption of Zion be speeded. But so long as we try to advance one department to the exclusion or the neglect of the other, we will find ourselves failing of our purpose.

We should heed the admonition of Paul and carefully study to show ourselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth. This will evidently bring us to the place from which we will see the need of all and will begin to understand that "I" cannot do the work, but with your help and with the assistance of the Spirit of God "we" can do it. The man who is properly poised will come to see that Paul was right when he said that no man liveth unto himself; he cannot get along without God; neither can he get on very well without the aid of his fellow men. He who is in tune with the Infinite will be able to join hands with all that is good, and will be a builder in that he will take the material that is furnished him in the gospel of Christ and with it will build for himself a character of truth while he is doing all in his power to lift his fellow men to the height of truth that is revealed in Christ Jesus.

When I learn that all the teachings of Christ are of equal importance in their place, and that it is my privilege to get in line with them, I will have made a wonderful discovery. May we not apply ourselves to this end and thus unite rather than divide our forces, and in this way hasten the accomplishment of the work that has been intrusted to us? Surely if we are able to rightly divide the word of truth, it will properly poise our lives, and we will come to know God because we are growing daily into his likeness. Why not unify rather than divide our forces, that our successes may become the greater?

### Query or Tradition—Which?

BY JOSEPH LUFF

*"When the Son of Man cometh, shall he find faith on the earth."*—Luke 18: 8.

Our aim in writing this article is not to criticize; but solely to stimulate investigation, in the hope that readers of the scripture under consideration may thereafter extract from it only the meaning its author sought to invest it with, and thus do him justice in employing it.

Our caption text is the passage in mind. It might not be an exaggeration to say that during the fifty years of his adult life the writer has heard it quoted from the pulpit of our own and other churches, as

well as in less public places, a thousand times, and on every occasion employed as a *question*. For at least twenty years, however, he has believed that such a use of it was unwarranted. Now for his reasons: Please read the whole parable of which it forms a part, and then note:

That Jesus was counseling that "men *ought always to pray and not to faint*." A judge who cared neither for God nor man is shown to have avenged a poor widow merely to get rid of her, being tired of her importunity. Then the recital contrasts our just and loving God with this godless and indifferent judge, and urges, "*Hear what this unjust judge saith*." Next follows the proposition:

"And shall not God avenge *his own elect, who cry day and night unto him, though he bear long with men*? I tell you that he *will come, and when he does come, he will avenge his Saints* speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18: 18, Inspired Translation.

The point so far is: Will persistent prayer succeed more surely or bring better results from an unjust and godless human judge than from your Father in heaven? I tell you, Nay! God *will avenge* when he comes, though he bear long with men.

Why does he "bear long with men"? Peter covers this question with his explanation in 2 Peter 3: 9, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

This explains apparent delay in avenging: too many would have to be destroyed to suit the loving heart of God if he moved more speedily; but the context says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Peter further asks us to not forget that God does not reckon *time* as we do—"one day is as a thousand years, and a thousand years as one day" with him.

This means, if anything, that the long-suffering heart of our loving Father leads him to postpone to the last limit the calamity that must eventually fall upon the world. So many would be engulfed, so few escape, or as Isaiah in treating on the same subject in Isaiah 24: 6, says: "*And few men left*." A curse will devour the earth and the inhabitants thereof are destroyed, beginning at the pulpit and ending at the pawnbroker's and covering the whole human circuit in its sweep—priest, people, servant, master, maid, mistress, buyer, seller, lender, borrower, usury taker, and usury giver—the *land utterly spoiled* "*for the Lord hath spoken this word*." The reason for



this is given plainly—the earth is defiled—the laws of God transgressed—his covenant broken—his ordinances changed. Nothing but a complete deluge by fire, as once by flood of water, can purge the earth of its corruption.

Peter, Isaiah, and Jesus are here in agreement. The same Spirit made all see alike, and in this parable before us Jesus sought to convince his Saints that their “crying day and night” would not go unheeded. God was not less heedful than the unjust judge, though he bear long with man. “I tell you *he will come*, and when he does come he will avenge his Saints speedily.”

*Nevertheless*—notwithstanding, or in spite of this awful condition demanding this universal calamity, *some will be spared*—all will not go down in the fearful crash. Why? Because, notwithstanding the awfulness of the condition “*He shall find faith on the earth.*”

But, says the reader, you have transposed the first two words. It does not read that way. True, but have I given the intended meaning? That is the important question. This same Jesus was in the habit of making his prophecies or affirmations in that way. Don't you remember when he answered the thief on the cross, he did not say, “Verily, I say unto you, To-day thou shalt be with me in Paradise?” What he said was, “*Shalt thou be with me.*” But *what did he mean?* Was he announcing a fact or asking a question? When you have answered that, your answer will fit equally well in this case.

Can we imagine Jesus going through the details of that parable and then winding up with, “*Nevertheless I ask you a question,*” and then submitting such a one as that?

Can we imagine his asking *them* such a question at all? Did he not know that not one among them could answer it if he himself was in doubt about it? Were they not absolutely dependent upon him for every item of knowledge they possessed concerning such matters? Is it not more reasonable to believe that he was simply assuring them that the ruin coming when he started to avenge would not be complete as to the populace, that a remnant would be spared, that faith would not be entirely extinct? So it seems to the writer, and as fortifying this idea he submits further:

That when Jesus comes it will be to *avenge* (to vindicate their devotion by punishing their adversaries). These are *his own elect*, whose faith has withstood the *actual* contempt of men and the *apparent* indifference of God, as indicated by his long unexplained delay in answering their day and night appeals to him; in other words, to reward *their faith*.

The Psalmist (102: 16) says, “When the Lord

shall build up Zion, he shall appear in his glory.” It would seem an anomalous proposition to build up such a Zion as to secure that without faith.

In Matthew 24: 31 we read that just before his coming he will send his angels to gather *his elect* from the four winds, from one end of heaven to the other, and in Doctrine and Covenants 36: 12 we are informed that they will be gathered to the place prepared, and *be looking for the time of his coming*, and it shall be called Zion. That smacks strongly of “faith on the earth” at that time.

In the parable of the virgins, five were found out of ten prepared for his coming; some faith there, surely.

Paul says some at the coming of Christ will be changed in the twinkling of an eye and be caught up to meet him. Evidently they will be ready and waiting for him; that spells *faith* to the writer.

Doctrine and Covenants 45: 6 says a remnant shall be gathered, looking for him, and shall see him in the clouds of heaven, clothed with power and great glory. Only faith is expressed that way.

Malachi 3: 1 says the Lord shall suddenly come to his temple, and our later revelations locate that temple, it is claimed, in Missouri. Others read 1 Corinthians 3: 16 and see in *that* the temple referred to the Saints as a body. Choose which you please. If it is to be a man-made building then, to be accepted of God when he enters it, holy hands must have built it, and there is no holiness without faith; or if that temple be the membership when God comes to it in glory, it will not be destitute of faith, I opine.

Doctrine and Covenants 97: 4 distinctly declares that *Zion shall be redeemed*, for if those being spoken to failed he would raise up a people who *would* serve him in righteousness. Could they do that without faith? Time and space permitting, we might introduce evidence enough to make our quotations as tedious and annoying as the widow's prayers were to the unjust judge, from the Bible, Book of Mormon, and Doctrine and Covenants, but if what we have given are not sufficient more would not be. We submit, therefore, that *Jesus knew all this*. In fact, he himself has given us most of this information. Is it then consistent with reason to think that, knowing it, he would ask a group of men who received all their knowledge from him, if he would find faith on the earth when he came?

Evidently that form of expression was, as we have shown, common at that time, and back co-equal with Bible history, not only with Jesus but nearly all others. Witness, for instance:

Though he were dead, yet SHALL HE live.—Matthew 11: 25.  
Yet IS SHE thy companion, and the wife of thy covenant.—Malachi 2: 14.

Yet WAS SHE carried away, she went into captivity.—Nahum 3: 10.

Yet HAVE YE not returned unto me.—Amos 4: 6.

Yet WILL I be to them as a little sanctuary in the countries where they shall come.—Ezekiel 11: 16.

Yet WILL I not hear them.—Ezekiel 8: 18.

Yet SHALL I be glorious.—Isaiah 49: 5.

Yet WILL NOT his foolishness depart.—Proverbs 27: 22.

Yet DO I not forget thy statutes.—Psalms 119: 83.

Yet HAVE WE not forgotten.—Psalms 44: 17.

Then SHOULD I yet have comfort.—Job 6: 10.

Yet IS HE not crowned except he strive lawfully.—2 Timothy 2: 5.

We venture to say that no intelligent reader of these passages as they appear in the Scriptures would think they were intended as questions.

We might go on to weariness, gathering similar statements from the Bible, beginning with Genesis 40: 23, "Yet DID NOT the chief butler remember Joseph," and ending with Revelation 6: 10, "How long, holy and true, DOST THOU NOT judge and avenge our blood?" But if they ran into hundreds, a reader would simply dispose of them by saying that only the idiomatic expression of those ages was revealed therein. He would smile at any suggestion that they were *questions*. Instinctively he would imbibe a meaning from the reading of each that *he* would express by transposing the words we have underscored.

Our suggestion is, therefore, that he give our heading text a place with these passages under that verdict, and *stop* using it to make Jesus appear more ignorant on that subject than were those he came to teach.

## Constitutional Government in the Church

BY RICHARD S. SALYARDS

Having shown that the Constitutional Law of the United States was written by men raised up of God for that purpose; that it was designed to permit men to act in freedom of conscience in matters pertaining to "futurity" as well as to the present (Doctrine and Covenants 95: 2; 98: 10); it will be interesting to note the spirit of harmony existing between the Constitution of the United States and the constitutional law of the church.

We expect to make clear the following principles: 1. The church possesses a system of constitutional law. 2. It is instituted to make all peoples free. 3. It is the supreme law of the church. 4. It provides a system of divine government based upon "the consent of the governed." 5. The system is dual in form, hence we have both general and local government. 6. Human agencies are appointed to administer the government, as servants of God and of the people. They are *administrators, not masters*; hence "that safe provision in law, division of power into

departments," and not concentration of authority into one department, is provided for.

*Constitutional Law.*—The three standard books contain the constitutional law of the church: (Doctrine and Covenants 17: 2; 6: 18; 32: 3; 42: 5, 16, 21, etc.)

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

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

The law is given to make men free: (Leviticus 25: 10; John 8: 31, 32; Romans 8: 15; Doctrine and Covenants 38: 5.)

*Consent of the Governed.*—The church constitutes a system of divine government based upon the consent of the governed; hence it is, under God, a "government of the people, *by* the people, and for the people."

The Almighty gave unto man "his agency," the right of choice. He could not therefore institute a form of government which did not provide for the "consent of the governed." This "goes without saying"; but in these days of avowed government by "supreme directional control," "maintained by effective discipline," it becomes necessary to call attention to this fundamental principle of consent in the system of divine government in the church.

When Moses presented the law received upon Sinai, Israel accepted it and pledged themselves to be governed by it. Though but poor, undisciplined slaves from the brick kilns of Egypt, God respected their right of free choice. He did not force upon them a system of government:

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, *All that the Lord hath spoken we will do.* And Moses returned the words of the people unto the Lord.—Exodus 19: 7, 8.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.—Deuteronomy 5: 2, 3.

In all ages when people hear the gospel, acceptance, obedience to it, is *always a matter of individual choice*. The Jews rejected Jesus, and he wept over their city because of their refusal to receive the truth:

But as many as *received* him, to them gave he power to become the sons of God.—John 1: 12.

In the Book of Mormon, when the government, both civil and spiritual, was based upon the law of God, we have this:

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.—Mosiah 13: 35, 36.

God in this day has commanded observance of this principle. In the history of Joseph Smith, we read:

We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren who had been and who should be baptized, assembled together, when we *must have their sanction* to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not.—Church History, vol. 1, pp. 60, 61.

The historian comments thus:

One provision mentioned in the above instruction is of peculiar importance. Notwithstanding the Lord appoints these men to a high and responsible position, he recognizes the rights of the people, and shows no disposition to force upon them a man not indorsed by them. He instructs them not to carry out his direction until they present the same before their brethren for indorsement. Is not this a grand condescension upon the part of God, that having called men to be collaborators he recognizes their right to a voice in the things done? But he is just, and this is justice. This principle, if true, ought to admonish men who aspire to be coworkers "together with God" that it is necessary to work in the same spirit in which he works, and with the same motives to purify and bless mankind; otherwise they will not be worthy to retain their standing, and, in harmony with the inexorable laws of justice, must fall. Further; they should be admonished that as God recognizes them, and their rights of voice and vote, they should recognize their brethren. Again; as God permits man the privilege of ratifying his choice, is it not disrespectful for men to select and ordain, without consulting him and obtaining his will? Another indorsement of this principle is found in the Book of Doctrine and Covenants, section 107, paragraph 46, where, after giving names for all the important offices of the church, it is said:

"I give unto you that you should fill all these offices and approve of those names which I have mentioned or else disapprove of them at my general conference."—Church History, vol. 1, pp. 61-63.

The principle of "common consent" is revealed:

And all things shall be done by common consent in the church, by much prayer and faith; for all things ye shall receive by faith.—Doctrine and Covenants 25: 1.

Common consent means general consent. It is obtained by vote of the people direct, or by action of their representatives, in local and in General Conference. It includes "all things" done by the church. (See also Doctrine and Covenants 101: 12, 13.)

The following, providing for action by the voice of the church in General Conference, are in evidence:

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.—Doctrine and Covenants 17: 13, 14, 16.

... and my servant Joseph shall be appointed to preside over the conference by the voice of it . . . *neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.*—Doctrine and Covenants 27: 4.

See also 58: 12, 13; 73: 1, where common counsel and the voice of the conference are provided for.

The General Conferences of the church have passed a body of resolutions or statutory law which is binding upon the church. These resolutions cover all lines of church activities; some of them defining the duties of general and local church officers, some instructing such officers, while others express the position and policy of the church on special matters, spiritual and temporal. These rules and regulations have binding force upon the First Presidency, the Twelve, the Bishopric, and all officers and members of the church. Such laws or rules have been adopted as a means of executing the constitutional law written in the three standard books.

The conferences are comprised of *ex officio* members ordained, appointed, and sustained *by voice of the people*. *Lay delegates* also form part of the law-making assembly. "Membership and good standing" is the only qualification for appointment as delegate. (Doctrine and Covenants 125: 9.)

The Presidency cannot preside over the conferences, nor can any officer act therein, without the vote of the body; and at its sessions all church authorities must be sustained by such vote, in order to act for the church during the interim. Thus the church is, under the law, a government of the people, *by the people*, and for the people, as much so as is the Government of the United States under the Federal Constitution.

The theory set forth in the report of the April council, as published in HERALD for June 18, 1924, that it is a government "among the people" "by divine authority through priesthood," is an erroneous theory of church government. It is not the system of government provided for in the revelations of God, but is another and entirely different system, and as

such, is contrary and in opposition to the law of God. Supreme directional control by one quorum means supreme sovereign power exercised by one man or three men, and would reverse the order of common or general consent, to an order requiring not consent, but submission. It would practically create a spiritual dictatorship. It would thus bring the people into bondage, into subjection, and place all spiritual and temporal control in the hands of the man or men designated. Then, too, this astounding doctrine provides that supreme directional control shall be "maintained by effective discipline." Certainly, that is the only method by which such absolutism could be maintained—by force! Hence the church would be turned into a government controlled by a supreme dictatorship, presumed to be "beneficent," as such governments have always claimed to be, and all opposition be swept aside by "effective discipline." In other words, quoting the formulæ of this new and strange procedure,

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.—SAINTS' HERALD, June 18, 1924, p. 579.

Members of the church, readers of the HERALD, intelligent, liberty-loving men and women, what think you of such transformation of the spirit and letter of the government of God? Are you ready for such an ukase, such "official" decree, such advance step backward? Can it be explained, softened down, interpreted, sugar-coated, and made palatable, and thus easily swallowed—can it be done at the conference by any apologist under a plea of "unity," of so-called brotherly charity which "hopeth all things and believeth all things"? If so, why not cease to contend with the people of Utah concerning their claims, and with our "evangelical" brethren over baptism, authority, and other "doctrine"? Why not conclude just to "love one another," as brethren, and let all such issues obtain upon the plea of *presumed beneficent intention*? "To argue or to contend is wrong!" Therefore, let us not think of any possibility of wrong to come from acceptance of this new-old theory, and just be good, and not have any definite opinions at all! Why not, surely; for we shall hear again this plea in effect, this *soft-pedaling*, as we have heard it at recent conferences.

Can you be influenced to accept and to bind upon your children and others such a system of misgovernment? Can it be possible that in these enlightened days, anyone would indorse such theory and practice, even through a misconception of spiritual

authority! What is it the Book of Mormon says? "Surely, this thing leadeth into captivity" (Ether 3: 27). Yes, surely, captivity of mind, of soul, and of resources.

What would the intelligent, civilized world think of us? Who having self-respect would become a member of such an organization? It is astounding! impossible!

Why this decree by "council"? Are we to follow the footsteps of Rome? Has the Lord been derelict—has he failed to make clear the functions of the Presidency, through all the years since 1830? And has it become necessary for men to make up for his deficiency? We read:

The church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work.—Doctrine and Covenants 129: 8.

*That Safe Maxim in Political Science, Division of Power Into Departments.*—This God has instituted in his law. Knowing the weakness and ambition of humanity, he has provided that no one man, no one department shall exercise supreme power.

Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling councilors are called to be the twelve apostles . . . and they form a quorum *equal in authority and power* to the three presidents previously mentioned. The seventy . . . form a quorum *equal in authority* to that of the . . . apostles . . . The decisions of these quorums, or either of them, *are to be made in all righteousness*, in holiness and lowliness of heart . . . And in case that any decision of these quorums is made in *unrighteousness*, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—Doctrine and Covenants 104: 11.

Here we have three apostolic quorums (1 Corinthians 12: 28), or "presiding councils," or general authorities, whose "decisions" are "equal in authority and power." And here the possibility of error or "unrighteousness" by any of these quorums is stated, with provision for appeal therefrom. Thus there can be and is no "infallibility" in the action of any of them.

And that the quorum [of Twelve] may be filled and be prepared to stand as a unit in the councils of the church, in equality with the presidency and the seventy, . . .—Doctrine and Covenants 124: 4.

I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

President Joseph Smith understood this provision of the law very clearly:

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Now there is one item of the law that requires or states, that the three leading quorums of the church have what may be called concurrent jurisdiction, and the decision by either one of them is equivalent to a decision by either of the others, thus exercising or maintaining a neutralizing power in cases of conflict, so that *the rights of the people may be kept free from imposition by false doctrine or theory by anybody*; and also in the rules of the Doctrine and Covenants, which require that matters of that importance shall be submitted to the body for their action, for approval or disapproval, at the conferences held from time to time when they meet.—Abstract of Evidence, pp. 85, 86.

He also stated that it would be understood that when anything comes before the church for examination it was to be passed upon by the three quorums of Presidency, Twelve, and Seventy. *If it passed these quorums* it would then be given to the other quorums for examination, and finally to the public in open conference.—SAINTS' HERALD, vol. 53, p. 381.

This division of power into departments is further provided for, in both general and local affairs:

The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council.

The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.—Doctrine and Covenants 104: 14, 15.

It is clear from the revelations that the First Presidency constitute the head of the executive department, having oversight of the entire church. This is acknowledged. But it is also clear that, like the executive Presidency of the United States, their functions are strictly *defined and limited and to be exercised according to and strictly within the laws and regulations adopted by the body*. Here is a statement and rule signed by President Joseph Smith:

That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and *through the constituted officers of the church in their various callings, according to the laws, rules and regulations in force and recognized by the church*.—General Conference Resolution No. 386, par. 7.

The President of the United States cannot set aside or assume the functions of other departments of the Government; neither can the Presidency of the church legally ignore or encroach upon the rights and duties of other departments of the spiritual government.

Doctrine and Covenants 122: 2, 3 has been cited in support of the theory of supreme directional control in the Presidency.

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are

set in the church to teach the revelations there will be misunderstanding and confusion among the members.

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122: 1, 2.

The joint council, convened to interpret this revelation, adopted the following:

Counsel to be Honored.—Resolved, that it is the opinion of this council that the statements found in paragraphs 1, 2, and 3 of the revelation of 1894 should be understood in the same sense as paragraph 3 of the revelation of 1882 and paragraph 4 of the revelation of 1890, and that it is the duty of the saints to honor more fully the counsel and advice of the first presidency, the twelve, and the seventy in spiritual things.—Doctrine and Covenants 123: 22.

When President W. W. Blair appeared officially before the First Seventy, to give information, when they were considering that revelation, he stated that President Joseph Smith was instructed that the church was to honor more fully the advice and counsel of the three leading quorums, and *that they were also to honor every other ordained man according to his office and station*.

It will be noted that the word *shall* in 122: 2 is *mandatory*, and *not declarative*. God does not beforehand unreservedly indorse all the teaching of any man. He did that only in the case of the Christ.

#### "Two Divisions, or Grand Heads"

In the general revelation on priesthood we have the following:

All other authorities, or offices in the church are appendages to this priesthood; but there are *two divisions, or grand heads*—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood.—Doctrine and Covenants 104: 2.

Here the spiritual head is removed and relieved from the burden of administration of temporal things, "for the office of bishop is in administering *all temporal things*" (par. 32). "The bishopric is the presidency of this [Aaronic] priesthood, and *holds the keys or authority of the same*" (par. 8).

"It is written":

Wherefore, now *let every man learn his duty, and to act in the office in which he is appointed*, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.—Doctrine and Covenants 104: 44.

The following are also in evidence:

The work to be done *belongs to those who are by command of God made the custodians of the properties of the church; and these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed*.—Doctrine and Covenants 128: 2.



The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that *the temporalities of the church were to be under the charge and care of the bishopric*, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free will offerings, and consecrations. The word which has been given at a late period *should not have been so soon forgotten and disregarded by the church or any of its members*. "I am God; I change not"; has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, *both of the spiritual and the temporal divisions* of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

The Constitution of the United States and the constitutions of the several States *separate the department of the chief executive from the department of financial administration*. The legislatures make laws and provide appropriations, and the specified departments of government execute the same. In like manner the constitutional law of the church provides for the administration of spiritual officers and of temporal officers by appointing "two divisions or grand heads"—the Presidency assisted by other quorums in spiritual matters, and the Bishopric and their assistants in temporal affairs:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that *the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric*, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

*The Judiciary*.—The judiciary department is duly provided for: Common courts, consisting of the local and Presiding Bishopric; emergency courts for

special cases, consisting of high priests in the various fields of the church; and appellate courts, the stake high councils and the General High Council, the latter the court of last resort in appellate jurisdiction. It is not the function of the High Council to decide such general issues as those now in question. This we have shown to be a function of the three presiding quorums—Presidency, Twelve, and Seventy. The functions of the High Council will be presented in a later article.

*Local Organizations*.—Branches, districts, and stakes are local organizations, subject to the principle of local self-government within the general or federal government of the church. Stakes are divisions of Zion, any one of them being the church in miniature, with a presidency and a high council and a bishopric in charge, with presidents of groups or branches and their assistants—and all operating subject to the law of the church and the voice of the people comprising such local divisions.

Thus we have a system of divine government in which the *duties and prerogatives of all officers* general and local, and the rights, duties, of the membership, are *clearly prescribed and regulated, according to law*; and in which the liberties of the people are safeguarded by divisions of power into departments, with checks and counterchecks, and all subject to the principle of free common consent obtained by the voice of the people.

## Facts About the Bible.—No. 8.

BY A. B. PHILLIPS

Our highest ideals of worship and of religion generally, including its divine origin, come to us from the Bible. Religious principles are there made plain and are consistently related, giving us a well-balanced concept of God and man's proper relationship to him. But the history of religious experience is by no means confined to the biblical narrative. Many aspects of that experience have not only been remarkably influenced by the religion of the Bible extending to other than Bible peoples, but other religions have also exerted a degree of influence in the experiences recited in the sacred book. A better understanding of certain parts of scriptural history can therefore be had if one knows the religious concepts of those peoples with whom the Hebrews had dealings.

The origin and cause of religion as expressed by leading nations of ancient times, and the relationship which it bore to the political activities of the people, must be discerned in order to trace adequately the economic and social forces employed in

maintaining its prestige and purposes. A study of these factors as revealed among those of different religions shows many things held more or less generally, and certain qualities seemed to be recognized in all of the more important religions. Thus justice, mercy, vengeance, retribution, beneficence, and evil usually figured in the ancient religions, though not by any means uniformly expressed.

Practically all the noteworthy religions were controlled and propagated by means of priesthood. In fact, priesthood must have been a very ancient concept, and was fundamental to such religions as the Egyptian, Babylonian, Brahman, Zoroastrian, Hebrew, Grecian, and Roman. The aboriginal American religion also had a remarkably developed priestly system.

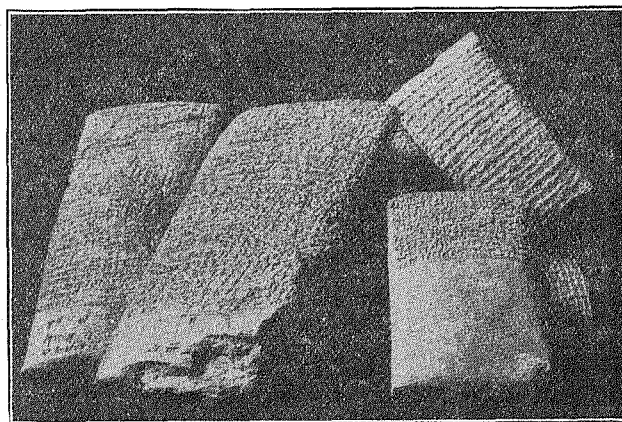
Babylonian religion extended its influence to the Greek and Roman peoples, and even to the Hebrews in some degree, as shown in Hebrew religious literature. There are also evidences of Babylonian influence among some of the Gnostic Christians. From the fact that the Sumerians exerted an influence upon the Babylonians, it is interesting to note that many Sumerian hymn tablets have been discovered among Babylonian remains, some of which are about four thousand years old.

For several centuries before the establishment of the religion of Moses the Hebrews were surrounded by Babylonian, Egyptian, and Persian religious influences. Recent archaeological discoveries show that Babylonian influence extended over Palestine before the days of Abraham, and in one of the tablets deciphered the Habiri, or Hebrews, west of the Jordan are referred to. Though at times the Hebrews were guilty of idolatry, their religion was monotheistic from the earliest period traceable in history, and no female deities have been recognized in their worship. Some critics assume to find two periods in which the name of deity differed. The names of Yahweh and Elohim are found in the biblical documents, and some think the name Yahweh was not known until the time of Moses.

It seems probable that the priesthood and the custom of sacrifices were both derived from religious observances of the time of Adam. This would reasonably explain the fact that from remote times widely dispersed nations, such as Babylonia, Egypt, Phœnicia, Canaan, Persia, Africa, India, and even China, offered sacrifices in their earliest traceable periods. So also the practice of circumcision was widespread among the ancient Semitic races.

At least some of these observances may easily have been derived from a common origin. It is probable that in the course of time identical or similar customs would be so changed that at least some of them could be traced to their origin with great difficulty if at all. In this connection it may be noted that such similarities have been found between various religious customs of the aboriginal Americans and those of certain Old World nations.

It should not be supposed that the religion of Jesus contained only new ideas and practices. On the contrary it is evident that his mission was particularly intended to emphasize ideals that had been held in remote times, but had become obscured by the doctrines and traditions of men. It was the pure religion formerly revealed from God that he



SUMERIAN LITURGY TABLETS FROM LARSA (THE EL-LASAR OF GEN. 14.1)

(Yale collection.) A service included several hymns on from 1 to 6 tablets. (C. 2400 B. C.)

came to declare, a religion that should come from the heart and find its expression in sincerity and purity of life. A divinely called priesthood was established, through which his message should be taught and the solidarity of his church facilitated. In his teachings are found many things that established points of contact with the higher ideals held by many nations, by which they were enabled to perceive the Christian truths and to worship the only living God. (See Helps to Bible Study, pages 224-252, for further details.)

We hear of young men and women beating their breasts, lamenting the fact that all opportunities have been embraced. There are yet wonders to unfold, discoveries to be made beside which the airplane and wireless are simple as two and two.—F. L. Brittain.

## NEWS AND LETTERS

### President Smith at Church Opening

GRAND RAPIDS, MICHIGAN, September 22.—After years of effort and considerable sacrifice we have at last provided ourselves with a new church, the opening services taking place on Sunday, September 21.

From the time the contract was let in May, we began to plan to have President Frederick M. Smith with us for the opening, and were indeed delighted to have succeeded.

Prayer and testimony service was held at eight o'clock, followed by the opening sermon by President Smith at fifteen minutes after ten. He immediately got the earnest attention of the audience and held it throughout. Any synopsis of the sermon or the following sermons would only do them an injustice. It is sufficient to say that we all received an enlarged vision of the ideals and purposes of the church. He also preached at three and at seven in the evening, the sermons all being linked together. The last one especially explained the law of stewardships. Inspiration was manifest, and with it, of course, light and wisdom. With one accord the large audience stood to its feet to express its loyalty to their prophet and leader, with their determination to be with him in his efforts to carry the work to a final success.

He expressed himself as having enjoyed preaching to us and associating with us, and said he would like to return.

Our church is not a complete building. We have built a most substantial lower story of cement and facing brick, fire-proof and modern throughout. It cost approximately \$12,000, which, with about \$4,000 for the two lots, makes a total of about \$16,000. It is hoped the balance due on it can be paid in two or three years and the superstructure added, when we will be equipped with a building probably equal to anything in the church.

### The Church Is Sufficient

MANCHESTER, ENGLAND, September 7.—In the HERALD for August 13 I was reading a letter from Brother C. C. Randall who believes the church is sufficient. I am of the same opinion as this brother, and have so believed ever since I had the honor to be initiated into this grand and glorious work something like thirty-four years ago.

For the encouragement of others I wish to state my experience, not in the least in the way of boasting.

Some thirty-two years ago, soon after I joined the church, there was a great deal of writing in the church papers about paying money into the church instead of into worldly or man-made organizations. At that time I was a Free Mason, also a member of the Ancient Order of Foresters, but after my initiation into the Masons and I had become a Master Mason I left that part of the country, Scotland, and never bothered about them since. Of course when once one becomes a Mason he is always a Mason, because he knows the secrets of the organization, which cannot be taken from him. The oath taken at the initiation is something horrible and wrong before almighty God, and no Latter Day Saint would take such an oath if he knew what it was before initiation. The trouble is no one knows what it is before he is made a member.

I was a member of the Ancient Order of Foresters for many years and used to pay my subscriptions every quarter. It was held at the old Thatched House Tavern, Red Lion Street,

Holborn, London. My quarterly subscriptions ran about seven shillings, and the most I ever paid was eight shillings.

When there was so much writing about paying our subscriptions into the church, I thought the matter over and found that I had paid to the Order between forty and fifty pounds and had never required anything for sick pay or a doctor. All that money was clear to the society. Perhaps some who know me will say that is all very well, as I have always been a strong, healthy man; but where did I get my health and strength? You know. And the same God will help and bless you if you will study the church instead of worldly societies.

Now the most I paid quarterly into the Ancient Order of Foresters, as I said before, was eight shillings. I ceased paying that eight shillings to the club and paid it into the church every quarter and never once missed for the thirty-two years. I am still in the best of health, and although in a few months I will, if spared, be seventy-nine, I am still working and doing well, for a common man, financially. My weekly salary is very good considering I am a man of the laboring class. I am also an army pensioner of the Life Guards after a little over twenty-one years of service. Since that time I was twenty-eight years with the Manchester Board of Guardians, and was superannuated from there nine years ago. I have been at my present work nearly nine years. God has been good to me, and if you want to get on, pay your tithing and keep the Word of Wisdom.

WILLIAM MADDOCK.

### Cherokee, Iowa

September 24.—Sunday, September 7, Brother Moroni Traxler, of Lamoni, and Brother and Sister J. A. Halberg and daughter and Sister Pusey, of Storm Lake, were visitors, attending sacramental services with our branch. Sister Pusey has been deaf for twenty years, and Sister Halberg is also afflicted. Both sisters were administered to during prayer services, and the Spirit was manifest in performing the ordinance to such a degree that the sisters were promised a blessing. The Spirit bore testimony to us that we were careless about praying for our sick and afflicted and must be more diligent if we would receive the blessings desired by our brothers and sisters. There was a large attendance for this service.

We have a sister, Estella Reeder, living at 427 Forty-third Street, Rock Island, Illinois, who is afflicted and unable to attend services. We would like to have some of our elders call on her, as she is in need of consolation and prayers.

Saturday evening, September 20, at the home of Mr. and Mrs. Boyd Tilton, occurred the marriage of Sister Etta Webb and Brother Charles W. Evans, Brother A. R. Crippen officiating. Sister Webb has been superintendent of the Sunday school for several years and active in all church work. She recently returned from a three months' visit with her children in Oregon and Washington. Brother Evans is a new convert to our cause and is a worthy and upright man. All join in good wishes to them.

Monday evening about sixty Saints and friends gathered and proceeded to the home of Brother and Sister Evans to give them an old-fashioned serenade and surprise party. The invaders took lunch, and after spending a pleasant evening a bountiful lunch was served. After congratulating the bride and groom, all departed for home feeling it was an evening well spent.

We are looking forward to the time when our new radio station at Independence is working so we can hear what is going on in our future Zion. At present we are unable to

get Independence, but with the new station we should be able to hear with ease.

Elder A. R. Crippen was called to Coalville Branch Sunday, September 15, and preached for them in the afternoon. His place here was filled by William Shore in the morning and W. W. Reeder in the evening.

Curb and gutter have been laid in the street in front of the church, making a very fine and much needed improvement.

Baptismal services have been announced for next Sunday.

We are still trying to keep our light burning and hope to be able to report a much greater work being done in this place.

### Warton, Ontario

September 20.—Radio week has come and gone. The branch decided to make up a subscription list, and from reports it has done well. We are glad to know that K F I X has become aware of the fact that others want to hear. We do; and we wish you success in the new 1000-watt station.

Brother and Sister Joseph Yager, accompanied by Patriarch John Shields, have gone to the Manitoulin Island on church work.

We were privileged to have Brother and Sister Percy Far-ron with us on Sunday en route to Port Arthur.

Brother and Sister A. Perry of Sarnia returned with some of our church members Sunday and attended service at the church.

We believe the present controversy which is being discussed in the HERALD is coming to a head as to where, when, and before whom this should be decided. Brother Gomer T. Griffiths' letter in the HERALD of September 17 was welcomed by some at least. We are confident that this could be thoroughly discussed before the Melchisedec priesthood who are going to be at the next General Conference. They might assemble a week or ten days previous and decide this question, their findings and decision to be given to the conference. This, we believe, would avoid wasting time that should be given to other business and would benefit the church as a whole.

### Glasgow, Montana

September 23.—Fine interest has been created at Vandalia, twenty-five miles west of Glasgow. On August 31 Elder James C. Page baptized five. The service took place on the farm of Mr. and Mrs. John Betz. A nice crowd was present, nearly all outsiders. A picnic dinner was served in the grove, and Brother Page addressed the crowd three times. Confirmation was also held in the grove. There were many expressions of appreciation of the Spirit present and the message heard, while several others expressed their intention of being baptized. There is quite a demand for a series of meetings there, and an effort is being made to get a missionary to come and meet this demand.

The sacramental meeting September 7 was not so well attended, but there was a good spirit present, and nearly all took part in the meeting.

The Religio gave a play on September 12 for the benefit of the radio fund. There was a public reception being held for the school-teachers and a Defense Day program being held at the same time, but we still had a good attendance. Over sixteen dollars was raised by the branch, and twenty-two dollars by the scattered members.

Joseph Sandidge preached Sunday, September 14, on "It does make a difference." The other three Sundays were oc-

cupied by Brother J. C. Page, branch president. One noticeable improvement in the Sunday evening service is the increase in the number of young people attending.

Occasionally people who are not members of the church call for the elders to administer to the sick. An instance occurred recently when a Mrs. G. M. Taylor, a member of the United Brethren Church, called for the elders.

The lives of the faithful are a joy and comfort, and they bear up the spirit of other faithful ones and give much encouragement to press on.

### Moorhead, Iowa

September 24.—Meetings were not held here during reunion, which was held the last part of August, but since that time they have been resumed as previously. The speakers since our last report have been Elders T. O. Strand, John Boswell, and Mark Jensen.

At the Jordan Church the Sunday school and preaching services are kept up as usual by the Moorhead local, assisted by visiting members of other denominations. Once each month they hold a picnic dinner, followed by a program and preaching service in the fine natural grove near the church. This brings out quite a number from the neighborhood that otherwise would not be in attendance.

The Moorhead Saints are expressing themselves as being tired of the controversy being carried on in the SAINTS' HERALD and in its place would prefer some good testimonies of the progress of the work from the foreign missionary force.

A committee has been busy soliciting for the radio fund. We have not as yet learned the results.

On the evening of September 21 Brother John Boswell gave us a very interesting talk on the church institutions, especially the Sanitarium and the Children's Home. The latter place he and his wife had been connected with.

We failed to mention in our last report that Sister Effie Hield, of Janesville, Wisconsin, had been visiting at the home of her son, Professor Charles Hield and wife. She was accompanied by her daughter Ethlyn.

September 14 Brothers Rasmus Mortensen and Perry Mann, accompanied by their wives, visited their children who reside at Missouri Valley.

Sister Thelma Lane, who has been employed as instructor of music in our school, had to return home on account of sickness, but we trust she will soon be ready to return and resume her work.

### Bevier, Missouri

September 25.—Things are very quiet here, both temporally and spiritually, with so many out of work and winter coming on. We are trusting and praying that God will open up the way and that better conditions will prevail. The controversy prevailing in the church is not conducive to progress, and we pray that those in error may be led to see the error of their way.

Brethren Carl Weeks and J. W. Graupner have gone to Kansas City where they have found employment, thus depleting the ever-decreasing membership. Many have left here on account of unemployment since the mines closed down.

Elder E. F. Robertson, of the missionary force, was the speaker both morning and evening of September 14 and 21. All the sermons were good and edifying.

## Des Moines District

RUNNELLS, IOWA, September 25.—Fred Wilkinson, district Sunday school superintendent, and William Robinson, associate superintendent, met with the Saints at Newton on the 21st and organized a group Sunday school. There are fourteen Saints who reside there. Brother Wilman, whose home is in Moline, Illinois, but who is employed here, is superintendent of the group. An effort is being made to get a hall for meetings; for the present they are meeting at the homes.

A district rally is being held at Boone October 11 and 12 by the Department of Recreation and Expression. Games will be played at the park, where reunions were held in former years, on Saturday afternoon. A program will be given in the evening. Sunday President McDowell will be the speaker. A good time is expected.

District President Henry Castings and George Orr, of Pershing Branch, spent Sunday, September 14, at Creston.

Stephen Robinson of Des Moines who was recently ordained to the priesthood, preached his first sermon at Sandyville last Sunday, September 21.

Brother Ralph Wicker preached at the Dunreath Mission on September 21 and Fred Tingle at Vandalia.

Elder L. B. Wolf has returned to Nevada. He will run the hotel and will be of great assistance to the branch.

## Clitherall, Minnesota

September 24.—On September 21 Union Branch met at Almora, expecting to hold preaching services; but a hard rain the previous night and during most of the day cut down the attendance to such an extent that prayer meeting was the only service held. This service was held at the home of Sister Iva Pearson, who with her family will soon leave Almora for their future home at Wright, Minnesota.

The body of Keith Sarver, the six-year-old son of Sister Gladys Sarver, was brought here for burial from Melrose, Minnesota, on the 24th of September.

## Ackworth, Iowa

September 24.—I want to tell the Saints of the good meetings we had at Sandyville last Sunday. Brother Stephen Robinson of Des Moines gave his first sermon in the morning, and Brother Henry Castings preached in the afternoon. Brother Robinson's subject was, "With what measure ye mete, it shall be measured to you again." His sermon was good and gave encouragement to the hearers. He pointed out some of the things that would solve the economic problems of to-day, and how the young people should be taught and trained to be efficient in church work. It gives us cause to rejoice when these talented young men step out in so noble a cause. Would that more of our young people would "catch the vision," not to preach the gospel, necessarily, but the church needs their service, their talents, their all.

Brother Castings gave a good talk in the afternoon on the "Open door," taken from Revelation 3:8. A man who is associated with Brother Castings came with his wife a long distance to hear him preach, and they said they thought highly of him. He enjoyed a great degree of the Spirit in his discourse, which was felt by all present. Brother and Sister Anderson were with us, and a profitable day was spent.

My prayer is that we may all so live that those with whom we may associate will know that we have the Spirit of

Christ and that our lives will be an honor to the name we bear. It is much easier when we are at reunion or in a good meeting where the Spirit of God is being poured out upon us, to say we will do our duty and reconsecrate our lives to the service of the Lord, but when we are at home and the cares and worries of life almost weigh us down, it is easy then to neglect our duty.

We are looking forward to the young people's rally or meeting which will be held at Boone October 11 and 12 and hope the weather and roads will be good so we can attend.

## Northern Wisconsin District

The work in the Northern Wisconsin District is moving along very nicely, and the outlook is very good where we have been laboring.

The latter part of August and early part of September I labored for a while in Appleton and Green Bay on the eastern side of the district with very good interest. Two boys were baptized from Appleton and one young married man at Green Bay, who I am sure will make his mark in the church and be of great assistance to the Saints at that place, if faithful. Since the time of baptism he has read the Book of Mormon through and is now studying the Bible carefully and says it is much easier now than before. After the services one evening at that place, his wife came up and said they would like to know more about the tithing law, for they wanted to keep the whole law. I thank God we have just such people as these who want to keep the whole law.

One lady, not a member, asked that her little nephew about four years old might be blessed, which was also provided for. She afterward came up and handed me some money which she said was to help the work along.

I am very sure that more can be added to the fold of Christ in that place as soon as we can get the time to conduct services there.

At this time the writer, in company with our missionary supervisor, is conducting services at Harshaw since the seventh of September. The interest has been fine from the beginning, and the people are very sociable and seem anxious over the work. During the past week two boys handed in their names for baptism, and on Saturday night after the services a little girl of a Catholic family came forward and asked for baptism also. She was later followed by a mother and daughter from another home, then by a man whose wife has been a member for some time.

Baptism was administered yesterday by Brother Wildermuth and the writer, after which confirmation was provided for. The Saints are rejoicing to have these new additions. Two children of Latter Day Saint parentage were also blessed and two of Catholic parentage.

Brother Howe and family, and Brother Utnehmer from Antigo were present with us in the services of yesterday, and all enjoyed a very good time together. We anticipate several more baptisms ere we leave here. The Saints are anxiously looking forward to our district conference which will be held at Black River Falls, possibly on October 18, 19. We expect a visit from President F. M. Smith then.

We are doing all that we can to keep the good work moving and find great pleasure in so doing. We also find the Saints in very good spirit, happy and hopeful in the work.

I ever pray for the final triumph of the work.

E. J. LENOX.



## Holden Stake

### Blue Springs

The Saints of Blue Springs witnessed their first increase by baptism Sunday, September 21, Sister Isabelle Atwell, wife of Brother Melvin Atwell, Brother A. E. Campbell officiating. Confirmation was by Brethren Alvin Knisley and E. T. Atwell. Brother Knisley began a two-week series of meetings on the 21st. The work here is progressing. The congregation, though small, is composed of earnest and diligent workers.

### Courtney

Brother J. A. Bozarth was the speaker at 11 o'clock and C. H. Schofield at night. A supper on the 23d added \$10.25 to our fund.

### Lees Summit

Brother F. J. Lewis was with us Sunday evening, September 14. Sunday evening, September 21, Patriarch F. A. Smith was the speaker. Our Sunday school, Religio, and prayer meetings, have been very helpful and uplifting. The Saints are busy making up their portion of the radio fund. We feel that it will be helpful in the spreading of the gospel.

The Saints of Lees Summit spent a very enjoyable and profitable Sunday September 28. The Women's Department planned for a whole day's meeting. Brother Roderick May spoke in the morning, after which a basket dinner was had in the church. In the afternoon we were very much pleased to have Sister I. M. Ross, of Holden, Missouri, Sister Cowan, of Independence, and Sister Vida E. Smith, dean of the girls of Graceland College, with us. Each gave us a splendid talk, causing each one to leave with a more noble purpose and more determined to serve the Master.

At the eight o'clock hour Brother I. N. White addressed us. He gave us a very uplifting and inspirational sermon. Special music was furnished by the choir and different members of the choir. The day was well spent.

### Sedalia

On September 28 we were glad to have with us Brother C. F. Scarcliff, stake Sunday school superintendent, and I. M. Ross of the bishopric. They occupied morning and evening respectively, and their sermons were much enjoyed by those who heard. After the close of the morning service, seven carloads journeyed to the Fair Place School, where we were met by Saints and friends from Houstonia, Nelson, Booneville, and the neighborhood. A basket dinner was enjoyed at the home of Sister Sowash, after which another meeting was held. Brother D. J. Krahl, had charge of the service, Brother Ross delivering the sermon. Brother Scarcliff also gave a brief address. This is a point where Brother C. L. House of Houstonia has held services every two weeks for some time. He has good interest. It is a point which should be given attention by our missionaries.

Rain on Saturday hindered some from going, but there were about sixty present besides the children. Brother and Sister Graham and family, from Kansas City, Kansas, have recently located here, Brother Graham being employed at the Missouri Pacific shops. Also Sister Kirkhart, and her mother who has recently come from Council Bluffs to make her home with her daughter. Mr. Kirkhart is not a member but is interested, and two grown daughters are desiring baptism. Also a Sister Ashburg has located here. The Saints feel encouraged by these additions, as they are all live Latter Day Saints.

An all-day meeting of the women was held last week at the home of Sister Galloway, who expects soon to leave for Alabama. There were nineteen present, and all enjoyed the day. New work was outlined and plans laid for holding a

bazaar before Christmas. We are working to raise all we can for church building fund.

### Sibley

Brother R. D. Weaver closed his meetings on Sunday evening, the 28th. There were two hundred present at the closing service. Three adults were baptized, and many non-members are intensely interested. Friends were made to the cause, and the Saints were all strengthened.

### Holden

A loud speaker has been installed in the Holden Home chapel. It was made possible by those living in the home and their friends who forwarded offerings for this particular purpose. It is one of the best sets obtainable and was purchased through Brother A. B. Church of Independence, head of the church Radio Department. Sister Edith Carr, the matron, desires to thank all those who have contributed and made possible the installation of this receiving set. Brother A. R. Moler came from Independence last week and connected it up.

## Topeka, Kansas

September 30.—Several members of the priesthood and Saints were in attendance at the meetings held each evening last week at Scranton, Kansas. These meetings were in charge of District President Samuel Twombly and Missionary J. D. Stead. Fine sermons are reported. The Topeka choir assisted in the music. Dave Little, a son-in-law of our aged Elder James Baillie, who resides there, was baptized and called to the office of priest. His two daughters were blessed. The Saints are glad to help revive this branch again.

Brother and Sister Kelley, of Independence, Missouri, were in the audience September 21 and witnessed the fulfillment of a prophecy when their son, F. O. Kelley, occupied the stand for the first time. Brother Kelley is a young man and was recently ordained to the office of teacher. The effort showed careful thought and study, and we rejoice with the parents in the fulfillment of this prophetic utterance. In the evening Robert J. Holman spoke on "The King," in connection with the "Kingdom of God" which had been presented in the morning theme.

Brother C. J. Sheets, a newly ordained deacon, occupied the eleven o'clock hour on September 28. Complimentary to this his first effort was the divine attest of the Spirit witnessed by many as he talked on the law of tithes and offerings. Among the visitors from Lawrence, Kansas, at the evening service was Ray A. Whiting, who offered the opening prayer. Our pastor, W. L. Chapman, presented "The true Shepherd, and how to know him."

September 29 the Department of Recreation and Expression gave a box social at the home of Sister Helen Hays. The proceeds amounted to \$115 and will be applied on the church debt. Boxes of homemade candy were awarded to the three having the prettiest boxes. Mrs. W. L. Chapman won first prize, Mrs. Anna Alfrey the second, and Mrs. C. J. Sheets the third. Sister Hays is of the lineage of loyal stock, being a niece of Gomer T. Griffiths.

Amid the cares of branch responsibility a fatherly look is being detected on the face of the pastor. The young man's name is Walter Leslie Chapman, junior, on the cradle roll.

As we write these items, our mind reverts to the spot where our reunion was held in a beautiful little park by the side of the road in Netawaka. We seem to hear again the voices mingled in our camp song, sung to the tune of "The church in the wildwood." The verses used were of fitting sentiment and fused the singers into a perfect union of sentiment.

## Independence

### Stone Church

Sunday services at the church were well attended. The regular sacramental service was held in the morning in charge of Presidents F. M. Smith and E. A. Smith and Bishop M. H. Siegfried. Sunday evening President F. M. Smith was the speaker, and a large crowd was present to hear him. His theme was stewardships and the carrying of devotion into every field of activity.

The quarterly conference of the City of Zion convened in the Stone Church at eight o'clock Monday evening, Presidents Frederick M. Smith and Elbert A. Smith being in the stand, President Frederick M. Smith presiding. Routine business was transacted, and a resolution was passed as follows:

"Resolved, That the selection of delegates to represent the City of Zion in General Conference shall be made so as to give each of the eight local congregations one or more delegates."

The conference was brief and not important.

The First Independence Religio is again holding its sessions at six o'clock on Sunday evening. Election of officers was held September 28, which resulted in the following being chosen: John Lloyd, F. A. Cool, and Clifton Resch sustained as superintendents; Carol Williams, secretary; and Alden Russell, chorister. A very gratifying report for the past year was made. The attendance of the society is increasing each week, and a splendid interest in the study of the Book of Mormon is being manifest. The *Rod of Iron*, the official organ, is becoming a very popular paper.

A student-faculty reception was held at the Institute Saturday night, October 4. President Frederick M. Smith addressed the students.

Evangelist F. G. Pitt arrived in Independence Wednesday from California where he had been for a brief visit. He is on his way to Kirtland, Ohio, where Sister Pitt has been caring for the temple during her husband's absence. Brother and Sister Pitt expect to start for Florida about the first of next month to spend the winter at Howey, a new city being built in about the center of the State. It is a real beauty spot, surrounded by hills, lakes, and orange groves. He thinks the Saints visiting Florida should try to locate near each other so as to hold services and let their light shine. Those wishing to communicate with Elder Pitt on the matter may address him, until November 1, at Willoughby, Ohio, Route 2; after that date at Howey, Lake County, Florida.

Mrs. Mary Jennette Strauss died at the home of her niece, Mrs. Frank M. Sheehy, October 3. She was born in Ohio and has lived in Independence the past five years. She leaves one brother, Washington Runyan, of Los Angeles, and one sister, Mrs. Sarah Ellison. Funeral services were held at two o'clock Saturday at the home of Mrs. Sheehy. Interment in Mound Grove Cemetery.

### Second Independence

Sacramental service at eleven o'clock was well attended, and the evening sermon by Bishop B. J. Scott was preceded by a good song service of old gospel hymns very much enjoyed by the congregation. Next Sunday evening Elder J. S. Roth expects to be able to speak at the Second Church.

Sunday morning, October 12, will be promotion day at the Sunday school, and the service will be largely given over to special exercises, the school meeting in a body in the large auditorium.

An accident during an automobile ride Saturday evening has confined the president of the choir, Sister Vera Redfield, to her bed, she being badly bruised, and her hip sprained, and possibly a bone fractured.

### Liberty Street

There was a good attendance at the sacramental service Sunday morning. In the evening Presiding Patriarch F. A. Smith spoke on revelation of the present day.

The people of this congregation have a full schedule for the winter season. The Temple Builders meet at the church Monday night. The attendance is now so large that they do not have room to meet in any of the homes.

Thursday night, October 2, the young men of Elder J. B. Barrett's Sunday school class met and formed an organization which is to be known as the Sons of Zion. Brother R. W. Wilkie was chosen as leader. They determined upon parliamentary law as their first course of study, using for a text the rules of order put out by the church. Brother Jack Dillon has been secured as coach for their athletic games. For the present they will meet at the home of Roy Settles, 529 South Pleasant. Their regular meetings will be held on Monday night.

Orchestra practice is held Tuesday night under the direction of Brother V. W. Gunsolley, and much is being accomplished under his direction.

Wednesday night group twenty-five meets at the church for prayer service, while the choir practices on Thursday night.

An old fashioned singing school to be held on Friday evening is soon to be started under the direction of Brother Gunsolley, and everyone interested in learning to sing is invited to attend. A great deal of interest is being shown in this new venture, and we believe it will be a big success. Religio, which has been held on Friday nights, has been changed to Sunday night at half past six.

### Englewood

There was only a fair attendance at the Sunday morning sacramental service, but a good meeting was enjoyed by those present. Pastor James E. Warne was the Sunday evening speaker.

The evening speakers at the other churches in Zion were: J. J. Teeters at East Independence, Richard Bullard at Enoch Hill, and J. A. Dowker at Walnut Park.

## Lamoni Stake Items

LAMONI, IOWA, October 4.—The day is bright and warm, and the people are anticipating the pleasure of a sacred concert by the Lamoni band in Central Park this afternoon. Our band, under the direction of Brother J. H. Anthony, is one of our greatest community assets. Just now it is particularly in the limelight because of an article recently published in the *Des Moines Register*, Iowa's largest daily, entitled, "A smokeless band." It called attention to the fact that Lamoni has a band of eighteen members, not one of whom is addicted to the use of tobacco. The absence of the pipe and cigaret was the subject of much comment at reunions and county fairs in southern Iowa and northern Missouri where they filled engagements this summer. Our traveling salesmen tell us the band is being talked of throughout the State. This is the kind of advertising we like.

Services last Sunday were as follows: Preaching in the morning by Apostle J. F. Garver on the subject of obedience, quoting from Paul, "I was not disobedient to the heavenly vision." In the afternoon Miss Blanche Edwards addressed a meeting of the Department of Women. Special music consisted of vocal solos by Misses Gertrude White and Dora Dexter and a violin number by Florence Juergens. Elder L. G. Holloway was the speaker of the evening.

Lamoni Stake is progressing nicely with its radio drive. Four of the branches have failed to raise their quota, but others have oversubscribed, and some have not sent in a final report. In Lamoni but a few dollars remain unpledged, and some families who were away on the day of the drive have not been solicited. The full quota will quite likely be raised.

Joseph Foreman, a pioneer citizen of Lamoni, and his son Verdun were baptized by Elder T. J. Bell last week.

The repairs made necessary at the Children's Home by the recent fire have been made, and everything is running smoothly again.

### Graceland Chats

October 4.—The college people have swung into outdoor games and indoor studies with keener zest as the weather turned cool. There is nothing that dampens the ardor of college folks for long. Now that about everyone is settled in his chosen society, real work begins in the field of forensics. Last week witnessed the initiation of new members, and Saturday night the programs were put on by representatives from their ranks. Adjustments are being made amicably. While the classrooms where they meet are equal in desirability, there is the matter of the little piano that is shifted from room to room, from week to week, as the societies in turn put on their musical numbers. (Of course there is always music, but only in regular order the piano.) Then there's the matter of the chapel, with opportunity for dramatics; that, too, is a matter of rotation in occupation. Isn't it splendid that when people *must* live together happily and accommodatingly, they can?

President Briggs returned from a week's absence and found everyone busy and glad to see him.

The Dean of Women, Mrs. Vida E. Smith, returned on Tuesday evening from Independence, Missouri, having spent ten days there assisting a research man, Mr. Swisher of Iowa City, in verifying quotations from old church books and letters in a history of Mormonism in Iowa, the work being put out by the Historical Society of Iowa under direction of Doctor Benjamin F. Shambaugh, written by Heman Hale Smith.

On Thursday the college was visited by state inspector J. R. Sage, of Ames, Iowa, a member of the Intercollegiate Standing Committee of Iowa and Registrar of the Agricultural College at Ames. Mr. Sage and wife were delightful guests of the college during the morning and at a luncheon prepared by the domestic science girls under the supervision of the head of the department, Miss Lulu Porter. Officially Mr. Sage was looking us over in our capacity as a three-year college. In his after-dinner speech he presented the little story of our venture in three-year work. *Three-year college* was a new term and was not making a strong appeal to the committee, but after Brother Briggs had visited the committee, talking to each in person, they recognized the merit of the proposition, and, while it may have had no precedent, it did not lack necessary virtue and was approved. This visit of inspection completed the conversion. Mr. Sage stated very earnestly that conditions were exactly as represented by Mr. Briggs, and the work being done was superior to that of any college of its size in the State. It was not a flower-decked speech; it was a plain, clean statement of facts from a clean-cut, businesslike state official; but we liked it and pass it on. Although Ames has one of the finest campuses in the State, Mr. and Mrs. Sage were most generous in their expressions of appreciation of our own lovely grounds. Just now the trees are taking on new glory, and the autumn blooms are gorgeous.

Superintendent Bullard is moving flowers from the open to the interior, and window box and pot are full. Soon classrooms will be glorified by the beauty of plant and bloom.

Friday's chapel hour what? An animated talk by Brother Max Carmichael on "College ethics," the relation of teacher and student, or of student and teacher.

A number of visitors have been in our midst, note: Elder Charles Fry, visiting his son Evan; Mrs. Robinson and son Steve, and granddaughter, Mrs. Vern Duskin and husband, who are visiting our commissary man, Brother Wolfe, and wife; and in the dining room the center of interest was a little girl, Dorothy Thompson, with Miss Lurene Laughlin, who came with her grandmother, Mrs. Laughlin, from Oskaloosa, Iowa, to visit Graceland.

### Moundsville, West Virginia

September 22.—The Department of Women held their monthly meeting September 11, which was enjoyed by all present. Quite a number of plans were laid for future work. On August 29 they took a basket of flowers to a bereaved family consisting of a mother and seven children, nonmembers. Five of the children go to Sunday school.

The Sunday school has a special program day the second Sunday of each month. On the 14th the theme of "Love" was carried out through the entire program. All enjoyed the services and look forward to next month.

Sister Anna L. Schoenian, branch and district chorister, has been greatly missed recently, as she has been at East Liverpool, Ohio, helping Brother Thomas L. Clark in a series of meetings.

During the Kirtland reunion another was added to our number, the husband of Sister Taylor. Sister Taylor and their three children have belonged for several years, but Brother Taylor did not have a desire to join until he attended reunion.

Brother George F. Criswell, of Columbus, Ohio, has been with us for a few days. He addressed a goodly number on the 21st.

Quite a few of our members have been under the hand of affliction, which we trust will soon be removed.

Brother and Sister J. R. Criswell are rejoicing over the arrival of a little daughter, which was born the morning of September 7.

### San Francisco, California

September 23.—We had a good spiritual sacramental meeting on the 7th. Two people spoke in tongues with interpretation, assuring us that our heavenly Father was pleased with our efforts to serve him, and that the nearer we would draw to him the more of his Spirit we would have. He acknowledged us as his people. God is surely mindful of his people out here in the West.

Our missionary, Virgil Etzenhouser, was the speaker in the evening, and on the 14th we were favored with a visit from Patriarch Gomer T. Griffiths, who preached for us in the morning. He preached at Oakland Monday evening. We were all glad to meet him again, as it had been years since he was here. He has now gone to the southern part of the State.

Brother Etzenhouser preached for us again on the 21st.

Sister H. B. Simpson has returned from her visit to Zion and surrounding country. At Sunday school and Religio last Sunday she gave us a good report of her visit. She speaks highly of the Saints wherever she meets them and is pleased

with the work at Independence and Lamoni. We were glad to hear her report, for all have their eyes Zionward.

Sunday we had a sailor boy among our visitors, Brother H. G. Valentine, of Philadelphia, who is aboard the W. S. S. *Colorado*.

All church auxiliaries are in good condition, and the general health of the Saints here is good. We are all strong in the faith.

### Protracted Missionary Effort at Council Bluffs

COUNCIL BLUFFS, IOWA, September 22.—We are at present right in the middle of a missionary effort here and have been going since September 3. We expect to continue indefinitely. Brother T. W. Williams and I began these meetings in the big district tent, and despite a good deal of rainy and cold weather the crowds have outnumbered our fondest hopes. The tent has been more than full nearly every evening that the weather has been at all favorable. Sunday evening, September 7, the crowd reached a total of more than five hundred people, and during the week several evenings found the tent too small.

Sunday, the 14th, the crowd reached such proportions that we held two services. The Riverside Chapel is right by the side of the tent, so while Brother Williams preached in the tent I used his stereopticon in the chapel, showing slides of the "Passion play." The tent and the chapel were both filled to capacity, and then some people were compelled to stand outside.

Yesterday the wind blew the tent down in the morning, and we were compelled to seek other quarters for the afternoon meeting. The pastor of the Riverside Mission, Brother M. A. Smith, got busy and secured the use of the Dodge Memorial Chapel just a block from our tent and the chapel.

Immediately after the afternoon service the Saints got busy and sewed up the many torn places in the tent, and it was again ready for evening services. The crowd that night was beyond the seating capacity of the tent.

Two have been baptized, and two more are to be baptized to-day. Others are coming, and the work is just nicely begun. I have done but little preaching, and the credit for the success of the meetings so far belongs to Brother Williams. His pleasant manner and manifest sincerity would break down any fence of prejudice that might be built. His knowledge of the work is displayed in every word which his magnetic voice drives into the listening ears of the crowd that come to hear. The big question before the church is forgotten during these meetings, and we are affirming the principles of the gospel and pleading for proper fruitage in the lives of the members.

Brother Williams has been happy to visit the homes of so many old acquaintances and meet again the friends he has not seen for many years. He spoke at Crescent Sunday at three o'clock, the crowd being gathered by telephone calls during the noon hour. I was busy at the same time in the Dodge Memorial Chapel.

Everyone is happy, and the interest is increasing. One unique feature of these meetings is that not one cent has been spent for advertising in any way. Not a bill or tract has been used so far, and no space hired in the newspapers. It is a feast free to all, and the hungry are coming to be filled. May God bless all his people.

CHARLES F. PUTNAM.

### Good Conference; New Officers; New Library

BRADNER, OHIO, September 30.—Bradner Saints were unable to dedicate their church on September 7 as they had planned, but they expect to do so in the near future.

Conference convened here September 6 and 7 and was largely attended. Among the visitors were Elder O. J. Hawn, wife and daughter Ina, of Indianapolis, Indiana. We had the pleasure of listening to several very edifying sermons by Brother Hawn at that time. New officers were elected, when Franklin Slye of this place was chosen district president. Brother Slye has a pleasing personality; is a tireless and zealous worker. Our prayers and good will go with him in his work.

Of our retiring president, Jesse Hardin, of Uniopolis, Ohio, enough cannot be said. For nine years he has labored among us and has given his all for the good of the district. He is held in high esteem by all with whom he was associated. It can be said of him that he was true to his convictions and a friend to all. May the Lord continue to bless him is our prayer.

The Department of Women has decided to install a library for the benefit of our young people and children in the church. A committee has been appointed to make necessary arrangements, and work will begin at once. None but the best books will be placed on the shelves. The women have the cooperation of the entire branch and hope the library will be a decided success.

The members of this branch continue to labor together in perfect unison, and we feel that God is with us at all times. By the help of Him who reigns supreme, we hope to accomplish great things for the church and the gospel. May the Lord guide us all at all times and in all places.

### Groton, Connecticut

September 29.—A beautiful baptismal service was conducted at the Thames River Sunday morning, September 7, where two girls, Elsie V. and Hazel M. Whipple, also Homer H. Whipple, were baptized. Elder Alma T. Whipple, pastor, officiated. Quite a large gathering of Saints was present to witness the impressive ordinance.

District Missionary Orval L. Thompson has been holding a series of meetings at the home of Brother David G. Tourtellot. Services were conducted nearly every evening for about one week and a half. An interest was manifest not only by Saints but by a goodly number of nonmembers. Reverend Mr. Collins, a Baptist minister of Flanders, Connecticut, attended several times. Brother and Sister Hill and family, of Wallingford, Connecticut, were present for a Sunday morning preaching service. They came from a distance of about sixty miles. The sermons were inspiring and unusual, from the point of enthusing one not only to aspire but to do. Brother Thompson seemed greatly blessed by the Spirit in his worthy efforts.

A farewell party was given in his honor Friday evening, September 26, following the preaching service. Cake and ice cream were served, after which there was an auction of candy and cakes. Brother Thompson is loved by the Saints of New London Branch, and his gentle frankness and sincerity have won him a warm place in their hearts. The Saints look forward to the time Elder Thompson will be here again.

Sister Blanche Lanman, of Boston Branch, has been visiting here. Her coming is always welcome.

Bishop Arthur B. Phillips is expected here on his way back to Missouri.

## Chatham District Conference

The annual conference of the Chatham District met at Sarnia Saturday, September 27. The opening session was a business meeting which convened at ten o'clock. At this time the regular routine business of reading reports, etc., was had, also the organization of the conference. District President R. T. Brown and his counselors, Stewart Lamont and Duncan Clatworthy, were chosen to preside, with power to choose assistants.

At two o'clock another business session was held, at which time the reading of reports was concluded and officers for the coming year were elected. One change was made in the district executive when Elder R. H. Jones was elected superintendent of Sunday school in place of Brother Duncan Clatworthy, who expressed the desire to be relieved of the responsibility after having it for several years.

The business of the conference was completed Saturday evening, and also time was given for two very interesting talks, one by Brother Clatworthy, retiring Sunday school superintendent, and one by Brother Ezra Miffin, superintendent of the Department of Recreation and Expression.

Sunday morning was rather gloomy from the viewpoint of the weather, but for the Saints attending conference it commenced with a prayer and sacramental service that lasted until eleven. During this meeting the Spirit of God was the prevailing power, all feeling its presence.

At eleven o'clock Bishop J. C. Dent occupied and gave us many beautiful lessons in harmony with his particular calling. He gave us the privilege of asking questions, and many things of interest were made plain.

In the afternoon at half past two Elder J. R. Grice of Michigan occupied and in his pleasing and forceful way burned the truth into the hearts of his auditors. At this hour B. H. Doty, missionary for Chatham District, was asked to go and preach to the Chippewa Indians on their reserve. He did so, and those who accompanied him reported that the power of God was there and the Indians seemed to drink it in. He spoke to them from the Bible and Book of Mormon.

At seven o'clock Elder Doty occupied and was blessed by God in delivering his message to the Saints.

Visiting members of the missionary force were Elders William Grice, William Davis, and J. R. Grice. Many other visitors from Michigan were present and found the same welcome they always do in Canada. The line here between the United States and Canada is only imaginary, as far as brotherly love is concerned. Everyone present seemed satisfied as to the result of conference and expressed a desire to continue.

B. H. DOTY.

## Persia, Iowa

September 25.—During the month of August the Persia Branch had no services on two Sundays, so those who desired could attend the reunions. Not many were able to camp, but a few went for Sundays. Those who attended seem to think that the reunions are beneficial to all, and many find it convenient to make a short visit among church members and friends, and attend a series of gospel sermons at the same time. They have the best of preachers in the church, and the best is never too good.

The reunions for this year are past, and those who could attend received encouragement and are thankful they live in reunion neighborhoods.

Let us vote for the reunions.

## Pueblo, Colorado

September 25.—Coloradoans are enjoying the State Fair at Pueblo this week. The weather has been ideal for this occasion, as there is plenty of sunshine and very little wind. The exhibits of farm products and stock are very fine.

The Pueblo Saints are back at work endeavoring to uphold the banner of King Emanuel with renewed enthusiasm since their meeting with other Saints at the Colorado Springs reunion.

During the summer, evening services were held in the various parks of the city. The attendance was good. We are now back in the hall and have resumed our Sunday evening Religio study and program, which is greatly enjoyed by all.

Quite a few nonmembers have been coming out, and they are interested. There have been two baptisms in the past month, and we are looking for others to surrender.

Prayer meetings are held at the homes of the Saints, and they are uplifting and helpful. Elder Petre stopped over on his way to the western coast and attended prayer meeting. He gave some fine counsel and many evidences of his faith in a living God.

## Stresses Necessity of Increased Missionary Activity

OREGON CITY, OREGON, September 21.—The last time the Saints heard of me I was in Oroville, Nevada, where my homestead is, but on account of dry weather in the West we left Nevada for a while. In harmony with the wishes of Brother Walter Barker, I am looking after the mission work here.

We are busy and happy. I work week days, and preach on the streets Saturday nights and at three o'clock Sunday afternoons. A good many of the Saints go with me and sing the songs of Zion; then when the crowd gathers preaching begins. We are having good success.

My first preaching was in San Francisco in 1906, with Brothers J. A. Anthony and L. Dagner. We held services on the streets. I cannot go to church every Sunday with only a few Saints and let the thousands walk the streets and listen to "lo here's and lo there's." We as a church ought to wake up. When I think of so many branches with many of the priesthood idle, only preaching once in a while to a few Saints, maybe not one nonmember, I wonder what the Lord thinks of it.

Let us pray that the Lord will some way awaken his people to a sense of the missionary need in the church, so they will get busy. This work is true, we know, so let us ask ourselves what Jesus would do if he were in our place.

J. F. WILES.

## Fairview, Montana

September 19.—One of the charter members of the Fairview Branch, Elder B. D. Stratton of South Dakota occupied the pulpit here September 14. He is the only officer of the church to visit here in nearly a year. The branch was glad to receive the message of a former resident, and to see that years of isolation had not prevented spiritual growth.

Only a few words by local officers were needed to arouse interest in the enlarged radio station at Independence, and the branch's quota was soon raised, though none have radio outfits.



## PERSISTENT ERROR IN ACCOUNTS OF JOSEPH AND HYRUM SMITH

(Continued from page 963.)

### *Driven Out of Ohio*

Five years later he and his followers were driven out of Kirtland, and most of them went to Missouri, but Smith and some of his people came to Hancock County and founded the city of Nauvoo, which was incorporated in 1840. Here he began the next year to erect a wonderful temple out of pure white marble, but again he aroused a feeling of antagonism against himself and his teachings but was by this time wielding considerable political power.

He began to teach polygamy in a way that aroused considerable feeling and an editor came out in his paper quite strongly against it as his own wife, it is said, was greatly desired by Smith. One dark night the printing press was completely destroyed, type being scattered all through the city and surrounding country. For years after, school children would gather up pieces of type from the destruction of this plant.

### *Mormon Leaders Arrested*

Joseph Smith and his brother, Hyrum, and others of his followers, were mentioned in this affair but no arrests were made, yet public feeling ran so high that Joseph Smith and some of his followers were induced in the early summer of 1844 to surrender themselves, under promise of protection and a fair trial. They were taken to Carthage, the county seat, and all, with the exception of Joseph Smith and his brother, Hyrum, were discharged, under promise to appear in court, when called. The Smiths were held under a new charge of treason and placed in jail and so intense was the feeling against the Mormons that Governor Ford, not only sent several companies of the state militia, but came himself.

After the arrest most of the militia disbanded, and Governor Ford left, leaving only one company and of this company only eight men guarded the jail. The Smiths were not behind the bars, the cells being in the north end of the second story, but in the large front room in the south end of the same story.

### *Smith Killed by Mob*

In the evening of Sunday, June 27, a mob of one hundred fifty men, thoroughly disguised, came from outside of Carthage, surrounded the jail, overpowered the guard, which is said to have made little resistance, and shot both Joseph and Hyrum Smith and wounded a friend who was with them.

Joseph came to the east window, which is plainly seen in the picture, and tried to talk to the mob, and as he was shot, fell from the window to the ground below. There are blood stains on the floor of the room and bullet holes in the door on the west side of the room, leading into the hall, that can be seen after all these years.

The death of Joseph Smith in this way undoubtedly won for him the reputation of martyr and gave a new impulse to his teachings.

Brigham Young, an apostle, announced himself the leader and took charge of affairs, but the feeling of antagonism increased so rapidly and ran so high that in 1847 Brigham Young and his followers crossed the Mississippi River and after many journeyings and intense suffering located in Utah.

Note the statement that by the aid of Martin Harris and Oliver Cowdery Joseph Smith prepared the

Book of Mormon and published the same in 1810. This would make this remarkable man a publisher at five years of age or less, as he was born December 23, 1805, as noted in the preceding paragraph of the article. The date of publication is known to be the early part of the year 1830.

Several errors of like magnitude are woven into the narrative, but we will call attention to but one, and this is important. The article says he began to teach polygamy and relates circumstances which are said to have occurred in connection with this development.

Just why reputable publishers will permit the repetition of the completely and often refuted statement that Joseph Smith taught polygamy we cannot understand. The courts of the land have found it to be untrue; there has never been produced any children or child which claims to be his by a polygamous wife, though his wife, Emma, gave birth to several children, and surely if he had been guilty of this heinous crime his wife would have known something of it, but her testimony is direct and conclusive that she was his one and only wife.

It is, however, a happy fact that such grievously erroneous writings are of much less frequent publication than they were a few years since, and Saints of the Reorganization may see the results of their examples and their teachings by precept in the tone of the articles produced from time to time.

R. J. L.

## K F I X Now on 268 Meters

The Radio Department has just received a letter from the radio supervisor of the ninth district authorizing an increase of wave length for our broadcasting station from 240 to 268 meters. This will enable a great many people to hear K F I X who have been unable to tune down to the extremely low wave length used during the past year.

Owners of neutrodyne receiving sets with dials graduated to 100 degrees will find K F I X at dial settings of approximately 15. Users of other types of receiving sets will pick up K F I X on nearly the same adjustment as that employed for K F N F, the Henry Field Seed Company, at Shenandoah, Iowa, which has a wave length of 266 meters.

The Radio Department will greatly appreciate letters from all reading this article. Please give a comparative report of reception on the new wave length and the old wave length. Also state the type of receiving set being used. Communications should be addressed to K F I X, Independence, Missouri.

# MISCELLANEOUS

## Conference Notices

Eastern Iowa, at Davenport, October 10 to 12. Branch presidents and secretaries should have reports in by October 1. Evan A. Davis, president; W. W. Richards, secretary, 1320 West Fourth Street, Davenport, Iowa.

Kentucky and Tennessee, with May's Hill Branch, November 1 and 2. Those coming from a distance write J. R. McClain, Paris, Tennessee, Route 5. Opening business session at 10 a. m., preaching the remainder of the day and all day Sunday. J. Charles May and possibly T. C. Kelley are expected. We hope to be able to arrange the winter work for the district. The cooperation of all is needed, so there should be a good representation from all the branches. J. E. Vanderwood, district president.

## Saints of Eastern Colorado District

You are especially invited to come to Denver's annual rally this year. This will be a two-day affair, beginning Saturday, October 18, and continuing over Sunday. We are expecting two of the most prominent men in the church, one an apostle, and the other, Patriarch Gomer T. Griffiths. The following is the tentative program:

Saturday, at 2.30 p. m. .... Rally Gathering  
 5.30 to 6.30 p. m. .... Supper in the Church Basement  
 7.45 p. m. .... Illustrated Travelogue by Gomer T. Griffiths  
 Sunday, at 9.45 a. m. .... Sunday School  
 (Brother Griffiths will give an address on The Holy Land)  
 11.00 a. m. .... Preaching  
 12 until 1 p. m. .... Dinner  
 2.30 p. m. .... Prayer Service  
 7.00 p. m. .... Song Service  
 7.30 p. m. .... Preaching

We believe this rally day gathering will be one of the most inspiring meetings in the history of Denver, and the branch extends a warm invitation to every Saint in the district to come and enjoy it with them.

E. J. WILLIAMS, *Pastor.*

## One-Day Meeting

The Garafraxa Branch, Owen Sound District, will hold their new church opening at Grand Valley, Ontario, Sunday, October 19. Prayer service at 9 a. m., preaching at 11, 2, and 7. Prominent speakers will be present. Mary Thompson, secretary.

## Young People's Convention

*To the Young People of Michigan:* The annual young people's convention of Michigan, at Flint High School, Second and Crapo Streets, October 25, 26. An interesting program has been arranged, and all are invited. Visitors will be cared for in the homes as far as possible, and the hotels are cooperating with reduced rates for Saturday and Sunday nights. Two study periods and lecture will be held Saturday morning and afternoon, with musical program in the evening. Sunday morning will be prayer service and junior church, and preaching afternoon and evening. Speakers will be Apostles J. A. Gillen and F. Henry Edwards, and Bishop F. B. Blair, of Kansas City. Take second Delaware car to Crapo Street. Parking space is arranged for those driving cars. Everyone come. The weather will be fine. M. W. Liston, publicity manager.

## Southern Ohio District

*To the Officers and Members of the Southern Ohio District:* At the conference of the district held with Second Columbus Branch September 27 and 28 my appointment as district president was ratified, and Floyd Rockwell, former district president, was chosen one of the vice presidents. We, with Gard Kirkendall, the other vice president, hope to be able to offer efficient service to the district. We trust departmental heads will continue the good work they have accomplished and that with the same spirit of cooperation the work in the district may go forward. Let all holding the priesthood give their best service in further preparation and in discharge of

# THE SAINTS' HERALD

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duties belonging to each office. We hope to visit all branches and do missionary work as well. We will be glad to know your needs. All communications sent to 226 Edgar Avenue, Steubenville, Ohio, will be properly cared for. James E. Bishop, district president.

## Our Departed Ones

DAVIS.—Elizabeth R. Davis was born in Nantogh, Wales, December 31, 1830. Came to this country in 1847. Married William Roberts in January, 1849, to which union two children were born, both preceding the mother in death. Started to Utah by ox team with their family in 1853. Mr. Roberts was drowned, but she continued the journey alone. Married Thomas R. Davis in January, 1855, and nine children were born. Baptized in California by Arion Smith in 1863. Passed away at the home of her daughter, Mrs. Sarah Holt Batton, where she had lived thirty-one years, September 18, 1924. Besides her six living children, she leaves also seventy grandchildren, sixty great-grandchildren, and one great-great-grandchild. Funeral services in Chicago September 21, in charge of J. J. Oliver and Henry Keir; and September 22 at Kewanee, Illinois, in charge of W. A. McDowell. Interment in Pleasant View Cemetery.

DUKE.—Andrew Jackson Duke was born in Webster, Illinois, August 20, 1850. Married Miss Phoebe Mapes July 10, 1870, to which union eleven children were born, five of them having preceded him. Died at Burlington, Iowa, September 11, 1924. Besides his companion, he leaves two daughters and four sons, twenty-eight grandchildren, and fifteen great-grandchildren. Funeral services from the Burlington church September 14, in charge of G. Scott Daniel.

## Conference Minutes

WEST VIRGINIA.—At Jerome Park, Morgantown, September 5 to 7. Conference convened in Sunday school convention Friday at 10 a. m., with Thomas Newton in charge. Officers' and financial reports given; statistical reports as follows: Clarksburg, 120; Parkersburg, 62; Morgantown, 79; Harmony, 41; Mount Zion, 24; Nonresident, 23. Department of Women occupied Friday afternoon in charge of District Superintendent May R. Griffin. Conference business session convened Saturday at 10 a. m. with Thomas Newton in charge, assisted by H. G. Johnson and Baronet Beall. Financial report of Bishop's Agent Harry B. Smith, from August 1, 1923, to August 1, 1924, showed receipts of \$1,477.80, an increase of ten per cent over previous year. Per capita average for district, \$4.56. Officers elected: Thomas Newton, president; H. G. Johnson and C. W. Germon, counselors; Mabel Smith, secretary-treasurer; Harry B. Smith, Bishop's agent; May R. Griffin, superintendent of Department of Women, also district publicity agent; Harry B. Smith, Sunday school superintendent. It was adopted that district expense for one year be met by a collection to be taken up by each branch the second Sunday of the second month of each quarter. Meals served at the church free of charge. Speakers during the conference were E. D. Finken, James McConaughy, and Brother Clarke, missionaries. Ordinations: Harry Givens and Sam M. Givens to office of elder. Time and place of next conference left to district presidency. Prayer meeting Sunday morning 9.30. T. L. Clarke was the afternoon speaker and James McConaughy the evening speaker. A vote of thanks was extended to the Saints at Morgantown for their hospitality during the conference. Mabel L. Smith, secretary.

SEATTLE AND BRITISH COLUMBIA.—At Silver Lake, Washington, on the reunion grounds, with District President C. E. Jones and Secretary F. W. Holman in the stand, Apostle R. S. Budd associated by invitation. President, vice president, and secretary reported. Treasurer's report showed total receipts of \$138.76 and disbursements of \$116.11, leaving balance of \$22.65. Statistical report showed total of 991: Seattle, 356; Roslyn, 23; Centralia, 126; Everett, 59; Bellingham, 63; Chilliwack, 47; New Westminster 68; Vancouver 75; and nonresident, 169. Shows a gain of 16 for past six months. Ministry reporting were O. L. Oppelt, L. W. Bronson, F. W. Holman, M. N. Johnson, and E. E. Fishel; priests, J. O. Hower, Oliver Shippy, and Ira Laide. Following officers elected for en-

## Radio Flashes

Bainbridge, Georgia.—K F I X was heard by me September 25 between 9.30 and 9.45 p. m. Your program, especially the orchestra, was appreciated, and I wish to thank the orchestra leader very much. Have heard you often. Am using a five-tube Fada neutrodyne.—M. A. Ehrlich, M. D.

Portsmouth, Virginia.—Heard your station last night, first time since last winter. The health talk was good, and the musical program came in clear. Hope to hear from you again.—G. S. Long.

Thurman, Iowa.—Am enjoying the program very much this evening; it is coming in quite clear and loud; music fine. I especially enjoyed the talk of Mr. William Southern, jr., on the newspaper business in small towns.—Mark Leeka.

Zion, Illinois.—Tuned in your station for the first time tonight. It came in very good and clear on horn. I heard the last two numbers on the program. The solo, "The two roses," was especially good. I heard you announce your schedule and will listen for you again. Your announcer easily understood.—E. H. Sourby.

Chatham, Ontario.—I was visiting with a friend of mine in London, Ontario, Sunday evening, September 14, and heard Brother Gillen's fine sermon from K F I X. It is a fine feeling to have an outsider listen to one of our sermons over the radio who would never enter a church door.—(Brother) Ivan N. Pritchard.

Kaw City, Oklahoma.—I was in a drug store here to-night installing a new cash register. Had just finished and walked to the rear of the store to see what I could get on the radio. The first place I got I heard a voice that sounded familiar, but it was several minutes before I could place it. . . . My belief was confirmed by the announcer, saying it was William Southern, jr., of Independence, talking from K F I X. . . . Your talk, as well as the balance of the program, came through fine, and I enjoyed it very much.—George B. Foster, jr. (From a letter to Mr. Southern.)

Burlington, North Dakota.—We have had the satisfaction of hearing the services in the evening from both the church and the Campus. They usually come very fine, and we recognize the familiar voices of those we know personally. Elder Tordoff's discourse last night was a fine, fearless presentation of the gospel message sent out in positive form. The prayers by Elder J. W. Peterson, who has been often in our home, seemed good to hear, and when the hymn, number 60, was sung, it rolled in like an angel choir, bringing a spiritual blessing with it. We love to hear the old familiar songs sung by our people. Nowhere else do they seem to have the same spiritual qualities. Sister Burgess is always good, and her voice comes in fine over the radio. With best wishes, Brother and Sister M. D. Graham.

suing year: C. E. Jones, president; I. S. McMullen, vice president; F. W. Holman, secretary; H. A. Sprague, treasurer; Mrs. D. S. McDole, member library board; H. A. Sprague, chorister, with Melva Ward, assistant; Irene Emslie, member auditing board for three-year term. Petition from Gray's Harbor Saints, residing in both Hoquiam and Aberdeen, was presented asking for branch organization, signed by 23 names. Petition granted. Time for next year's reunion was set in August, according to district by-laws, exact date to be decided by district officers and general reunion committee. Place will be decided by executive committee. February conference will be held at Centralia. Arrangements were made for the ordination of Paul E. Fishel to office of priest and A. L. Ward, deacon, both of Gray's Harbor. Arrangements were made for purchase of a grove of five acres, fronting the lake, adjoining grounds occupied for \$4,000, \$1,000 down and \$600 a year. Reunion committee empowered to establish ways and means of raising funds. Wilford W. Powers, of Seattle, appointed by secretary as permanent assistant. Appointment ratified by the conference. Frederick W. Holman, secretary, 406 North Thirty-sixth Street, Seattle, Washington.

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, OCTOBER 12, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "How lovely is thy dwelling place," Brahms.  
By the L. D. S. Chorus-Choir.  
Sermon.  
Hymn.

SUNDAY, OCTOBER 12, 1924

7.30 P. M., From the First Independence L. D. S. Church

Organ Voluntary.  
Hymn.  
Prayer.  
Anthem: "The earth is the Lord's," Pflueger.  
By double quartet: Helen White, Thelma Vincent, Elizabeth Okerlind, Essie Isenhardt, Francis Holm, Roy Cato, Jack Custead, Albert Brackenbury.  
Violin Solo: "Flower song" (Transcription), Lange-Watson.  
By Mr. Gomer Watson.  
Organ Solo: Selected.  
By Mrs. Pauline Becker Etzenhouser.  
Anthem: "Let not your heart be troubled," Speaks.  
By the double quartet.  
Hymn.  
Sermon.  
Hymn.

TUESDAY, OCTOBER 14, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Valse Caprice," Newland.  
By Mrs. Maude Gilmore Evans.  
Contralto Solo: "Open the gates of the temple," Knapp.  
By Mrs. Dorcas Bauer.  
Violin Solo: Selected.  
By Otis Swart.  
Tenor Solo: "Duna," McGill.  
By Mr. Ross Evans.  
Soprano Solo:  
(a) "Life's lullaby," Lane.  
(b) "When song is sweet."  
By Miss Bernice Griffith.  
Health talk by John R. Green, M. D.  
Piano Solo: "Loreli," Maude Gilmore Evans.  
By Mrs. Evans.  
Soprano-Tenor Duet: "Sing, sing, birds on the wing."  
By Miss Griffith and Mr. Evans.  
Soprano Solo: "The day is ended," Bartlett.  
By Miss Griffith.

THURSDAY, OCTOBER 16, 1924

The program of the Independence Chamber of Commerce banquet will be broadcast.  
Music by the L. D. S. Radio Orchestra.  
Addresses by Isadore Loeb, dean of the School of Business and Public Administration, University of Missouri, and Mr. B. H. Pretmier of the Missouri State Highway Commission.

The following comes to us from Des Moines, Iowa: "The interest and attendance is increasing in all departments, especially in the Department of Recreation and Expression, which will hold a rally day at Boone, Iowa, October 11 and 12. President F. M. McDowell will be the speaker October 12. Brother Norman Anderson was the morning speaker September 14, and David Dowker occupied in the evening."

## 1,000 People Wanted

To purchase copies of the following songs of my own composition, at 25c per copy: "Take me back to Home Sweet Home," "In the garden of our God," "You will find him ever near," and "Zion, the Beautiful." B. H. Doty, 219 West Ninth Street, Traverse City, Michigan.

## For Sale

The Variety Store and Building, also modern residence at Lamoni, Iowa, the home of Graceland College. If interested, address, C. G. Lewis, Lamoni, Iowa. 10-1-tf.

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, October 15, 1924

Number 42

## EDITORIAL

### Our Missionaries in Norway

In the current number of *Zion's Ensign* there is a somewhat lengthy letter from the pen of E. Y. Hunker in which he gives a detailed account of some activities in the Scandinavian mission.

There are interesting features incorporated in this letter from Brother Hunker. He states that in Christiania a most interesting opportunity presents itself for the study and investigation of different religious beliefs, and calls particular attention to the work of an Englishman by the name of Barrat, who has become enamoured of the Pentecostal doctrine and is now wielding a strong influence in the capital city of Norway. His estimate of the strength of this man's work is very high, placing him second only to the Lutheran faith and very strong with his following. He has the largest and finest assembly hall in Christiania and pursues the usual methods, and, quoting the words of Brother Hunker, they "are a veritable Babel and confusion of noises. According to the Scriptures, their God is not the same God that Paul admonished all people to worship, for Paul stated that 'God is not the author of confusion, but of peace, as in all churches of the saints.'"

But the most interesting and confirming part of the letter from Brother Hunker is the account of his own extremities and how the Spirit of God worked with him and enabled him to get great satisfaction out of the presentation of the word in his public effort. Quoting his words again:

The second meeting was again held in the home. This time I had tried to think all day preceding the service about what I should try to preach, but my mind seemed to be clouded, and I felt ill at ease. To make matters worse, just before time to begin the meeting a young man who is studying and preparing for the Methodist ministry came. If ever a human being felt the need of divine assistance, I felt it then. A dread surged over my entire being and I really shook from fear, I felt so little and unfit to meet the needs of the hour.

While those present were singing the opening songs, a scripture flashed into my mind as a beginning point, but aside from this I did not know what to look for. At the appointed time I began to speak, still fearful, but by using

the scripture presented to me I found a plan immediately began to unfold for my mind. All fear suddenly left me, and instead I felt the warm power and influence of God's Holy Spirit fill my being. From that time until the end of the service the whole was like a trance. I felt directed to speak on the foundation of the gospel, and although I have many times used this same subject and many times enjoyed good liberty, never have I experienced the same degree of light and liberty that I did that evening. Scripture after scripture was presented to me in a way that proved each point, as well as the fact that "the word of God is sharper than any two-edged sword."

All present felt the power of God. One young man who had his little son on his lap had to leave during the service and take his son home, which had to be accomplished by means of a motor boat. But before the service was over, he was back again, listening and eager for more. He said afterwards that each scripture used was like driving a nail through a board and then clinching it on the other side.

Another young man present, who had never been interested in religion before and who at the beginning sat in his chair and looked at the floor because of some prejudice in his heart, became interested. After that evening he was present at all the services and took part in our discussions and conversations. He began reading our literature and investigating our work. He lives in Christiania, and on my way home I called on him and found him still interested and anxious to learn all he can regarding our faith.

The young Methodist minister had nothing to say to me afterwards against the sermon. What he thought of it is a matter of conjecture, but at least he heard the principles of the gospel for one time, if he never hears them again. This experience has been one of the bright spots in my life, and the glory and praise belong to God who gave the blessing.

The remaining portions of the letter are interesting indeed, one of which tells of the baptism of four precious souls, whom he describes as follows:

First came a young boy, aged fifteen, following in the steps of our Savior. The second, a fine young lad of seventeen years, willing to forsake the pleasures of the world and face the sneers and scoffs of his former comrades, was obedient to the command. The third, a young lady aged twenty-four, was buried with Christ in baptism and arose to walk in newness of life. The last, a young man thirty-five years old, then came forward, rejoicing in the privilege to obey the Christ.

We surely should be interested in the closing paragraphs of this letter, and Saints should observe the request he makes and support these missionaries, not alone by tithes and offerings paid in according to the law that they might not be stinted in the fu-

ture as they are at present, but with our uttered prayers to God, that they may have the endowment for which they pray.

Religious prejudice confronts us on the one hand, and disregard for God and his work faces us on the other. People who otherwise seem to be good and honorable are cold when it comes to the breaking away from old religious traditions. The propaganda of the "Reds" in Russia has gained a strong foothold in this land. With their theories regarding politics, their teachings about religion and against God, and their methods to win the young people, they are doing much harm in the circles of the younger generation.

Brother Muceus has now left us, and we feel the loss keenly. He was an older and experienced man, acquainted with the language and customs of the people. We as younger men and unable to use the language fluently, feel the need of the Spirit of God to aid us in this field. I ask the Saints, then, to remember us in mighty prayer to God. It is our desire to efficiently and properly carry on the work intrusted to our care. Our prayers are ever for the unity of the children of God, the preaching of the gospel for all the world, and the final and triumphant redemption of Zion.

### Graceland Approved as School for Immigrant Students

A letter comes from President George N. Briggs bearing the intelligence that application had been made by the college authorities for approval as a school for immigrant students under the Immigration Act of 1924, for the benefit of our missionaries abroad and for other prospective students in foreign countries.

The final reply of the Secretary of Labor is contained in the letter of that officer under date of August 25, which we produce herewith. This will solve some of the difficulties experienced by foreign students who wish to enter Graceland College, but have been debarred because of immigration restrictions. The letter follows:

MR. G. N. BRIGGS, PRESIDENT,  
Graceland College,  
Lamoni, Iowa.

*Dear Sir:* It gives me pleasure to advise you that your institution has been duly approved by the Secretary of Labor as a school for immigrant students under the Immigration Act of 1924. The Department of State has been notified of this action for the information of American consular officers, who will then be in a position to consider applications for the required non quota student visas.

There are inclosed herewith several copies of a bureau circular explaining the status of students under the act referred to, which may be of value to you in communicating with applicants. You will note that the matter of issuing visas is entirely in the hands of American consuls. In other words, this department and bureau have no part in the procedure after a school is approved until applicants for admission as students reach a United States port.

It is unnecessary to communicate with the bureau relative to the expected arrival of individual students. However, it probably would be helpful in many cases if the immigration officer in charge at the port of arrival could be informed

as to the date and ship on which students are expected to come, together with any evidence which may be available showing that such persons have definitely arranged to enter the school concerned.

Very truly yours,

W. W. HUSBAND,  
Commissioner General.

### Encouraging Outlook for New Radio

The Radio Committee reports total cash receipts at this writing (October 13) of \$6,500. Forty-four districts have been heard from, leaving about thirty districts and stakes yet to report. This outlook should furnish a stimulus for the radio workers and all who are helping to make the campaign a success.

Ten thousand dollars is the minimum amount necessary for the erection of a 1000-watt station. A few thousand dollars more would permit further refinements of the broadcasting equipment—a better building, stronger, better appearing towers, finer appointments for the radio studio and reception room—in short, would greatly increase the over-all efficiency and usefulness of the new church broadcasting station.

The requirements for a Class B broadcasting license are very exacting, and to pass the thorough inspection we must have a station first class in every respect. A Class B license would permit us to use a higher wave-length which would be within the range of every type of receiving set.

As pioneers in radio broadcasting, should we be content with anything but a first-class station? High power is desirable and necessary for our purposes, but refinements, too, are essential.

With the excellent beginning we have made in the drive for a 1000-watt station, all should be encouraged to add their help and put this project over the top at the earliest possible date. Delay in beginning construction of the new radiocaster is serious, because we are losing out on the best months of the year for broadcasting.

Why not everyone determine right now to swell the radio fund to \$15,000? The builders of the new station will show real results for every penny spent. Mail a check now to Radio K F I X, Independence, Missouri.

The following comes to us by telegraph from Flint, Michigan: "Detroit district young people's campaign launched to-day, October 12, with good crowd attending at each place, with Edwards at Central Church in Detroit, F. B. Blair at Pontiac, and J. A. Gillen at Flint. Old and young working together for success, with everyone looking forward to state convention. Work well organized; expect excellent results."



## Appeal for World Peace

Under this heading, the World Peace Mission is sending out copies of an article intended to stimulate thoughtful effort in the direction of abandoning the settlement of disputes by means of war. Besides the signatures of the officers of the Council of the World Peace Mission, there are appended the names of fifty leading citizens, mostly members of college faculties, who indorse the movement.

Accompanying this signed document is an article by John Fredstrom on "Internationalism and Christianity," and we are also reproducing this. We call attention to this succinct paragraph from the latter document:

Christ taught us to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven." But the kingdom of God cannot be realized on earth until the peoples of the earth have been taught to deal in the spirit of Christ one with another. Under prevailing political and religious conditions a most vigorous and highly systematized campaign of education in all lands is called for to bring about in actuality the brotherhood of man.

It is manifestly the duty of Christian peoples to do what they can to overcome hatred, to plant love and understanding, and thus direct their effort in harmony with their convictions of justice and righteousness. If the prophecies must be fulfilled and war must come again to the world, bringing untold horror and grief and destruction, let not Latter Day Saints be parties to the condition. We cannot afford to be found among the lukewarm in striving to abandon war, for the reason that we believe it must come in order to fulfill prophetic scriptural utterances. It is also prophesied that in the last days "false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Yet we are always found combating the work of these frauds and falsifiers that we may not be responsible for their deeds.

We find much to commend in the appended quoted documents:

### *Appeal for World Peace*

The time has now come when powerful efforts must be made to create a new spirit in world affairs. If selfishness and hate are to continue to be the ruling passions of nations, the human race is irredeemably doomed to a greater disaster than that of 1914. But such folly must not be again. The dominant perils of earth must be conquered by Christian love and the divine power of truth. This can be brought about only by an effective campaign of enlightenment carried on systematically among all the nations of the world. A World Peace Mission is imperative. Noble, clear-visioned champions of peace must show the peoples how a system of international justice is to be put into practice.

The time to begin this work is now. Now, if ever, nationalism and chauvinism can be superseded by a sound world conception making for a union of all peoples in a common world parliament.

For the reasons stated the World Peace Mission appeals to all noble-minded men and women possessed of a desire to go to other countries as missionaries for world peace to unite with this movement by applying at once to The World Peace Bureau, Minneapolis, Minnesota. Applications should be in by the 1st of November, each applicant giving age, occupation, state of health, education, and language used, besides English. In addition, send certificate by the governor or other higher official as to qualifications as speaker, writer, or organizer.

The plan contemplates that every peace missionary shall, within the field of his or her activity, by public addresses, published articles, and pamphlets, in a forceful and convincing manner show up militarism as an inefficient and antiquated system, disastrous in its consequences, therefore to be supplanted by an international system of jurisdiction.

A truly civilized world order can be evolved only by an intensive campaign of education raising the intelligence and moral conceptions of nations step by step. The World Peace Mission must teach men to think soundly before they can act nobly. From a sense of brotherhood and unity of interests will grow other human virtues, essential to the establishment of a new world order, in keeping with high culture and true civilization.

Very respectfully,

REV. E. J. WERNER, D. D.

JOHN FREDSTROM

MAURICE KENET

*The Council of the World Peace Mission.*

### *Internationalism and Christianity*

The enormous development of trade and intercourse between the peoples of the world during the past century has made nations dependent on one another to a very great degree. The time is therefore ripe for undertaking, as a common task, not by isolated efforts, the creation of a new and truer civilization. Old dogmas and prejudices, the baneful outgrowth of ignorance and selfishness, must yield to a higher conception of the world and the interests of humanity.

The foundation for that judicial order which is destined to unite men into a brotherhood of international cooperation was laid by the Great Master of Nazareth two thousand years ago. He was called the Savior of the world. In his teachings, a religion of wonderful ethical beauty, we not only find the wisest laws of conduct, based on divine love supreme, but we discern therein the ground plan for a civilization that shall make for human happiness and welfare.

Holy Writ tells us that when the Lord came in the flesh, under the simplest circumstances, the angels sang this song in the hearing of the Bethlehem shepherds:

"Glory to God in the highest,  
And on earth peace and good  
will to men."

No matter how we interpret this glorious hymn from the realms above, it remains a prophecy of a new world order to be established along lines of true Christian doctrine.

On one occasion Jesus said that he was come to kindle a fire on earth, and that he wished it were already burning. What was the fire Christ had in mind? We may be sure that he meant the fire of love, divine truth, and eternal righteousness, destined to destroy all evil and untruth in the world. The great Nazarene proclaimed powerfully, especially in the Sermon on the Mount, that lies and all manner of evil shall be overcome by the power of truth and Chris-

(Continued on page 1006.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Where Is the Danger?

BY E. R. DAVIS

From what we read from some of the articles appearing in the SAINTS' HERALD of late, one might be lead to believe that a radical change in church government is about to be forced upon the people, in which their rights are to be jeopardized; that the law of "common consent" is about to be set aside and the church imposed upon by a sort of a domineering leadership.

There seems to be grave fear on the part of some that the "Restoration" clock is about to be turned back to the "third hour" government of the rod, or to a more recent departure to a government of "living oracles," rather than adhering to the law as established by God and contained in the written word.

Some would lead us to believe that a portion of the church had lost sight of the fact that Christ was and still is the central figure in the gospel economy, and that their allegiance is being turned to human leadership rather than to the great leader, "Christ."

We are led to believe that there is great need for the people to be awakened to the fact that there is danger of their "gliding along easily and dreamily without knowing just where they are, what they are doing, or where they are going," and that radical changes in church government which take away from the rights of people and increase the power of officials over them are about to be suddenly forced upon us. That the term *common consent* is about to lose its original meaning, and is to be understood to mean that the people are to blindly assent to that which is proposed by some one else; and that we are about to suffer a sort of a dominance like unto that exercised by a king.

We are warned that we are about to step back into methods that were in vogue during the Dark Ages.

The civil law in our day and the civil law in the days of Nephite history are used as parables as to what should govern in church matters.

We are warned that a peculiar kind of monster called "Supreme Directional Control" is about to appear and pounce upon and devour the rights, liberties, and freedom of the people.

All the above advice is good and wholesome, were

it not for the fact that it is made to appear that such a condition as is portrayed in the above thoughts is about to be fastened upon the people as a yoke of bondage. But where is the evidence of this greatly portrayed danger?

Let us examine carefully the following definition of "supreme directional control":

In the church, as in all organizations where a form of efficient government is needed, there seems to have been provision made in the law for the fine balance had when the three divisions into legislative, judicial, and executive departments are recognized and maintained.

Are we not willing to admit that efficient government is needed in the church? Are we not agreed that the law provides for such a fine balance as is mentioned above?

For efficiency of administration to be had, supreme directional control must lodge somewhere.

Are we going to take the position that we can have efficiency of administration without the lodging of supreme directional control somewhere?

Our law clearly places this with the Presidency, as the joint council has expressed.

Are we going to contend that the law does not place this right with the Presidency?

And this directional control is for the purpose of carrying out the policies which have been determined by prophetic instruction with legislative approval and legislative enactments in harmony with constitutional law and divine command.

If this directional control is for the purpose of carrying out the policies which have been determined by prophetic instruction with legislative approval in harmony with constitutional law and divine command, why should we fear it?

It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with law and General Conference enactment based on the constitutional law, but in the executive line shall be supreme.

Is the above in respect to law and order, and the right of the people, or in opposition to such? Does it in any way jeopardize the rights of the people, set aside the right of common consent through General Conference enactment, or in any way do injustice to the constitutional law of the church?

#### A Moses Man

The question has been asked: "Is there a man of Moses proportions among us?" Let us examine the written word briefly:

And in a day when the children of men shall esteem my words as naught, and take many of them from the book

which you shall write, behold I will raise up another like unto you. . . . —Doctrine and Covenants 22: 24.

Therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.—Doctrine and Covenants 100: 3.

From the above should we gather that there would be those in the last days that would be possessed of at least some Moses proportions?

It has been intimated that there might be other means whereby God may communicate to the church by way of revelation and law, other than through the president of the high priesthood. There may be such provision, but first let us give due consideration to the following:

But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.—Doctrine and Covenants 27: 2.

Has the Lord appointed another in his stead? Or should we look to some other source for revelation to the church?

## He, Being Dead, Yet Speaketh

BY JOSEPH LUFF

Ezekiel, the ancient prophet, after fortelling a number of events, wound up his forecast with these words: "And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."—Ezekiel 33: 33.

The writer hereof was struck with the significance of the vindication of this while reading recently some of the writings of our late lamented president of the Reorganization. We could not, at the time his pen was busy writing some things, discern the wisdom or necessity for them, so far as their application to conditions then existing among us were concerned. But the lapse of years has furnished the necessary evidence of their prophetic merit, though they were not written as prophecy. As is stated in Psalms 102: 18, they were "written for the generation to come." The following, which is copied verbatim and entire from the magazine number of the HERALD for 1905, page 266, is in evidence. If the prophet's eye had been

fixed on the year 1924, he could not have written words more directly applicable in the way of counsel and warning to help settle our contentions. Only in this way is he yet among us. "He, being dead, yet speaketh."

## Safeguards in Church Government. Are the People Safe?

The one thing most to be feared in a kingly government is kingcraft; in an ecclesiastical government is priestcraft.

In a kingly government, if the king is a good man who loves his subjects and is willing to share in the adversities incident to the condition of his kingdom in relation to other kingdoms and nations in its time and place, has the interests of all his subjects at heart and unselfishly gives his attention and efforts to alleviate their distresses, improve their characters, and enhance their every good, then in such a case a kingly rule may be tolerated. But when a king is too susceptible to love of display, love of power, intent upon gratifying himself in ruling for his own benefit and aggrandizement, too intolerant, careless of and indifferent to the good of others, the rule of a king becomes unbearable.

A king is liable to be surrounded by a band of courtiers more or less subservient to his will according to their nature and the object held in view by them in regard to their own interest and advancement.

The pageantry of the court of an earthly king is dazzling. Strong and good men see in it the hollow mockery of human interest and frailty; weak and unstable men take part in it to gratify their lust of the eye and desire for the spectacular; bad men bow to the king and mix in the pomp and revelry to cover up evil designs and forward their own selfish ends. The free man, in view of the instability of human affairs in a kingly rule resulting from the liability of humanity to err, and the corrupting influence always attendant upon a kingly court, can have no desire for such a rule. Added to these things mentioned is the almost universal liability that the possession and exercise of irresponsible power results in fixing upon the mind of the occupant of a throne that "the king can do no wrong," and turns a good man bad and makes a bad man a wicked one; under the rule of such the liberties of the people are insecure, repressed, or altogether disregarded.

And ecclesiasticism in which there is a centralization of power in a ruling head may be as dangerous to the liberties of the people in a spiritual sense as a kingly rule of despotism may be to political and temporal welfare. Priestcraft is subversive of the good of those over whom it rules. The idea that the priesthood can do no wrong, or that all the words and acts of a spiritual ruler are directed by divine wisdom and power, is a dangerous fallacy, and wherever either becomes a rule of acceptance of what is said or done and forms a basis of action on the part of the people bad results are sure to follow. Just as a king may become corrupt and turn his rule into unequal and evil ways for self-aggrandizement and oppression, so may evil creep in and take captive the priestly ruler and make merchandise of the people's rights and subvert their liberties to selfish ends.

### History Confirms These Propositions

In the restoration of the gospel by the discovery of the Book of Mormon and the revival of the principle of revelation, the Lord has been mindful of the results to his people

of the rule of kings and priests in wickedness. Whatever may have been the rules of organization and procedure in church government as set forth in the Bible and in religious bodies, abundant safeguards have been provided to secure the people against encroachment on the part of irresponsible rulers. There is no need to discuss the "divine right of kings to rule." The Lord has said "in time ye shall have no king on this land." This takes this danger out of the way. Is there danger from priestcraft? Joseph Smith, the Seer, wrote, "If any man exercises his priesthood in any degree of unrighteousness," "amen to that man's priesthood." This shows that God does not intend that what he conferred to bless men should be used to subvert their faith or destroy their liberties.

One of the earliest revelations given at the very beginning recognized the necessity for distinctive organizations within the body; holding one common priesthood—right to act—and having different offices acting in harmony each with every other for the establishment and carrying out of one common object.

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make these decisions of the same power or validity one with the other."

Nothing could be plainer than this. In order to the proper carrying on of the work a division of responsibility and authority in labor was a necessity. To preserve the liberties of the people over whom the men who might be appointed or chosen by themselves to preside, instead of there being but one in whom authority is vested without the responsibility of answering to any for official action, and whose priesthood is made superior to that held by others, there are three who are to be chosen and appointed from among those holding a priesthood the same as themselves, neither lower, nor higher. These by the choice which their fellow members in the priesthood with them are invested with the duty of presiding—having chief official charge—for the accomplishment of the common object of the whole body. They are made a responsible quorum upon whom the dignity of office rests only as they discharge the duties placed upon them in faithfulness and honor. By the investiture of presiding authority they are authorized to represent the body in accordance with the fundamental institutions and spiritual constitution of the church under the divine instruction of the Holy Spirit.

In order that the people may be safe from the undue advantage of the position accorded to this leading quorum in case ambition seize them or any one of them to the

overriding of the integrity of the others, two other quorums composed of larger numbers are provided, the members of which quorums hold the same priesthood as these presiding officers, each quorum being invested with equal authority in decision, so that if the three presidents should attempt to take from the people any, or all the liberties that membership in the church entitles them to, it is in the power of the Twelve and Seventy to check such ambition and secure the people from imposition.

Should either quorum attempt to introduce into the corporate body false doctrine, or to institute what would vitiate the spiritual life of the people, whether such effort arose from the spontaneous action of the quorum, or was the result of the ambitious efforts of one to serve the ends of selfish desire to rule, such attempt may be met by the other two and must fail of effect.

There are three in the first quorum, twelve in the second, there may be thirty-six, or four hundred and ninety members in the third. In the church as now organized there are about one hundred and thirty in the Seventy, one full quorum and one nearly full. No measure tending to the supervision of the liberties of the people, originating in either quorum, could possibly pass the scrutiny of the other two, unless there should be such collusion between the membership of all of them as is inconceivable under the light of present information and personal integrity known to exist in these several quorums. We know of no body of religionists having an organized existence the membership of which is so amply safeguarded against extreme imposition from misguided or ambitious men as is the Church of Jesus Christ organized April 6, 1830, by virtue of divinely enacted organic laws given to govern its spiritual existence and continuation.

JOSEPH SMITH,

President Reorganized Church.

## Is Our Work Superior to Others? If So, Why?

BY ELLIS SHORT

Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers. Behold, I am God, and have spoken it; these commandments are of me.—Doctrine and Covenants 1:4, 5.

The above are some of the chief fundamentals upon which our work is based, and anything that tends to subvert, eliminate, or cheapen this wonderful proclamation is calculated to destroy the faith and confidence of the people and bring disastrous results.

The *summum bonum* that makes our work of worth above others is that of divine authority, cen-

tered in the priesthood, for without that "the power of godliness is not manifest among the people." (Doctrine and Covenants 83:3.) Now this high and holy priesthood, not being on the earth, the Lord began its establishment through his messenger, John the Baptist, that he might gather out a people which would not hesitate to accept divine guidance of a God-called prophet, seer, and revelator, and thus become fortified against the calamities referred to by the Lord. His first step was that of a preparatory organization.

Joseph Smith stated:

While engaged in the work of translation and much praying, a messenger from heaven, saying that he was John the Baptist, gave us much counsel and heavenly instruction, and laid his hands on us [Joseph and Oliver], and ordained us, bestowing on us the priesthood of Aaron, commanding us to be baptized. He also stated that the Melchisedec priesthood would be bestowed hereafter upon us.

This event occurred May 15, 1829, upon the banks of the Susquehanna River, and while the solemnity of heaven was resident there the foundation for a God-directed form of divine government of angelic origin was laid, thereby bridging over a chasm poor humanity could not span.

Now as the Aaronic priesthood was conferred, men and women began being baptized, and the work of translation moved forward. Joseph and Oliver continued to pour out their souls in prayer that God would bestow the higher priesthood, in order that the promised blessings would not be withheld, and many marvelous manifestations and heavenly direction were continually conferred upon the brethren from time to time, with which our readers are doubtless familiar.

I now call your attention to the memorable day referred to so often by the Saints, April 6, 1830. Prior to this date, the Savior had proclaimed to the people that a great and marvelous work was about to come forth among the children of men and that the word of God was sharper than a two-edged sword. Upon this date the Lord gave to the prophet one of the most far-reaching communications with which we as a church have to do. This revelation is known as section 19 of Doctrine and Covenants, and is fundamental to the life and existence of the church. Do not hastily conclude that I make this section paramount to all others. It is important because it brings to us the day and date of the organization of the church, and in connection with others opens to us a God-directed form of government. That is what doubtless makes the church attractive to you and me.

The historic account of this day is that the brethren were met together in the chamber of Brother Whitmer, seeking the Lord in humble supplication

and prayer that they might receive the promised blessing, the Melchisedec priesthood. As recorded by Joseph, the voice of the Lord came unto them, giving directions as to procedure. While the solemnities of eternity rested upon them, Joseph and Oliver were commanded to ordain each other to the Melchisedec priesthood, and they were then to ordain others. They were commanded not to ordain each other until those whom they had previously baptized should be present, and decide by their vote whether they were willing to accept them as spiritual teachers or not. From that which follows it would seem there was doubtless a sufficient number present so that the vote was had, and the ordinations were attended to. We find that the Lord did counsel as to the people having the right of agency. That is a God-given principle; but when abused, dangerous consequences will follow. Had those people present on that occasion refused by their vote to accept Joseph and Oliver as their spiritual leaders they would have been inviting disastrous conditions which always result when individuals or groups reject God's chosen servants.

The word of the Lord came to Joseph as recorded in Doctrine and Covenants 19, stating that a record should be kept and in it he should be called a seer, a translator, a prophet, and an apostle of Christ, an elder of the church, through the will of the Father to lay the foundation of the church and build it up unto the most holy faith, which church was organized and established in the year of our Lord, 1830, and on the 6th day of the month which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by so doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power.

From the foregoing it seems conclusive that on this organization day, the Lord especially desired that a clear and comprehensive knowledge of the divine relationship between the Lord, the people, and the prophet must be had, hence we hear the admonition as above to the church, which has no uncertain sound to the faithful believer.

Brethren, is it not about time that we have faith that the gates of hell will not prevail, so that the Lord can begin the dispersing of the powers of darkness? (See section 19, paragraph 2.) The blessings, as promised to the people through the Lord's first prophet in relation to privilege and duty are the same to-day as when given, and that which



brought blessings then will bring blessings now. And that which caused Israel's bones to bleach in the wilderness through rebellion against their God-given prophet and leader, will cause mine and yours to bleach in Joseph's fair land. That which should be highly entertaining at this time is stated in part as follows, Doctrine and Covenants 43:2:

He that is ordained of me, shall come in at the gate and be ordained as I have told you before, to *teach* those revelations which you have received, and *shall* receive through him whom I have appointed.

I do not believe there are any who call into question the call and ordination of our deceased prophet, or our present prophet and leader, but there may be those that seek to reverse the above order and become teachers unto him. Please see Doctrine and Covenants 104:42. Here the Lord reveals the duty devolving upon the president of the high priesthood as being that of presiding over the whole church and to be like unto Moses; behold here is wisdom, a translator, a seer, a revelator, and a prophet, having all the gifts of God, which he bestows upon the head of the church. The qualifications and duties of him who is to preside over the whole church are so clearly set forth that no grounds for dispute or doubt should exist among the people. Was Moses a leader and teacher of the people under the direction of God? If not, then the comparison used is without application. In 1834 the Lord gave to his people concerning Zion that which is far-reaching as to consequences and results, and we quote in part Doctrine and Covenants 100:3:

Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm.

There is no ambiguity in this comparison, as to divine leadership, be the leader whomsoever he may. Should there be any who question divine leadership, it may be well to prepare for the above leading, and thus assist in the building up and redeeming of Zion.

The foregoing may serve to answer the question recently asked by one writer, Why do some constantly hark back to Moses, serfdom? etc., and while these Mosaic references may not seem refreshing to some, we make use of them because the Lord has done so, and they are applicable and form an unanswerable link in the chain of God-appointed leadership, with its duties and responsibilities. Some years prior to 1894 there was a number of church men who took issue with the prophet and leader of the church, and the following revelation was given, which is quite readable and states in part as follows:

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122:1, 2.

The above communication through our late prophet and leader as to existing conditions and the remedy, are so clear as to the needs of our work both then and now that further comment is unnecessary. Patrick Henry made a wise statement when he said there was no way of judging the future so well as by the past. Rejection of prophetic leadership and priesthood in all ages, including the Nephites, has brought spiritual bankruptcy and moral decay upon its votaries. The foregoing are some of the reasons that make our work superior to that of others.

Our friends of other churches have and do affirm a belief in Christ as a chief fundamental to religious success, but our work couples with that an authoritative form of divine government known and recognized by his people as the government of Christ on earth. Hence to preach Christ and extol him highly and fail to represent his form of authority and government instituted for the saving of humanity would be disloyal to him who has established the system of redeeming grace and has said, "Why call ye me Lord, Lord, and do not the things which I say?"

## Where Do We Stand?

BY H. E. MOLER

Reasoning from the instruction given by the voice of inspiration to the church in each dispensation, and by a consideration of the history of the people of God in every age, there is never a time when we do not need to inquire in reference to the stability of the foundation upon which we stand or build. The counsel of Paul as given in 2 Corinthians 13:5 is applicable to all: "Examine yourselves whether ye be in the faith; prove your own selves." There was never a time in this last dispensation when this self-examination was more necessary than now. This examination should be made in the fear of God and without regard to the opinion or position of any other individual so far as determining our own standing is concerned.

Notwithstanding some progress has been made,

we are still far from where we should stand as a church. In some respects we have retrograded. The church of Jesus Christ in all ages is a missionary institution, and its greatest work is that of conveying light and salvation to a sinful and dying world. With the increase of membership it would seem that the missionary representatives of the church should be correspondingly increased. Yet today, with a membership of 100,000, we have fewer missionaries in the field than when our membership was less than half the present number. This fact I am sure is lamented by all. But what is the matter? Why this decline in the chiefest work of the church?

We have heard a great deal said about confidence. Confidence is the one great thing needful, for confidence is very much akin to faith, without which we can do nothing. But confidence must be in methods as well as in men, even though men are called to be representatives of Christ. Lack of funds is one reason assigned for the decrease of our ministerial force. But this is not the only reason. Funds have been used for local purposes that might better have been used in the spread of the gospel. Here is where confidence began to fall. Failing to consider the uncertainty of continued prosperity in the financial world for any definite length of time, we made our program too big and our appropriations too great, with the result of the terrible burden of debt that now confronts us. In this we were not wise. Confidence has waned, and discouragement followed. We should have learned long ago that this work cannot be carried on after the methods of the world. Of us there is required sacrifice and self-denial that the world knows nothing of. Until we all recognize and practice this self-denial and observe the most rigid economy, we will not succeed.

The cause of our present plight of distress and humiliation cannot be laid at the feet of any one individual, and I question if it can be lodged with any one group of individuals. The entire body is responsible so far as it has authorized excessive and unwarranted expenditures of money not in sight and with no assurance of its availability. All are responsible so far as we have assented to any change in the work of the ministry from that which was characterized by the favor and blessings of God in former years. Upon the entire body rests the responsibility of returning to the "old paths."

Any slackening of the missionary work in order to give support or maintenance to local or temporal institutions will weaken the church, and decline is

sure to follow. This requires no argument, as the facts are painfully apparent. I ask, why should stakes maintain offices, stenographers, bookkeepers, etc., at the expense of the church, when missionaries are being forced to leave the field? Why not, in the name of consistency, dispense with some of this local equipment and leave more men in the mission field? Which is the most essential? Who will answer? There are a number of districts in the church in which not an official receives any compensation from the church treasury and yet these officials attend to all their own correspondence with their own hands. If district presidents can maintain themselves and do this clerical work without the expense of stenographers, why cannot stake officials, receiving their support from the church, themselves do a little extra work and dispose of some of the hired help? These conditions are too apparent, and it is useless to attempt to evade the issue. These are questions for the consideration of officials as well as the membership. We have a right to inquire into these things, and our inquiries should receive consideration. These conditions must be corrected before we get ourselves right before God and the people.

Yes, we know it is all very nice to have everything convenient and up to date, and sometimes the effect and influence is mentioned—that is, the influence we will have before the world. This is all right when we can afford it. We know of some families who for the sake of appearance and "influence" live far beyond their income. The result is failure and humiliation—that is the "influence." What is true of the family is likewise true of the church. Best not to try to follow ways and methods of the world. God's way is the best way. We seem sometimes to have forgotten what the Lord said to the elders of the church in Doctrine and Covenants 43:4: "Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit." If we would only heed what God has already given us and subject ourselves to the direction of the Spirit, we would give the world some wonderful lessons, even in finance.

What about our creation of a theological department in Graceland College? Why did we violate our pledge made at the time of the founding of the college in which we stated to the world that it was nonsectarian and that no religion should be taught therein? While all true Saints believe in education, a great many question the wisdom of this move.

Peter and John had no such training; neither did the early elders of this church. Were they wrong then? In this respect also we seem to be following the world. The success attained by the early ministry of the church vindicates their qualifications.

Our practice of authorizing the expenditures of large sums of money for the maintenance of departments of the church, many of them local, with no positive assurance of the forthcoming of the means, is a great mistake and extremely risky. Success will never attend us so long as we follow such methods. The peril of the times and the uncertainty of financial conditions in the world should be recognized by our people and should make us very careful to avoid involving ourselves under the burden of debt. The writer has always believed that no program should be laid out for any year's work, or for a lesser period of time, except what can be met from funds in hand or by pledges made and available as needed. In other words, "Cut the garment according to the cloth." Should such a plan be adopted, it would be a great encouragement to the membership, who would become interested and delight in building up a fund for the next year's work. A horse may be very good to pull, but if poor judgment is used and he is overloaded there is danger of his being discouraged and becoming balky. He will work much better when he feels that everything is right and that he is not expected to work beyond his strength. The same principle will apply to the membership of the church.

Another matter that bears seriously upon our present condition as a church I cannot forbear mentioning, although I know there is danger of being misunderstood. I refer to the segregation of members of the church, in respect to age, in the services. I sincerely believe this practice has been most destructive of the spirituality of our members. The church of Jesus Christ is "one body," and there division cannot exist in it and be accepted of him. There can be no "junior church" nor senior church in it. Too far has the idea been advanced that our young people must have separate prayer meetings, separate preaching services, separate revivals, and finally a separate conference, or convention. I have watched this movement from the first until now, and so far as I have observed (and my observation has not been limited) the result has been a weakening of the spirituality of members and a disregard for the regular services on the part of many young people. The absence of our young members from the regular services where the older members are sure they are welcome, creates a feeling of sadness.

The presence of the youth is sadly missed and the loss keenly felt. Society in general is composed of both young and old. There is danger in breaking up this order and in making too great a separation. The aged need the presence of the young, with their fresh vigor and ardent ambition to comfort and cheer; the young need the counsel and testimonies of the aged. If the aged were deprived of the presence of youth, they would age much more rapidly; but with the young in their presence they forget their age and seem to feel young themselves. Of all places the house of the Lord is the place where all should feel free and desirous of worshipping together. Why should the presence of older members who love God and perhaps have had great experiences be repugnant to young people who desire likewise to serve God? I repeat, I have never as yet seen anything like continued success attend the effort to place the young apart from the other members in the worship of God. The effort has been a failure. Henceforth let us endeavor to maintain the unity and oneness of the body of Christ.

The sincerity of all those who hold views adverse to those herein set forth is not for a moment questioned. I impugn the motives of none and have faith in the integrity of my brethren. But whereas this division exists, it is evident that one side or the other to the controversy is wrong. Both might be wrong, or partially wrong, but both cannot be absolutely right. It is also evident that as a body we are not being led by the Spirit of God—a regrettable statement, but true nevertheless. Therefore let us become very humble, repentantly seeking the favor of God, in love and kindness bearing with each other, studying the law given us, and faithfully obeying the same.

I feel as though we could make a confession upon our part similar to that made by Daniel in Daniel 9:5: "We have sinned, and committed iniquity, and done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."

God grant that unity and harmony may obtain, and that he may cause his face again to shine upon his sanctuary, is my prayer.

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At the battle of Marengo a general, fearing his army would be lost, ordered a drummer boy to beat a retreat. "I cannot beat a retreat," he cried, "but I can beat a charge. I can beat a charge that will wake the dead." And victory perched on the banner of the drummer boy's army.—F. L. Brittain.

## The Church and Religion

BY C. A. SMURTHWAITE

All students of religion have noted the varying mental and spiritual characteristics prevailing among church people. This writer has been led to say on more than one public occasion that we of the Reorganization have all shades of religious idealism among us. We might say that we are Protestants of all shades, with some Catholicism among us. This is not said in any sort of disparagement, but rather as a compliment. It is quite naturally explained, for we have had different origins, physically and mentally, to say nothing of environment. The church can never be a company of people holding the same opinions about religion. The church is a group of people coming together because of a common ideal, the endeavor to reach the standard of a man in Christ Jesus. People cannot be turned out of a mold and become uniform. Nature doesn't work that way. The Creator doesn't work that way. Everything we know in nature cries out against the idea of uniformity. Yet probably every single Christian denomination has been founded on the idea that uniformity of ideas regarding religion is fundamentally essential. That is sectarianism, pure and simple.

There appear to be three classifications of religious minds: authoritarian, individualistic, and democratic. There are varying forms in all three.

The authoritarian type of mind feels that God has one organization which he permeates, dominates, overrules and perpetuates, therefore is infallible. This type feels that his membership warrants him salvation. If the church is infallible, then it does warrant salvation, for to follow the church is equivalent to doing God's will. So this type of mind puts his entire trust in the church, in the organization, in the infallible head whom God will not lead astray nor permit to be led astray. He may be unable to harmonize all that the church or the head of the church does with his own reasoning, but he sinks his own individuality into that of the organization, submits himself completely to it in order to insure his salvation. He cannot see any other way. Such an organization does not seek the wisdom of its membership; all wisdom comes from above; the priesthood instructs, the people obey. The authoritarian type of mind is content to have it so. He wouldn't have it any other way. "Common consent" to such a mind would be a burden. He does not realize that God may have instituted an organization which he may subsequently be compelled to reject because of its failure to visualize and therefore to carry out his purposes. Or the institution gets old, it has been stretched too far already to

carry new wine; an attempt to carry new wine disrupts, bursts it. New wine always demands new containers wherein there is room for expansion.

The individualistic type of mind is the antithesis of the authoritarian type. He can find no church which suits him. He has had individual mystical religious experiences which seem to him to be outside of the ideal of the church and its membership. He doesn't find solace in the "communion of saints." It is of this type, however, that saints are made. He stands alone. Joseph Smith, the Martyr, was of this type. He must "join none of them." His experiences were individualistic, peculiar to himself, not comparable elsewhere. The fact that he subsequently was moved upon to bring a church into organized existence does not change his essentially individualistic mind. He stated, in substance, in his King Follett sermon, that he knew more than any other man living. There would appear to be authority for this type in the words of Christ to Peter, i. e., that upon the principle of Peter's individual experience in discovering Jesus to be the Christ he would build his church.

The democratic type exists probably in all churches. It is probably destined to be the chief dominating type of the future, at least in the Anglo-Saxon world. This type emphasizes religion itself rather than the institution. He seeks agreement on principles. He does not care for dogma. He is not much interested in mere statement of religious belief. He doesn't fasten his intellect on a creed. He has discovered the common kinship of all men in all forms of religious institution and among men of no church membership. He speaks the spirit rather than the form. He doesn't believe the church is for the "standardization of theological opinion to the exclusion of all variations." The religion of the spirit is the democratic type. He believes in all men regardless of their "name or sign." He does not seek for uniformity. He seeks for unity but in diversity; because that is his experience on every hand. He is not seeking for the things of disagreement but for points of agreement. He believes that the church is a home for men of good will, regardless of prejudices or theological ideas. He feels that that is where Christ put the church. He does not want to see the church narrowed either in doctrine or practice. He is perfectly willing for men of all types, providing they are men of good will, to belong to one church: the authoritarian, the individualistic, and the democratic. If there isn't room for all these types he looks upon the organization as a sect and not a church in which the universal Father and Creator would love to associate. The democratic type is not an anarchist; he is simply democratic.

He believes in giving authority to his church officers. But he does not believe in ecclesiastical authorities arrogating to themselves authority and power. It is not that he cares much about voting on any sort of proposition. Of course he will vote. But he places the emphasis upon the wisdom of the whole and wants that wisdom to permeate his church; it is the leaven in the meal, the expansive power. He is the first to listen carefully to the voice of his church officials, but he does not believe in their infallibility. He feels they may perhaps have a better judgment on some matters than he himself. But he wants to consider, to weigh the proposition, believing that he must understand it, he must digest it, it must become a part of him and all the rest to become wise and effective.

In the Reorganized Church there are all these types. We have the authoritarian dogmatists, the individual mystics, and the spiritual democrats. That is the way it should be. They all have their place. The fact that they all seem to exist in our common human nature is sufficient reason why we should tolerate all of them. The writer's consciousness is that if they are not all tolerated we are not the church of Christ, but are a mere sect having an arbitrary idea which we think all men should conform to before they can bask in the sunshine of God's pleasure. Our authoritarian form of government is modified by the doctrine of "common consent," making it democratic. The individual mystic can find voice in our "social" meetings where the floor is free for him to bear his testimony. "Common consent" is a democratic principle, not because it allows people to vote, but because it implies the use of the reasoning faculties by all in common. I repeat, by all, not by a few. That is what I mean by democratic religion. The principle is carried to the extreme limit in requiring submission of revelation to the body of the church. Not only a revelation propounded by the president of the church, but all revelation, i. e., the Bible, the Book of Mormon, the Book of Doctrine and Covenants: the whole body of revelation from whence it comes no matter. The practice of the church in this regard might with profit be extended by submitting the whole body of revelation to the people for consideration and for acceptance or rejection. This is in fact what was done in the early Christian church immediately following the apostolic period. It should be done now. Or, what would probably be still better, let it be understood that any man in the church may have his own individual opinion and the right of expression as to any principle or doctrine or revelation; and as to the form of our

church government. We have no right to set up any bar of entrance to the church or condition of continuous membership which is contrary to that used by Christ and his apostles. The church must be maintained at all hazards as a home for men of good will. It must have room for men of all types of religious mind. The church must preserve the religion of the spirit, which is the spirit of liberty and the spirit of progress. Christ was essentially a critic of the religion of his time. We must be critical of the religion of our time and of our church. But it must be a constructive criticism. If we throw down it must be only to build up. Jesus deplored the failure of the church in his time: "Jerusalem, Jerusalem, how oft would I have gathered you . . . but ye would not." We may deplore the failure of our church in many of its aspects, but it must be in the hope to amend the causes of failure. It must be the vision of the church, nay, its duty, to keep its mind free and ready to receive in its day and generation ever renewed guidance in the understanding and expression of truth.

The president of the church is described to be "like unto Moses." Moses led the children of Israel out of bondage. One cannot lead without the operation of the free will of the people. There is no "will" without freedom. Therein is the essence of "common consent." We repeat, it is the operation of the will, not its subordination. The true leader always leads out of bondage into liberty. Bondage and liberty are antitheses. The leader must of course be qualified by training, understanding, experience, to lead out of bondage. Moses had these for his peculiar task in the most unique sense. Such a leader must have been in bondage, and he must himself have broken away from that bondage; otherwise he has not the primary qualifications for such leadership.

In the Christian dispensation leading out of bondage is essentially a leading into spiritual freedom. The president of the church therefore is a spiritual leader *per se*, leading by reason of his peculiar qualifications and the exercise of the will of the people into spiritual liberty. When a people is led without the operation of its will, it is led into captivity. That is the lesson of all history. No people can be led into captivity by the exercise of its own intelligent will. The government of the Reorganized Church is essentially democratic-authoritarian. The democracy confers the power. To confer religious power it must possess it. The government of the Reorganized Church is the "call" of God plus the authority conferred by the intelligent free will of the people.



## Good Books

BY EDWARD RANNIE

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me.—Doctrine and Covenants 55: 2.

The above instruction was given to William W. Phelps in June, 1831, and the quotations that follow from the Life of Garfield, by William M. Thayer, published by Hurst and Company, of New York, in 1908, will help the reader to understand the importance of it.

James A. Garfield was born in Orange, Cuyahoga County, Ohio, on November 19, 1831, which is in the northern part of the State and bordering on Lake Erie and is approximately twenty miles from Kirtland; and it was in that part of the State that he spent most of his life, and especially when a boy and young man. When he was fifteen years old, 1846, he went to work for a man near Cleveland and made his home with the family, and what he found there I will let the historian tell and will quote from page 157:

A book-loving boy like James would not be long in a strange place without finding all the books there were; so books were among the first things that attracted his attention in Barton's house. There were Marryt's Novels, Sinbad, the Sailor, The Pirate's Own Book, Jack Halyard, Lives of Eminent Criminals, The Buccaneers of the Carribbean Seas, Plundering a Spanish Galleon; and perhaps some others of the same character. The adventures and marvelous exploits contained in these volumes were suited to fire his imagination and inflame his heart. He was thus introduced into a new experience altogether, more perilous to him than a regiment of coarse, brutal men. He made books his most intimate companions and trusted them with entire confidence. He could read deceitful and designing men around him and bluff them off; but he took the volumes that he read directly to his heart and communed with them as friend communes with friend.

On pages forty-nine and fifty we read the following:

The books used in the best pioneer schools of Ohio were Webster's Spelling Book, the English Reader, Pike's and Adams's Arithmetic, and Morse's (Old) Geography. The Garfields possessed all of these. They had, also, the Farmer's Almanac, and a copy of Davy Crockett's Almanac which was found, at one time, in almost every cabin of the West. Reading books were scarce then throughout the country in comparison with the present time; in the wilds of Ohio they were not so plenty as panthers and wolves. Many of the few books found there related to exciting adventures with beasts of prey, hairbreadth escapes on perilous waters, and daring exploits of pirates and rascals; and they were illustrated with very poor pictures. Three or four volumes, besides the Bible and school books, constituted the whole literary outfit of the Garfields.

The above represents the time when James A. Garfield was about four years of age, or about 1835.

The books read when he was referred to as fifteen

years of age, in the first paragraph quoted, so inflamed his young mind that he was determined to go to sea and become a sailor; and when he quit his work and told his mother he was going, it was not pleasing to her, and she succeeded in persuading him not to do it. He went to work for a farmer where he could see the boats on Lake Erie, and that only added fuel to the flame, and he was determined to go. His mother persuaded him to try boating on Lake Erie before going to sea, and so, with all he possessed tied in a red handkerchief, he started for Cleveland, and the first boat captain that he made application to for work swore vehemently at him and drove him off the boat. As he wandered along the shore, he met his cousin, who was a captain on a canal boat that was then in the harbor, and James was hired to him; that is how he came to be a canal-boat driver. Three months was all the time he worked, and then he returned home to his anxious mother. His canal experience was the turning point in his life. He returned to school, and with a good teacher, who took a kindly interest in him and the good books that came into his possession, though they were few, his outlook on life changed, and he became the great and good man that he afterwards was, and finally became President of the United States.

No doubt the reader by this time understands why the Lord told Oliver Cowdery to write books for children. First: It would make the first impressions upon their plastic minds to be of that kind that would give them the right start in life, and send them out into the world well equipped with good ideas of what was right and wrong. They would be good representatives of the principles of life that should govern us according to the ethics of Jesus Christ and be well prepared to tell the story of the restored gospel.

Second: By getting our own publications among the people they would get their first impressions of our movement from us, which is best, instead of from our enemies who did now know the facts and were prejudiced against the church.

The first book that purported to give an account of the church was written by those who were opposed to it, and naturally they would not tell the truth if they could. The conditions referred to were in northern Ohio, in that region of country where the Latter Day Saints did their most important work before going to Missouri, in connection with preaching the gospel and building the temple at Kirtland.

### *Is History Repeating Itself?*

Conditions are not the same now as when the Lord gave the command for Oliver Cowdery to write books, but the need is just as great and the danger

is ever present, menacing the morals of our young people and destroying their usefulness in the church. The world is pleasure mad, our own people are in the same condition, and a knowledge of the church, its history, doctrine, and ideals will help us in the struggle upward to higher and better conditions. We will not have reached our goal until the spiritual and intellectual sides of our life have gained the ascendancy, and the physical and animal are put under complete control of a pure and well-disciplined mind. It was an English poet who wrote: (The quotation may not be exact.)

Though I could grasp creation in my hand,  
I must be measured by my soul; the mind is  
the measure of the man.

The present generation should always have the opportunity to read about what the past generation has done, and in no better way can that be done than by having the biographies of those men and women who have rendered service for the good of the generation in which they lived.

The faithful, devoted, self-sacrificing men and women of our church who have given their service so freely, without hope of earthly reward, to build up the cause of Jesus Christ should have their biographies written for the present generation. It would give the young a better knowledge (and knowledge is power) of the church, and to know what their forebears did and the example of sacrifice they had set would be an inspiration for them to do likewise.

The late President Joseph Smith was a noble example of what the gospel of Jesus Christ, when put into practice, will make of a man; the late Elder Charles Derry, who was his companion in gospel work, said of him, "I have been with him in public and private; I have sat in council with him; I have preached with him, and slept with him, and I never saw a man that so nearly represented the ideals of the lowly Nazarene." It is one of the several misfortunes coming to the church that we do not have the biography of so great and good a man for our young people to read. Is it possible that there is any other society in the world that would be so grossly neglectful as not to have it published before ten years had passed by after his death? Perhaps it fulfills the saying of Jesus, "The children of this world are in their generation wiser than the children of light."

"If you lack education get it. Read one good book each month and spend thirty minutes of each day inside a dictionary. At the end of a year you will have gained a better knowledge of life and letters than one half of our one hundred million population."

## NEWS AND LETTERS

### Council Bluffs, Iowa

October 1.—The Department of Women of this branch feel they have accomplished a great deal along some lines. Regular social and business meetings have been held each month except July, when we held a picnic in the park. In August we met at the reunion in Glenwood. This meeting was enjoyed by many.

We have had different ones with us from headquarters occasionally. Among them were Miss Blanche Edwards, Mrs. Katherine Wolfe, President F. M. McDowell, and T. W. Williams. While Miss Edwards and Mrs. Wolfe were here we had a mothers' and daughters' banquet, which was very much enjoyed, and we believe it will be an annual affair hereafter.

Much good has been done in our educational department. Having organized seven study classes the first of the year, the work progressed nicely until June, when they were dispensed with for the summer. The average attendance each week was eighty-four up to June. The following studies were taken up: Mothercraft, home nursing, civics, and parents' and teachers' problems.

We felt especially good about our South Side group. Most of the women were nonmembers, and the teacher was also a member of another church.

The classes are now being reorganized as fast as we can get to them. The Harrison Street group is about to complete the Mothercraft Manual and will then take up story-telling. Riverside groups one and two are contemplating taking up the study of the Book of Mormon.

We feel that relief and service work in the branch is one of the most important duties of the Department of Women. Christ's mission here on earth was to relieve suffering humanity and lift them to a higher plane of living. That is our ideal in this work. Around and near our Belmont Mission are many of the poor of the city, and we have clothed many of them that they might be able to attend Sunday school. When we have been unable to supply them with necessary clothing, we have asked for assistance from the Red Cross and other clubs. We have also tried to cooperate with the welfare workers of each public school and those sent here by the Government. We have begun relief service in Belmont in earnest this fall. Fifty-two garments were made and sent out in one day. Many people are in need who have never been before, and much visiting is being done that we might learn their special needs.

The aid department also deserves worthy mention because of the help they have given the branch in a financial way. Five hundred dollars was raised from a bazaar and chicken dinner last December. We are hoping to do equally as well this year. The bazaars are held in a hall in the center of the city.

One hundred and six babies have been enrolled in the cradle roll department, and out of that number twenty-seven are now ready for promotion. Many others are yet to be enrolled, ten invitations having already been sent out. We feel that this work has been a great help in building up our Sunday school, because many of them are babies of nonmembers.

The Young Women's Department is progressing nicely, new circles being organized from time to time. Five Temple Builder circles and two Oriole circles have been organized at present. Two more Oriole circles should be organized, but it is a problem to find leaders.

We feel that we are going to accomplish a great deal the remainder of this year, judging by the attendance and enthusiasm shown at our first business and social meeting this fall. A fine program was given after the business session in charge of the president, Mrs. John Salisbury. At this time Brother T. W. Williams gave a very fine talk on woman's work as a home builder and the large field that is open for her to extend her influence to the world, both morally and spiritually.

At each monthly meeting a collection is taken up to be applied on what is called the flower fund. This money is used to buy flowers for the sick.

MRS. LEE E. LANDON, *Secretary*.

### Kingston, Missouri

September 28.—Things are moving along about as usual. Of course we have some slackers, but when we consider the parable of the ten virgins, we can readily see that not everyone that saith Lord, Lord, shall enter in.

Last Sunday evening at Religio the audience enjoyed the literary paper, which was written and read by Miss Ella Clevenger, who is a nonmember but is a regular attendant at all of our services.

Brother C. E. Wood preached to the Saints at Hardin, Missouri, last Sunday at eleven o'clock, and C. J. Craven preached at Richmond, Missouri, in the evening. The two brothers went together to both places and received a warm invitation to come again. A basket dinner was enjoyed at Hardin after the services, and prayer meeting was held in the afternoon.

Brother Albert Place, junior, of Polo, will be baptized this afternoon at four, Brother C. E. Wood officiating. We hope to see others enter the fold soon. Some have said they would be baptized, and there are others who know the Father's will but do not obey.

### South Sea Islands

PAPEETE, TAHITI, September 22.—To-day is a holiday in Papeete. It is the tenth anniversary of the bombardment of this city by two German men of war. We saw part of the program this morning in front of the government buildings, principally native music and dancing. Both are certainly much different from anything in their line usually seen or heard in America. There is no mixed dancing. It was something like a dancing contest. Group after group danced for about ten minutes each. Some groups were all young men, some were all young women. Each person danced separately. In spite of the native reputation for indolence, few Americans could work so hard at their dancing as these people did, nor could they easily imitate their manouvers. The musical instruments used were very primitive, and the costuming was wild and vivid.

In my last letter I mentioned the baptism of ten at Rairoa. A belated report has just come to us of the baptism of thirteen during the diving season at the end of last year at the island of Hikueru. Also I baptized recently Teariteviriviri the granddaughter of the president of Makatea Branch. This is no mean accomplishment when you remember that it is necessary to pronounce the candidate's name at the time of baptism.

Paia a Metuaaro, one of our native missionaries, was called back to his home island, Manihi, a few weeks ago on account of the death of his daughter.

I wonder if the Presiding Bishopric would approve the following practical interpretation of the law of tithing. On the

first day of the diving season at Takume this year a certain woman diver, Tangake, brought up a pearl which she sold for 15,000 francs (\$3,000 at pre-war exchange). Her father was a Latter Day Saint, and her brother is an elder in the church, but she is a Catholic. She decided to continue her usual practice of paying tithing, and paid 1,500 francs, half to the Catholic Church and half to the Latter Day Saints. I wrote her a receipt for 750 francs tithing.

R. J. FARTHING.

### Ottumwa, Iowa

October 6.—The work here is moving along very nicely since our last report.

Elder C. M. Clifford recently made us a visit and preached two inspiring sermons. Elder L. G. Holloway visited us on August 28 and preached a sermon that found its place in the hearts of the Saints here. He also gave us a very fine talk on Labor Day at our Sunday school picnic. We have also had good sermons by our local men, Brethren D. T. Williams, sr., and John Baker.

The Department of Women is active and donated twenty dollars to the radio fund. They also recently gave a supper at the home of Sister Nevin, which was enjoyed by all. Over thirty dollars was raised.

Like many other places, we need a new church. Ottumwa has a population of 25,000, among which are many honest-hearted people whom we hope to reach when we are better located.

We think the pastor here has a very fine way of getting the HERALDS into the homes of the Saints. He has eight copies sent to him each week, which are sold to members.

The prayer services are of a very high order, which all enjoy. We regret that at present Brother John Baker is ill. Our branch teacher, Brother E. H. Lewis, has gone back to Chicago, Illinois, to work, which we also regret.

### Rhodes, Iowa

October 2.—September 7, our last sacramental Sunday, was a day long to be remembered. The little church was well filled. Brother Lentell's series of meetings having begun the previous Sunday, some of the Saints came up from Montour, and some nonmembers came, expecting to hear a sermon. After church some of them expressed themselves as being well pleased with the services and that many of the testimonies were as good as sermons. This is always true when the Spirit is present as it was on this occasion.

Brother Lentell was with us four weeks and preached some wonderful sermons. As one sister said, "Each one was better than the last." He made his headquarters with Brother and Sister Veech, and Sister Veech said she realized she had the advantage over the rest of the Saints in being able to get the benefit of the private talks. We consider it an honor and a blessing to be able to entertain in our homes the servants of God when they are laboring among us.

The attendance during the meetings was fair, though somewhat shifting. The same nonmembers not attending regularly made it hard to pursue any chain of argument and give a clear understanding of the subject. While there were no baptisms, we believe some are very near the kingdom. We only hope and pray that they may not defer obedience until the Spirit becomes grieved and departs from them.

The meetings closed last Sunday night with good attendance. One lady who has lived in town for years, but who was never seen inside our church before, was there and ex-

pressed herself as being well pleased with the sermons. She afterwards declared it was the best sermon she ever heard and added that if the meetings had continued another week she would have gone every night. The sermon was based on Paul's words: "Quench not the Spirit; despise not prophesying."

Elders C. M. Richeson and E. G. Beye visited the Packard Branch in the extreme northern part of the district about two weeks ago. This branch, by reason of the Saints moving away and the few members left being so scattered, with no one holding the priesthood near enough to take charge, has become inactive. They have a little church building, but it stands there unused, for the lack of *leaders*. No doubt the Saints appreciated the visit of these brethren. They held preaching at eleven o'clock and sacramental and baptismal service in the afternoon. About eighteen of the scattered Saints attended the service.

The district Religio superintendent is planning for a Religio rally October 11 and 12, to be held at Boone.

The Rhodes Religio local has changed the hour of meeting from half past seven to half past six, and then preaching is held at half past seven. One of the grade teachers in our consolidated schools, who attends our services occasionally, said she would like to attend Religio if she might be permitted. Of course she was promptly invited to attend any and all of our services.

We believe the branches that are not keeping up the Religio are depriving themselves of one of the most efficient means of keeping the young people interested in church work.

Sister Lentell, head of the Department of Women, met with the sisters here in their September meeting, giving a good talk and much valuable instruction. The sisters have decided to take up the study of the Doctrine and Covenants.

Sister H. C. Hughes, of Mapleton, Kansas, spent several weeks visiting in Rhodes this summer.

### Owen Sound, Ontario

October 1.—Elder Percy Farrow and wife, of the district missionary force, stopped with us on September 21. He occupied the evening preaching hour, using for the basis of his remarks the second coming of Christ, which was of interest to all present. They left Monday evening on the steamer *Manitoba* for the northern part of our district and will make their headquarters at Port Arthur.

Now that summer is past, the attendance at services is again back to normal, which means an adjustment in the program of the different departments of the work. The choir and other musical work has again taken active form, and with the association of Brother George T. Furness, district musical director, we believe they will be helpful to the progress and development of the branch. An orchestra of several pieces has developed recently and is forming part of the Sunday school program.

The Department of Women, under the leadership of Sister R. J. Wilcox, is working in its regular meetings to install such necessary features in the church as will make the assembling of the Saints and their friends more convenient.

The Institute of the Owen Sound District, in charge of the district president and the heads of departments, was invited to meet in Owen Sound. Efforts are being made to have Sister Blanche Edwards attend.

Sunday, September 28, was our annual Harvest Home. Prayer service was held at ten o'clock in charge of Elder Benson Belrose. A short exhortation was given by Brother W. C. Elliott, from Doctrine and Covenants 84:32. The Saints were admonished to seek diligently to present the gos-

pel truths to their fellow men, that they might have that which would be of nourishment to them, that when Christ comes, they, with us, may have the opportunity to be with him. The Saints joined heartily in prayer, testimony, and song, in which many noble sentiments were expressed.

The Sunday school hour was occupied with the usual program, with the addition of orchestra numbers, several recitations by junior scholars, a duet by two senior members, and a short talk by the district Sunday school superintendent.

The evening service was in charge of the branch president, Elder Belrose, assisted by Elder J. A. Morrison. A splendid discourse was given, in keeping with the day's program. Also suitable choir numbers were given.

### Duluth, Minnesota

September 27.—Duluth Branch is still alive and striving to place itself higher up on the gospel ladder. Our sacramental service September 7 was well attended, and many fine prayers and testimonies were offered. The meeting was in charge of our pastor, C. B. Freeman.

The priesthood of the branch met at four to discuss current issues and to take up such matters as were confronting them.

In order to better prepare the young of the church for higher spirituality we are having young people's prayer meetings at nine o'clock Sunday morning. Although the attendance is small at first, we believe that with effort and prayer we will be able to enlarge the attendance. We ask the prayers of the Saints that this effort may indeed prove successful. We realize that all great things are small in the beginning, even as the church was started in latter days with only six members.

The morning of September 14 Brother P. G. Schnuckle spoke to the Saints. Brother W. E. Shakespeare, missionary supervisor of North Dakota and Minnesota, spoke in the evening and stayed the following week holding meetings at our regular meeting place, besides two meetings at the home of the pastor. He spoke again to a few of the Saints September 21. Not many could be present because of a big storm that was raging in the Northwest. His sermons certainly were plain, leaving no grounds for misunderstanding.

Brother George W. Day, district president, came from Bemidji on the 21st and spoke in the morning on the subject of faith. He left for his home on the evening train.

Brother C. B. Freeman was called to officiate at the funeral of one not a member of the church. Six of the priesthood acted as pallbearers. The daughter and husband of the deceased are both members of the Utah Church who are investigating the true gospel.

The Department of Women is still forging ahead, meeting every second Thursday at the homes of the members. They are planning to hold a bazaar the last week of November and would be pleased with any articles that any would like to give to help out.

Sunday school is gaining slowly. We are trying to teach the children to walk in the steps of the Savior.

Brother Shakespeare was with us again September 28 and gave us two more of his plain, inspiring sermons. All are hoping he may return again soon and bring more of the light of the gospel to the people in this part of God's vineyard.

Our quarterly business meeting was held at the home of the pastor September 29. One item that came up was the matter of purchasing a church building at the corner of Sixtieth Avenue West and Bristol Street. Brother P. G. Schnuckle, deacon, was authorized to investigate in regard to terms and report back to the body.

## A Conference With Some Special Features

SARNIA, ONTARIO, October 4.—July 19 the Department of Women held a sale of sewing and home-baked food in one of the stores at which they cleared a goodly sum of money which was applied on the building fund.

Quite a number of the Saints in Chatham District enjoyed the conference which was held here September 27 and 28 in charge of Brother Robert Brown. All the meetings were of great benefit and were thoroughly enjoyed by those who attended. The speakers were Brothers Duncan Clatworthy and E. Miffin, of Chatham; Bishop J. C. Dent, of Bothwell; Elder J. R. Grice, of Saint Clair, Michigan; and Elder B. H. Doty, of Traverse City, Michigan.

Meals were served by the Department of Women in the basement of the church, which deserved great praise as they were enjoyed by all who partook of them. The women also had an exhibition of their sewing from which they secured a nice sum of money for the building fund.

## Lincoln, Nebraska

September 21.—We were very much pleased to have our district president, Brother Wells, drop in the other day after a long sojourn elsewhere, and now we feel as though we were once more in the land of the living. His first sermon was given this forenoon. We hope that fortune will favor us so he may remain. His presence is almost like a family reunion to us. We are sad to know that his good wife is in such poor health. She has our prayers for her recovery.

But we are still out of luck, when it comes to radio. We are not able to figure out why K F I X can be heard in Canada and from Pennsylvania to California, and we are unable to get it here. Saint Louis and Dallas, Texas, come in fine. We hope the radio is not going to pass us up as the traveling ministers do. But if we are in an out of the way place we are still going to try to do all that is required of us, that we may keep the fire of the Spirit burning, so when the Lord shall see fit to call us home we will be able to enjoy what we feel we are missing here. We are told that we have gone over our quota in radio donations, and we hope to get it good when the new station is in working order.

## Detroit, Michigan

October 3.—The Saints at the eastern branch of Detroit have recently been caused to sorrow over the death of one of their most beloved and devoted workers, Brother Innes Fenton. Brother Fenton suffered a prolonged and trying illness and was confined to his bed for several weeks prior to his death on September 13. Not only will Brother Fenton be missed for his earnest and valuable services for the Master, but his pleasant smile and cheery word will long be remembered by all who were privileged to know him.

The Detroit Saints were also caused to mourn the passing of Brother Stephen B. Smith, who was the father of our pastor, Brother Blakeslee Smith. Brother Smith was also severely tried by a long illness, and the prayers of the Saints were many times exercised in his behalf, but the Lord chose to take him to his reward.

To add to our sorrows, Brother Bert Cooper was recently run down by an automobile and sustained a triple fracture of the left leg. He has been in the hospital about three weeks now, but we are encouraged to learn that he is doing nicely. Brother Cooper is the regular HERALD correspondent for this branch.

Several other members of the branch are suffering from illness, among whom is our pastor, Elder Blakeslee Smith.

The Detroit Saints are looking forward with great interest to the state young people's convention to be held at Flint on October 25 and 26, and also to the campaign to be conducted in arousing interest, which is to precede the convention. During this campaign we expect to have with us Apostles J. A. Gillen and F. Henry Edwards, and Bishop F. B. Flair, each for four days, who will give us some valuable lectures. The young people hope to be further favored with their services at the convention, so everyone is anticipating a wonderful time.

E. H. MONTROSS.

## Portland, Oregon

September 29.—All meetings here have been unusually well attended since reunion. A packed house greeted Brother Gomer T. Griffiths, who stopped here four days. He gave four very interesting and instructive illustrated lectures on the "Restored church," "The Holy Land," and other subjects. He has a fine assortment of slides.

The Friday evening meetings of the Department of Recreation and Expression are gaining in attendance, and there is less difficulty in inducing members to take part in the programs. This department has again secured the use of the Montaville School gymnasium for the winter months.

September leaves a cloud of sorrow and sadness over the little group of Saints in Portland. Two of our young married folk have been called beyond the veil. One was Irving Dodge, who leaves a bride of one year, and two sisters, the latter faithful Sunday school workers here. The other was Sister Bertha Rader, a member of the Portland choir. She leaves her husband, four small children, mother, grandmother, and two sisters, as well as a host of warm friends. While the Saints and relatives know that God is just and kind and that their loved ones are in his hands, yet they find it hard to say, "Thy will be done."

An orchestra was organized Monday evening, September 15, at the church. Henry L. Livingston, a young man who has been studying violin for the past six years under one of Portland's leading instructors, is in charge of the orchestra and is mainly responsible for its organization. It is composed of five or six pieces, with fair prospects of increasing considerably in numbers. They meet every Monday evening at the church for practice. The leader promises to give us some real music in a few months.

## Beardstown, Illinois

October 8.—The ladies' aid met at the home of Sister Wandless Thursday afternoon, October 2, to plan their work for the winter. A bake sale was planned for October 11, and a bazaar for the first part of December. Some time ago the church was remodeled, and some of the ladies are striving to do what they can to help pay off the debt. The Beardstown Saints have never had a bake sale or bazaar before, so we hope to make them a success and be able to turn over a good sum to the building committee.

Brother and Sister William Vanhoosier and Sister Caroline Owens, of Taylorville, Illinois, spent the week end here, and Brother Vanhoosier preached a fine sermon to the Saints on Sunday evening, October 5.

Brother and Sister Harvey Mose and family have moved back to Beardstown. They have resided in Independence, Missouri, for the past four years. The Saints here rejoice to have them live here again, as they were always good, active workers in the church.



## Woodbine, Iowa

September 30.—It was with pleasure that many of the Saints from our branch partook of the spiritual food that was given out at the Dow City reunion. Often the young people in the branch meetings refer to the wonderful prayer meetings had there.

Some of the Saints, however, were not privileged to attend the reunion. These were cared for at the Sunday school hour by Brother George Young, our faithful superintendent, who remained at home for that purpose.

The local priesthood has been giving us some real practical sermons on true sainthood, emphasizing the necessity of getting nearer to God, that we may get farther from the world and its allurements.

Brother and Sister W. H. Ware have recently moved to Independence, and while we miss them greatly, we wish for them success and contentment, and hope that in very deed they may be true helpers in Zion.

Brother George Whitehead and family have also left us, but we trust that our loss will be Logan's gain.

We are pleased to learn that our young sister, Gladys Chiles, who has for some time been in an Omaha hospital, is rapidly recovering her health.

The Department of Women is preparing to hold a bazaar in the near future and later will resume class study. The Orioles gave a play that financed their way to the Dow City reunion. Since the summer vacation is over the Temple Builders are again back to work.

## Springfield, Missouri

October 4.—I have been quite busy since coming to Springfield the past summer, having engaged in tent meetings about seven weeks. The last place we pitched our tent we had fair crowds and the people seemed to appreciate our efforts. Eight have been baptized, and one more bright little girl will be baptized next Sunday.

However, we cannot claim all this number as the immediate result of our tent meetings. One very peculiar experience happened while these meetings were in progress. My sister-in-law and her little girl were visiting with us for a few days. While here, much to my surprise, she requested baptism, and it was announced to take place the next day at the park. She had seen in a dream the place where she was to be baptized, and on going to the park she recognized the place at once. The little girl could not stay out of the water after her mother was baptized.

After they had returned the oldest daughter came through on her way to her childhood home, and while here she also requested baptism. She had a splendid confirmation that night, and she was given a vision while the hands of the elders were on her head. She left our place for home on Wednesday, and early Friday morning she passed away. The Thursday night before her death she could not sleep, so she and her mother talked late. During this conversation she related how during her confirmation a light came before her which appeared to be nearly as large as the sun. Her mother thought this might mean she was to become a bright church worker, but the girl replied: "No, in order to be a good church worker one must have good health. But it means my future will be bright. I have the impression that I will not live long." She was a bright girl, with high ideals, and about two months before her death had married a young man by the name of Charles Crowder. Brothers John Cunningham and George Davis of Thayer had charge of the

funeral, and spoke consoling words to the bereaved family.

We expect to do church work here in the city this fall and winter by holding private meetings in the homes over the city and making a thorough canvass of the homes with tracts. Some of the local brethren have offered to help, and I am praying that God's Holy Spirit will direct the Saints in the examination of every problem confronting us, irrespective of all parties or men, and that we may rededicate ourselves to the work of God, that success may crown the efforts of the Saints everywhere.

A. M. BAKER.

## South Bend and Hibbard, Indiana

The annual "group meeting" for South Bend and vicinity was conducted September 21 at the country home of Brother Charles Ferry, who lives six and a half miles west of the city on the Lincoln Highway. Saints attended from Buchanan, Mattawan, Elkhart, Mishawaka, River Park, South Bend, and Hibbard. Coldwater, Michigan, was represented by the preacher and Sister Myrtle Perry, who is attending business college at that Indiana center.

A good spirit was manifested throughout. Sermons were delivered at eleven and half past two, with a wonderful dinner served in between that would satisfy the daintiest epicurean present. The get-together was a success from every standpoint.

The Hibbard Saints returned about half past four with about sixteen in the party. The journey of about forty miles was most of it made through the storm of that evening. It seemed that the cloud burst just overhead, with much thunder, lightning, and wind.

Arriving at Hibbard safely, we entered upon a series of eight meetings with clear spiritual atmosphere, resulting in the baptism of four people. Sunday morning fasting and prayer were announced for the sick and afflicted, and when we met at the river the same hour, one of the brethren for whom prayer had been asked was present. He had been confined to his bed the previous week.

The candidates were confirmed at the eleven o'clock service, and the infant daughter of Brother and Sister Glenn Reed was blessed. A fine spirit was manifest, which lighted up the way with golden touch and held all with willingness.

The series of meetings closed Sunday evening with many expressions of encouragement, edification, and appreciation. Brother Wipper had preached five evenings at Hibbard, making two weeks of services for that branch. A good work is imminent in that district.

S. W. L. SCOTT.

## El Reno, Oklahoma

October 7.—After much prayer and counsel with authorities interested, wife and I concluded to return to El Reno, being thoroughly convinced it was the Lord's will. We started south and west October 2, and were met at the depot in El Reno at a quarter of twelve at night by a number of the Saints.

We found Brother Case earnestly engaged in a series of meetings, which have been disturbed by having to move about, but now the tent is up and the services are being well attended.

Sunday was a remarkable day. After Sunday school the Saints assembled for sacramental service, which was a very fine meeting, the gift of prophecy being manifested to the joy and comfort of the people. There were twenty-six testimonies and a number of prayers in the space of twenty-five minutes. The burden of the admonition was that all should

labor together for the advancement of the cause, not leaving it for the ministers.

A beautiful park was resorted to after the service, and a community table of immense length was soon groaning under the splendid variety of viands such as El Reno and Chickasha sisters can prepare. It was a feast for the physical as we had had a feast for the spiritual.

After the afternoon service there were four baptized by Brother Case, making nine, with others to follow next Sunday.

Brother Case preached Sunday night on the justice of God, or degrees of reward and punishment, and last night on Zion; two remarkable sermons full of inspiration.

Brother and Sister Norris and son Paul from Chickasha rejoiced with us on Sunday.

J. M. TERRY.

200 North Barker Avenue.

## Successful Opening Day

NEWCASTLE, CALIFORNIA, September 28.—Rocklin Branch to-day celebrated its opening day as a branch, having been a mission about five years. About fifty were in attendance, with several from Sacramento. District President J. D. White was with us, preaching another very impressive sermon, after which we placed the contents of our lunch baskets on a long table and each served himself cafeteria style. It was a day well spent and is one long to be remembered.

Five have recently been added to our numbers by baptism.

ROY C. BARMORE.

## Oakland, California

October 2.—Sunday the Oakland Saints celebrated the eighty-eighth birthday of Brother Ferris. He preached Sunday morning, using for his text 1 Timothy 4.

When Brother Ferris was relating some of his experiences Sunday evening he told the story of a man who asked him if God was all powerful why did he not change the conditions and make peace on earth. He answered that God does not force any man to be good, but gives us our free agency to choose good or evil. His sermon was wonderful, and the Spirit of God was with him as he preached the old gospel. The choir also did its part, and Brother Parks sang a beautiful solo.

The evening sermon was short, and at the end Brother Ferris recited a poem. The Spirit of God came to him at this period, and the Saints were all spellbound.

After the sermon the Saints gathered in the back room where there was a cake for his birthday, and on it were eighty-eight candles. Brother J. D. White asked Brother Ferris to blow out the candles, and most of them went out at his second blow. Ice cream was served with the cake, and then all formed a circle to shake hands with him and offer their best wishes.

Brother Ferris has been on the firing line for a great many years and stands out firm for the gospel of Christ against all that are against Him. The Lord has wonderfully blessed him, he still having his eyesight and a quick, active mind.

From Oklahoma City, Oklahoma, we have the following from our correspondent: "September 27 closed a busy and profitable eight days for this branch, as the Saints operated a dining hall at the state fair. Brother William Bath of Independence began a series of meetings here October 2. He is preaching some fine sermons, and some are near baptism."

## Anaconda, Montana

September 30.—A very inspiring sermon was enjoyed by the Saints of Anaconda Sunday, September 28, which was delivered by Elder Joseph Beck. Brother Beck spoke on latter-day revelation, emphasizing the fact that revelation is necessary in this day and age. His admonition was to the Saints to live close to Christ so it will be possible to enjoy the spiritual gifts.

The passing away of Andrew Peterson was a sad occurrence to those who knew him. Mr. Peterson was eighty-seven years old when he died. He lived most of his life in the Deer Lodge Valley and was the father of nine children, forty-four grandchildren, and four great-grandchildren. Brother George Thorburn preached the funeral sermon.

The young people of the Department of Recreation and Expression had a hard-time social. Lemonade, cocoa, coffee, and sandwiches were served. The social was kept quite lively by music which was rendered by a four-piece orchestra. The instruments were a piano, saxophone, accordion, cornet. The accordion player was a wonder considering the fact that he is only a very young man.

## Chatham, Ontario

October 2.—Since our last report attendance has been getting better at our meetings. The holiday season being over and wet, cold weather setting in, the Saints are beginning to stay at home on Sunday. Over fifty were present at our last sacramental service.

District conference was held last Saturday and Sunday at Sarnia and was well attended. The officers elected are as follows: Robert Brown, of Merlin, president; Duncan Clatworthy and Stewart Lamont, of Chatham, counselors; G. O. Coburn, Blenheim, head of Department of Music; R. H. Jones, Chatham, Sunday school superintendent; Ezra Mifflin, superintendent of Department of Recreation and Expression; Mrs. R. H. Jones, Chatham, head of the Department of Women. It will be seen from this that Chatham has its share of district officers.

The Sunday school is planning to celebrate Thanksgiving and Armistice Day on the Sunday nearest November 11.

Miss Eunice Noltie, a prominent young lady of this branch, was united in marriage to Mr. William Hunter, of Windsor, September 28, Elder R. H. Jones officiating. The young couple will live in Windsor.

## Sacramento, California

October 4.—Interest in church activities has increased here with the close of summer and vacation days. Elder G. H. Wixom has been appointed city missionary and is occupying the pulpit to the edification of the Saints, with good attendance and interest. Our radio quota was oversubscribed and forwarded. The installation of a local receiving set is now being considered, and a committee was appointed with power to act.

Elder Roy C. Barmore of Newcastle, president of the newly organized Branch at Rocklin, baptized six children in our baptismal font late this summer. We rejoice with them to see this addition to their branch.

We have with us now, living and attending here, Brother and Sister Charles R. Dempsey of Los Angeles; Brother and Sister Roy Day of Oakland; and Mr. and Sister Joseph A. Barr of Fresno. The latter couple were quietly married here by Elder W. H. Dawson on September 4, Sister Barr

being formerly Sister Florence Brouner, cousin of Elder W. A. Brouner, of Tulare Branch.

Recent visitors were Sister Stella Kelley and Brother and Sister D. H. Crum of Los Angeles; and Sister E. Potter and son Billy of Spokane. These three sisters were here visiting their sister, our Sister J. A. Austin, and she with them went by auto, via San Francisco, for a week's visit in Los Angeles. Sister Kelley and Brother Crum favored us with beautiful solo and duet numbers for our church services the Sunday they were here. Sister Kelley is chorister of the Los Angeles choir.

Our first fall community supper was held at a local clubhouse last evening with a good attendance and an enjoyable time.

### Lamoni Stake Items

LAMONI, IOWA, October 12.—Lamoni has been experiencing some real summer weather the past week, and the lure of the great outdoors has been unusually strong. The fact that colder days are coming has furnished sufficient excuse for the neglect of indoor duties, and picnics and nutting parties have been the call. This fact, coupled with the belief of our recreational leader that young and old should play part of the time, led President McDowell to accompany his Sunday school class of sixty-five members to the south woods for a wiener roast. After the eats they enjoyed games by the light of the moon, supplemented by the lights from the autos. As the evening waned, a circle was formed, and the air rang with the melody of their voices ere they wended their way homeward.

Yesterday a Religio class of twenty-three boys, aged ten to twelve, was accompanied on a hike by their teacher, Brother Leonard Bish, to what is known as the North Woods, six miles north of town, where they found enjoyment gathering nuts, playing games, and roasting wieners and marshmallows. Brother Bish is a Graceland student from Des Moines, who has succeeded in capturing the interest of this bunch of pre-adolescents.

A number of our church workers are spending the week end at Hiteman, Iowa, where the stake conference is in session. Among them are Stake Presidents C. E. Wight and W. E. Prall, Elders L. G. Holloway, H. H. Gold, and J. A. Gunsolley, Bishop A. Carmichael, Apostle D. T. Williams, Brother Roy L. Roberts, and Sisters Blanche Edwards and Mabel Carlile.

A series of meetings starts to-night at Oland Branch, which will be conducted by Elders C. E. Wight and W. E. Prall. Music is furnished from Lamoni. These services in smaller branches around Lamoni furnish a splendid opportunity for service to our young singers, who gladly accept it and respond cheerfully to many calls.

Two of our young musicians have recently been chosen from a large group of contestants to places in the symphony orchestra at the Iowa University. Charles Church, junior, was given second chair out of twenty chosen from a class of forty who tried out in the clarinet section; and Malcomb Barrows won first chair in the flute section over two members of last year's orchestra. These young men are very talented and have always been free to give their talent to church and community activities.

The sacramental meeting last Sunday was well attended, and a splendid spirit prevailed. The priesthood meeting was held early in the afternoon to allow attendance at the sacred band concert which was held in Central Park. The concert

was fine and was enjoyed by a large crowd. D. T. Williams addressed the congregation at the church in the evening.

The Patronesses of Graceland are working hard on preparations for a bazaar and dinner to be held on election day, November 4, and especially on a three-act comedy drama, "Brown's in town," which will be presented in the evening. The society hopes to complete the \$500 pledge made to the gymnasium fund.

The Boosters are presenting "The womanless wedding" Tuesday evening for the band benefit.

Miss Grace Savage, who has served nineteen years as efficient bookkeeper for the Lamoni Stake Bishopric, severed her connection with the office and Lamoni last week and moved to New Smyrna, Florida, where she will keep house for her brother Harry.

Elder E. E. Long was called to Logan, Ohio, yesterday, to the bedside of his father, who is critically ill.

### Holden Stake News

#### Holden

Death has again invaded our ranks. On Sunday, September 28, Brother Lyle Evan Doty, son of Brother and Sister John Doty, was accidentally killed at Susanville, California, while in the employ of the Southern Pacific Railway Company. His funeral was held from the church in Holden on Sunday, October 5, sermon by Elder D. J. Krahl, Elders McWethy and Scarcliff assisting. The American Legion and Masonic Order had charge of the service at the cemetery. While Brother Evan was in France in service, his wife, child, and brother died. Three brothers and sisters preceded him in death. He leaves a son, father, mother, and sister, Mrs. Ralph Baker, of his immediate family.

On Monday the funeral service of Brother Henry Young was held at his residence. Sermon by Elder I. M. Ross, Elder D. J. Krahl assisting. Brother Young leaves an aged mother, Sister Priscilla Young; four sisters, Mrs. Lavina Bennet, Sand Point, Iowa; Mrs. Henry Masterson, and Misses Dora and Cora Young; five brothers, George, Houghton, South Dakota; Gideon, Sheldon, Missouri; David, John, and Romalia, of Holden.

The Department of Women had a meeting and arranged for the holding of their bazaar November 7 and 8.

#### Lexington

We are rejoicing to-day because of the blessing we received at our sacramental service yesterday. The Lord by his Spirit spoke to us, giving admonition and much encouragement. We enjoyed a very spiritual month last month and hope to have a better one this month. Brother Burgess preached at the evening hour. Sister Garvia Mayer underwent an operation at the Saint Luke's Hospital in Kansas City, Missouri. The operation was very serious, but she is now improving.

#### Atherton

Brother Ammon White held a two-week series of meetings at Atherton which was very profitable indeed. We were fortunate to get him, as he has about thirty places waiting for him. He felt that two weeks were all he could possibly give us at this time.

The Department of Women is being well organized, and that which we have chosen as a study course is home nursing. Mrs. Sarah Rodgers Chapman comes from Independence each Thursday afternoon and gives a free demonstration in practical home nursing. She was formerly head nurse at the In-

dependence Sanitarium, and is consecrating her time and talent, being desirous of having her knowledge imparted to others.

We thank those who so generously assisted in our music during our series of meetings. The Walnut Park orchestra played for us last Sunday evening. The choir from Walnut Park also were with us one evening. There were those who furnished solos, duets, and quartets.

We were very pleasantly surprised to have with us last Sunday, Brother Hopkins from Grandview, a member of the stake high council.

## Independence

### Stone Church

The weather Sunday morning was very fine, which served to increase the usually good attendance at church, at which time Presiding Patriarch F. A. Smith was the speaker. Regular services were held throughout the day, with preaching in the evening by President Elbert A. Smith.

Apostles J. A. Gillen and F. Henry Edwards are at present in Michigan attending the young people's convention held there. They, with Bishop F. B. Blair of Kansas City, are to be the special speakers of the convention. Apostle E. J. Gleazer is holding a series of meetings at Maple Grove Branch near Stewartsville.

The last of the outdoor pictures, which have been shown every Saturday during the summer, was shown last Saturday night, with a good attendance present, as the night was especially fine for this time of year.

Pastor R. V. Hopkins is improving in health, although he is not yet able to attend services. On sacrament Sunday he sent communications to both the young people's prayer meeting and the general meeting, which were well received.

The golden wedding anniversary of Elder and Mrs. J. C. Chrestensen was celebrated at the home of their youngest son, Lehi L. Chrestensen, October 10. Both Brother and Sister Chrestensen are seventy-four years of age this year. Brother Chrestensen's birthday and a three-year-old grandchild's came on the same day as their wedding anniversary, and it was made the happy occasion of a family reunion. The children, grandchildren, and great-grandchildren, numbering thirty-nine, were all present, to which a bountiful supper was served. This aged couple live at Tigris, Missouri. As their five sons and one daughter reside in or near Independence, they came here for the celebration. In the fifty years of married life death has claimed four of their family. In 1888 Brother Chrestensen was called to the priesthood and has been in charge of branches and districts ever since. In 1910 he was placed under General Conference appointment, and at present he is in charge of the Southern Missouri District besides being president of his home branch. To live together for fifty years, to share each other's sorrow, hope, and joy, is a great gift and blessing from the heavenly Father. Their long service in the church has been a blessing to many, and their reward is sure.

### Second Church

Bishop Charles Fry was the speaker at eleven o'clock and was well received.

The priesthood met at six o'clock in the evening and took up some essential matters relating to improvement in the general work of Section Two.

The evening speaker was Elder William Postma, who answered a call to substitute for Elder J. S. Roth. Elder

Postma is becoming a ready speaker in the English language and always has a good hearing at home.

The choir is taking on new activity and Sunday morning was present in goodly numbers, rendering a beautiful anthem in addition to leading the regular congregational singing.

### Enoch Hill

The Sunday speakers were Elder F. J. Lewis in the morning and Elder W. H. Kelley at seven in the evening.

Sunday afternoon three children were baptized, Elders William Worth and J. V. Roberts officiating. A good-sized audience witnessed the ceremony.

There continues to be an influx of Saints into this locality, and the capacity of the present church building is being very severely taxed in accommodating the crowds. Especially is this manifest at communion services. In this connection the Enoch Hill Saints are busily engaged in paying off their local church debt in the hope that soon they will be able to enlarge their house of worship or build an entirely new one.

### Liberty Street

Liberty Street congregation reports the baptism of ten people this summer. This is a good record for a congregation of this size.

Elder J. S. Roth, one of the old stand-bys of the church, was the speaker Sunday morning on "True religion and how to find it." Elder Joseph Luff gave one of his characteristic good sermons in the evening.

Monday evening the Temple Builder girls gave a surprise party for their leader, Sister Pearl Moriarty. As soon as business matters could be attended to at the church, where their regular meetings are held, the girls begged permission to go home as they were "so tired," and when they were dismissed they all disappeared. Sister Moriarty was piloted to the home of a neighbor, and there found the girls, all weariness disappeared. Sister Moriarty was presented with a large birthday cake with candles, and then fruit salad and cake were served to the crowd. The girls also presented her with a beautiful box of candy and a piece of silver in appreciation of the very fine work she is doing with them.

### Spring Branch

The sacramental service October 5 was well attended. In the evening Elder F. G. Christy preached for us for the first time. He gave an interesting, instructive sermon. Elder R. S. Salyards preached again on October 12, giving his sermon in his usual convincing manner. In the evening Evangelist U. W. Greene preached, his sermon being preliminary to a series of meetings he is to conduct beginning next Sunday evening.

Sister Mattie Wells has been confined to her home with an attack of appendicitis, but her condition is now improved.

Brother and Sister D. D. McLain gave a dinner party at their home October 6 in honor of W. F. Smith and O. H. Bagley and their families, the occasion being the birthday of Brother McLain as well as his sixteenth wedding anniversary. Sister Bagley returned the compliment on October 10 in honor of Brother Bagley's birthday.

### Other Congregations

The speakers at Walnut Park Sunday were Glaud Smith in the morning and Bishop B. J. Scott in the evening; at East Independence, A. H. Parsons in the morning and F. C. Smith in the evening; Englewood, Lyman Fike in the morning.

## Spiritual Week of Meetings; Two Baptized

SARNIA, ONTARIO, September 30.—We are glad to announce that Brother Ernest Burt from Onaway was with us and spent the week ending September 28 in active gospel work, holding meetings every evening with as good interest as could be expected during county fair week.

When Sunday morning came our hearts rejoiced as we saw two much-loved candidates led forth for baptism. They were Samuel Holcomb of Spruce and Laurence Hickey of Hubbard Lake. As soon as they were again made comfortable with dry clothes, a meeting was conducted where they were confirmed, one was administered to, sacrament was served, and all enjoyed the wonderful Spirit of the Master in prayer, testimony, and song. The meeting was in charge of Brethren Burt and Rudd of Alpena.

Immediately after this meeting was dismissed, dinner was served cafeteria style to the hungry sixty-six present.

At three o'clock meeting was again resumed in which Brother Melvin Smith of Hillman, Brother Rudd, and Brother Burt each preached for half an hour. The farmers then hurried home to do their chores, anxious to get back to meeting at eight o'clock, at which Brother Burt preached, assisted by Brother Smith.

Then came the sad part, bidding farewell to Brother Burt and the visiting Saints from Hillman, Lachine, and Alpena. But our hearts were full of thankfulness that God had so wonderfully blessed us, and that we are again privileged to have meetings here in our own little branch.

MRS. LYLE HICKEY.

## Eastern Michigan District Conference

The conference of the Eastern Michigan District convened at Sandusky September 20, 21. The prayer service held Saturday at nine o'clock was a spiritual feast. Brother Stanley Horton of Caseville was called to the office of elder, and Wilbur Provost of Sandusky to the office of priest. This blessing of the Spirit was a splendid beginning for the conference proper, which opened at ten o'clock with the district presidency in charge.

The same splendid spirit which prevailed during the prayer service continued throughout the business sessions, resulting in the accomplishment of a great deal of business without the necessity of crowding. The spirit of unity made it a pleasure to attend the meetings. What a blessing to labor when the Spirit of Christ is present and all labor to one common end!

After the usual routine business, election of officers took place. The official staff of the past year was sustained without an exception, as all seemed desirous of serving in the best interest of the work. Earl Deim of Carsonville was chosen to act as district Sunday school superintendent, as Brother G. T. Richards, who has been acting as a member of the missionary staff, and the quorum of Twelve do not desire missionaries to be tied up with local work. Brother Deim selected Elder Lewis E. Grice of Crosswell as his assistant.

Elder J. R. Grice occupied the Saturday evening preaching hour. Just preceding the conference he and Elder W. M. Grice had been holding a series of meetings in Sandusky. After the preaching service a short program was given under the auspices of the Department of Music of the district and the combined orchestras from McGregor and Sandusky.

The Saturday conference had ordered the ordination of five elders and one priest, so Sunday morning at eight o'clock an ordination meeting was held in the church. Here again the Lord poured out his Spirit in such power that all were caused to rejoice.

After this service all went to the McDonald auditorium, where the services of the day had been advertised. The building began filling fast at half past nine, and though it had rained the greater part of the day Saturday, the auditorium was filled to capacity with Saints from various parts of the district. Those who did not put forth an effort to be present missed one of the best conferences held in the district in years. The Lord poured out his Spirit in prophecy and tongues, and all were made to rejoice. The prayer service lasted from half past nine till noon, and all wondered that the time had gone so rapidly.

There was preaching in the afternoon by J. R. Grice and in the evening by W. M. Grice.

Those ordained to the office of elder were Ben McGeachy and Stanley Horton of Caseville, Herbert Swoffer of Marlette, Brother Allen of Port Huron, and our young district missionary, G. T. Richards, of Carsonville. Wilbur Provost of Sandusky was ordained priest.

Among out-of-town visitors were Elder Frank Slye and wife, Fred Cadow and wife and son Tom, Sister Sheffler and son, and Mr. and Sister McMasters, all of Bradner, Ohio.

Four were baptized Sunday by W. M. Grice.

J. R. GRICE,

L. E. GRICE,

Press Committee.

Brother Thomas Jones, of Bloomsburg, Pennsylvania, says their Sunday school, numbering sixty, had its picnic at Columbia Park. An enjoyable time was had. One of their scholars left for England on August 16, and all were sorry to lose him. The branch is improving spiritually.

## APPEAL FOR WORLD PEACE

(Continued from page 987.)

tian love. He exhorted to righteousness and peace in these words: "Love your enemies, and pray for them that persecute you." The Master's parable of the Good Samaritan likewise instructs us how to deal even with strangers and enemies according to the individual and the nation.

Christ taught us to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven." But the kingdom of God cannot be realized on earth until the peoples of the earth have been taught to deal in the spirit of Christ one with another.

Under prevailing political and religious conditions a most vigorous and highly systematized campaign of education in all lands is called for to bring about in actuality the brotherhood of man.

A World Peace Mission is necessary. The time has come when the people of all nations must obey the mandate of the Prince of Peace requiring us to love all men.

When the various nations shall have been brought to the knowledge of wisdom and truth it will be a comparatively simple matter to outlaw war and put an international system of jurisdiction in its place. All that remains then is for each nation to declare by popular referendum for complete disarmament.

The United States of America, with a population representing all races and nationalities, offers the very best field for the work of an effective World Peace Mission. There is not the slightest doubt that among more than a hundred millions of people speaking all the languages of the earth are found a great number of high-minded and well-qualified persons who, with lectures, pamphlets, newspaper articles, will enlist as missionaries in the cause of peace and an international judicial system.

JOHN FREDSTROM.



# MISCELLANEOUS

## Notice of Appointment

Elder Peter Muceus has been appointed to the Lamoni Stake as missionary for the balance of the conference year.  
**THE FIRST PRESIDENCY.**  
 October 7, 1924. **THE QUORUM OF TWELVE.**

## Bishop Fry Appointed to Kirtland District

Bishop Charles Fry has been assigned to labor in the Kirtland District, vice Brother L. H. Lewis, who expects to take up his residence in Nauvoo, Illinois. Brother Fry will assume responsibilities November 1. Until this time the solicitors will continue to report to Brother Lewis and thereafter to Brother Fry at R. F. D. 2, Willoughby, Ohio.

Brother Fry's long years of service in the church and his splendid ability qualify him well for this important task. He is genial; a man of wise counsel; of pleasing address; a man who makes friends easily and retains them long; peaceable and yet firm. He possesses qualities which will endear him to the hearts of the Kirtland District Saints.

We take this opportunity of expressing our appreciation for the splendid work done by Brother Lewis during his sojourn in Kirtland District.

FREDERICK M. SMITH, *President.*  
 BENJAMIN R. MCGUIRE, *Presiding Bishop.*

## Attention, Michigan Young People

The state convention to be held at Flint, October 25, 26, is to be the biggest thing of its kind. Apostles J. A. Gillen and F. Henry Edwards and Bishop Fred B. Blair of Kansas City, and, while the information has not been confirmed, F. M. McDowell of the First Presidency, are expected to be present.

Those driving to Flint will find arrows at the city limits of Flint, directing them to the new high school auditorium, at Second and Crapo Streets. Ample parking space will be arranged for everyone. Those coming by train over the Pere Marquette and Grand Trunk Railways can get street car direct by taking Second-Delaware car.

Everybody is urged to attend and to make due preparation for the best spiritual time of their lives. Letters are being sent to the various young people directors of the State and Canada, giving details of program, and outline of what may be expected by those attending. Remember, *no age limit.*

MATTHEW W. LISTON.

## Presiding Bishopric

Mention has previously been made in these columns concerning the admission of Brother R. T. Cooper to the Missouri Bar. It will be recalled that he carried off the highest honors at the Kansas City School of Law. He has been associated with the Presiding Bishop's office since 1920, his work being chiefly in connection with the real estate activities of the office. His splendid ability and untiring energy have made him a most valuable associate, and it is with regret that we announce his separation from us.

When on account of the business depression which seriously affected church receipts, a program of retrenchment was contemplated, Brother Cooper graciously offered to devote himself to other work provided arrangements could be made to care for the affairs under his charge without detriment to the general work. By a distribution of these matters to others it has been possible to make this change. Brother Cooper, however, will be with us for some time during the period of transition.

It is impossible for the average member of the church to imagine the great volume of detail which attaches to real estate transactions of this office, the records which must be kept, and the many legal problems involved. While Brother Cooper will not be a part of the active working machinery of our office, we are assured of his continued interest and cooperation in the work of the church.

Those who seek his service in the legal profession will also have the benefit of his wide experience in the real estate business, together with the high idealism developed through his church association.

BENJAMIN R. MCGUIRE.

# THE SAINTS' HERALD

Richard J. Lambert, *Managing Editor*  
*Contributing Editors*  
 Elbert A. Smith S. A. Burgess  
 T. W. Williams A. Max Calmichael  
 Arthur Phillips Arthur E. McKim  
 O. W. Parker, *Business Manager*

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## Conference Notices

Fremont, at Thurman, Iowa, November 1 and 2. This is an important conference, as General Conference delegates and district officers are to be chosen. Reunion work for 1925 will be considered, as well as other matters. There should be a full attendance from all points in the district. Branches and local priesthood members send reports to Charles Forney, secretary, Thurman, Iowa. Conference opens Saturday morning at 10 with prayer service. Let all join in supplication to the Master for blessing and direction in the work for Zion. A. M. Chase, district president.

Northeastern Missouri, at Bevier, Saturday, November 1, at 10 a. m. Ministerial or other reports may be sent to W. C. Chapman, secretary, in care of Mary Jones, Bevier, Missouri.

Eastern Montana semiannual conference, at Andes, November 8 and 9. Would like all branch secretary statistical reports at once if possible. Earl Wilcox, district secretary.

Nauvoo, at Fort Madison, Iowa, November 8 and 9. Election of district officers and delegates to General Conference. W. H. Gunn, district secretary, 3014 Seneca Street, Fort Madison, Iowa.

## Marriage Notices

On September 18, 1924, occurred the marriage of Sister Stella Cooper and Mr. C. E. Mealy. At home at 211 South Park, Streator, Illinois.

## For Sale

The Variety Store and Building, also modern residence at Lamoni, Iowa, the home of Graceland College. If interested, address, C. G. Lewis, Lamoni, Iowa. 10-1-tf.

## Addresses

James E. Yates, Box 383, San Bernardino, California.

Henry Sparling, 311 East Main Street, Mount Vernon, Illinois.

## Our Departed Ones

SAGLE.—Elizabeth Rheyndress, wife of Thomas Sagle, was born October 22, 1834, at Gilmansbury, Ontario. Baptized August 20, 1912, by S. O. Foss. Died at the home of her daughter, Mrs. William Coe, The Slash, Ontario, August 4, 1924. Leaves five sons and one daughter. Funeral from the home of William Coe in charge of W. R. Smith. Sermon by M. K. Brown. Interment in Hilly Grove Cemetery.

SCRANTON.—Theresa Denkmann Scranton was born November 13, 1870, in Scott County, near Davenport, Iowa. Moved to Davenport with her parents when a small child. Married Albert James Scranton February 17, 1891, of Millersburg, Illinois, where they made their home. Baptized November 1, 1908, and gave an active service to the church. Died September 13, 1924, after a lingering illness. Leaves her seven children, four grandchildren, four step-children, five brothers and sisters. Funeral from the Saints' church at Millersburg, with sermon by Wesley W. Richards, of Davenport. Interment in Millersburg Cemetery.

## Radio Flashes

The following reports are part of those received from October 8 to 11 inclusive. Note that many are hearing K F I X on the new wave length of 268 meters who have not been able to hear our station before.

North Little Rock, Arkansas.—Despite the awful static last night (October 7) I heard your program. Reception strong, modulation fine. The male quartet was wonderful. Hope to hear you again when static is absent.—J. A. Weas, Municipal Judge.

Liverpool, New York.—The last selections of to-night's program (October 7) were indeed fine. Picked up your station while trying to get K F N F. I heard you announce the new 268-meter wave length and request reports. This is the first time I have ever heard K F I X. Your signals were too weak for good loud-speaker reception.—T. H. Schuelke.

Pittsburgh, Pennsylvania.—It may be of interest to you that I heard your announcer state among other things last night that you were for the first time using 268 meters instead of 240 meters. I am using a Crosley Trirdyn, head-phones operating on the first two tubes. I got you on point 19 of each dial. Signals were strong, but there was some interference from several other stations.—Sidney J. Watts, Attorney at Law.

Norwood, Ohio.—I tuned in on your station at approximately 9.50 Central Standard Time on my one-tube set. You came in loud and clear, and I at first thought I had the powerful station K D K A. A male quartet was on when I picked you up, after which your announcer gave the wave length (268) and also said he would be glad to hear from the listeners. Norwood is five miles from Cincinnati and I think I am approximately five hundred miles from you. As acknowledgment of your loud and clear reception, I am sending you this letter.—Charles McGrath.

## Home in Independence for Sale

Three rooms upstairs, with alcove and sleeping porch; main floor has parlor, sitting room, extra large kitchen, bathroom, and hall; full basement; water, gas, and electric lights; some fruit and shade trees; three blocks from Stone Church; just off Kansas City car line; paved street; lot 30½ by 120 feet; \$150 garage newly built. Will take \$3,050 cash or \$3,700 on terms. Write owner:

GEORGE NETTER

1210 West Elm Street. Independence, Mo.

## Attention, Religio Workers!

The Independence Religio wishes to call attention of all Religio workers to the fact that Book of Mormon quarterlies may be purchased of the Herald Publishing House at 11 cents a quarter or 40 cents a year. Start the study of the Book of Mormon in your branch.

INDEPENDENCE RELIGIO

## K F I X

SUNDAY, OCTOBER 19, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Rejoice in the Lord," Calkin.  
By the Chorus-Choir.  
Sermon by W. I. Fligg.  
Hymn.

SUNDAY, OCTOBER 19, 1924

7.30 P. M., From the First Independence L. D. S. Church

Pipe Organ Solo: "Andantino in D Flat," LeMare.  
By Mr. Robert Miller.  
Hymn.  
Prayer.  
Soprano Solo: "He that dwelleth in the sacred place," MacDermid.  
By Elizabeth Tanner Hitchcock.  
Organ and Piano Duet: "Pastorale," Guilmant.  
Mr. George Miller, pianist.  
Mr. Robert Miller, organist.  
Solo: "In my Father's house are many mansions," MacDermid.  
By Mrs. Elizabeth Tanner Hitchcock.  
Sermon by S. A. Burgess.  
Hymn.

TUESDAY, OCTOBER 21, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Program furnished by Y. K. T. Class.)

Quartet: Selected.  
Elvin Luff.  
Elizabeth Lloyd.  
Dorothy Maloney.  
Richard Maloney.  
Reading: Selected.  
By Miss Rosamond Bunnell.  
Saxophone Solo: Selected.  
By Sadie Turner.  
Baritone Solo: "Ah, 'tis a dream," Hawley.  
By Albert Brackenbury.  
Address by Bishop James F. Keir.  
Quartet: Selected.  
Reading: Selected.  
By Miss Rosamond Bunnell.  
Baritone Solo: "Kashmiri song," Amy Woodward Finden.  
By Albert Brackenbury.  
Quartet: Selected.

THURSDAY, OCTOBER 23, 1924

9.00 P. M., From the L. D. S. Radio Studio

Soprano Solo: "Dreams of long ago," Enricho Caruso.  
By Mabel Ireland.  
Baritone Solo: "In the garden of to-morrow," J. L. Deppen.  
By Jay Turner.  
Ladies' Trio: "Love's old, sweet song," Molloy.  
Regina McCrae.  
Mabel Ireland.  
Kathaleen Ireland.  
Address: "Exercises for strengthening the eyes."  
By Doctor R. A. Richardson, of Kansas City.  
Soprano Solo: "Sweetest story ever told," Stultz.  
By Regina McCrae.  
Reading: "She powdered her nose," Guest.  
By Ada McClain.  
Baritone Solo: "Bells of the sea," Solman.  
By Elvert Himes.  
Contralto Solo: "Song of the soul," Breil.  
By Mrs. Cleo Salisbury.  
Tenor Solo:  
(a) "O Sole Mio," E. Di Capua.  
(b) "Marcheta," Schertzinger.  
By Glen Bennion.

## Pittsburgh Hears KFIX

### On a Crosley Trirdyn

Attorney S. J. Watts, of Pittsburgh, user of a Crosley Trirdyn, reports, "I hear KFIX very strong." You can obtain one of these splendid sets, complete with all accessories including loud-speaker, at the very special price of

**\$89.50 During October**

Order direct from this ad or write for descriptive literature. Special prices on all standard sets good for receiving KFIX. Extra discount to branches.

ARTHUR B. CHURCH

Independence, Missouri

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, October 22, 1924

Number 43

## EDITORIAL

### The True Philosophy of Church Government

#### I. A REVIEW OF THE JOINT COUNCIL OF APRIL, 1924

A Joint Council of Presidency, members of the Twelve in America, and Order of Bishops met in Independence during April, 1924. That much you have heard. No doubt you have heard much more. One man said to another, "I don't know if you have heard what I have heard or not?" The other replied, "I don't know what you've heard, but if you've heard what I've heard you've heard, you've heard wrong!" It seems to be human nature to think that the other man heard wrong.

Often it is a matter of surprise that men should report so differently upon that which they have had equal opportunity to observe. Noting the conflict, puzzled readers may say, What is wrong? But we must remember that men interpret that which they see in the light of their experiences and personal viewpoints. The thing the reader gets is each writer's interpretation. These interpretations may differ widely, and honestly so.

After the many testimonies borne concerning the council meeting referred to above, I bear my testimony latest of all—but perhaps not last of all. I come not to attack the minority members of the council. Men may differ as to that which they see, and differ honestly. But every man should be a particularly good witness as to his own intent, desires, purposes, and spirit. Any member of the council may thus speak. His testimony should have respectful hearing.

#### *The Genesis of the Council*

The Presiding Bishopric had asked for a council of the Presidency, Twelve, and Presiding Bishopric. The President presented the request to the Standing High Council. The High Council voted to advise the calling of a council of the First Presidency, members of the Twelve in America, and Order of Bishops to consider matters involved in that request. The vote was unanimous.

#### *The Spirit of the Council*

Personally, not for many years have I entered upon a meeting with a more prayerful spirit, desiring to assist in some way to compose differences and save the church the travail now upon her. I assume that my brethren were even as I was in this matter. We opened the council with the communion service, the President serving the emblems.

The meetings proceeded with various fluctuations of spiritual power and temper, such as occur when matters of importance are discussed among men of strong opinion and feeling. During the closing sessions a fine spirit grew, giving promise, we thought, of a solution of our troubles, and that it did not so eventuate disappointed many.

The concluding statements, first by the Presiding Bishop, and lastly by President F. M. Smith were moderate and kindly and significant. The Bishop declined to accede to the findings of the council. The President deplored the decision reached by the Bishop, but commended the spirit in which he spoke, and stated that we would go on with the church work as best we could, with frequent consultation with the Bishop and frequent council with other quorums. In that spirit the council adjourned.

#### *The Purpose of the Council*

Originally the council had in mind the financial needs of the church. It may then be asked, Why did they not proceed to advise retrenchments? It soon became apparent that more than retrenchment was needed. The council apparently came to think that if a unanimity of purpose and feeling could be developed, revenue would be increased, which would be better than a curtailing of church enterprises. The church should think of growth and expansion, not of diminution.

It became then the purpose of the council to seek to formulate something to which all could agree as a basis of operation as being within the law and in harmony with the books and the procedure of the church. The council at no time endeavored to supersede General Conference or pass any law binding upon the church without General Conference sanction. Nor could it have done so, since it sat as an

advisory council, so stated and recognized from the first day.

### *The Status of the Council*

I know of no law providing for any permanent standing organization known as a Joint Council, or "The Joint Council." The term is one of convenience. It will be conceded that the Presidency may call into council and sit with any quorum or number of quorums to discuss matters particularly pertinent to their work.

In 1894 a council of the Presidency, Twelve, and Presiding Bishopric met to discuss subjects of wide range, including "church government" in some of its broader aspects. Their findings did not become law by the voice of that council; but were subsequently approved by conference and became binding on the church (Doctrine and Covenants, section 123).

A council of the Presidency, Twelve, Presiding Bishopric, and Presiding Patriarch met in 1917 and adopted resolutions defining the authority of the Presidency.

Nor should we forget that in 1894 a council of the First Presidency, Twelve, and Quorum of High Priests met and considered similar matters, and their resolutions were approved by the General Conference. The council of April, 1924, cannot be lightly dismissed when we consider precedents.

The only change from the council as asked for by the Presiding Bishopric was the addition of all available bishops. The presence of these men could hardly fail to strengthen the council. They are able men of established standing, giving their time and thought to the temporal interests of the church, alive and alert to her financial needs, certainly not indifferent to the rights and prerogatives of bishops.

### *The Presiding Bishopric Lost No Quorum Rights*

The Presiding Bishopric lost no quorum rights by sitting with the Order of Bishops in this council. We must remember three facts:

First, the vote in the council was not at any time by quorums, but always as individuals.

Second, that procedure was strictly in harmony with our usual procedure. There has never been a vote by quorums in any meeting of the Presidency, Twelve, and Bishops since I have been in the Presidency. I doubt if there has been one in the history of the Reorganization.

Third, there is no law anywhere in the three books by which the Presiding Bishopric could vote as a quorum in council with the Presidency and Twelve. Provision is made for the Presidency, Twelve, and Seventy to vote as quorums under certain conditions, and the vote of two is to overbalance the vote of one, a unanimous to outweigh a divided vote, etc.,

since these three in certain matters are accounted equal. And in such a meeting of these three quorums, anyone could demand a quorum vote.

There is no such provision in the law for the Presiding Bishopric to enter that balance of power and sit in council and vote by quorums and offset the vote of the Presidency, the Twelve, or the Seventy.

As before said, the vote in the April council was *en masse*, as is the rule in similar council meetings, and the Presiding Bishopric had three votes, as did the Presidency.

### *Did the Presidency or the Council Seek to Oust the Bishop?*

It is desirable so far as possible to speak in the affirmative and avoid the negative. But in some instances it is almost impossible to avoid negation. It has been said that the Presidency, or the President, or both, sought through this council to drive Bishop McGuire out, to force his resignation. It has even been intimated that the council itself by behest or order sought to force him from his office.

The council at no time issued any order even intimating the driving of anyone from office, or to the best of my knowledge ever thought to do so.

As for the Presidency, such a proposition was never discussed or suggested in any of our meetings either before or during the council meeting, or at any other time. Personally such a purpose never entered my mind. I have worked with the Bishops on cordial terms and never have sought to undermine or overthrow them, either in private or in public.

The President at no time made such a proposal to the council. True, he has twice been quoted as saying:

Brother McGuire, I am going to say something to you and I will carefully weigh my words. Before this council closes I want you to tell this body whether you are going to abide by the decisions of this group of men. If you are not I want to know it so that I may take some official action. I do not ask you to answer now but I do want an answer before we close these meetings.—SAINTS' HERALD, August 20, 1924, p. 797.

### *President Smith Speaks for Himself*

On this point I have put the question squarely to President Smith and have from him the following answer:

On Board Train No. 15, C. M. & St. P. Ry.,

September 24, 1924.

PRESIDENT E. A. SMITH,

Independence, Missouri.

*Dear Elbert:* Before me is your letter of September 20 in which you say that it is being urged that my intent in calling the council in April last was to effect the resignation of Bishop McGuire, and that in the HERALD I have been quoted as putting a question to Brother McGuire concerning his at-

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titude towards the findings of the council, etc., which quotation is being interpreted as meaning I intended to demand Brother McGuire's resignation.

The quotation in the HERALD evidently is but the effort of some one to recall what I said, for the language I used then was not taken by the secretary of the council. I do not think the quotation is accurate.

It is difficult at this distance from the time of the council to recall the exact words I used; but I do know what was in my mind at the time, and that was to elicit from Brother McGuire, before adjournment, an expression of what would be his attitude towards the actions of the council. I had in mind several official actions which it might be necessary for the Presidency to take, but asking for the resignation of Brother McGuire as Bishop was not one.

Very sincerely yours,

(Signed) FREDERICK M. SMITH.

### One "Official Action" Which Was Contemplated

One official action contemplated by the Presidency upon the failure of the council to compose the situation was the early calling of a special General Conference, or a General Assembly, to pass upon the findings of the council and endeavor to settle church difficulties.

The taking over of the HERALD and the opening of the discussion in its columns caused that proposition to be held in abeyance.

### The Findings of the Council

The council adopted three rather important papers. One had to do with the building of the Auditorium, the method of rehabilitating the Auditorium fund, etc. Another had to do with stewardships, outlining plans for teaching and executing the doctrine, etc. The third document I will refer to as the document on church government. The last mentioned document has several times been reprinted in the HERALD, so I will not now requote it in its entirety.

The document on church government I could never defend if given the extreme and unconstitutional interpretations that have been put upon it by adverse critics. I can support it when given a reasonable interpretation. It is always in order to interpret the findings of a council of the church within the meaning of the constitutional law, rather than attempt an interpretation obviously contrary to law.

### Theocratic-Democracy

In succeeding editorials I shall therefore set forth the idea of theocratic-democracy, for instance, as it is found historically in the life of the church and in her books: God first, the people second, or as Joseph, the Martyr, first stated it:

I go emphatically, virtuously, and humanely for a theocratic-democracy, where God and the people hold the power to conduct the affairs of men in righteousness.—*Times and Seasons*, vol. 5, p. 510.

### Joseph and Heman on Rights of the Presidency

The statement on "supreme directional control" I shall interpret in harmony with the books and the teachings of our fathers; for instance, as being neither *more* nor *less* radical than the position taken by President Joseph Smith and Historian Heman C. Smith in their attempt to define "the true philosophy" of the church government in the following:

It appears from this revelation that the *primary* right of presiding over the church and of *regulating and setting in order all the affairs of the same*, is resident in the First Presidency; and that the *true philosophy* of the organization is, that if others should be appointed to those duties, these rights and prerogatives inhere in them in a *secondary* sense, to be exercised *under the direction and counsel of the First Presidency*.—Church History, vol. 1, p. 281.

They were interpreting the revelation of March, 1833, which said to the Presidency:

And this shall be your mission in all of your lives to preside in council and set in order *all* the affairs of the church and kingdom.—Doctrine and Covenants 87: 5.

### Joseph Never Claimed More Than His Official Right

Their statement is the more significant when we remember that Joseph never claimed more than his right as an officer; while Heman was the inveterate champion of the rights of the people.

Language could hardly be plainer than that used by these two veteran defenders of the faith, and they termed it the *true philosophy* of the church. It is in agreement with the document adopted by the council of April, 1924, and is no new doctrine. To claim that some department is now exempt would be a new doctrine.

### No Encroachment on General Conference

The "directional control" set forth in the two utterances, that by Joseph and Heman in 1896, and that by the Joint Council of April, 1924, must in the nature of the case be interpreted as *executive*, i. e., "directional," not legislative, hence not in conflict with the legislative rights of General Conference; indeed it must conform to and be in harmony with legislative enactments of General Conference and the constitutional law of the church. If not so conforming, action may be taken against the Presidency, as no one is exempt from "effective discipline."

The two points just emphasized, that the theory of directional control applies to the executive, not the legislative, and the second point, the power of the people to discipline in case of abuse, are set forth in the following:

If you cannot trust your President, silence him. You can do it without filing charges, and he has no recourse. . . . It is your *privilege* and your *duty* not to sustain them [the Presidency], if you think the interests of the work are jeop-



ardized. But so long as they remain in office, the supreme rights of the *executive* arm of the church lie in the Presidency. But *do not forget* to draw the line between the *legislative* and the administrative or *executive* arm of the church. —Frederick M. Smith, in SAINTS' HERALD, April 25, 1917.

### Not Suddenly Become New Doctrine

Certainly that which was reverently received and published by the church as true when stated by Joseph and Heman has not now overnight become a new and dangerous doctrine. Now as then the very great powers indicated as *primarily* resident in the Presidency are within metes and bounds of law.

In these articles I do not at any time question the sincerity of anyone who has written or spoken on matters now at issue. Nor would I knowingly wound the feelings of any. We should not wound unnecessarily. And as soon as possible we should take up the work of healing. The next number will consider the subject, "The church a theocratic-democracy."

I remain yours in gospel bonds,

ELBERT A. SMITH.

### To Begin Work on New Radio Soon

Those in charge of the construction of the 1000-watt church broadcasting station expect to begin work on the radio towers and studio before the end of October. Funds have come in more slowly than was hoped for by the radio committee, but with almost three fourths of the required amount on hand it appears advisable to get as much done on the outside construction as possible before severe cold weather.

Parts for the new apparatus will not be ordered until the necessary funds are in sight; and in event the new towers and studio are completed before the 1000-watt broadcasting equipment is finished, the present 250-watt radiocaster will be used with the improved antenna and housing accommodations. This alone would increase the range fifty to one hundred per cent.

With work actually starting on the powerful station, it is believed that everyone will hasten their contributions to hasten the date when K F I X can go on the air with 1,000 watts.

The radio committee has received hundreds of enthusiastic letters from members and friends of K F I X. HERALD readers would enjoy reading all of them, but this is impracticable. A number of letters have been published, and this week we are printing several more.

Bishop C. J. Hunt is a real radio booster and has helped the radio drive at every opportunity during his travels the past few months. In a recent letter to the radio committee he wrote, "Success to the radio. I am in the Spring River District this week.

Webb City, Missouri, went 'over the top' in helping the radio fund. Herein find newspaper clipping in favor of our position and contention for a big radio. The farmers are preparing to hear and we should be able to serve them." The clipping Brother Hunt referred to told of a survey made by the United States Department of Agriculture which indicated that there are now nearly 400,000 receiving sets on farms alone. A year ago, according to the estimate, there were less than 150,000 receiving sets on farms.

Can anyone believe that such a letter as the following was actually received?

Being a little late in handing my contribution to our branch solicitor, he refused to accept it on the ground that our branch quota had been exceeded. I told him that some of the other branches may not reach their quotas and it would not come amiss, but to no avail. Now I am determined to put in my mite, believing it can be used to good advantage.

Has any other person had the experience of this sister who had such difficulty in making a contribution toward the new radio? All should remember that in some parts of the continent crops and certain conditions make it impossible for our people thus situated to do what would be normally their just part. Those more favorably situated therefore should not try to figure out how small an amount they can send, but should contribute according to their ability and desire to make the radio work successful.

Brother W. E. Shakespeare, in a letter from Straubville, North Dakota, wrote to Bishop McGuire in part, as follows:

In sending in my report I am also sending in a little offering from Brother and Sister Muffel of this place, to apply on the fund for the new radio station.

Everywhere I go I find people very much interested, and looking forward to the time when they may be able to hear the good news direct from headquarters. I, too, am very much interested and have done a little toward helping some of the scattered Saints to hear the programs given in Zion. Some of them are very much delighted to hear the sermons and the good programs.

One sister for whom I had made a small set and installed it wrote me lately that she heard Brother Gillen one night, and that she could even hear him breathe; also that a train seemed to have gone by the Campus and she heard it whistle twice, and that he stopped talking until it had gone by. She said it made tears come to her eyes as she listened to the sermon and the songs of Zion, and that she felt the Spirit with her just as much as though she had been right there before him listening to him preach.

We are all hoping that the new station will soon be a realization.

Brother and Sister J. L. Phillips, Leeton, Missouri, in sending their contribution state that they have been listening to K F I X for a long time, and add:

We are certainly glad you are making an effort to increase your power, making it possible for so many more to hear.

(Continued on page 1030.)

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## OFFICIAL

### The Facts About Northern California District

*To the Readers of the "Herald":* Under ordinary or normal conditions we would refrain from invading the columns of the HERALD with matter of controversy, but since the HERALD published in its issue of August 20, 1924, a certain article wherein unkind insinuations and reflections were hurled against the Saints of the Northern California District conference, we feel justified in seeking publication with this reply.

In the HERALD of August 20, 1924, there appeared under the caption, "Supreme directional control in operation," an article which later was printed in pamphlet form and, together with a letter by the same author, distributed among members of the church.

By reason of the author making unwarranted inferences and advancing unjust conclusions, both the article and letter do a grave injustice to the *President of the church* and to the entire membership of the *Northern California District*.

#### *District Reunion Organized*

July 17 last, the largest reunion ever held in the Northern California District met for organization. Brother D. T. Williams, of the Quorum of Twelve, (officially assigned to this territory) was present. Announcement was made that the President of the church would be present within a few days; that possibly Apostle Roy S. Budd (also officially assigned to this territory) might arrive later. A motion was made by one in the audience,

That the President of the church, Brother F. M. Smith, Brother D. T. Williams of the Twelve, and to include any other member or members of the Quorum of Twelve who might later be present, they to have associated with them the district presidency, preside over the reunion.—Minutes of the Reunion.

This motion carried by a unanimous vote of the assembly. (Common consent.) President Smith had not yet arrived.

#### *District Conference Organized*

July 25 the delegates to district conference met for organization. Again the usual courtesy due visiting general church officials as well as respecting the law relative to the highest authority present (Doctrine and Covenants 104:7) was recognized and observed without objection. President Smith, Brother D. T. Williams of the Twelve (Apostle Roy S. Budd having wired he would not attend), together with the district presidency as associates, were chosen to preside over the conference. This was done through the regular procedure by motion and vote of the members. (Common consent of the

people, and not supreme directional control of the President or anyone else, as inferred by the author of the article criticizing our district conference.) President Smith did not in any way thrust himself upon the conference.

There is no foundation in fact for criticizing the President of the church for his having presided or assisted in presiding at the Northern California district conference. It is *unjust* to cast reflection on the delegates for asking the President to preside. The delegates were mindful and respectful of the courtesy *always due* general church officials when present at such gatherings.

#### *Discontinuing of Spring Conferences*

The district president's report was read at the second business session on the first day of the conference. It stated "that the district presidency recommended the discontinuance of spring conferences" and urged the holding of one- and two-day meetings in various branches at different times. During the same session, a motion by one of the delegates was made and was seconded by another delegate,

That we adopt the recommendation of the district presidency and discontinue the holding of spring conferences, and in their stead hold one- or two-day meetings at various times among the branches.

This motion was discussed and when put to vote (common consent) carried almost unanimously.

Please note: *Before the vote was had*, the conference was advised that if the motion carried it would be necessary for the present conference to elect delegates to the next General Conference.

#### *The Facts*

Let us here state that last winter, prior to the February conference held at Sacramento, and before the Joint Council was held in April at Independence, the advisability of doing away with spring conferences in this district was discussed with Brethren D. T. Williams and Roy S. Budd, the two members of the Twelve officially assigned to this territory.

#### *A Committee Named*

The day following, after the conference had voted to do away with February conferences, the delegates again met in business session. At the urgent request of the district president, President Smith again occupied the chair, although *he publicly asked to be excused*.

During the course of disposing of the conference business, announcement was made that it would be in order to choose delegates to the next General Conference. This was followed by a motion that a committee of three be appointed to prepare and submit later to the conference a list of seventeen

names as proposed nominees for delegates to the next General Conference. Inquiry was made as to how this committee should be named, whereupon both the mover and the seconder of the motion included in their motion that the committee be named by the chair. The question was asked by a member of the conference, "Could such action be construed as giving the proposed committee the power of choosing the delegates. The conference was told by President Smith and the district president that any names prepared and submitted by such committee could be considered as nominees *only*, and that the *body* still had the right of making *additional nominations*, all of which, before becoming delegates, *should be voted upon by the conference*. This motion was discussed and voted upon and declared carried. The vote was almost unanimous.

Was this act and vote by the body "supreme directional control" by the President of the church or anyone else, or was it another demonstration of procedure by *common consent*?

The names of *W. H. Dawson*, of the district presidency, *C. W. Hawkins*, president of the San Jose Branch, and *J. B. Carmichael*, president of the Oakland Branch, were announced as such committee. The committee retired immediately to prepare the proposed list of nominees to be voted upon by the conference. (Note the personnel of this committee, for we shall hereinafter refer to same.)

#### *Delegates Instructed*

During the absence of the committee just named, a motion was offered by Gerald Hawley, a priest, and seconded by Fred Hutchins, a layman:

That in the event the document on church government, as published in the *HERALD* of July 9, 1924, page 651, which document had been indorsed by a council consisting of the First Presidency, the Quorum of Twelve in America, and the Order of Bishops, held last April, comes before the next General Conference for consideration, that the delegates elected to represent this district at such conference be hereby instructed and directed to vote for the adoption of said document.

#### *Copies of Article on Church Government Distributed*

Immediately following the stating by the chair of the motion to instruct delegates, printed copies of the said document on *church government* were distributed to the delegates, thus precluding the possibility of any delegate voting on a matter not in black and white before him.

#### *The Vote to Instruct*

While the motion to instruct was being discussed, the previous question was applied for, but the chairman (President F. M. Smith) did not at the time entertain the request. He sat down and allowed opportunity for further discussion.

It is not *true* that "Before general discussion had taken place, the previous question was *moved and carried and the matter went to vote* and was carried," as stated in the article criticizing the Northern California district conference.

There were one or two more talks made *against* the motion *to instruct* than were made *for* it, and it was noticeable that those opposing said motion to instruct offered no real argument against the indorsement of the document on church government, but simply objected to the principle of *ever* instructing delegates.

"Supreme directional control" was not in operation as is charged by our "critic." The only real substantial speech in favor of the issue was made by Brother B. Franklin Parks of San Francisco, a brother who holds no grade of the priesthood. We mention this fact only that the Saints may see that the *conference presidency* made no effort to "coerce," "intimidate," or "unfairly" "put something over on the people." *Neither President Smith nor any member of the district presidency spoke on the question.*

#### *The People Express Their Will*

When the motion to instruct was finally put and voted upon, it was carried by a very large majority. (Another act of "common consent" exercised by the people.)

#### *No Surprise*

In reading the criticism entitled "Supreme directional control in operation," one is apt to form the opinion that this matter was sprung upon the conference very suddenly. Such was not the case.

#### *Note What San Jose Branch Did*

On *July 2*, three full weeks prior to our district conference, the San Jose Branch, at a regular business meeting, at which time delegates to the district conference were named, the following resolution was adopted: "That the delegates be instructed to support the principles of the open letter as published in the *SAINTS' HERALD*."

Admitting that the verbiage is a little weak in identifying what "open letter" was referred to, it nevertheless can be successfully established that the instigators of such motion at San Jose knew what they were doing and had in mind the "open letter" published in the *HERALD* of June 21, 1924. It would seem that they were acting under counsel, especially since it is a fact that one of the instigators of the motion has since stated "that he had been and was, in correspondence with certain members of the Quorum of Twelve." Said members to whom he referred are not *officially* assigned to this territory either. Why did our "critic" fail to mention this act of the San Jose Branch?

The news that the San Jose Branch had instructed twenty-seven delegates to the district conference to support the "open letter," soon spread like wildfire, and the week following, at a business meeting of the Oakland Branch, the largest branch in the district, and at a well-attended business meeting, the members being informed of the fact that the San Jose Branch had actually instructed its delegates to support the "open letter," they in turn adopted a resolution wherein its fifty-two delegates to the district conference were instructed as follows: "That in the event any matter comes before the district conference relating to the administration of the church, that its delegates be instructed and directed to support such policy or policies sponsored by the First Presidency." This motion was adopted by the Oakland Branch unanimously save one negative vote, after same had been thoroughly discussed both for and against. In justice to those who opposed the motion, let it be stated that their arguments were not directed against the administration of the church, but quite to the contrary. They were *for the administration* but did not like the idea of tying the hands of a delegate.

From the very moment of the appearance of the "open letter," prior to our district conference in July, it was noticeable that the membership generally, not only the active ones, but including many who had been inactive in church work for some time, were more or less agitated, and the question was being discussed pro and con at the churches, from the pulpit, in the prayer services, in the homes, and wherever a few members were assembled throughout the district. Certain documents mailed into the district created suspicion and distrust. Communications from the outside, bearing upon the "issue" were frequently mentioned. The very atmosphere of the conference was pregnated with a keen desire to express its views upon the issues. The Saints acted. There were good reasons for it.

#### The Committee

As previously stated, we call attention to the personnel of the committee named by the chair at the request of the body to prepare a list of seventeen names as nominees for delegates to the General Conference, namely:

*C. W. Hawkins*, president of the San Jose Branch, whose delegates to the district conference were under instructions to support the principles of the "open letter";

*J. B. Carmichael*, president of the Oakland Branch, the largest branch in the district, and whose delegates were instructed to support any administration measure coming before the district conference, and

*W. H. Dawson*, the third member, one of the district presidency. (In our opinion, a very equitably chosen committee. Not a single objection was voiced against it or any member thereof.)

#### Delegates Named.

In submitting the report on behalf of the committee, Brother W. H. Dawson stated to the conference that the committee had no way of knowing who might be in attendance at the General Conference next spring from among the membership in the various branches, hence they knew of no better way for each branch to obtain representation other than to include in their list the names of the general church officers and the missionaries now laboring in the district, together with the district presidency, who are in touch with the branches throughout the district; and further include the names of those regarding whom the committee had heard were planning on attending the conference. Therefore the committee submitted the following names as nominees for delegates to the General Conference:

Apostles D. T. Williams and Roy S. Budd. (Pacific Coast Mission.) G. H. Wixom, E. B. Hull, Virgil Etzenhouser. C. W. Hawkins. (Missionaries Northern California District.)

Blanche Edwards (General Superintendent Department of Women), present.

J. D. White, W. H. Dawson, and J. T. Smith, jr. (District presidency.)

A. J. Damron (Tulare Branch); J. B. Carmichael (Oakland Branch); Bessie Hollings (San Francisco Branch); Frances White (Oakland Branch); M. L. McRoberts (residing at Yuba City); Herbert Walker and Etta Cooper Walker (Santa Rosa Branch).

All seventeen persons proposed for delegates were present at the conference, with the exception of Apostle Roy S. Budd.

#### No Other Nominations

Opportunity was given the conference to make *additional nominations*, but none were made. The motion to adopt the committee's report when put to vote was carried.

A motion was next made and seconded, "That the seventeen names submitted as nominees by the committee constitute the delegates from this district to the next General Conference to be held in April 1925." This motion was not opposed and was adopted by the body. (Common consent.)

#### Capable of Decision

In our opinion it is begging the question for any man to assume that the membership of the Northern California District, many of whom have spent a long life in the church, are incompetent and unqualified to read and interpret the laws of the church, or that they possess no agency or right of determining and expressing their will.

It is asserted by our "critic" that, "it was desirable to take this vote while the President was on the ground." In this there is couched an accusation that the President by remaining was seeking to influence the delegates of the conference by his

presence. These words hold further seeming insinuation, that the Saints of the Northern California District lack the courage to express themselves in the presence of the President of the church. Such an implication is without justification in fact. The delegates attending the conference at Irvington were men and women of courage and intelligence and feel a serious degree of resentment at this reflection.

#### *Who First Instructed?*

In view of the *fact* that the San Jose Branch first initiated the instruction of delegates to the district conference wherein they were pledged to support the principles set forth in the "open letter," we do not hesitate to charge the "*opposition aligned with our critic*" of doing the very thing "*our critic*" denounces, namely: The arriving at and expressing a conclusion on the issue publicly placed before them prior to next General Conference. They, and not those favoring the Joint Council action, began the act of instructing delegates.

#### *Do Not Condemn*

Shall we denounce the members of the San Jose Branch and, in the language of "*our critic*," accuse them of "questionable methods"? No! God forbid. Why criticize and deny the San Jose Branch, the Northern California district conference, or, for that matter, any individual or group throughout the church the privilege of expressing opinion on this "issue," or of forming conclusions? Do not such have the same vested right as "*our critic*" and those associated with him, who have already formed and publicly announced their opinion and conclusions, and who are now actively engaged in a desperate campaign to convert others to their way or expressed views?

#### *Common Consent Prevailed*

The Northern California district conference was carried on quite according to parliamentary procedure; "*common consent*" was the rule of action, and a majority vote the end of controversy, all of which was regular and according to the general procedure of the church.

While it is true the President of the church acted as chairman a part of the time in some of the business sessions of the conference, he did not attempt to influence or participate in any manner in the matters coming before the body, other than as a *servant* and not a *master* of the conference. He did *only* those things which he was *asked by the body to do*.

Prior to the closing of the last business session and *after* all the hereinabove legislation had been done, President Smith remarked that he was well

pleased with this, a *delegate conference*, and congratulated the assembly because of the manner in which it had conducted the business coming before it, and expressed his opinion that the conference had acted within its rights, or words to that effect. His comments related to the efficient organization of the conference, the good spirit that had prevailed, and to the manner of conducting the business, rather than to the nature of the business enacted.

We repeat: The criticism against the Northern California district conference and against President Smith for his connection with the conference is unjust, and does both President Smith and all the Saints of the Northern California District a *grave injustice*.

#### *Good Advice*

As those who are desirous of Zion's weal, we wish to commend the splendid counsel given by our brother, the contributing editor, in the HERALD of June 11, 1924:

In our discussion we must not forget that *all we are brethren*. Let friendship govern. Let us lift our discussions above *petty bickerings* or personal animus and *give each man the credit of being equally honest with himself*.

#### *And again,*

If we can discuss these principles in fairness and frankness, *without personal reflection*, and in the spirit of Jesus Christ, manifesting all the while Christian forbearance and consideration, we may hope that this discussion will clarify our vision and thus dissolve our differences.

This is indeed wholesome advice, and it is to be hoped that if in the past we have been heedless of such counsel, the future will find us upon the high-road of repentance, seeking only the glory of God and the service of humanity. In humility, we pray for the Church of Christ and for our brethren of whatever school of opinion. We plead that the time may speedily come when we will all see eye to eye and when the great heart of Zion will beat with but a single purpose.

#### *Signed,*

J. D. WHITE, *District President.*

W. H. DAWSON, *Vice District President.*

J. T. SMITH, JR., *Vice District President.*

CECIL HAWLEY, *District Secretary.*

BERNICE CHRISTOPHER, *Assistant District Secretary.*

J. B. CARMICHAEL, *President of Oakland Branch.*

C. W. HAWKINS, *President of San Jose Branch and Missionary.*

VIRGIL ETZENHOUSER, *Missionary.*

E. B. HULL, *Missionary, Northern California District.*

October 10, 1924.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Some Educational Problems Involved in the Establishment of Zion.—No. 4

A. MAX CARMICHAEL

A child may passively accept the existing morality because of his ignorance of what to do under a given situation, because of his incapacity to determine what he should do, and because of his becoming habituated to do what he finds his elders doing and to accept without question what his elders tell him to do; a child may, because of his desire for the favor of those around, do what he sees them doing, and fail to do what he sees brings their disfavor; but his intelligence soon becomes mature enough for him to discover that the "authorities" differ, and that the same act does not always equally please the different groups in his social environment.

#### *When the Authorities Disagree*

Even father and mother disagree as to what is best for him to do. When one of his parent's sense of dignity is offended by his actions, and this parent starts to punish him, he finds much to his surprise, yet much to his joy, that the other parent is more or less inclined to sympathize with him, and object to the punishment the offended parent is inflicting.

It's pretty hard for the unoffended parent to put himself, or herself, in the place of the offended parent. Father and mother may keep up a policy of absolute agreement for quite a long time, some longer than others; father and mother may keep up the appearance of complete agreement for a long time, deciding their differences alone; but sooner or later, the child senses that there is really a difference between them. He soon finds that Mrs. So-and-so treats her child differently than his mother treats him, that Mrs. So-and-so tells her child to do differently than his mother tells him to do under like situations.

He finds that his parents differ from his school-teacher as to what courses of study he should take at school; his school-teacher says he should take Latin, his parents say otherwise. They differ as to what punishment the teacher should bestow upon him in the event he breaks a school rule. He even finds that the teachers at school differ among themselves as to what is best to be done in any given situation. Or that the community as a whole differs from the school-teacher, or that there is a difference of opinion in the community. He finds that

his Sunday-school teacher differs from his public-school teacher as to what is the truth in a given situation, e. g., how long the earth was in making. He finds his parents differing from his pastor, that preachers differ among themselves, e. g., whether a belief in the absolute omniscience of Jesus while on earth is necessary to entitle one to be called a Christian for a theological proposition, or whether card playing is a sin against God for a moral proposition. The church ecclesiastics may for a long time keep up the appearance of absolute agreement as to theological beliefs or moral sanctions, but at last the difference that exists creeps out and the layman gets hold of it. Yes, the Catholic boy finds that even the priests differ a little among themselves. All the sisters who teach him at the parochial school do not do just the same in identical situations.

A Sunday-school teacher has been telling her primary class those stories which bring out the kindness and love of Jesus for us. She has accompanied each story with the thought that God is our heavenly father, and he loves us, and will take care of us. But a hole seems to have been shot clear through her teaching when a six-year-old boy in the class asked when looking at a picture of the flood, "Were any children drowned in the flood—and very little children that didn't know how to do right?" A primary child was invited to look at a Tissot picture of the crossing of the Red Sea. He remarked to his teacher, "It doesn't seem fair that horses, too, should be drowned." Thus naively, but penetratingly, does the child discover a difference between our modern standard of God's ethics and the standard which our forefathers held, but which we still acclaim as our ethics.

J. W. Colenso was bishop of Nabal in South Africa, and interested himself in giving the Bible to the native Zulus. In translating the Old Testament, he had the help of an intelligent native, "one with the docility of a child but the reasoning powers of a man of mature age." When they came to the book of Exodus, the translator's attention was called to the law, "If a man smite his slave or his maid with a rod and he die under his hand he shall surely be punished; notwithstanding if he continue a day or two he shall not be punished; for he is his money."—Exodus xxi, 21f. The Zulu, who knew the lot of the black man when in the power of a white master, was quick to feel the injustice of such a law and asked whether it was true that God had given such a law by direct revelation.—Henry Preserved Smith; *Essays in Biblical Interpretation*, 1921, Boston, pp., 128, 129.

Thus even does the savage catch an irreconcilability of our teachings and even our present-day standards with what we claim to be God's word. Not long ago the writer heard even an adult challenge the God that would command an Abraham to kill an Isaac, and wonder whether such an Abraham would be permitted to stay outside of the asylum

to-day. A Religio teacher in Independence came to the writer asking for the explanation of a God that would command a Nephi to kill a Laban. The children were challenging the ethics of such a God. Youth with his unsophistication but with the growing sense of ethics founded upon respect for personalities seems prone even to the extent of being irreverent to some of us in picking out seeming inconsistencies between our growing standards of morality, and those of the scriptural past.

Youth becomes utterly amazed at the variety of theological, political, and moral opinions that he finds in the world.

He would like to have the approval of his mother; he would also like to have the approval of the boys in his gang; but he finds that they differ in what they would have him do. Mother would have him not smoke; the gang would have him smoke. The football coach would have him play football; his mother would have him not play. His father would have him work and earn some money in his spare time; the companions in high school want him to join the football squad. His mother would have him go to prayer meeting; he feels that he would stand higher in the favor of his boy companions if he did not go. He finds that the young people at the reunion are somewhat fervent in their worship; so he is inclined to "bear his testimony"; but he finds that the boys at his place of employment are eager to tell obscene stories; so he is inclined to tell obscene stories. In the center places, he finds the spiritual authorities of the church telling him it is wrong to dance; but he finds that his public school companions tell of their good times at the dance; he would like very much to have their favor as well as that of his spiritual authorities.

#### *When the Authorities Do Not Themselves Do as They Say*

But there is a third way this same dilemma of having to make a choice between standards of morality and spirituality comes to him. It is considerably more tragic in its results upon his moral and spiritual status, or it is very apt to be, than the other two ways just mentioned. He comes some day to the recognition, shockingly, that the authorities do not do themselves what they say he should do. Father has been telling the boy that he should not say a certain word, but some day he hears father in an unguarded moment say this same word. Or mother has severely punished him for saying a certain word; suddenly he challenges mother with the fact that father has been saying that word. Mother has been telling her growing adolescent girl that it is very wrong to dance; but the girl hears around

among the neighbors that her mother was quite a skillful dancer when she was a girl. Worse, the young pastor who is now conducting the prayer meetings danced once upon a time himself. How soon the child learns to watch the "good church members" to see what they do. The good deacon is himself a good schemer in selling real estate. Even the Bishop's agent proves crooked. But these are isolated cases only. He finds that all of our protestations of universal love on Sunday, in the Sunday school lesson, in the sermon, and in the prayer meeting are absolutely unpracticed on Monday. He has thought from his mother's teachings that honesty is of course the procedure for everybody; but he finds that dishonesty seems to be the rule in actual life. As a result of his mother's teachings he has built up habit upon habit of sincerity until sincerity is an imperial law of his moral life; but he finds suddenly some day in his high school classes that even some of his high school friends have already drawn the conclusion that a man cannot succeed in business if he is sincere. Having his suspicions aroused, he looks around, and finds that the salesman in the clothing store tells only the facts about the article that will sell it, but keeps back the facts that would hinder the sale. The real estate agent tells only those things about the house which will sell it, but says nothing about those facts which would hinder the sale; in fact the agent tries to cover up the facts which will hinder the sale. From babyhood he has never doubted the stories of Daniel in the lions' den or the three Hebrews in the fiery furnace; but in his high school, when he begins to take on a scientific attitude towards life, he begins to doubt; and some day he awakens to the fact that the preacher has not told him the facts upon which some people base an honest doubt as to their historicity. The preacher, like the clothing salesman, and real estate agent, has in actual practice relied upon the moral law of salesmanship of long generations ago, viz, *caveat emptor*, let the buyer himself take notice, but which has been outlawed in the overt public conscience of to-day, or at least ought to be. All of these salesmen, the clothing man, the real estate agent, and the preacher, have proved insincere and actually dishonest, he now feels. Their actions speak so loud that he does not hear what they say on Sunday any more. What a shock to the girl who is raised to feel that every woman is virtuous when she first finds out that prostitution is practiced. What a rude shock many a "protected" girl has, when she finds out that many of her boy friends are not "straight." All of her ideals that she has accepted upon authority are shattered. The youth finds that the churches are claiming that the

world needs Christianity, that, Christ's love, but that they are all fighting each other over some differences of ritual which actually keep them from loving each other. He wonders if God is love, why the Christian church should be so eternally telling each coming generation how cruelly the Jews killed the Christ, and thus keep alive the impossibility of the Christian obeying the most important injunction of Christ, to love. He wonders if God is love, why the poor man seldom enters the church. He wonders if God is love, why there ever existed such conditions as would cause the Bolshevik uprising in Russia. Was the Greek Church proclaiming love but refusing to live it? Sometimes he wonders whether Jesus would still have his followers worship him as the Christ, when that very act in itself will always keep the Christian from loving the Jew. He actually wonders if Jesus himself is sincere in his protestation of love, and would be willing that people stop quarreling over whether he was actually the Christ or whether he was born of a virgin, if that would permit Jew and Gentile, fundamentalist and modernist, to actually get together and live together upon a basis of love.

#### *What Is His Response to These Conflicts?*

What are his possible responses to these differences which he finds between those in authority, between two sets of people whom he would please by agreeing with them, and between our protestations of what we should do and what we actually do. They bring him a problem. What are his possible solutions? Perhaps if we knew, we could help him in his dilemma. In the main there are two courses open to him. These two courses give us our third and fourth methods whereby our youth absorb the moral and spiritual heritage of the race. In our last two articles we have discussed the first and second methods. In this article we shall discuss one of the two courses open to him, which will constitute our third method.

#### *One Possible Response*

He may take these differences as a matter of course, as the normal thing, and accommodate himself to them. The accommodation of himself and his activities to these differences may be along the line of least resistance to the inclination to accept upon authority, and do those things which please his social environment. This will most usually whenever possible take the form of having a different standard of action for each crowd that he happens to be with, such standard conforming to the standard of the crowd he is in at the given time. Whatever the rules of the game of life are at home, he will conform. He will not smoke at home, because it

is against the rules of the game of home-living; but he will smoke out among the "fellows." He will not talk about any matter with reference to sex with his father and mother because he has learned that the rules of the game make such conversations a matter of taboo; but he will talk "sex" out among the "fellows." He refrains from telling any of the obscene stories at home; it is out of harmony with the spirit there; but he will tell obscene stories out among the "fellows." Thus he has one kind of morality at home and another among the fellows. In this way he obeys the "authority" or chimes in with the normality that is pressing at the moment; in this way he pleases everybody.

We could illustrate this having two or several sets of moral standards or sources of moral authority in a variety of ways. Do we not all know Johnnie, who is a different boy at Sunday school than at day school; indeed, who is a different boy under one day-school teacher than another? Do we not all know the boy is a "lamb" at day school, but sits on the radiator and makes "smart" remarks all through the Sunday school class to the discomfiture of the helpless teacher? The young man is quite reverent and respectable with the church crowd of young people but practices many immoralities when out with the other fellows. Many a young fellow who was sent to Graceland to get his morals reformed is quite "religious" when he first comes: It is the new crowd he is with which makes the change. Many a wife has for many years never suspected her husband of gambling or adultery; his vocabulary, his actions, would never give her the least suspicion that he knows another world at all. The facility with which he can assume an entirely different character is wonderful. Even the Latter Day Saint minister may drink coffee while eating out at some restaurant but never thinks of doing so when in the family of Saints. Even the good deacon may never think of using "darn" when in the men's Bible class, but it may be a frequent word of his when out trading horses. This alteration of personalities may become a thorough habit; it may be done so easily that the person becomes unaware that he is changing his personality. Yet many a boy remembers the first time that his tongue slipped, and he uttered his first "swear" word in front of mother, when he has been uttering "swear" words before the fellows for these many months. The habit of unconsciously changing personalities to suit his social environment fails him at some moment.

Even in scientific matters a lad can shift his think-

ing and his responses to suit the environment that he is in. The writer heard a Boy Scout leader in the city of New York tell of his experience which illustrates this. His troop was made up of young high school boys, the most of whom had general science in high school. In this course they were undoubtedly taught that the earth was æons in the making. The class was one the majority of whose members had the same leader as their teacher in a Sunday school, a Protestant Sunday school. But in the week-day activities of the troop, others were permitted to enter, Catholic or Jew. There was one Catholic boy in the troop. As an experiment one day in the week-day activity, the leader asked each boy to write down answers to certain questions, among which was, How long did it take God to make the earth? All answered six days but one, and that one answered several thousand years. To his immense surprise (he being a Protestant) the one boy who answered consistent with his general science was the Catholic boy. The Protestant boys had given as their answer to their religious teacher, six days; undoubtedly they would have answered the question of similar import in day school, which would of course leave out any mention of God as the maker, with the answer in accordance with their general science teaching. The Catholic boy answered the question as he would normally do for a non-religious leader; but he, too, undoubtedly if he had been answering this question before one, whom he unconsciously sensed as a religious leader, would have answered quite differently. No doubt these boys did not think of the inconsistency. They unknowingly responded to the environment they felt themselves in. One can see the influence of a catechism in the answer of these boys. No doubt their catechism had been teaching them an orthodox catech-biblical origin of the universe.

(To be continued.)

The fact is, that all breaches of the laws of health are physical sins, and when this is more generally seen, then, and perhaps not till then, will the physical training of the young receive all the attention it deserves.—Spencer.

Big institutions are not built by bosses—half the time the big ideas, the inspiration, the urge is furnished by the lowly employees. Sooner or later business men will open their eyes to this fact, and then if they but open their hearts they will usher in the perfect day.—F. L. Brittain.

## NEWS AND LETTERS

### Bishop Waller Writes of His Visit to England

You were good enough to report through your columns my return from England to the United States. I have thought, therefore, that perhaps you and some of the HERALD readers might be interested in learning further with regard to my visit to my native land.

For many years I have had an earnest desire that sometime I might be privileged to raise up my voice in the Master's cause in England, amongst my own countrymen, as I have been doing for many years in Hawaii, and as I have also been privileged to do in different parts of the United States and on business visits to Australia and New Zealand. My recent trip to England, for the purpose of visiting loved ones there, afforded me this opportunity.

The first Sunday I was in London, July 27, I attended a meeting of the Enfield Branch, just outside London, and although not known to any of the members of the branch personally, I received a very cordial and kindly welcome. I also had the pleasure on this occasion of meeting Brother and Sister Passman, who were on their way home from the Palestine mission. In the afternoon I addressed the Sunday school and told them of some of my experiences in the work in Honolulu. In the evening I preached to an interested audience, being blessed with liberty, and, after the preaching service, presided with Elder Judd over a prayer meeting, which was thoroughly enjoyed by all present on account of the Spirit that was present. Words of comfort and encouragement were spoken by the Spirit through Elder Judd to Brother and Sister Passman and myself, and I was encouraged to lift up my voice amongst my own countrymen, with the assurance that the words spoken would not fall upon barren land.

The Sunday following, August 3, I spent in Manchester, making my headquarters there at the hospitable home of Elder and Sister Hughes. In the morning I spoke at the North Manchester Branch and in the afternoon talked to the Stockport Sunday school; in the evening I preached to the members of the Beresford (Manchester) Branch.

On Thursday evening, August 7, I spoke to some of the Bradford (Yorkshire) Saints, who gathered for the occasion at the home of Sister Schofield, where I received a very kindly welcome.

The following Sunday I spent with the Saints in Birmingham, being kindly received there by Brother J. E. Meredith. I preached both morning and evening to interested congregations and hope that good was accomplished by my efforts. In the afternoon I spoke to the members of the Sunday school.

It was my intention on the following Sunday, August 17, to visit the Warrington and Rochdale Branches in Lancashire, but Brother Chandler, the district president, with whom I was making arrangements for my visits, had to attend the conference in Manchester, and I thought it best, therefore, not to go there. Furthermore, I was anxious to spend this day with my wife and daughter, from whom I was about to part on the following Wednesday, when I was booked to leave per S. S. *Homerie*, from Southampton for New York.

I wish to take this opportunity of expressing my gratitude to the English Saints for their kindness to me while amongst them. Through the kindness of Brother Meredith and some of the Saints in Birmingham, I was able to visit

Stratford-on-Avon and places of historic interest there.

While associating with the English Saints I felt many times that it was a good thing to belong to the family of God, for assuredly amongst his children is found to-day that love which Jesus said should characterize his true disciples.

While there I was able to visit, in my native county (Yorkshire), many of the places where I spent my boyhood days. I found that many of the relatives and friends I knew then had passed away, but I thoroughly enjoyed meeting with the few that remained, two sisters amongst the number.

I left Southampton at noon on August 20, by the S. S. *Homeric*, a White Star liner of 34,000 tons. After calling at Cherbourg at 6 p. m. of the same day, we sailed for New York. The voyage was very pleasant, with the exception of the afternoon of Tuesday, August 26, the day before our arrival in New York, when we passed through a terrific storm, in which a lifeboat was lost and about a dozen passengers slightly hurt. This was the storm in which the S. S. *Arabic* fared so badly. While passing through the storm I thought of the words of promise given to me through Elder Judd, at the prayer meeting already referred to, at Enfield, on Sunday, July 27, when the promise of protection on my return voyage was extended.

I stayed in New York only from six o'clock on Wednesday evening until ten o'clock the following morning. While in New York I had the pleasure of meeting with Sister Murphy of San Francisco and her husband, and also administered to her mother, Sister Kaighin, who had been for some time, and was then, in a very serious condition.

While en route for San Francisco, over the continent, I learned that the Lake Shore Limited, which left for Chicago over the same route that I traveled over the day before, had been run into by the *Detroit*, and that twenty-seven passengers in one of the sleeping coaches had been injured. I arrived in San Francisco safe and well on Monday morning, September 1, having made the trip from New York in four days.

I left San Francisco by the *Matsonia* at noon on September 3, and arrived in Honolulu about eight o'clock on Tuesday morning, September 9, according to schedule arranged when I left London, having been nineteen days on my nine-thousand-mile journey.

I found that Brother and Sister Williams had taken good care of the work of the Honolulu and Japanese Branches during my absence. Brother Foo and his companion had also kept busy devoting their main efforts to the work amongst the Chinese. Brother and Sister Williams returned to Hilo to resume charge of the branch there on Monday, September 15.

Last Sunday I had the pleasure of baptizing a Japanese man and his wife, who are a welcome addition to our Japanese Branch. A young boy whose mother is a member of the Honolulu Branch was also baptized at the same time.

### Joppa, Illinois

October 13.—Joppa Branch is small, but we are trying to keep the work moving. We still have Sunday school every Sunday morning, and usually have preaching in the evening and prayer meeting Wednesday night. Our district president, Brother R. H. Henson, was with us from Saturday night till Monday morning, and his visit was appreciated by all.

On Sunday, October 12, the Saints gathered at the church and had a basket dinner. The rest of the day was spent visiting and singing praises to our Father, who has blessed us in so many different ways. Brother Henson gave us some

good advice and encouraged the Saints to wake up and get to work, buy us a lot, and build a church of our own.

Brother Henson delivered three fine sermons while he was here, and we hope he will visit us often. The Saints resolved to do what they can to obtain a church, and believe that with the Lord's help they will succeed. MYRTLE A. FERGUSON.

### Omaha, Nebraska

October 8.—Defense Test Day in Omaha was marked by an immense parade, speeches in the Auditorium and at all theaters. The Saints quite generally joined in the public demonstration of loyalty to the Government.

Saturday, September 13, our Sunday school held another successful picnic in Elmwood Park, two hundred forty partaking of the bountiful supper provided. Sports and prizes were enjoyed by the younger ones, while all the men contested in baseball prowess until dark prevented further indulgence in the pastime.

Joseph Cloyd, a colored brother, (of whose presence in the city for a few months prior to his death we had not been aware) was buried on September 15, Brother Whalley performing the last rites. He had been baptized at Osceola, Iowa, where his father, Green Cloyd, had been an elder, according to information obtained by Brother Whalley. He left no family.

Some of the sermons which have recently edified us have been along the following lines: "Atonement of Christ," "Does God direct his church to-day?" "God so loved the world," "Church organization and its purposes," and "The gospel a preventative of evil." A baptismal service occupied one Sabbath morning hour, Sister Mildred Winder and Brother Edward Wildermuth receiving the inductive rites, which were followed by confirmations, and a short talk by Pastor Whalley. Brother William Wellman was ordained a deacon at a recent prayer service.

District conference was held from Friday evening, October 3, through the Sabbath of October 5. Apostle F. Henry Edwards was the missionary guest of the conference, and preached the three sermons. Friday evening a musical entertainment was given, in charge of Sister Vera Gamet, district superintendent of the Department of Recreation and Expression. Sunday a dinner, free to all comers, was served by the Department of Women of the Omaha Branch. South Omaha Branch canceled their services for the entire day, and participated most heartily in the activities of their sister branch. Outlying branches of the district were unusually well represented, and the conference proved to be a very successful and enjoyable one, after a ripple or two caused by a slight misunderstanding was cleared away. As long as we are in the flesh and subject to its limitations and weaknesses, there must be differences of opinion, and misunderstandings are liable to occur; but as we learn to "live and love" together, we can successfully weather the little storms caused by different convictions, relying on each other's integrity, sincerity, and devotion. And with the living and the loving, we must have faith—faith in our fellow men as well as faith in God.

"Wherefore be thou wise,  
Cleave ever to the sunnier side of doubt,  
And cling to Faith beyond the forms of faith!  
She reels not in the storm of warring words,  
She brightens at the clash of 'Yes' and 'No,'  
She sees the best that glimmers through the worst,  
She feels the sun is hid but for a night,



She spies the summer through the winter bud,  
 She tastes the fruit before the blossom falls,  
 She hears the lark within the songless egg,  
 She finds the fountain where they wailed 'Mirage!'

—Tennyson.

Among those who have delighted us with their songs of late have been Sisters Nelle Kelley and Cecil Stark, Brethren R. W. Scott, Harry Greenway, and Harlow Fredrick, and Mrs. Bertha Scott, sister of our Sister T. A. Edwards. During the conference, quartet music was furnished throughout, under charge of Sister Fredrick.

Sister Thomas Kinney has been in the hospital, where she suffered a painful operation. Her sister, Sister Gustaf Platz, arrived yesterday from Lamoni, to aid in caring for her. Sister C. J. Frey and daughter Esther have both been ill, but are better. Sister Frey has had the pleasure of a visit from her aunt and uncle, Brother and Sister Z. J. Barstow, of Helena, Oklahoma.

Sister H. Parmalee of Plattsmouth; Sister J. Johnson, mother, and sister, from Fremont; Brother and Sister B. F. Creel from Walthill; and Sister Madge Head, from Saint Joseph, Missouri, have been among recent visitors. From headquarters, passing through, have been Bishops McGuire and Keir, Editor Lambert, and Apostles Gleazer and Budd. Apostle Williams and Seventy Putnam called briefly upon some of the members at the close of their tent services, and attended the business session of the district conference on Saturday afternoon.

The young people of the branch "surprised" Sister Harlow Fredrick on the evening of Monday, October 6, helping her celebrate her birth anniversary. Music, games, and refreshments brought by the surprisers combined to give the surprised a very happy memory, a visible token of which, in the form of a lovely framed picture, was presented to her by the group which appreciates her untiring interest in their behalf.

Report of the branch secretary to the conference discloses the fact that 379 members are enrolled on our records. Much time and labor have recently been spent in an effort to locate "missing" members, transfer *in* the newly-arrived, and transfer *out* the departing ones. Only the initiated can have a conception of what work is involved in this attempt in a city and branch where membership is constantly fluctuating. Only those same initiated can know, too, the joy which comes from locating some who may have drifted, or become careless or indifferent, and see them gradually assuming again their responsibilities as "children of the King." Pastor Whalley and his good wife are untiring in their ministry among the people of this branch, who have only cause for gratitude that such a consecrated pair has been sent to them. May God continue to bless their unselfish efforts and devotion, as well as the work of all others who are trying faithfully to serve and honor him by giving the cup of water in his name!

"Give us room that we may dwell," is the cry of our Sunday school children! Sunday evening study of the Book of Mormon has been abandoned in favor of the young people's special meeting hour. Former classes are to be provided for in the Sunday school hour. Brother David Lewis is to take charge of a beginners' class in Book of Mormon study, while Brother Self continues with the more advanced one. The young men's class threatens to outgrow allotted space, twenty-two facing Apostle Edwards last Sunday morning, as by request of their teacher he addressed them. We feel that in the very near future we will be under the necessity of instituting a campaign for funds with which to complete our building. Such expansion and such necessity is gratifying to us all, a mere mention of which caused Pastor "Peter" to

smile broadly and with an expressive gesture say, "Go to it! I'm with you! We'll have a building bigger than that cathedral here in Omaha, some day—and people to fill it!" That's the spirit that wins! Speed the day!

## New Branch at Pensacola Is Active

PENSACOLA, FLORIDA, September 26.—Since having been organized into a branch, the Saints here have not let the time go idly by but seemingly have grasped every opportunity to try to build up the work in this place.

Brother Wiley Cobb, superintendent of the Sunday school, has been conducting a little contest to help increase the attendance. Leaving Pensacola, the two captains, with an equal number on each side, set out on a journey to San Francisco, California, one going the northern route, the other going the southern. Those arriving first were the winners. The sides were known as the Blues and Whites. The contest was arranged so that regular attendance, new members, punctuality, visitors, etc., counted so many points, thereby helping along the journey. A certain number of points meant so many miles. Each place of importance on the route was discussed, making the trip a very enjoyable one. The contest put a great deal of interest in our Sunday school and greatly increased the attendance. The Blues arrived several days ahead of the Whites, so were declared the winners.

One of the many affairs given to help increase our building fund was a chicken gumbo supper September 18. It was well attended, and we realized a neat sum. We hope soon to have our church completed.

For a new branch that is made up of members who have been isolated from church work for years, we feel we have done our best under existing conditions. We hope by the help of our Master to become as one, that unity and love can be felt when others come into our midst. We are expecting Brother T. C. Kelley to be with us soon.

It is our prayer that God will open up the way here, that a good work may be done and many be gathered into the fold. While Brother Ammon White was with us, he gave a number of blessings, and those of us who received them are anxiously waiting for our copies. Brother White's talks with us were truly a spiritual feast, and we hope he can soon be with us again.

Several of our members helped with the radio fund, and I am sure that when the church here is completed we will be doing our bit in every way we can. MRS. L. J. McBRIDE.

## Branch Organized at Rocklin, California

SAN FRANCISCO, CALIFORNIA, October 8.—I have been laboring in this district for a year, having come here in September, 1923, from the Hawaiian Islands, where we had been for two years. There are hundreds of loyal Latter Day Saints in this beautiful State, and it has been a pleasure to live here and make their acquaintance.

We organized the Saints at Rocklin, California, into a branch on September 7. They are few in number, but are well qualified to advance the work in that section under the leadership of Elder Roy C. Barmore, their president. Elder Barmore was ordained to the Melchisedec priesthood at our last reunion. He is a wide-awake young man, well-qualified for the position to which he has been chosen.

Elder Clarence Earle, who for a number of years has piloted the little flock at this place as a mission of the Sacramento Branch, has done a good work, and his counsel will always be sought in the future because of his many years of

experience in the work. Sister Earle was chosen secretary of the branch. She has been secretary of the Sunday school for a long time, besides holding similar positions in other societies here.

Brother Earl R. Curry, a priest in the branch, lives some miles away from Rocklin, at a place called Lincoln. He and his family are on hand every Sunday to assist in the work, of which department he is superintendent. Every Tuesday evening Brother Curry conducts a round table at his home in the interest of some nonmembers who have become interested in our work through the diligent efforts of Brother Curry and his wife. Here is one example of an isolated family letting their light shine in a community where our work has not been known.

E. B. HULL.

### Manteno, Illinois

October 9.—An all-day rally was held at Deselm Branch October 5, in charge of the district officers. The priesthood meeting at half past eight was in charge of Elder J. L. Cooper, district superintendent. Many helpful ideas were presented, which enthused those in attendance.

Sunday school at a quarter of ten was in charge of the local superintendent, Sister Emma Studtman. The adults were divided into two groups and taught by Sister Mamie Hayer, district superintendent of the Department of Women, and Sister Mildred Rogers. Sister Ava Wildermuth, district Sunday school superintendent, gave an interesting object lesson at the close of the lesson period.

Patriarch W. A. McDowell was the speaker at the eleven o'clock preaching hour. His subject, "What must I do to be saved?" was rendered more graphic by the use of a large chart showing the two roads. Brother McDowell has been a friend and help to Deselm Saints for many years.

At noon a sumptuous cafeteria dinner was enjoyed by all. After dinner some of the Saints drove to the creek, where Leslie Allott of Lockport was baptized by Brother Cooper.

Elders W. A. McDowell and Oliver McDowell presided at the half past one testimony meeting. At half past two Patriarch Richard Baldwin gave a forceful sermon on "The church of God in action." After the sermon Brother Allott was confirmed by Elders W. A. McDowell and J. L. Cooper.

Brother Oliver McDowell had charge of all the singing.

Saints and friends from a distance who attended were: J. L. Cooper, Brother and Sister Oliver McDowell, of DeKalb; W. A. McDowell, of Plano; Brother and Sister Richard Baldwin, of Chicago; Brother and Sister O. T. Hayer, Sister Williamson, and Sister Ethel Williamson, of Marseilles; Brother and Sister Jerome Wildermuth and sons, and Sister Ava Wildermuth and daughters, of Aurora; and Brother and Sister J. H. McGuire and Mr. and Mrs. Max Schmidt, of Hammond, Indiana.

Sunday evening the local Saints and the few visitors who remained until Monday gathered at the Earl Studtman home to hear Brother and Sister Baldwin tell of their missionary experience in England and Wales.

All in all, the day was one long to be cherished, because of the outpouring of the Spirit of God and the pleasant association of those of like precious faith. Deselm extends thanks to all who helped make the day a success.

Brother and Sister Baldwin have promised to give our branch a series of meetings when they get settled in Chicago, so we are anxiously awaiting their return.

The Saints here were grief stricken by the death of Sister Jean Kahler, wife of Elder Elmer L. Kahler, which occurred September 14 at the Silver Cross Hospital, in Joliet, following an operation the preceding Tuesday. Sister Kahler had

been ailing for some years and underwent an operation last January, from which she never fully recovered. She died strong in the faith of God and in the latter-day work. Funeral services were held at the Kahler residence in Wilmington, Wednesday afternoon, September 17, and were attended by hundreds of sorrowing relatives and friends. Elder J. L. Cooper preached the sermon, with Earl D. Rogers in charge, assisted by Reverend Hom, pastor of the Methodist Episcopal Church. The floral offerings were numerous and beautiful, and the entire service was characterized by the divine Spirit. Sister Kahler is survived by her husband, four children, father and mother, and one brother. The Saints extend their sympathy to these lonely hearts, for Sister Jean was loved by all the Saints and was devoted to her family, especially her invalid mother. "The good she tried to do shall stand as if 'twere done; God finishes the work by noble souls begun."

### Saints Enjoy Privilege of Meeting Together

JOHNSON CITY, NEW YORK, October 12.—The Saints here have greatly enjoyed our meetings the past month. Every Sunday except sacrament Sunday we have a little talk after the regular Sunday school.

We were pleased to have with us at our last sacrament meeting a family from Waverly. They have also attended our Sunday school twice. They were glad to meet with us, as it was the first opportunity they had had to partake of the sacrament in two years. They have promised to try to attend every other Sunday. We seldom appreciate the privilege of attending church until we are deprived of it. We hope to make the best of the small privileges we have here.

### Meetings in New Church at Oelwein

OELWEIN, IOWA.—Elder Leonard Houghton, of Madison, Wisconsin, held a series of meetings here that were interesting and instructive, as well as inspiring. The Saints did well in coming out to meeting in the rainy weather. Several nonmembers were at most of the meetings, and some of them were baptized August 24. A few more are interested.

The Saints here have bought the Primitive Baptist Church between Third and Fourth Streets on Fourth Avenue East, where the branch used to hold meetings when it was first moved here from Oren Center. We are glad we can have a place in which to worship whenever we wish without having to pay extra for every meeting. Of course we have to make our payments, but we know the place will be ours when it is paid for.

Sunday school is held at ten o'clock, and after Sunday school some short talks or sermonets are given every other Sunday. Prayer service is held on the alternate Sunday, except for the first Sunday in the month, when sacramental service is held. We also have sermonets on Sunday night. If the Saints will put their shoulders to the wheel we will be rewarded according to the work we do.

Three more have recently been baptized, and we believe they will be helpers in the vineyard.

Brother Houghton preached the funeral sermon for my wife last January, which was highly spoken of, by nonmembers especially. He also preached two weeks in February, and his sermons were again highly commended by nonmembers, who attended most of the meetings. We hope he may come back again some time this fall.

I was baptized thirty years ago in November, and I have never had a doubt worth mentioning since. I first became interested through reading the HERALD in 1894. Although I

have made many crooked paths, my faith in the gospel has never entirely failed me. I am not able to work much for men, but I can scatter literature among the people. Even though some of the seed may fall by the wayside, I hope enough will fall on good ground to bring forth a bountiful harvest to the honor and glory of God. If some of the Saints have tracts to spare I would appreciate two hundred or more for free distribution. I would like to have tracts in the Italian language, too, as there are a great many Italians around here.

J. G. HODGES.

### Columbus, Ohio

October 9.—Since June 1, as a culmination of cottage prayer meetings held by T. S. Williams, we were organized into the Central Columbus Mission by Floyd Rockwell, district president. Later a Sunday school was organized. The mission is progressing both numerically and financially under the able leadership of Brother Williams, and the Saints are being blessed with the Spirit in all the meetings. At one sacramental meeting alone, eight prophecies were given, and each time the Lord declared that he is pleased with the mission and that it will grow because he is with us.

The work here has grown against much opposition, but encouragement comes from the fact that the Lord has spoken through those opposed in exact contradiction to their way of thinking, and they are now boosters.

At the sacramental meeting of October 5 the oblation amounted to \$9.15 from our small number. We have the old Masonic Hall, and prayer meeting is held Tuesday night, and Sunday school and preaching on Sunday morning. Sunday evening cottage preaching services are held because we cannot get the hall Sunday night. We pay \$25 a month rent and have never yet been short. We also gave \$21.80 to the radio fund. We feel it a pleasure to do this because of spiritual manifestations from time to time giving us encouragement.

We have had four baptisms, and others are interested. The attendance at Sunday school runs from forty-nine to sixty. Our sisters who form the choir are all taking vocal instruction from Sister Gribbon, of Columbus Second Branch, an able teacher. We are all trying to comply with the law of finance and cultivating our gifts and are trying to be humble in the sight of God, doing all in our power to promulgate the gospel.

Brother J. D. Shower is coming in November to hold meetings, and we ask the Saints to pray for him that the Lord will bless him in this effort.

### Shenandoah Invites New Members

The church at Shenandoah, Iowa, extends the invitation to any of the Saints who are isolated and have not church privileges and who are looking forward to locating in or near a small city where they could attend regular services and raise up their family under the church influence, to locate in our city.

The church at Shenandoah has a membership of about one hundred, holding regular services throughout the year. Sunday school, Religio, Department of Women, Temple Builders, Oriole and Boys' Clubs, all organized and pulling together. The Shenandoah Branch is in the Fremont District, located in the southwestern corner of the State, about one hundred miles west of Lamoni, within easy reach of Graceland College, where all young people of the church should attend college.

Shenandoah is a nursery and seed house town, having the largest nurseries in the United States and the largest seed houses in the central States. Shenandoah is located in the corn belt, in a rich farming country, and is an industrious community.

If you are contemplating making a change of location, write to me and I will give you any information that I can, and it will be free. I assure you there is no commercial intent in this invitation. I, being a member of the publicity committee, have been instructed to make this invitation in behalf of the branch at Shenandoah. We want a larger membership; we need your help and association.

J. O. RENNIE.

SHENANDOAH, IOWA, 315 South Center Street.

### Saints From District Points Visit Michigan

EAST JORDAN, MICHIGAN, October 13.—The two-day meeting held at Brimley Indian Mission October 4 and 5 was well attended considering the distance many had to go. Three carloads from lower Michigan, Elder Ernest Burt of Onaway, R. D. Davis of Boyne City, Hector McKinnon of East Jordan, arrived at the Soo in time for evening service and enjoyed listening to Elder E. N. Burt. The Soo Saints were very hospitable, entertaining the visitors until Saturday morning, when they, with two carloads from the Soo, went to the mission about twenty miles away, where they were joined by two carloads from Gladstone, and later in the day by another carload from Gladstone. The three carloads from Gladstone had driven all night.

Brothers R. D. Davis, E. N. Burt, and Harvey VanDuzen had charge of the meetings, and Sister Hannah Davis led the music.

Song service and preaching were announced for two in the afternoon, and all went to dinner with our Indian friends, everyone doing justice to the meals, which were well prepared. After the song service Elder C. H. McKinnon, inspired by the song "Jesus is passing by," talked very forcibly on how to let nothing obstruct the view of Christ.

At four o'clock R. D. Davis spoke to us, telling how to find our place and *work* in it.

After preaching by Brother E. N. Burt at seven, a marshmallow roast was enjoyed by a number of old and young who congregated around a large bonfire and played buzz, double tag, and Simon says.

Two carloads of visitors arrived Sunday morning from Canadian Soo. The morning prayer service was in charge of Brothers Foster and VanDuzen. There were almost a hundred present, and no time was allowed to go to waste. Many enjoyed hearing the Indians express themselves in their own language.

The sermon of Elder Boomer at eleven o'clock was enjoyed by about ninety people. At two Brother Davis preached an unusually good sermon which answered many questions in the minds of the congregation.

At half past three, on the banks of the Saint Mary's River, just a little way from the church, many witnessed the baptism of six people from the Soo. Confirmation meeting followed, and Elder Davis explained the laying on of hands.

Elder E. N. Burt preached the evening sermon, taking for his text "The two ways." Brother Burt stayed with the Soo Saints and is holding services every evening. Brother Davis planned to stay at the mission a few days.

We are hoping we can meet with the northern Saints again.

MRS. JOHN MCKINNON.

## Haverhill, Massachusetts

October 12.—Winter work has started in earnest in Haverhill Branch. There are two classes, one for the adults and one for the junior members of the branch. The adult class is to take up the study of church history, while the younger members are going to study the Book of Mormon and its history.

We have organized with the following officers: Susie Jordan, president; Ella Thayer, organist; Frank Hatch, secretary. Sister Jordan teaches the senior class, and Brother Leon Jordan has the junior class.

The branch here is in good spiritual condition, and we are having some very fine services. We had the privilege of going to visit the Boston Branch recently, at which time we were glad to hear President F. M. Smith.

Among recent visitors with us we are glad to note Bishop M. C. Fisher and family. We are always glad to have the brethren with us and hear from them the grand old story.

We are ever praying for the success of God's work everywhere.

F. E. HATCH.

## Des Moines Religio Rally at Boone

District Superintendent Stephen Robinson arranged for a Religio rally at Boone to be held October 11 and 12, which proved to be the biggest event of the year for the Religio. A large attendance taxed the Boone Saints to the utmost in caring for visitors. The ladies furnished excellent "eats," served cafeteria style, and all who came were made welcome.

There were about seventy-five at Herman Park for recreation Saturday afternoon at half past two. The indoor baseball game resulted in a tie. At half past five the crowd gathered at the church with healthy appetites to partake of the splendid dinner which had been prepared in the basement of the church.

Promptly at half past seven everyone gathered in the upper auditorium of the church to listen to a very fine program. Brother Dowker, with his usual pep, led the congregational singing. A vocal solo was sung by Howard Anderson, small son of N. V. Anderson, after which Brother Malcor made the address of welcome. District President Henry Castings responded with thanks to the Saints of Boone for making possible that splendid gathering. James Meehan then sang a solo, which was followed by a talk, "Full speed," by K. C. Harder, and a duet by David Dowker and Victor Lents.

The originality of Brother Robinson was manifested in the following part of the program:

The Religio is a

R—Religious—David Dowker.

E—Energetic—V. G. Lents.

L—Loyal—Stephen Robinson.

I—Intellectual—Mrs. K. C. Harder.

G—Grateful—Mrs. J. R. Lentell.

I—Interesting—C. E. McDonald.

O—Organization—F. M. McDowell.

Each speaker occupied from five to fifteen minutes, speaking on the topic assigned, and many new thoughts were advanced regarding Religio work. After these talks Sister Loretta Baker sang, and Masil Dalbey gave a reading. Brother Malcor then demonstrated to the young people how they could get along when married, and the Lents sisters showed how a quarrel usually starts.

An attendance of one hundred and eleven at Sunday school and a full house at all other services of the day furnished an interested and appreciative audience. General Superintend-

ent F. M. McDowell was the speaker at eleven o'clock. He gave three rules of life for the young people: Stay persistently in the realm of the best; search honestly and unceasingly after that which is true and hold fast to the truth; and cultivate intimate acquaintance with spiritual realities. His sermon was full of living truth from first to last and was given in the power of the Holy Spirit. A beautiful violin solo was played by Brother Vern Deskin.

Sacrament was served at two o'clock, and a grand spiritual feast was enjoyed. The theme of the meeting was, What the Religio has done for me; or, What I am going to do for the Religio. All testimonies were on this general theme. Brother McDowell urged the Saints to put God into everything they do, whether they are mothers, musicians, teachers, lawyers, business men, or farmers. He stated that the afternoon meeting was the greatest booster for the Religio he had ever attended.

A great many had to leave before the night service. Brother Beye was to have spoken on the subject of loyalty Sunday evening, but was detained because of the death of a relative. Sister Malcor had also to leave because of the death of her brother-in-law, so in the midst of great rejoicing sadness came to some of our members.

Brother McDowell suggested that we make the meeting next year a "young people's convention" and it is hoped that it will be an annual affair.

## Troy, Kansas

October 15.—The work here is onward. The Sunday school is taking on new life, and the Christmas offering is climbing. The school is under the leadership of William Twombly.

The Department of Women is very busy. Much work is furnished, and we have several quilts and comforters ahead now. We made a comforter to give to a family that had lost their home by fire last month.

Much interest is shown in volley ball. The team from Fanning went to Atchison, Kansas, last week, and this week they played Saint Joseph Third Branch.

Beginning last Sunday, September 12, Brother J. D. Stead and Brother Twombly began a series of meetings at Troy, but on Saturday Brother Twombly was called to Centralia, Kansas, to preach the funeral sermon of Sister MacDougal, of that place.

The weather so far is fine for the meetings, and we are trusting that much good may be done.

## Webb City, Oklahoma

October 14.—The group of Saints near Foraker are at present very busy gathering in the abundant crops with which they have been blessed this year. However, they find time to keep up a lively interest in Sunday school and Religio, the usual attendance being forty or more. They also have a good attendance at all church services. Brother Slover preaches in the morning on the second and fourth Sundays, and Brother Edward Workman occupies in the evening on the first and third Sundays. He also preached the night of October 12, which was much enjoyed by a good audience.

Since our last report Brother George Swain and family have moved near enough to attend our services and were gladly received here. They were formerly at Arkansas City, Kansas. Brother Swain is a teacher, so we now have an elder, priest, and teacher. We hope soon for a branch organization.

Several of our young people are away at school. Three

are at Arkansas City, one is at Foraker, and two attend at Webb City.

Brother Chrestensen has not been among us of late, but we hear he has been busy laboring elsewhere.

The Sunday school gave a box supper October 8, and about \$40 was raised to be used in the purchase of a new instrument for church services.

Some friends came from near Lamoni recently and almost failed to locate us. We live one fourth mile south of Webb City.

The group of Saints here can truly be commended for their faithfulness to duty, and they are not unmindful of the widows and fatherless children among them.

ELLEN ADAIR.

### Vinal Haven, Maine

October 5.—There was a large attendance at the sacramental service at the church to-day, and the Saints were wonderfully blessed by the good Spirit. Brother Archie Beggs, our pastor, recently underwent an operation at Knox Hospital for appendicitis, and his presence was missed at this meeting. Brother Floyd Young preached in the evening, and he was blessed with the Spirit.

Elder Harvey V. Minton has gone to Eastern Maine conference at Jonesport. He will go from there to the Western Maine conference at Stonington.

The Sunday school is progressing under the leadership of Sister Agnes Minton. There are many small children in attendance.

The Department of Women is doing excellent work in serving suppers every two weeks in the church vestry.

The Department of Recreation and Expression is active under the direction of Brother Ralph Candage.

The Saints here have much for which to be thankful, and the Lord is blessing his work in this part of the vineyard.

### Persia, Iowa

October 9.—Brother Joseph Lane, our district president, was with us last sacrament Sunday and gave the Saints a good, instructive talk. We had preaching in the evening by Brother Lane, and there was a good crowd and excellent attention. Brother Lane was present by special invitation of the Saints.

We were disappointed recently because for two Sundays the speakers we had expected did not arrive. We suppose that rain and bad roads were the cause of their failure to appear.

It is the duty of the ministry to preach the gospel and present the doctrine of Christ as attractively as possible in the spirit of truth and plainness, remembering the injunction of the Savior that we should be one.

### Chapple, Ontario

October 5.—The Saints of Rainy River District need help very badly as there are only a few families here and they are from ten to twenty miles apart. However, they are trying to do what they can for the gospel of Christ. Most of them try to get together once a month for the sacrament and to study the Sunday school lesson, when the Spirit of the Lord is enjoyed to a great degree.

Brother McBride of Emo holds the office of priest and is holding meetings at his home every week. He is a faithful worker, not only around here, but also in the Minnesota Dis-

trict, among the few scattered Saints that are within his reach. He needs help, as there should be an elder here for a while to open up the work. There are many honest souls here if the true gospel could only be brought to them.

It is the desire of our hearts to help in spreading the gospel, and we hope the day will come when more will be done. My hope and prayer through Christ is that the gospel will be preached here with the Spirit and power of the Lord and that many will be brought into the fold.

SISTER NELLIE MCPHEE.

### Detroit Conference

Conference of Detroit District convened at Flint, Michigan, October 4, at 10 a. m. with associate president M. W. Liston in the chair. The opening session was shrouded in gloom, but after a session of prayer the good Spirit gave promise of a successful ending.

On account of the books of the district failing to appear at the opening session, the district secretary having been detained, the reports on the desk were read, which included reports from the presidency, superintendent of the district Sunday school, Department of Recreation and Expression, and some reports from elders and priests' quorums. The report coming from the Department of Recreation and Expression was exceptionally good, and the conference ordered it to be sent to the *Autumn Leaves* for publication.

Another joint reunion with the Eastern Michigan District was provided for, and a committee was appointed to serve in connection with the one appointed by Eastern Michigan. Delegates were selected for General Conference.

Election of officers resulted in the selection of Elder M. W. Liston for President, A. E. Grant, secretary; Robert H. Coats for treasurer, who was also recommended to the Presiding Bishopric for Bishop's agent; auditor, W. L. Bennett; superintendent of Recreation and Expression, Carlisle Whitehead; superintendent of Sunday schools, V. D. Schaar; superintendent Department of Women, Sister S. B. Smith; and for musical director, Ruth Wilcox. The retiring officers were given a vote of thanks for their faithful service.

J. R. Grice was the speaker Sunday evening. The Sunday morning prayer service commenced at eight o'clock and ended at a quarter of twelve. An abundant outpouring of the Spirit prevailed throughout. Revelation, prophecy, and two gifts of tongues, with interpretation, were enjoyed.

Near the close of the prayer service hour, Elder G. R. Kuykendall entertained the junior school in the basement of the church. Elder Kuykendall also spoke at the 2.30 preaching service, after which the remaining business of the conference was finished. The district president selected as his counselors, K. H. Green and W. L. Bennett. These appointments were ratified by the conference. William M. Grice was the speaker for the evening hour. At the close of the preaching service a vote of thanks was extended to the Saints of Flint for their hospitality, and the conference adjourned subject to call according to previous resolution, time and place having been left to the district presidency.

Such spiritual experiences as were enjoyed at this conference encourage everyone to continue in the great work of preparation for Zion.

Word comes from Sister Mavis Meredith, secretary of the Midland District in England, that a party of about thirty Saints were arranging to take a trip to London to see the Empire Exhibition. There are about six hundred Saints in that district, who go to make up four branches: Birmingham, Leicester, Clay Cross, and Sutton-in-Ashfield.



## Cosmopolis, Washington

October 8.—The work here is progressing nicely. On October 5 Brother and Sister C. E. Jones, district president, of Seattle, organized a branch in the city of Hoquiam to be known as the Gray Harbor Branch. E. E. Fischel was chosen branch president; J. E. Phillips, priest; A. L. Ward, financial secretary; and Sister Blanche Estell, branch clerk.

A large number of Saints and friends attended the organization, and all brought large, well-filled baskets. Dinner was served in the dining department of the K. P. Hall, in which all took an active part and enjoyed themselves immensely.

Brother S. P. Cox, and the orchestra from Centralia, together with about twenty of the Saints from that city, including Sister Jessie Ward, author of *The Call* at Evening, attended our organization.

There is a splendid opportunity for missionary work here, and we are wondering why all the missionaries stay away and do not visit us. We hope to have some kind of missionary services soon. Six have been baptized recently, and others will doubtless be added before long.

## Colorado Springs, Colorado

October 9.—The Saints of Colorado Springs were surprised two weeks ago by a visit from President Elbert A. Smith. All greatly enjoyed hearing him preach.

September 17 marked the breaking of the ground for the new addition to our little church. The basement is now excavated, and the forms are practically all set for the concrete, which will be partly poured Saturday afternoon. Nearly all of our brethren work all week, and then work on the church Saturday afternoon.

We have had good sermons lately from Brother B. E. Brown.

The family of Brother Ebeling is not out of quarantine, and we will be glad to have them out again. They have been undergoing a siege of diphtheria.

We are enjoying a goodly degree of God's Spirit, and we earnestly pray that others may be blessed likewise.

## Tulare, California

October 8.—The Department of Recreation and Expression is progressing nicely. A contest was held between the adult and young people's classes to see which class could offer the best program. This caused much interest and enthusiasm. The young people gave their program Sunday, September 28, and the adult class gave their program Sunday, October 5. Both programs were well planned and were enjoyed by all present. The judges have not given their decision as to which class offered the best program. The winners will be served a banquet by the losers.

The children of our Sunday school superintendent, J. A. Damron, are suffering from an eye infection. They are gradually improving.

The Department of Women had a vacation through the summer but expect to revive this fall and begin work again. They will hold a meeting Thursday, October 9, and begin working on fancywork for a bazaar to be held during November.

The sacramental service was well attended, and a good spiritual meeting was enjoyed by those present.

## College Day November 9.

## Independence

### Stone Church

Florence Cisley Chatburn was born July 20, 1868, at Harlan, Iowa. She was the daughter of Thomas W. and Selina Chatburn. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 23, 1878, by her father, T. W. Chatburn, at Council Bluffs and was confirmed at the same time. Married to Doctor E. S. McNichols at Kansas City, Missouri, January 7, 1886. To them were born three sons, Leslie of Kansas City, and Roland and Elmer of Independence, all of whom survive. In 1884, with her father's family, she moved to Independence, where she has resided nearly all of her life except the period of about ten years which was spent in Atchison, Kansas.

Among the many services she has rendered to the church may be mentioned the forty years of her association with the choir at the Stone Church and an almost life-long membership in the Sunday school, including the fourteen years as secretary in the Independence Sunday school and her successful period of nine years as leader and teacher of the young people's class, the I. X. L., which is the largest in the school. The class was organized by our sister with about four members and has an enrollment at present of more than one hundred. She also was a devoted member of the Religio Society from the beginning and was teacher of the Nonpariel Class for several years. For fifteen years, in association with her sisters, Mrs. Brackenbury and Mrs. Brocaw, she has contributed to the programs of the many funerals held in the Stone Church. For several years, under the authority of A. N. Hoxie, she was head of the young people's choir movement of the church. She was a member of the Music Club of Independence, of the Laurel Club, and of the Patronesses of the Independence Sanitarium.

During her residence at Atchison, very largely owing to her influence and unceasing activities the branch was revived, and the efforts she inspired in the Sunday school, Religio, and musical services resulted in the securing of the church which is now occupied by the congregation. She also was superintendent of the Department of Women of the general church for several years and traveled extensively in the interests of this work. For years she has been a familiar figure at many of the reunions, rendering valuable assistance in normal work, department programs, and music, in all of which her service was characterized by cheerful and talented endeavor.

Besides her husband, Doctor E. S. McNichols; Mr. and Mrs. Leslie and daughter Margaret of Kansas City; Roland and Mr. and Mrs. Elmer; her aged mother, Mrs. T. W. Chatburn; brothers, Frank J. Chatburn of Bandon, Oregon, Alma Chatburn of Shawnee, Oklahoma, and T. W., jr., of Los Angeles, California; sisters, Mrs. Mayme Hilliard of Fort Myers, Florida, Mrs. Myra Brackenbury and Mrs. Nell Brocaw, and a large number of relatives who mourn her departure, a vast circle of friends share in the loss her demise has brought to church and community and express their deepest sympathy with the bereaved family.

Our sister began to complain of failing health about one year ago. In July she broke down so completely that she had to cease her several public duties, teaching her class in Sunday school the last time in August. She was taken to the Sanitarium two weeks ago, was operated upon, and died Wednesday morning at twelve forty-five, October 15.

The attendance at the First Independence Sunday School on October 19 was 1,375, with seventeen perfect classes. Two new officers were recently elected: Mrs. Lora Strachan was

made assistant superintendent of the junior department, and Mrs. R. D. Etzenhouser of the beginner department.

November 9 was approved as Sunday school rally day, but on account of this day being set apart by the general church as College Day, the following week will be thus observed.

At a recent meeting of the executive committee a social gathering was provided for, to be held October 17, the object of the gathering being the promotion of fellowship between the officers of the Sunday school. It was to be a time in which the officers could lay aside their official dignity and become better acquainted under conditions of less hurry and tenseness than they are accustomed to in coming in contact with each other.

October 19 was Institute Inspiration Day, at which time twenty appointments were filled by teams of two. Each of the eight congregations of Zion was visited at least twice, and speeches were made acquainting people with the opportunities available to them in the work of the Independence Institute of Arts and Sciences. There are about two hundred and fifty enrolled in the Institute this year. New equipment has been added, which has made it possible to do much better work in the chemistry course. This course is now almost full, but the other courses are unlimited.

The K F I X Radio Orchestra paid a visit Sunday night to the Saints of Grandview, Missouri, where Elder R. D. Weaver is holding a series of meetings. The Grandview Saints were not expecting the orchestra, but the church was packed, and all seemed to thoroughly enjoy the music. It so happened that the branch chorister was ill, and the orchestra took charge of the opening exercises. Several Independence Saints made the trip possible by contributing their cars, and all who went felt glad for the opportunity to render this bit of service.

President F. M. Smith attended the conference of the Southern Wisconsin District Saturday and Sunday, October 18 and 19. He is returning to Independence about October 22.

Mrs. William Ecclestone, who has been visiting her relatives in England since the latter part of July, expects to set sail for Montreal, Canada, October 24, on the S. S. *Regina*. She will likely reach Independence about November 10.

Brother Linney A. Brown passed away at eleven o'clock last Sunday morning at the East Side Hospital, Kansas City, of typhoid fever. The funeral service was held at the Stone Church at three o'clock Tuesday in charge of Elder Frederick A. Smith. Brother Brown leaves his wife and a five-year-old daughter, besides his father, mother, two sisters, and one brother, all of Independence. He was assistant paymaster of the Kansas City Bolt and Nut Company at Sheffield, and an exemplary Saint.

Owen O. Nunamaker died at his home October 16 following a stroke of paralysis which occurred a few hours before his death. Funeral services were held in the Stone Church October 17 in charge of A. V. Karlstrom. Interment in Mound Grove Cemetery. He is survived by his wife, three daughters, two sons, three sisters, two brothers, and three grandchildren. He was in the employ of the Board of Education, at the Columbian School.

Tuesday evening, October 14, occurred the marriage of Miss Erma Owen to Harold E. Goold, son of Elder H. W. Goold, of Mount Washington, Elder G. E. Harrington officiating. An enjoyable time was had.

Patriarch Gomer T. Griffiths will be the speaker Sunday morning at the Stone Church. The sermon will not be broadcast.

#### *Second Church*

Sunday morning's sermon was by Elder William H. Kelley, and the evening hour was occupied by Elder George Shearer.

No afternoon service was held, and a large delegation of the Saints was in attendance at the funeral of Sister McNichols at the Stone Church.

At Sunday school Elder C. B. Hartshorn made an extensive announcement of the work of the Independence Institute of Arts and Sciences, and in the evening Kenneth Fligg again presented the work of the Institute.

Several children in the section are sick of scarlet and typhoid fevers, but none in very dangerous condition. The sickness, however, is interfering with the attendance to some extent, at Religio, Sunday school, and all of the services.

Patriarch Gomer T. Griffiths, for many years the president of the Quorum of Twelve, came to Independence Monday, Wednesday and Thursday nights he will speak at the Second Church, Delaware and South Avenue, illustrating his lectures with numerous views.

Brother E. H. Davis and Sister Evelyn Dodson were married October 18, at the home of the bride's parents, 917 South Emery, Elder R. J. Lambert officiating.

#### *Liberty Street*

President Elbert A. Smith was the speaker Sunday morning on "Our spiritual inheritance," and Bishop B. J. Scott occupied Sunday evening, using for his subject "The six P's." Both sermons were very highly appreciated by the large audiences present.

The Silver Wing Chapter of Temple Builders will repeat their program that was given the night of August 26, November 2, Sunday evening. This is a very fine program, and there should be a large attendance out to support them at this time.

A great deal of interest is being shown in the old-fashioned singing school, which is held every Friday night under the direction of Victor W. Gunsolley. People of all ages are attending, several grandmothers nearly seventy-five being greatly interested in the work presented. Anyone interested in this work is invited to attend.

Wednesday evening, October 15, Brother W. E. Moore and Sister A. G. Honea were married at the church, Pastor J. M. Baker officiating.

#### *Englewood*

A big basket dinner and special services were arranged for Englewood Branch last Sunday to arouse interest in the new church they are planning to build. A large crowd was out in the morning to hear Brother Robert Clow, and all enjoyed the basket dinner. In the afternoon a great many attended the funeral of Mrs. Flo McNichols at the Stone Church, but those who did not go enjoyed a social afternoon at the church. Brother John Ely was the evening speaker.

The ladies of the group will meet at the church one day this week to tack a comforter.

#### *East Independence*

The Willing Workers Club will have a Halloween social October 28 at the corner of Twelfth Street and Turner. Everyone is invited to attend. The proceeds will go to help build the new church.

Brother A. H. Parsons was the speaker Sunday morning, and Harry Friend occupied in the evening.

#### *Enoch Hill*

The speaker Sunday morning was Elder W. J. Brewer, and Elder Ivor Davies spoke in the evening at seven o'clock.

College Day November 9.

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## Graceland Chats

LAMONI, IOWA, October 18.—What with studies and athletic activities, Graceland is a busy place. Last week Mrs. M. Walker drove out to the college and, seated near the administration building, watched the students hurry to and fro to classes. It was part of the fulfillment of her dream. She had never witnessed such activity before, and her eyes sparkled as she expressed her pleasure and deep satisfaction. Mrs. John Zimmermann, sr., another friend to Graceland, was also a recent visitor.

The faculty luncheon was held at the usual time Monday in the economics room, where the long table was prettily decorated with fall flowers. All enjoyed the excellent work of the cooking class, which was of a superior order.

Tuesday morning chapel period was occupied by Brother Gunsolley, who gave an excellent talk on "Your record."

This week has been ideal for the outdoor games scheduled. Thursday morning the girls' tournament in volley ball and playground ball was held under skies as blue as summer's own. This was an intersociety contest.

A rousing "pep" meeting was held Thursday evening in preparation for the game with Chillicothe on the home field. Then Friday a demonstration of real football was given by Coach Gilbert at the chapel hour. He laid down a code of ethics for those who cheer and those who play that was a sermon, plain and far-reaching. "Don't cheer when the other team loses a ball; cheer when our fellows get one." No one could hear his talk on football without receiving inspiration for the real game of life. His men learn to eat, sleep, play, work, and serve the cause of justice while they learn football. More than one gray-haired person commented on Friday that that was the best thing they had ever heard on football. Clean and honest, a non-tobacco squad—that is Graceland's team. Many saw for the first time the real essence of the game. That talk counted, for those who stood on the side lines kept their place and knew when to support the team intelligently. How much that means in the game of life—intelligent support of your own team. Our coach is one of the busiest academic instructors and is also social supervisor in one of the boys' dormitories. Graceland's team has played four games this season, and their goal line has been crossed only once. They lost two games, and in two games neither side scored. At the beginning of the season, about forty reported for practice. The squad was handicapped because of a few good men who at the last minute found it impossible to register. The team is made up mostly of new men and is improving as the season progresses.

## College Day November 9.

### Far West Stake

Evidences of new life are to be seen these days in certain new and increased activities in the Far West Stake. There is also a shifting of forces which we hope will have a revivifying effect in some ways.

The two members of the stake presidency, O. Salisbury and Herbert Barto, who are free to do so, move freely throughout the stake among the Saints and the branches.

I do not have details in hand to enable me to write definitely of the work of the two missionaries, O. W. Okerlind and T. W. Curtis, further than to say that some interesting series of meetings have been held recently by them.

At present Edmond J. Gleazer is conducting services at the Maple Grove Church, which is about four miles north of

Stewartsville. The Saints are delighted with his ministrations.

During the summer and fall, two-day meetings have been held in about ten of the branches. At these meetings departmental heads conducted exercises for the purpose of making more effective the work of the Sunday school, Religio, Department of Women, Music Department, and the work of the priesthood. Lectures, round tables, essays, preaching, prayer meetings, and the like are the features of these two-day meetings.

On October 10-12 a priesthood conference was held in Cameron, at which President F. M. Smith and E. J. Gleazer were present and officiated. This conference was devoted to different kinds of exercises designed to train the ministry for its work and to answer the problems of church work in general. The conference is a revival of one of the customs of the early church, and if developed according to plan and promise (which in all probability it will be), it will result in a more effective dispatch of church business and an integration and solidification of the working forces of the stake.

Class work in public speaking is being conducted by O. Salisbury. This is his specialty and of course is valuable to those especially who do public work. J. A. Koehler is teaching logic, economics, sociology, and grammar to classes in several of the branches. The subject matter of these studies is chosen with particular reference to the work of the church.

No attempt is being made to develop our Zionite movement pending the adjustment of general church conditions which bear thereupon.

J. A. KOEHLER.

## Holden Stake News

### Holden

Bishop B. R. McGuire was the speaker at the church Sunday, the 12th, Bishop J. A. Becker assisting. Sisters McGuire, Becker, and Hess came with them. We are pleased to have these visiting Saints with us. Brother F. A. McWethy was the speaker Sunday night.

Sister Pauline Millender was selected choir leader to fill the vacancy caused by the resignation of Sister Enola Baker last Wednesday evening. A reception committee was appointed to care for visitors at the stake conference, which is to meet here next Saturday and Sunday, October 25 and 26. Conference opens at ten o'clock in the morning with prayer service. The Saints are requested to come to this service in fasting and with prayer in their hearts for the conference.

### Marshall

Roy A. Johnson, son of Brother and Sister Marion Johnson, and Miss Enna Roberta Jacobs were married Sunday morning, October 5, by Elder Levi Phelps. Another marriage of interest was that of Brother Walter E. Smith and Sister Beulah A. James, which occurred at the farm home of the bride's parents, Mr. and Mrs. Joseph James, Saturday night, October 11. Brother Phelps said the words that made this worthy young couple one. A party of young people attended from Marshall.

Brother Harold Thayer has been in very poor health for some time, from too close confinement to business. A business friend has offered to take him in his car all over Saline County. It is hoped this dear brother will find health and cure while viewing the hills and dales of beautiful Saline these beautiful October days.

Sister Lillian Thayer McDonough is letting her light shine by loaning tracts, books, and papers of the church to her friends at her new home in Fayette, Missouri. The Latter Day Saints are not represented there. Should there be any

Saints there, they could address Sister McDonough at 311 Corprew Avenue, Fayette, Missouri.

The Department of Women held a social Thursday night, October 9, at the home of Brother and Sister C. A. Ridge.

#### *Buckner*

Brother C. F. Scarcliff, stake Sunday school superintendent, was with us Sunday morning and at Sibley in the afternoon. R. B. Cook spoke at night. Interest is good, and we are having some wonderful prayer meetings both at Sibley and Buckner.

#### *Courtney*

Brother J. E. Bozarth was the speaker in the morning and Brother C. H. Belkham at night. A pie supper on the 14th netted the sisters about \$28.

#### *Lexington*

We are still enjoying the Spirit of God in all our meetings. We have been especially blessed of late, and the Spirit has spoken to us in our prayer services. It gave us much encouragement and needed admonition. Brother R. E. Burgess has been with us for the last ten days and has done much for us. He baptized Brother John Curtner and his wife yesterday. They were confirmed by G. M. Shippy and J. E. Johnson. Their three children were also blessed, Brethren Brendel and Burgess officiating. This makes a total of eight baptized for the same locality. The gospel seed was sown there for the first time when Brother E. A. Davis was pastor here five years ago.

Sister Garvia Mayer, who underwent a serious operation at Saint Luke's Hospital, will return home this week. Her mother, Sister Lola Johnson, has been with her through her illness.

We have gained two families, Brother Truman Manlove and family and Sister Verna Neff and daughter Edith Verna, also from Cameron, Missouri. Brother G. M. Shippy preached Sunday morning and Brother Burgess at night.

### TO BEGIN WORK ON NEW RADIO SOON

(Continued from page 1012.)

You will find inclosed a check for five dollars. We expect to send more later. . . . We know of people that have never been inside our church, who have listened to programs from K F I X and have had the opportunity to hear Latter Day Saint elders.

Sunday schools, Religios, women's organizations, and various other groups are helping to make the radio drive a success. Sister Jennie Weed Young, in sending a donation from the Phoenix, Arizona, Sunday school writes:

The young people of the Sunday school are planning to install a receiving set and hope to enjoy some of the good things we know will be broadcast for the benefit of the young during the coming year.

The ladies of Zion's Circle Aid Society, at Anamosa, Iowa, sent a contribution with the following letter:

Although none of us have radio sets, we want to help spread the gospel, and truly this is a wonderful way, and it is God's way of reaching the isolated and those of other faiths. We need help here in eastern Iowa. The people are discouraged, yet the women have awakened and something will be done. We pray God's blessing on the radio.

The Sac City Sunday school, at Sac City, Iowa, made the following encouraging report:

We have a small Sunday school here with five heads of families. Our quota was thirty dollars, and we raised forty-three dollars which we turned in to our Bishop's agent. I only wish we were able to pay more. Our school is planning on a radio set, so we will be able to hear the sermons and musical programs from Zion.

If every HERALD reader would send even the small amount of fifty cents toward the new 1000-watt station, the radio drive would soon be over, and before very long the powerful radiocaster would be "sending the sound the world around." Many are in position to contribute small amounts who are unable to give as much as they would like. Small donations are as much appreciated as large ones. Send them in. Address Radio K F I X, Independence, Missouri.

### God Made Manifest in Gift of Healing

Over the signature of Sister Hazel Vermilye, of Plano, Illinois, F. M. C., of Plano, recently received a letter which tells of the healing of Sister Vermilye's daughter through administration by the elders of the church. The little girl was diagnosed as suffering from blood poisoning, and the doctors were going to resort to surgery, but the Lord's blessing saved them this necessity and spared the child's life.

The mother's letter to F. M. C. is full of expressions of gratitude, and she asked that the one addressed might pray that her husband realize and recognize the work of God and obey the same.

Later Doctor Vermilye was baptized and is now a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

### A Radio Slogan Contest

K F I X needs a good slogan. Two slogans, used in the radio drive, have been suggested: "Every ear shall hear." "Send the sound the earth around."

Many stations are better known by their slogans than by their call letters. Who does not know "The heart of America" or "Where the tall corn grows"?

Our friends at Zion, Illinois, have a splendid slogan: "Where God rules man prospers."

Everyone is invited to enter the slogan contest. Remember that the slogan should be short, "catchy," and easy to announce. The winning slogan, together with the name of the originator, will be published in the church papers, and will be announced during the first program broadcast from the new 1000-watt station.

Send all slogans to Slogan Committee, Radio K F I X, Independence, Missouri.

Radio Flashes

Cincinnati, Ohio.—I tried to get your station through on Sunday evening, October 5, but couldn't get it distinctly. To-night (October 7, K F I X using 268 meters) it was fine.—Miss Irma Burch.

Covington, Kentucky.—Heard your last selection and signing off last night, Tuesday, October 7, about 9.50 p. m. You announced that you were using new wave of 268 meters, instead of 240 as heretofore. This was the first time I have heard your station. While I only happened to hear one number on your program, you came in fine considering weather conditions. You were louder and clearer than either the Fort Worth Star Telegram or Woodmen of the World, Omaha, which, as you know, are good stations. Thought you would be glad to know that you were received favorably at this point.—G. C. Keller.

Melita, Manitoba.—I want to express my appreciation of the program you broadcast last night. We enjoyed it very much.—Ernest Oxley.

Springfield, Illinois.—Your radio concerts are greatly enjoyed every Sunday evening.—Gail Johnson.

Norwood, Ohio.—Your programs are very fine. Your station comes in with surprising volume over local station W S A I (Cincinnati).—B. C. Saur.

K F I X

SUNDAY, OCTOBER 26, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn.  
Prayer.  
Anthem: "God is our refuge," Buck.  
Sermon by Fred A. Cool.  
Hymn.

SUNDAY, OCTOBER 26, 1924

7.30 P. M., From the First Independence L. D. S. Church

Pipe Organ: "Romanza," Dudley Buck.  
Hymn.  
Prayer.  
Trio: "Moonlight Sonata," Beethoven.  
Piano, Mrs. Jeanette Craig.  
Organ, Mrs. Pauline Becker Etzenhouser.  
Violin, Miss Lillian Green.  
Organ Solo: "Song of sorrow," Nevin.  
By Mrs. Etzenhouser.  
Piano and Organ Duet: Selected.  
By Mrs. Craig and Mrs. Etzenhouser.  
Violin Solo: "Meditation," from Thais.  
By Miss Green.  
Sermon by Elder J. A. Tanner.  
Hymn.

TUESDAY, OCTOBER 28, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Valse brillante," Mozskowski.  
By Miss Harriet Groesbeck.  
Soprano Solo:  
(a) "Out of the dusk to you," Lee.  
(b) "Star eyes," Speaks.  
By Mrs. Ona Goodrich.  
Violin Solo:  
(a) "Serenade," Toselli.  
(b) "Waltz," Hummel.  
By Mr. Arthur Storm.  
Address by Bishop James F. Keir.  
Piano Solo: "The maiden's wish," Chopin-Liszt.  
By Miss Harriet Groesbeck.  
Duet: Selected.  
Mrs. Ona Goodrich, soprano.  
Mr. Howard, tenor.  
Tenor Solo:  
(a) "I hear you calling me," Marshall.  
(b) "The sunshine of your smile," Ray.  
By Mr. Howard.

THURSDAY, OCTOBER 30, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program will be broadcast from the radio banquet, with music furnished by the radio orchestra, assisted by a ladies' quartet and Messrs. Joseph Anway, Reader, and George Anway, Tenor.

THE SAINTS' HERALD

Richard J. Lambert, Managing Editor

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MISCELLANEOUS

Conference Notices

Southeastern Illinois, at Centralia, Illinois, November 1 and 2. The new church is to be dedicated Sunday, November 2. One of the Bishopric and Apostle Edwards are expected to attend. All are invited to be present. Charles H. Wesner, pastor.

Kirtland District ministerial conference November 8 and 9, at Cleveland, Ohio, Seventy-First Street and Wade Park. First session convenes 3 p. m. Saturday. All members of the priesthood are requested to be present. T. G. Neville, district president.

Gallands Grove, at Mallard, Iowa, November 7, 8, 9. Send all reports to Mrs. Bessie Pearsall, Dow City, Iowa, by November 1. Each branch and member holding the priesthood should observe this request. Some of the leading representatives of the church are expected, and a goodly representation of the membership is requested. Delegates to General Conference will be chosen. F. T. Mussell, district president.

Spring River, at Webb City, Missouri, November 7, 8, 9, at Second and Oronogo Streets. All Saints are requested by the district president to fast from the morning meal November 9, that the Lord may direct the church over the difficult road ahead. Mrs. C. E. Wilson, clerk.

Southeastern Illinois, quarterly conference, at Centralia, Illinois, Saturday, November 1, at 10 a. m. Send all reports to A. H. Warren, district secretary, Fairfield, Illinois. A. H. Warren.

Two-Day Meetings

November 8 and 9 at Lancaster, Ohio. Preaching at 7.30 Saturday; prayer service Sunday at 8.30; Sunday school at 10; preaching at 11. A branch of about forty members will be organized in the afternoon. Twenty-three of the number were baptized by Elder S. E. Dickson. Members from Columbus, The Plains, and the surrounding country are invited to attend. James E. Bishop, district president, 226 Edgar Avenue, Steubenville, Ohio.

Our Departed Ones

TEMPEST.—John Liberty Tempest was born in Halifax, England, May 8, 1850. Came to America in 1866, locating at Nebraska City, Nebraska. Baptized in 1867 and was a faithful member until death claimed him September 5, 1924. Married Ann Mathers in March, 1873. Leaves widow, two brothers, one daughter, and five grandchildren, all of Terre Haute, Indiana. Funeral services at the home September 7, with sermon by Charles H. Fish of Indianapolis. Interment in Terre Haute Cemetery.

STRAUSS.—Mary Jennette Runyon Strauss was born September 17, 1838, at Trumbull, Ashtabula County, Ohio. Moved with her parents to Lee County, Iowa, when six years old; to Michigan in 1845; and to Council Bluffs, Iowa, in 1852. Married John Strauss July 5, 1857, and moved (Continued on next page.)



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(Continued from page 1031.)

to Harrison County, where she was baptized in 1862 by C. McIntosh. Confirmed by Elders McIntosh, Derry, and Morey. Moved to Lamoni, Iowa, and then to Independence, Missouri, where she died at the home of her niece, Mrs. Emma Sheehy, October 3, 1924. Funeral service in charge of Frederick A. Smith.

KAHLER.—Jean Olive Allot was born April 21, 1885, at Wilmington, Illinois. Died September 15, 1924. Leaves husband and four children, besides father, mother, one sister, and one brother. Sermon by J. L. Cooper, assisted by E. D. Rogers and the Methodist pastor.

STONE.—Abbie F. Hook was born November 28, 1838, in Penobscott County, Maine. Married Stephen J. Stone March 22, 1859, to which union four children were born. Baptized the year she was married. Died September 6, 1924. Leaves two of her four children. Funeral sermon by J. L. Cooper, assisted by the pastor of the First Methodist Church of Amboy.

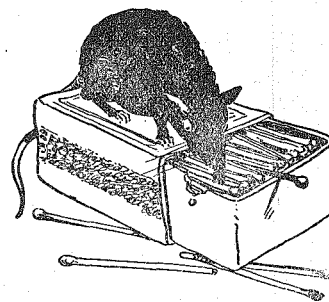
NANCE.—Ruth Fagerbourg was born in Chicago, Illinois, March 25, 1902. Died October 7, 1924. Leaves husband, one child, father, two sisters, and two brothers. Funeral services from the Methodist Church at Marengo, with sermon by J. L. Cooper, assisted by J. A. Daer. Interment in Marengo Cemetery.

BROWN.—Linney A. Brown was born at Lake Geneva, Wisconsin, April 13, 1891. Moved with his parents to Saint Joseph, Missouri, in 1901, and later came to Independence, Missouri, making his home there since. Married Alpha Williams December 23, 1916. Baptized by C. H. Burr and was faithful unto death. Died October 12, 1924. Leaves wife and one daughter, father and mother, one brother, two sisters, and many other relatives and friends. Worked twenty years for Kansas City Bolt and Nut Works, and was highly esteemed. Funeral services in charge of Elders J. F. Keir and F. A. Smith.

ISLEIB.—Josephine Catherine Isleib was born in Albany, New York, March 22, 1852. Married Charles Henry Isleib June 27, 1869. Both were baptized December 13, 1874, in Boston, Massachusetts. Died at her home in Wellesley, Massachusetts, September 30, 1924, after a short illness. Of late years she was unable to attend church, but loved the gospel story. Leaves husband; four children, three of whom were with her at her death; one sister; and one grandchild. Funeral services at the family home October 3. Sermon by A. B. Phillips. Interment in Woodlawn Cemetery, Wellesley.

WOODWARD.—Lois Woodward was born in Humphrey, Missouri, July 18, 1894. Married Herbert Woodward March 18, 1911. Baptized July 29, 1923. Died August 28, 1924. Leaves husband, three sons, father, and one brother. Funeral services from the Quindaro church. Interment in Highland Park Cemetery.

MERRICK.—Anna S. Merrick was born December 13, 1851. Baptized April 15, 1900. Died August 2, 1924, after a lingering illness. Her first experience with gospel work was with the Salvation Army, where she



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worked several years; but she worked with the same zeal after her baptism into this church. She believed her destiny was sure and never tired of telling of wonderful experiences.

WARNOCK.—Susan Warnock was born March 10, 1846, near Toronto, Ontario. Baptized in 1864, and was always a diligent worker. Lived in Farmington, Iowa, until about one year before her death, when she went to the Saints' Home at Lamoni, Iowa. Died August 9, 1924. The body was taken to Farmington, Iowa, August 11, for burial. Funeral services in charge of George P. Lambert of Adrian, Illinois, assisted by James McKiernan of Farmington.

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, October 29, 1924

Number 44

## EDITORIAL

### The True Philosophy of Church Government

#### II. THE CHURCH A THEOCRATIC-DEMOCRACY

*The government of the church is of a twofold character and may be said to be a theocratic-democracy.*—President Joseph Smith, "Saints' Herald," December 25, 1895.

During recent months two statements have appeared in the HERALD, as follows:

There are two ideas of government in the church to-day. One group affirms that the masses are not capable of self-government—that democracy in matters of state is all but a failure and in the church *has no legitimate place*. Common consent takes the form of *assent*; and agency, what there is of it, means, *follow your leaders*.—SAINTS' HERALD, July 9, 1924.

The President's theory of government, while he terms it a theocratic-democracy, under analysis proves to be a *theocratic-autocracy*. No provision is made for the membership *outside of the priesthood* participating in governmental affairs except to *assent* to what is proposed by or through a *hierarchy*.—"Protest against supreme directional control," SAINTS' HERALD, August 20, 1924, p. 800.

I do not appear to speak for any group of men who hold that democracy has no legitimate place in the church. Quite to the contrary. Nor do I come to speak for any group of men who believe in a theocratic or any other kind of autocracy, or that the sole right of the people is to "assent to that which is proposed by or through a hierarchy." Advocates of such notions may defend them.

The group comprising the majority members of the joint council of April, 1924, (twenty-five in number) subscribed to a document on church government which began with the declaration: "The church, as defined by the late Joseph Smith, is a *theocratic-democracy*." Their sincerity is to be presumed.

#### *Three Things That Spell Democracy*

It is true that we hold that to the church God speaks through a chosen prophet, who is also president of the church. "We thank thee, O God, for a prophet," still means a great deal to us and, if I mistake not, to the church generally. Divine direction comes to the church; the people "assent." That is

theocracy. The principle therein involved should not be thought of as merely a servile assenting to that which is "proposed by or through a hierarchy."

Yes, we hold to revelation from God through the prophet, and assent by the people. But that is not all. We have always taught these three things. Note them well:

First, the people may accept or reject the message.

Second, they may at any time reject the messenger, the prophet; or they may reject both message and man.

Third, the people in General Conference may at any time themselves *initiate* legislation. Not "assent" alone, but *originate*. Furthermore, any member of any local congregation may *initiate* legislation to be carried up from the local business meeting or the district conference to the General Conference for approval and enactment as law to the church.

Do these three things spell autocracy, or do they spell democracy? Since God made demos they have spelled democracy.

No autocrat ever existed who depended on the vote of the people for office, and on their vote for the support of his measures, and whose people were free legislators.

Divine direction through human instrumentality and also suggestion from leading men and quorums, with "assent" of the people thereto, has been an important part of our belief and practice since the very day of the organization of the church, as we shall see. But "assent" is not the only legislative function of the people.

#### *The Right of the People to Originate Legislation*

Lest I be challenged on the statement that we affirm the right of the people to initiate legislation, I will say that during the council meetings President Smith stated clearly that he had always admitted that right. And in the "Open Letter to the Clergy," published by the Presidency, written by myself and approved by President Frederick M. Smith, and now eleven years in circulation, appears the following:

We are democratic in principle, to this extent—that in the general conference legislation may *originate* with *any* delegate, whether of the *priesthood* or the *laity*, male or female;

and that all proposed legislation is *freely debated* on the floor of the assembly, and is decided by *majority vote*.

Not only are the three functions mentioned conceded, they are always in exercise by the people.

At each annual conference they decide whether they will or will not accept the President (and all other general church officers).

So often as a revelation comes to them by his hand, or a recommendation with presumption of inspiration, they decide whether they will accept or reject.

And at each conference they originate legislation.

### *Theocracy Modifies Democracy*

The principle of theocracy cannot but greatly modify the principle of democracy. How can it be otherwise when it is the work of the divine to transcend and transform the human? Any effort to make the church *purely democratic*, to elect our prophet by popular vote, and to guide our own destiny by ballot, will end in disaster.

Nor in this do I forget that there is "diffusive inspiration" among us as a people; there is also in a large way provision for divine direction through well-defined channels, to the general church through the prophet and president (Doctrine and Covenants 104: 42; 27: 2; 43: 1, 2); and in some matters to branches and districts through their presiding officers (Doctrine and Covenants 125: 14); and for the whole body of the priesthood to act as spiritual leaders and advisers to the people.

### *Important Though the Voice of the People May Be, the Voice of God Is More Important*

This church, as defined by the late Joseph Smith, is a theocratic-democracy—not *man-made*, but of *divine appointment and origin*. . . . It is *divine government among the people, for the people, and for the glory of God* and the achievement of His purposes toward ideal conditions. . . . God directs the church through clearly indicated channels; and His voice is the directing power of the church; but to this the assent of the people *must* be secured.—Document on Church Government.

I was traditioned under the late President Joseph Smith, who gave full value to the principle of democracy in the church. But under him I was also traditioned to a belief in the very great importance of revelation (theocratic guidance). I have back of me three generations of men and women who dedicated their lives to the doctrine that God is dominant in this church—"God with us."

Therefore, having given due place to the *voice of the people*, I now affirm that while the voice of the people is a *big thing* in the church, the voice of God is *THE big thing*. We shift the emphasis at our peril.

The emphasis is shifted when we are asked to subscribe to such slogans as this: "The voice of the *people* is the voice of *God*."

The voice of God does not contradict itself. We, in our conferences, often enough to keep ourselves humble have affirmed one thing one day and the next have reconsidered and denied. The voice of God is not divided, two thirds for and one third against. No, the voice of the people is not the voice of God; though happily it may be in harmony with the voice of God.

The emphasis is shifted if we adopt such slogans as this: "Government of the *people*, by the *people*, and for the *people*."

That is a splendid slogan for a civil democracy like the United States (to the extent to which it is democratic). For a theocratic-democracy like the church it is utterly inadequate. The earth was cumbered with churches of the *people*, governed *by* the people and *for* the people when God moved to set up His own church and establish HIS government; or, as the document on church government says, "divine government among the people." "Of the increase of his government and peace there shall be no end."—Isaiah 9: 7.

### *Is It From Heaven or of Men?*

It is the old question, "The baptism of John, was it from heaven, or of men?" If we hold to an authoritative religion we must answer, "It is from heaven." If we trace authority back to the congregation (to man, no matter how greatly augmented by numbers), we must answer, "It is of men."

And thus thought Brigham Young, who said:

Who ordained me to be the First President of this church on earth? I answer, it is *the voice of the people*, and that is *sufficient*.—*Millennial Star*, vol. 16, p. 442.

But the Reorganized Church has declared:

The president of the church is *primarily* appointed by *revelation*. This appointment is *confirmed* by the vote of the church properly taken.—General Conference resolution of 1894.

### *It Is From Heaven*

The church has had no greater advocate of democracy than Heman C. Smith. And on the source of authority he said:

While there are general rules for the church to be governed by, yet so far as authority is concerned, the command of God is authority for anything. By virtue of his command authority is bestowed.—*True Succession*, p. 143.

The position of President Joseph Smith was similar:

Whatever God commands man to do, the command carries with it the authority to do the thing commanded to be done. When the church was instituted some seventy odd years ago, the Melchisedec priesthood was conferred for the last time before the second and final coming of Christ. . . . This *priesthood* so conferred was *endowed* with all the rights, privileges, and *authority* to bring forth the church of Christ, *conduct its expansion and watch over its development and*

welfare until the coming of Christ should bring its work to a triumphant and glorious consummation.—SAINTS' HERALD, May 21, 1902, p. 497.

When President Joseph Smith came to the Presidency in 1860, he said:

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.—Church History, vol. 3, p. 247.

He gave full recognition to the voice and conscience of the people, but traced his primal authority to God. That was the faith of our fathers, and it was the law:

Go ye into all the world; preach the gospel to every creature, acting in the authority which I have given you.—Doctrine and Covenants 68: 1.

Guard the rights of democracy, to be sure; but let the voice of God still be the big thing in our religion and church polity.

#### *Leaves From Early Church History*

I like the statement of the document on church government: "This church is not man-made, but of divine appointment and origin." Note this history:

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.—Doctrine and Covenants 17: 1.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received *commandment to organize the church*, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday, the sixth day of April, A. D. one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these *they consented* by a unanimous vote.—Church History, vol. 1, pp. 76, 77.

Thus at the very inception of the work God spoke through the Prophet, and the people "consented." It was the divine way, and that method continues to this day. However, when the church was organized and moved out, the right to initiate legislation was recognized and is still exercised.

#### *A Chapter in Later Church History*

The foregoing chronicles one of the most important events in the administration of Joseph the Martyr. One of the most important events in the administration of his son was the organization of the Independence and Lamoni Stakes, marking an epoch in the life of the church; the procedure was similar in the two events. The record of the organization of the Independence Stake reads:

The President [Joseph] stated that he was authorized by the joint council [Presidency and Twelve] to present the name of one for the office of president of the stake. It was left with the people to *accept or reject*. If the nomination was rejected *he was authorized to present another*. He presented the name of George Hulmes. . . . The nomination was indorsed by a unanimous vote.—General Conference Minutes, 1901, p. 432.

Here Joseph proposed, and the people assented. And he said further that in case they should reject the proposal he reserved the right to make another.

Was that procedure, in which the Twelve of that day (W. H. Kelley, James Caffall, John Lake, Heman Smith, Joseph Luff, Joseph Lambert, G. T. Griffiths, I. N. White, R. C. Evans, J. W. Wight, and Peter Anderson) joined with Joseph Smith, *theocratic-autocracy?* Did the church think of it as submission to the dictates of a hierarchy?

Evidently not. Does that which was theocratic-democracy in two successive administrations become theocratic-autocracy in the third? Certainly not.

#### *Possibly Not So Far Apart*

Possibly we are nearer together than would appear on the surface. The extent to which we might agree as to the lengths to which the leading quorums may go in "proposing" and the people in "assenting" is indicated in the following:

In the strictest sense of the term, the General Conference is not a legislative body, but an organization met for the transaction of routine work or that of a provisional nature which can be largely provided for and facilitated in another way. The General Conference cannot enact laws or devise ordinances on manner of worship, for God alone can do this; but they can pass resolutions and devise means for the promulgation and effectual application of the same.

While the people have and always will have, voice and vote, either direct or by representation, in the general deliberations of the church, there are rights and prerogatives attaching to the quorums of the church which are greater than those of lay delegates; and the time must soon come, if it is not already here, when the quorums shall meet in "solemn conclave," and exercising the franchise given them of God proceed to settle questions of doctrine, rule, and order of the church. And while admitting that these quorums cannot *enact* over the heads of the people without submitting for their consideration and ratification, God has provided that they meet *singly* as well as *conjointly*, and that decisions be rendered, *and that said decisions stand*.—T. W. Williams, in SAINTS' HERALD, vol. 43, p. 108.

### A Brief Recapitulation

In the foregoing article I have set forth clearly the rights of the people.

First, to reject or accept the president and prophet (or any other general church officer).

Second, to reject or accept his policies and that which comes through him either as revelation or suggestion.

Third, to initiate legislation in both general and local conferences, this right belonging to membership as well as priesthood.

Next I set forth the exceedingly important place that God occupies in our theology and polity as being a present leader whose voice and will it should be our delight to hear and do—by whose authority the church came into being and still proclaims her message to the world.

#### President F. M. Smith Concurs

I cannot speak for all the members of the council, but I imagine that on the question of theocratic-democracy they will take practically the same position that I have taken. If so, they will have to be met where they stand or not at all. It appeals to me as being a safe position and one that will endure. What say you?

I may here add that having written this article as expressive of my own views on theocratic-democracy I then submitted it to President F. M. Smith, who has concurred in it as it stands and has expressed a desire that the church should know that he is in agreement with the positions taken. The next number will deal with the executive or administrative authority of the Presidency.

ELBERT A. SMITH.

(To be continued.)

### 1924 Christmas Offering

The year is rapidly drawing to a close—the record of our sacrifices, of our kindly deeds, of our thoughtful interest in the Lord's work, will soon be closed. It is the privilege of every member of the church to enroll in God's great book of achievements. You know the glow of satisfaction that steals over you as your name appears in your local newspaper or in one of our church papers. Imagine, if you can, how much greater will be your joy in the day of final accounts when this record of the faithful is opened and there you find emblazoned in letters of gold under your name, "She hath done what she could."

Now is the time to make your free will offering through the channel of the Christmas offering, and thus hurl the angel's message to the nations of the earth. May the same sweet influence of God's Spirit burn in your bosom as you read this as I feel in my heart as I send forth this appeal to you.

Sincerely yours, JAMES F. KEIR.

### An Unprejudiced "Herald"

Before accepting the responsibility of editing the SAINTS' HERALD, the present editor was thoroughly acquainted with the policy which the Board of Publication desired to adopt. The set of five principles adopted by them May 23, was acceptable and to his liking, necessitating no change in his conviction.

We have not heard any criticism of these principles. They likely are acceptable to the great majority of the people of the church. That our attention may be centered upon this set of principles outlining the present editorial policy, we reproduce them:

Whereas the Board of Publication, acting for the church in the direction and management of the publishing interests, sent a questionnaire throughout the church asking for frank criticism of the church publications;

And whereas the consensus of opinion as reflected in over six hundred answers unquestionably indicates a desire on the part of the members that certain definite policies be established in the conduct of the HERALD;

Therefore, be it resolved by the Board of Publication that the following policy should govern in the editing of the HERALD.

First: Insure an open church press.

Second: Accord space in HERALD columns freely to all general officials on equal and impartial terms.

Third: Allow free and frank discussion of any church problem, only attempting to confine arguments to the affirmative and not permitting destructive or altogether negative criticism.

Fourth: Give the news of the church as fully as possible and without bias.

Fifth: Balance the editorial content of the HERALD so that the educational, doctrinal, departmental, and spiritual factors may each be given emphasis. The HERALD should be broad enough to appeal to the membership as a whole, and an earnest effort be made to edit it so that it may minister to the varying groups within the church.

It is necessary that our readers have the managing editor's interpretation of these principles, that the purpose of this writing may be made clear.

First: An "open press" means for the HERALD that the material offered for publication shall not be rejected because of any personal dislikes, either for the writer or for the matter offered; but an offering must possess enough of literary merit to present the author's convictions and desires in a way which may be understood readily. There are productions which it is the duty of an editor to exclude, and we will mention some of them. No unsupported rumor which involves the morality or integrity of individuals or institutions has right to publication because of an open press. Matter involving only a change in method of presentation, while involving repetition, should be excluded in order to broaden the field of discussion. Libelous and slanderous statements and matter of a nature to invite litigation has no right to publication, for the reason that they involve the editor and the publishers in criminal acts.



Second: Any rule which will cause the rejection of proffered material from one general church official must also be applied to the offerings of all other church officials; and a rule which will make it obligatory to publish the offering of an officer will also make it obligatory to publish another officer's production. This second principle also implies that the general officials of the church are entitled to special consideration because of the offices they hold. Honoring the officers for the reason that we respect the office set in the church by its Builder is Latter Day Saint doctrine.

Over the third principle there may exist a strong divergence of opinion, but we are persuaded that the lack of a full and free discussion of mooted questions and real problems of the church may be blamed for the greater part of the loss of confidence which has existed and for the present lack of confidence and resultant ill feeling. There are special fields for some discussions, and the HERALD is not the field for all of them, but when matter becomes a church problem, a free and frank discussion of it in the HERALD is not only legitimate—it is prudent. Destructive and altogether negative criticism should be generally excluded from any forward looking periodical, as is universally conceded.

Several years ago the HERALD was selected as the church newspaper, and its editors were directed to give in its columns what was possible to glean from news sources of the church. The fourth principle restates this policy and adds that the news shall be unbiased. Readers will recognize the great difficulty an editor may encounter in living up to this principle, but no one will question the policy as stated. It is not always possible to determine whether or not news is unbiased; and it is sometimes necessary to exclude what purports to be news because of its evident bias.

The last principle stated by the Board of Publication is probably more the result of a generally expressed wish heard from all quarters than is any of the four preceding, for large classes of Saints in many localities wanted and do want all the factors named included in the editorial menu, and felt that the ration they had been receiving was too narrow. This principle is the one which tests the quality of the staff selected to carry it out, all of whom have accepted their appointments. If they have failed or neglected, the remedy would lie in the hands of the Board of Publication, and should be applied. The principle is sound.

Recently it has come to our ears and eyes in conversation and correspondence that officers are claiming they are having difficulty in getting matter supporting one side of the controversy into the HERALD.

It has been stated that the managing editor blocks the publication of matter which supports the President of the church. This is entirely untrue. No officer has been denied entrance to its columns. There has been no discrimination in favor of either side of the controversy, and there shall not be any favors shown to either side. If we expect the truth to triumph, and we do, in a church directed by the Author of truth, there must be no unfair, unjust, untrue methods used by those who are responsible for the conduct of such controversy. We herewith deny that we have used any such methods, and surely no one can fail to see the danger of such a denial if the facts will not uphold the statement.

It has been hinted that the Board of Publication controls the editor and that for this reason unfairness is practiced. The Board of Publication has not criticized, hampered, or attempted to direct the editor in his work under the principles adopted by it. Wherever the editor has seen matter at great variance with these principles, no matter from what quarter it has been submitted, he has called attention to the fact and asked that the production be made to comply. This action needs no defense.

The matter contained in the pages of the HERALD from June 4 to the current number should be sufficient refutation of any such charge, and for this reason alone, if for no other, the charge will find no abiding place in the minds of HERALD readers. We invite a close inspection.

It is not a friend of the institutions of the church who will make such a charge as this without first canvassing his supposed wrong with the individual who is accused of wronging him. We have had but one such charge, and the nature of the production offered by this party was such as to invite suit in the courts of the land against the editor for criminal acts, which fact we stated to the individual.

Again we proclaim that the HERALD is being conducted according to the principles stated by the Board of Publication so far as the acts of its managing editor have bearing upon it. We have no favorites. Our desire is that all questions may have a fair and competent presentation in their entirety, and that finally the people may render a righteous judgment because they are fully informed.

No man can refuse to read the discussion and then criticize the HERALD, for it would be folly and shame so to do.

Open minds, an open press, and diligence will insure a pure and delightful people. Let us preserve these things.

RICHARD J. LAMBERT, *Editor*.

College Day November 9.  
www.LatterDayTruth.org

# OFFICIAL

## Further Examination of Northern California Action

BY T. W. WILLIAMS

I wish to congratulate John D. White *et al* for the article in last week's HERALD entitled "The facts about Northern California District." You have exceeded my expectations. You have been generous. You have clearly and definitely confirmed each and every essential point raised in my editorial of August 20. You have acknowledged that what I said was true. Thanks!

### *My Affirmation*

1. "President Smith was in attendance and presided over the conference."
2. "The first move was to do away with the spring conference and hold two-day meetings in their stead."
3. "A motion was then presented and carried to change the method of electing delegates to the General Conference of 1925 from nominating from the floor to the electing of a nominating committee."
4. "A motion was then made and carried to allow the chairman, F. M. Smith, to appoint the nominating committee."
5. "Motion was then made to indorse the 'church government' document as published in the HERALD July 9, 1924, page 651, and that the delegates elected to represent this district at General Conference stand by this church document article."

### *Admission by Defendants*

1. "President Smith, Brother D. T. Williams of the Twelve (Apostle Roy S. Budd having wired he would not attend), together with the district presidency as associates, were chosen to preside over the conference."
2. "The district presidency recommended the discontinuance of spring conferences and urged the holding of one- and two-day meetings in various branches at different times. During the same session a motion by one of the delegates was made and was seconded by another delegate:  
"That we adopt the recommendation of the district presidency and discontinue the holding of spring conferences and in their stead hold one- or two-day meetings at various times among the branches."
3. "During the course of disposing of the conference business, announcement was made that it would be in order to choose delegates to the next General Conference. This was followed by a motion that a

committee of three be appointed to prepare and submit later to the conference a list of seventeen names as proposed nominees for delegates to the next General Conference."

4. "Inquiry was made as to how this committee should be named, whereupon both the mover and the seconder of the motion included in their motion that the committee be named by the chair."

5. "During the absence of the committee just named, a motion was offered by Gerald Hawley, a priest, and seconded by Fred Hutchins, a layman:

"That in the event the document on church government, as published in the HERALD of July 9, 1924, page 651, which document had been indorsed by a council consisting of the First Presidency, the Quorum of Twelve in America, and the Order of Bishops, held last April, comes before the next General Conference for consideration, that the delegates elected to represent this district at such conference be hereby instructed and *directed* to vote for the adoption of said document."

(Above excerpts are taken from signed article found in HERALD of October 22, 1924.)

### *President Smith's Attitude*

Now come defendants and affirm that President Smith "as a servant" "did only those things which he was asked by the body to do," and he did not "attempt to influence or participate in any manner in the matters coming before the body." In the light of the statements of our brethren, there was nothing left to be desired so far as President Smith was concerned, and no reason for his attempting to influence the conference, seeing that all things had been prepared beforehand, even to the wording of the resolution, and the printing of the document on supreme directional control. The entire action of the conference was in keeping with President Smith's wishes, if we are disposed to accept the confessions of these men who defend the action of the Northern California district conference.

I do not know of any action that could be more pleasing to President Smith than to have the spring conference out of the way and thus pave the way for the conference over which he was presiding, to give him the power to name a committee of three who would select the names of seventeen delegates which delegates would be instructed and *directed* to vote at the forthcoming General Conference for President Smith's own resolution.

It is in evidence that President Smith *did* participate in the deliberations of the conference. He attended and presided over the conference. He was presiding when the conference, acting on the recommendation of the district president, abolished spring conferences, and this without any previous notice

being given to members of the district. As chairman, he appointed a committee of three "to prepare and submit" a "list of seventeen names as proposed delegates to the next General Conference." He was present and presiding when the conference indorsed the document on supreme directional control. He was present and presiding when these delegates were "instructed and directed" to vote for the adoption of said document. He affirmed that "the conference had acted within its rights." In the light of the foregoing it is begging the question to minimize President Smith's responsibility by urging that he "did only those things which he was asked by the body to do."

#### *Wholesome Advice*

President Smith in a signed article to which was attached all the names of the Advisory Council who indorsed the document on church government advised:

"That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, *reserving final judgment until the conference meets to hear the cause.*"

Every fair-minded man or woman will instantly agree that this advice was timely and wholesome. It followed after and was in agreement with the positions set forth in the open letter.

Why seek to divert the attention of the reader from the essential point raised by charging us with "criticizing the President of the church for his having presided or assisted in presiding at the Northern California district conference"? Why charge that we "cast reflection on the delegates for asking the President to preside"? No such intimation was made in my previous article. We criticize President Smith for commending the work of the district conference which in every particular violated the advice given by himself and others. We criticized him because he commended the district conference which instructed and directed delegates nine months before the General Conference and so far as they were concerned precluded both reason and revelation in the final determination of the question. Whatever facts come to them could not change their vote. Their hands are tied. They are not free to act. The die is cast.

#### *An Unwise and Questionable Procedure*

The action of the conference in placing in the hands of the President the right to name the nominating committee was an unusual and questionable procedure. The President by accepting the assignment indorsed the action. When the resolution af-

firming the document on church government was acted upon, and the delegates were instructed, President Smith again gave his support by refraining from objecting. We criticize President Smith because he advised one thing to the general membership and at another time commended a local conference when those who were in control of the conference were in agreement with his policy.

Let me observe that the Northern California district conference was in the hands of avowed supporters of the document on church government. Oakland, the chief branch of the district, under the direction of J. D. White and J. B. Carmichael had already instructed its delegates, numbering fifty-two, "that in the event any matter comes before the district conference relating to the administration of the church, that its delegates be instructed and directed to support such policy or policies sponsored by the First Presidency"—a "me too"—"sight unseen" action. Each procedure of the conference suggests prearrangement. Things do not happen. Cogs do not grow on wheels.

I challenge the assertion that common consent was in operation at the Northern California district conference. The mere fact that things were put through without apparent opposition is not proof. One of the greatest evidences of the lack of common consent is where matters of special moment go through in a frictionless manner. Free and full discussion is the best evidence of common consent. And this did not take place at the Irvington conference!

Criticism is made because of my statement: "Before general discussion had taken place the previous question was moved and carried and the matter went to vote and was carried." And yet in the very next paragraph it is admitted: "No real argument against the indorsement of the document on church government" was offered, and "The only real substantial speech in favor of the issue was made by Brother B. Franklin Parks, of San Francisco, a brother who holds no grade of the priesthood." Again our position is fully maintained.

It certainly is an unwise and questionable procedure for the delegates at a district conference to give to the President the right to name a committee of three to select delegates who will represent the district at the General Conference. The action cannot be successfully defended. What chance would a nomination from the floor have in an assembly where the President of the entire church names the committee on nomination and this committee comes in with a unanimous vote naming the entire delegation? The nomination of seventeen delegates is not a herculean task. The work could have been done in a short while and in the regular manner.

*Herring Across the Trail*

It will not do to drag a red herring across the trail by referring to the action of the San Jose Branch. A common rule of law is that accusers must come into court with clean hands. The insinuation that "apostles who were not officially assigned to this territory" advised or were party to any action which would in any sense tie the hands of any branch or district delegate is entirely beside the facts. I knew nothing of the San Jose action. I never heard of it until I read it in the recent *HERALD*. Thinking people will not be misled by this attempt to make individuals who believe in the "Open Letter" responsible for the action of a conference which puts over the document on supreme directional control.

Effort is made to make it appear that the doing away of the spring conference was separate and apart from the other action. We note that the request for doing away with the spring conference came from J. D. White, district president, who now takes shelter behind Apostles Budd and Williams, justifying the act by reference to a purported conversation between these three brethren prior to the February conference. Is it not significant that two apostles who are supposed to leave the care of districts and branches to local officers would so soon after their advent into a new missionary field, and before they were fully acquainted with the needs of the district, concern themselves with abolishing spring conferences? Why, if this matter was so important, did not these three brethren make recommendation to the February conference and thus give notice to the entire district that the matter would come up at the succeeding conference? It is clearly admitted that the suggestion for the doing away with the spring conference did not come from the people. Thanks.

*Supreme Directional Control Not Common Consent*

A studied effort is made throughout the lengthy communication of defendants to prove that "supreme directional control" was not in operation in Northern California but rather that "common consent" prevailed. Our brethren thus argue that supreme directional control is different from common consent. This has been our contention right along. It is now admitted.

Who criticized the "President of the church for his having presided or assisted in presiding at the Northern California district conference"? Who "cast reflection on delegates"? No such criticism is found in my article. I criticized only that the procedure of the conference was in contravention of the general practices of the church. Tell me, friends, where in all the teachings and practices of common

consent the chairman is supposed to name the committee of nomination and when delegates are thus named that they are to be instructed and directed to vote for the President's own resolution.

We have not charged that the "Saints of the Northern California District lack the courage to express themselves," but the testimony of defendants shows that the district officials were committed to a certain course: that the district president's own branch had tied the hands of its delegates; that a nominating committee was appointed by the chair who were finally elected and instructed and directed to support the document on supreme directional control. And now these same people try to place responsibility for all this irregular action on the San Jose Branch because they voted for the "open letter"! Would they have us believe that because a handful of people at San Jose lost their heads and voted, as they say, for the "open letter" that therefore the entire membership of the district was in consternation and, under excitement, put over this resolution on supreme directional control? We are magnanimous, brethren, and will cheerfully forgive each and all if you will undo what you have done.

It is admitted that there were members present who did not support supreme directional control. Did any of these have a look-in as delegates to the General Conference? Well, hardly. We criticize the action of the Northern California District in appointing a full delegation unreservedly committed to support supreme directional control, when the defenders of this action admit that at least one branch was opposed. We happen to know that there were other branches opposed, and several branch presidents who do not support the action of the conference.

*Saints of Northern California Not Unanimous*

I happen to know that many of the priesthood and members of the Northern California District are opposed to supreme directional control. I know that the action of the conference does not represent the sentiment of many of the members. I know that the Saints of Northern California do not lack the courage to express themselves.

Defendants would have us believe that the resolution binding the delegates came from a "priest" and a "layman." The suggestion is that the action was not premeditated and that the officials of the conference were not associated with the action. Piffle! What about the resolution of the Oakland Branch? Who anticipated the action and provided printed copies of the document for immediate circulation after the resolution was introduced? Give us credit for having ordinary intelligence.

The district president, J. D. White, had gone among the branches making a bitter attack on the members of the Quorum of the Twelve who supported the "open letter," the General Bishopric, and the Board of Publication, sometime before the reunion. One need not draw upon his imagination to know his purpose.

Referring to the personnel of the committee on nomination, I am informed that each and every one is in favor of supreme directional control. It is but natural that they would nominate a delegation favoring same. Why, if as the defendants admit, part of the district was for the "open letter," not one delegate was elected and allowed his freedom to vote as he pleased. Is it common consent when a solid delegation is elected to represent one side of the question only? The common elements of Christianity and the elemental principles of common consent suggest that a delegation be elected which will fairly represent the sentiments of the district, and this suggests proportionate representation.

The members of the district who were opposed to supreme directional control had a right to representation on the delegation. Under the rule adopted in Northern California this was impossible, and F. M. Smith, D. T. Williams, and the district presidency lent their influence to this one-sided procedure.

#### *Delegation Not Fully Representative*

There is not the slightest hint in my editorial that the membership of the Northern California District are "incompetent and unqualified" nor that they "possess no agency or right of determination." I assert, and our friends have admitted, that a delegation instructed and directed to vote for supreme directional control does not rightly represent the membership of the district. It may, and possibly does, represent the attitude of the majority of the members, but there was a minority which had a right to representation. Christian fair-play would have suggested the recognition of this right. It was denied by the majority of the members of the conference.

Again do these my brethren read into my language things not intended. I said, "It was desirable to take the vote while the President was on the ground." I repeat it. Will my critics affirm that it was not desirable to do so? If so, why then did you do it?

I question the action of doing away with the spring conferences without due notice to the Saints. My critics raise the question as to the action of the San Jose Branch. I knew nothing of this action. Then why project it into the discussion? The purpose is obvious. Whatever San Jose Branch did or

did not do in no way justifies the action of the conference.

The action of the majority members of the Northern California District implies unwillingness to hear both sides of the question and to refuse to consider the claims of one side regardless of its merits. At the same time it advertises their lack of confidence in the ability of the delegation to properly and successfully defend itself in the crucial test of the General Conference. It questions the integrity of its delegates unless bound by conference limitation. No self-respecting member, as I view it, should admit the implication against his honor and intelligence by accepting appointment on such a delegation selected and bound in this manner.

#### *Superior Powers Claimed*

This action of the majority members of the conference suggests that the wisdom, judgment, and loyalty of the whole church is to them consciously inferior and therefore under suspicion. It suggests that all others except themselves are untrustworthy, and they alone are better able to determine what the whole body needs and should have. It, at once, divorces the district conference as an integral part of the entire church and says in substance: We care not what light or reason may come to the General Conference, God may even speak, but we have made up our minds. Research and analysis may show a better course, but we have decided the issue. We know what we want, and our minds cannot be changed. We know that this action does not represent all of the members of the district, but we are in the majority and we are going to put it through, and lest even some of the delegates we elect may change their minds we will bind them with a cast iron resolution to vote as we now direct them. And our brethren call this common consent!

Such an action is as uncomplimentary to the side they seek to support as it is insulting to the side they seek to defeat. It proclaims that both sides are incompetent and one side is not honest. It assumes that the wisdom of a district conference is superior to that of a General Conference and proclaims that the delegates to the General Conference are incapable of understanding and weighing evidence and rendering honest judgment. It presumes that the delegates must be precluded from exercising reason or receiving revelation and therefore instructs and directs them.

And finally, the action of the Northern California district conference proclaims and advertises to the world that they are better qualified, with only a partial and one-sided view of the proposition, to reach rightful judgment than the delegates to the General Conference who would be under the necessity of lis-



tening to both sides and should be amenable to the influence of the divine Spirit which God may and is expected to bestow upon the General Conference if the delegates appear before him with open minds. Delegates thus bound can only come before God with an idol in their hearts. The Bible indicates what the answer may be.

#### *Questions Right of Delegates to Be Seated*

I personally question the right of seating a delegation thus handicapped in a deliberative assembly such as the General Conference is supposed to be. Delegates are members of the General Conference; they not only represent the district from which they come but, in a larger way, represent the entire membership. The interest of the entire church is in their keeping, and this interest is paramount. Delegates whose hands are tied by local rules whereby they cannot freely and fully exercise their mentality, and under a rule of limitation can vote only one way, should not be seated in the assembly.

The church is not divided into districts. Districts are not formed to provide for the general affairs of the church. Districts and branches are organized to look after local affairs which pertain to their respective needs. When delegates are selected, they should be selected not so much to represent parties and interest or purposes but rather because they are qualified to consider and act upon the affairs and in the interests of the entire church.

Saints of the Northern California District, we appeal to you to reconsider this action which is so ill advised, unjust, and misrepresentative of the reason and integrity of the Northern California District.

A rather amusing item appears in an issue of the *Boston Globe* concerning racial prejudices. There is a group which avows that the white race, especially the yellow-haired, blue-eyed part of it, the Nordic, is superior to all others. One of the most significant is said to be the fact that some races do not like the odor of others and thereby prove their superiority. In reply the story is told of a Chinese student in a Boston university who was invited to a ball and attended but soon withdrew. When asked the reason why, he said he simply could not stand the smell of so many white people.

The point is that racial superiority cannot be based on color, custom, or creed alone, as there may be as much justice on one side as on the other.

It is not without significance that Jesus declared the brotherhood of man and that Paul urged that he had made all one race of people, especially when we realize that they were speaking to, or as representing, the exclusive Hebrew race.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Is It a Change? and What Does It Mean?

BY B. L. MCKIM

Upon several occasions the writer has heard different ones expressing themselves regarding the document on church government, which was presented by President Smith to the advisory council last spring, and published in the SAINTS' HERALD of June 18, 1924, saying that it was not introducing anything new; it was not a change from the good old paths; it only contemplates following in the ways of the church from its beginning.

But can this be true in the light of the document itself? If there is not a contemplated change in church procedure and church government in the minds of those who introduced the document, then what was the purpose of introducing it? Surely it wasn't just to cause contention and debate! To follow in the good old paths, the way the church has gone from its beginning, as has been referred to by some, displays no need of any document being introduced; and those who introduced it, if they did not contemplate changing the government of the church by introducing the document, should at once withdraw it, seeing it has caused a tremendous furore in the church. Many are excited, believing that it contemplates changing the government of the church, and that the changes are of a serious nature.

If the church has followed along the same line for many years and there is no reason to believe that it will change, then there is no need of such a document as the one presented on church government, unless it is intended by those who have introduced it to change from the way of the past. Let those then who are advocating that the document does not contemplate a change in church government stop deceiving themselves, for to take such position does not give those who introduced the document credit for exercising good judgment.

Seeing there can be no other logical position to take, than that the purpose of introducing the document on church government was to change the government of the church from the good old paths in which it has walked for many years, let us examine the document itself to see what is the contemplated change.

We are told, "The government of the church is by divine authority through priesthood."

This immediately suggests that the government of the church in the past has not been by the priesthood; but if the document becomes law the priest-

hood will govern in the future. In other words, it suggests that the interpretation which has been placed upon the law by the church in the past is wrong, and they are now going to make it right.

This resolves itself into the question, When has the church been inspired? It has ever been the position that the church has been guided by inspiration since its beginning in its fundamentals, and the inspiration of the church in the past was that the government of the church was by membership and not by priesthood; but the document, now presented by the President, says that is wrong. Can it be the church has been laboring under a delusion all these years? The question to decide is, Is the inspiration manifested in the late document of a higher order, and does it come with more divine power, and is there greater light shown in it than in the inspiration manifested by the church in the past? If so, it should be accepted and put into practice; but if not, it should be rejected. God cannot be held responsible for both positions; he doesn't cross himself that way. Which position reflects his wisdom?

If the government of the church is by priesthood, there can be no place in its government by those not holding the priesthood, and we are not certain but what this government will be only by the presiding priesthood.

The quotations cited in the document on this point are not applicable, for they are only referring to the administration of the law and not the government of the church as a whole. All admit the officers of any organization administer the law governing that organization. No one has said God did not give "some, apostles; and some, prophets," etc., etc., to be the ministers of the law of the church. No one is disputing that God took elders and made them "overseers" in the administration of the law. No one has said it is not the duty of the priesthood to administer the law in the church; but to make the quotations cited applicable, it will have to be proved that some are wanting those not holding the priesthood to be administrators of the law, which none claim.

The government of the church is more than the administration of its laws; it includes the legislative and judicial branches, as well as the administrative. But if the government of the church is by priesthood, it must mean the whole government; then, pray tell, where does the democracy of the church come in? How can it be called a "theocratic-democracy" without *any* democracy?

We are told, however, in that same paragraph, the priesthood will allow the membership to consent to their suggestions; *that is their democracy*, the "common consent indicated in the law." But that is not the democracy Webster defines. He says: "Gov-

ernment by the people collectively; political or social equality."

How has it worked out in the past, when the government of the church was by priesthood and the membership had only the right to say yes or no? History reveals the fact that it is not many years before those who dare vote no to the suggestions of the priesthood, are first looked upon with suspicion, then they are soon considered apostates, and excommunication promptly follows. This has ever been the tendency and ever will be. It cannot be otherwise, for the priesthood in suggesting measures to the membership must believe such measures to be right, else why present them; then how could they look upon one who might vote *no* upon several occasions to measures introduced as other than rebellious. It is highly imperative that along with a government by the priesthood there must be "effective discipline"; or, expressed otherwise, "authority to be effective must be respected." To allow one to ignore the suggestions of the priesthood would invite disaster.

Under such system, the church government being by priesthood, the people will have no choice in the selecting of any officer, from the auxiliaries up. The priesthood will say who shall be your branch president, priest, teacher, and deacon. They will say who all your officers shall be in both district and branch.

In fact, the membership will not have any right to initiate legislation of any description; the priesthood will determine all policies, programs, incur debt, etc., and the people must say *yes* and pay the bills. What is the difference between this system and "taxation without representation"?

Another question arises at this juncture; that is, What part, or who of the priesthood are going to do all this work? Will all the priesthood of the branch be called together, if it be work pertaining to the branch? or all the priesthood of the district if it be district work? or all the priesthood of the church in general if the business pertains to the whole church? Precedents of the past show that such will not be the case, but all this will be done by the presiding priesthood.

It is only fair to take the city of Independence (Zion) as the example of what is intended to be when the government of the church is through priesthood, since it is under the immediate control of the First Presidency. It has been the rule for some time for the Presidency to submit the names of those whom they wish to preside over the different congregations in "Zion." But in doing this have they called together the priesthood of Zion? In this work do they ask the priesthood to meet together and talk matters over with them, and get the opin-

ion of the priesthood as to who would be the best one for this and that place? All must say no.

A very important step was undertaken in January, 1923, in the line of legislation, which if passed would have had far-reaching effects, and which will become law if the General Conference passes the document which says that the government of the church is through priesthood, as all branches, districts, stakes, etc., will come under the general law. It was as follows:

1. The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

If the government of the church is to be "through priesthood," the whole priesthood, then why wasn't the priesthood of Zion called together before such an important move as this was made, that they might assist in the government?

Did the resolution provide for the work to be done from year to year, that it was to be done through the priesthood as a whole? No; it only provided for those who are presiding.

In several of the stakes and districts the government of the church is by priesthood, and do we find that the presidents of the stakes and districts call the priesthood of their fields together and consult them respecting who shall be appointed for the different places? This is what is done in the Kansas City Stake:

That the stake presidency appoint the superintendent of the Sunday school for the stake subject to the approval of the head of the department of Sunday school and the stake conference; also the field worker for the stake for the Religio, subject to the approval of the head of the department and the stake conference.

Taking this in connection with their right to nominate the pastors over the local congregations, is there any provision made for the priesthood to assist in this work of nominating? No; it only provides for the stake presidency to be the government. Then, in the light of what is occurring, if precedent is continued, "government of the church" "through priesthood" only means government through the presiding priesthood, the presiding priesthood being the Presidency, the stake and district presidents whom they appoint, and the pastors of local congregations, the branch presidents whom the stake or district officers appoint.

If the "government of the church is by divine authority through priesthood," then branch business meetings and district or stake conferences can be for one purpose only; that is, consent or assent to what the priesthood suggests. To say that matters of business could originate with the congregation, or that they could initiate legislation, would be a

contradiction of terms; for if the government is by priesthood, then it cannot be by membership. We are further told that, "This view of the organization of the church . . . holds General Conference as the instrument of the expression of the will of the people."

The introducing of the words, *this view of the organization*, suggests at once a different organization than what has been in the past; a different order of things. The work of the General Conference will be entirely different.

The above can have but one meaning in the light of what is stated in the document since it claims the government of the church being through priesthood, and the "common consent indicated in the law" is in the membership assenting to the suggestings of the presiding priesthood—that the "expression of the will of the people" is limited to their saying yes or no to such suggestings; that is all there can be to General Conference. No provision is made to execute the will of the people, for there is no opportunity for the membership to express their will other than saying *yes* or *no* to what the priesthood presents. To place any other interpretation on the above would make the document contradict itself.

We have every reason to believe that the priesthood referred to, upon which the government of the church rests, does not consist of all those holding the Melchisedec priesthood, or even all the general church officers, but more to councils of relatively few members of the priesthood.

This position is sustained in a large measure by referring to the document under consideration. Here is a document that contemplates making material changes in the church government, but how many of the general church officers were asked to *sit in* when the document was considered and launched? Only a part of the Twelve; none of the seventy, high priests, or elders. It is too late to say that the changes contemplated were not to become effective until General Conference action be had, in the light of facts now revealed. Such a position was never hinted until after the "open letter" came out, forcing the issue into the open. In fact, if it were not intended to put into effect the principles advocated in the document on church government which was passed by the advisory council until after General Conference action was had, why did the President say to Bishop McGuire: "Before this council closes I want you to tell this body whether you are going to abide by the decisions of this group of men"? Nothing indicated in this that they were to wait until General Conference acted. It was a case of immediate action. And if it were intended the document was not to become effective until General Con-

ference had acted, then why was it stated, in referring to the document under consideration, in the HERALD for July 9, 1924, that:

The chief executives of the church, the First Presidency, should not be discredited in seeking to exercise functions in accordance with the above principles in harmony with the law as laid down in the standard books of the church, but should be supported by the faith and confidence of the Saints.

This doesn't ask for the Saints to support the Presidency in exercising functions in accordance with the principles set forth in the document on church government after conference has acted, but to support them *now*, before conference, in the exercise of such functions.

Taking this action, with other actions too numerous to mention, that have taken place in the last few years, there can be but one conclusion drawn regarding what is meant by the government of the church through priesthood: that is, the priesthood who will be the government are those who are invited into council by the Presidency from time to time, and from such councils the church will be governed. There is nothing indicating that the councils need be composed of the same officers in each case, but with supreme directional control resting in the Presidency they call these councils and they are composed of whom they desire; thus in the nature of things such councils can only be considered advisory to the Presidency. This resolves itself into the fact that supreme directional control resting in the Presidency, and the government of the church being through priesthood, it is nothing more or less than government of the Presidency. Or, in other words, the Presidency is the whole government of the church.

This brings to mind an article written by the late Joseph Smith which seems applicable in this case. He wrote:

Who is the church? One of our good brethren as we know of, once stated that when he asked that question in the streets of Salt Lake City the answer was, "President Brigham Young." Suppose that this same brother was to ask the same question concerning the Reorganization, in the streets of Lamoni, Boston, or Little Sioux; would he be answered, "President Joseph Smith is the church"? Would not he be told, "No man is the church. The Reorganization consists of a body of free men, each standing before God as an integral portion of a spiritual whole."—SAINTS' HERALD, February 26, 1885.

If the government of the church is through priesthood, with supreme directional control resting in the Presidency, our only answer to the question, Who is the church? would be, The First Presidency is the church.

To introduce a private letter, as some writers have done, does not alter the situation; the document on church government says what it means and means what it says. If those who have introduced

the document do not mean what it implies, which the private letter seems to indicate, why don't they withdraw the document at once, and stop all this discussion? Or if it doesn't convey what they want to express on church government, surely the way is open for them to withdraw it and write one that does express their views, which will not need private letters to interpret. But if the document expresses what they want to become law, then there is no need of private letters being written to interpret it. The church is asked to pass upon the document itself and not upon what private letters say. Surely it would be a mischievous law which does not possess clarity of expression, or is capable of such widely divergent interpretation.

### College Day November 9.

#### Some Educational Problems Involved in the Establishment of Zion.—No. 4

BY A. MAX CARMICHAEL

(Continued from last issue, page 1020.)

#### *This Response Encourages Secrecy*

Our remarks have been carrying the implication that such a person tends to be tacit about his varying personalities to each social environment. He does not let each group that he associates with know about his standard of morality in other groups. He even tends to keep it secret from each group about his association with the other groups. It seems to him to be the easiest course in order to be able to follow the authority of each group, and to please them. In fact, if each group knew his standard in every other group and thus knew how far his standards changed with the group that he was in, his whole game would be spoiled, and he would be apt to receive the disapproval of all groups. If one group knew he was associating with the other group, it would know that his morals must inevitably be quite different in that group from what they are in it. Hence comes his tendency to keep entirely quiet about his association in the other group. Thus the boy will keep it secret from his mother as long as he can that he smokes while among the fellows, or that he talks about sex affairs, or tells obscene stories. Johnnie, who is a "bad" boy at Sunday school, does not tell his mother or his day-school teacher about it. The young man keeps all his "wild oats" escapades entirely unknown to his more respectable associates.

#### *Or Moral Laziness*

Whenever, of course, he can't keep it secret, various motives enter in to determine his course. It will be the course of least resistance generally. If habit is strong he will follow his habitual course. If one

set of associations is more pleasing to him than the others, and he prefers their society and approval to the others, he will adopt the course of morality dictated by this set. Of course there is open to him the second general course, of which we spoke, but did not delineate, leaving it to a later article. But it would be unusual for anyone to take this course, when he has gone so far as to form different personalities with different groups, and to keep such different sets of moral personalities hid from the other groups respectively.

Likewise when the boy finds that the thing one group wants him to do and another group wants him not to do, and he must make his choice, which when taken will be known to all, he, if he adopts the course we are now describing, that of least resistance, that of attempting to be normal, will adopt that course that will bring him the approval of the group which he most likes, or which brings him the least dissatisfaction. For instance, when mother does not want him to play football, and all his fellow schoolmates want him to play, he will adopt that course that will please that group which he finds the more satisfaction in pleasing. Some mothers will say that it is always the high school group, and indeed it generally is. All parents find that as their children grow, and their social horizon widens, mother's approval is less and less prized in opposition to the approval of the newer companions. Even the approval of the chum is worth more than mother's approval. Of course if mother should add to her disapproval of the act which the chum or playmates approve a punishment or other means of producing dissatisfaction if he does the act she disapproves, she may be successful in stopping the disapproved act. This is because the dissatisfaction of the punishment is greater than the disapproval of the group of playmates. The boy simply pits one set of his dissatisfactions against the other and chooses the one which brings the least dissatisfactions.

Mother generally finds that her punishment has to be pretty strenuous to overcome the greater satisfaction which the boy gets from following the playmates, and she generally gives up. The boy follows the crowd rather than his mother. In other words, his morality becomes that of the larger crowd. His standard becomes that of the crowd. The crowd morality becomes the dominant morality. Many a pastor-prophet has found out the same fact about his congregation. He may try ever so hard to call them up out of the sins of the world; but they will drop into a morality that finds its approval in the masses. In other words, adults as well as children tend to revert to the average level of morality. If a pastor finds that a young man of his congregation falls into

playing baseball on Sunday because all of his fellow associates do, he knows that the motives operating on this young man to fall into the standard morality of the average, of the mass, are the same motives that get the adult men of his parish to pay small wages to the women of their employ, to work the children under their employment as long hours, and as hard, and with as small wages as they can; that determine the style of dress for the women of his congregation, that determine the amount of time they spend on "tea" or whist or gossip as against the amount of time spent on rearing children or learning how to rear children.

#### *His Response as Affecting the Bible*

For the child who sees the difference delineated above between modern standards of ethics and the standard of Jehovah as exhibited in the Old Testament, this course of response means that he will at least take an attitude of indifference to the Bible, if not further an open hostility to its values. He is apt to take the attitude that since we cannot rely upon the ethics of an Abraham, or of a David, or of a Solomon, or of an Elisha, who seem to have the co-operation and assistance of Jehovah in the perpetration of their deeds which if enacted to-day would be an insult to human society, he cannot rely at all on the Bible, and his sarcastic remark is apt to be, "Who believes the Bible nowadays, anyway?" He is apt to close his mind to the wonderful value of its high spots, such as was especially exhibited by Joseph, Jeremiah, Amos, Isaiah, or Jesus. The obstinacy of orthodoxy in holding to the inerrancy of the scripture in contrast with the growing scientific point of view of our public schools has been the large cause of this present indifference to the Bible. For such as are indifferent or hostile, we have a task of burying an old Bible that a new one might be found. However, the place of the Bible and the other two standard books in an educational program that will prepare our people for a Zion will come in later for a full discussion, as this relationship is vital, nevertheless difficult, but withal interesting. We are simply describing here what the child does in response to his perception of the discrepancies. In the meantime let our readers be thinking about the problem that is surely upon us in this regard.

To the writer's mind, a part of the so-called tolerance that is supposed to exist between Catholic and Protestant to-day is an apathetic, disinterested, and unthinking tolerance, which can be discarded at any moment that anybody succeeds in fanning a submerged flame. Instead of its being a development of an intelligent tolerance built up upon a clear recognition of the difference of the philosophies of the two religions, and a willingness to work out these



differences in a spirit of love, it is apathetic indifference which has come about as a reaction against the centuries of warfare between the two camps. Recent events which indicate a renewal of religious intolerance seem to show that our supposed tolerance has not been intelligent but apathetic.

*One Possible Response When Authorities Do Not Do as They Say*

This brings us to a special consideration of the effect upon the moral life of the child when he discovers that the authorities do not themselves live up to the standards which they have been telling him he should do, when he discovers that we preach one thing and do another. We speak now with reference to the first of the two courses he may take, the one we are describing in this article. In other words, he may take this discrepancy as a matter of course, and henceforth expect mother to argue for principles of action which she does not herself expect to live up to; father to argue for telling the whole truth when he doesn't expect himself to tell the whole truth in his business transactions; the preacher to say we should live in love with one another when he doesn't expect his congregation to do so, as a matter of life's expediency. He soon learns to take all this as a matter of course and not to be disturbed by it, or the least concerned over it.

Does the following represent many boys ten years old:

Of course, mother and dad are all right, and brother and sister. You mustn't say anything against them, especially mother. I'll stick by all of them, of course. . . . Of course mother and dad want me to be good, and they think I'm better than I really am. But it's easy for them to be good, and some day, when I'm grown up, I'll be like them. . . . What they tell you in Sunday school is all right, too, only . . . well, when I'm as old as my teacher, maybe I'll be like her. . . . Of course, I don't have to be as good as ministers. . . . As for school, of course what the teacher and the books say is so; leastways it was so for Washington and Lincoln, and Thomas Edison. But she doesn't play marbles, or football, and she doesn't belong to the gang that meets in our barn. I s'pose she and Washington wouldn't fib or swipe things, and they wouldn't say "gosh," and they wouldn't throw stones at Curly Jim's gang, but then, well, some day I s'pose I won't myself. . . . But, O boy! wouldn't I like to be Babe Ruth! . . . And if I had a million dollars I'd buy two automobiles, and an aeroplane, and a dirigible. . . . Yes, of course, I ought to get my lessons, but gee! all the boys'll be at the swimming hole, and I mustn't miss it. . . . Am I a good little boy! Naw, but I'm a good sport, and I don't snitch, and . . . and . . . I'll stand by ma and dad.—Quoted from Coe: *Law and Freedom in the School*.

Does this not represent the beginning of that all too common adolescent who becomes contemptuous of ideals, and says they are to be preached but not to be lived? Is this not the beginning of that adolescent, who says, "Oh, I'll serve God and the church

some day, but just now, well, I want to have a good time." "I guess I will dance now, just as mother and the pastor did when they were young." "Oh, they think they are so good," he says to himself contemptuously about some active church members. We adults have it. How often are we hearing it, "When you fellows show us what this stewardship affair can do, or when you show us that this stewardship will work, why, then, we will come in and help you." Here in the adult we have a recognition of ideals, but an acknowledgment that they hold no moral authority for him, that his moral authority is not his ideals, but temporary expediency. Some few adolescents and adults become so contemptuous of ideals as to have a severe reaction against them, and go to the extreme of finding their ideals in the opposite direction. Of course, many of them use merely as an excuse the supposed crookedness of the so-called "good church members," but on the other hand, it is true that many of us "good church members" do live so far below the ideals that we proclaim, that youth really does almost have a right to consider us hypocritical. Many a parent has had difficulty in holding up certain ideals before the boy in face of utter disregard of those ideals by supposed "good church members." It is of such church members as these that it may be said, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The Apostle Paul put it well when he said in Romans 14: 15, American Standard Edition, "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died." For many a boy has used the living below the ideals of Christ by a high church member as an excuse for his going down to the dregs of sin.

But the majority of boys and girls do not become so contemptuous of ideals as to go to the other extreme because of such contempt. A great many of them are indifferent to ideals, live their life on a lower plane happily without any regard to the moral authority of the ideals of Christ or of the church or society in general. Perhaps the larger part of society is in this position. They regard ideals as something necessary to be preached, but not expected to be lived up to.

Many a business man realizes that he ought to love his competitor, but excuses himself that business is business, and that if he started to live by the golden rule, he would soon be run out of business. Probably many Americans felt during the disclosure of the alleged corruption in the recent government transactions over oil lands, "Well, we might have expected that our big men are crooked." Many an

I. W. W. admits to himself that the ideal is to give a day's service for his wage, but he argues that his employer has plenty, and if he commits sabotage it will give more work to some one else. Many a preacher probably admits in his heart that his congregations are entitled to be told all the facts, as is a jury, and to be told the opinions that other thinking people have drawn from such facts that differ from his and that of his church; but then, he argues, it is apt to disturb their faith, and anyway, the other fellow's opinion is really wrong, and "I know it is, or the church has prescribed that it is, and that is enough for them." Many a man argues that the general run of men are immoral sexually, so why shouldn't he be. A single standard is of course a good thing to talk about, but then, no one expects a man to keep clean. It gives the preachers something to do, he laughingly says. "Oh, I know that I ought to give my wages of certain days for the benefit of the church, when the Bishop calls for it," says one nonchalant Latter Day Saint, "but then, that's the business of the Bishop to try to raise money, and I want to take in an entertainment in town, which I couldn't do if I gave the church the money." "Oh, I know the church is trying to get a Zion established, when they call for inventories, but then, let the rest tell how much they are worth before I do." Could we not multiply example upon example of people admitting the supremacy of the ideal, but refusing to permit it to have any moral authority for them?

We have here illustrated one of the characteristic responses which youth and adults can give to the differences they see in moral standards in human society. Though many of us will disagree as to the methods that we have illustrated in the preceding articles, no doubt the greater proportion of us can agree that this method, this response described in this article is not what we want; that we ought to use our resources to counteract this method of passing on to youth his moral standards. Since it seems inevitable that youth will discover these differences in moral and spiritual standards which exist, we will have to rely upon either the first or second response to this recognition. This will then make us interested in the second possible response to see if it holds out to us any more hope of being able to reconstruct a society that is now too largely morally apathetic. We will discuss this second response, which will be our fourth method of impressing youth with his moral standards, in the next article.

"Life presents itself to us as something to be attained, something to struggle against, and in that struggle our will is born."—Elwood Worcester, in *Religion and Life*.

## NEWS AND LETTERS

### Making Progress Even Under Persecution

(Translation of a letter from John Smolney, of Germany, addressed to Brother and Sister Paul J. Brose, Kansas City, Kansas.)

GROSS WARTENBERG, July 7.—Greetings from Germany, from all the Saints, and from me to all the Saints in Zion. I hope you received my last letter. I went home to Klein Räschen and was glad to find your letter containing \$18. I thanked God for it, for we were in need of it to help pay for the seats in the church. I gave \$15 towards the seats and kept \$3 for missionary expenses. The Saints at Räschen send thanks and wonder at your great love towards us, looking to the future when we will all be together.

Now something of the mission work in Wartenberg. We are now thirty-nine since Easter. We had a fast day and a day of great blessing. Three would be on their knees at the same time. I simply cannot describe to you the blessings the Lord is pouring out on the new Saints. Their friends were convinced by the outpouring of the Spirit, so a number will soon be baptized.

Missionary Green was here with me, and we held meetings for two weeks, baptizing thirteen. He is visiting other branches now, and we are in hopes the apostles will soon be here. I am very happy to have Brother Green back, and we both wish we could always work together. But other branches need him too, and are anxious to have him.

I will tell you an experience we had at the last baptism, but do not worry; only praise God that we are permitted to suffer. Brother Green and I and many Saints went to the water to baptize eight. We were dressed ready to baptize when ten men, like beasts, came after me and asked, "Where is that Smolney, the leader that's making the world crazy and is teaching another Bible?" I stepped forward, and they all yelled, "Knock him down!" I lifted my right hand to heaven and started talking to them in much power, and they became quieter. I proved to them that we teach the same Bible and then said: "We will go on with the baptism now." The leader then rose again, with the club he had, and beat the waters and said if we went ahead blood would be flowing. Brother Green then stepped to the front and asked why they came and what we had done to them. That only made it worse. I prayed to God not to permit them to lay hands on us and stepped to the front and told the people to dress, that we would not baptize. So we left, hearing such words as: "We'll kill you yet," or "We'll shoot you."

We found another place and baptized the eight people that same day. Pray for us, dear Saints, that God may break the power of darkness and open the eyes of many to the knowledge of the truth. I am willing to die for the teachings of Jesus, but not now, for the work is only started, and I want to help break the power of darkness and bring many souls to Christ. I do not get discouraged but find hope in the words of the apostles. They suffered, and also the Prophet Joseph.

I will close with best regards to all the Saints. If you care to help more, it shall be spent for the German Mission.

Your brother, JOHN SMOLNEY.

[The money spoken of in this letter was contributed by one Sunday school class at Grandview Church. They take a collection separate from their regular Sunday school offering and Christmas offering.]

College Day November 9.

www.LatterDayTruth.org

## Council Bluffs, Iowa

October 13.—The Department of Women held a very successful business and social meeting, Thursday, September 18, with about sixty-two present. A program consisting of the following numbers was given: Violin solo, Marie Salisbury; piano duet, Lavenia Allen and Mrs. Alexander; address, "Women as home builders and their influence in the world," by Apostle T. W. Williams.

The meetings in the tent by the Riverside Mission closed last night, October 12. A large crowd attended the service, which was preceded by a very enjoyable concert by the Underwood orchestra. There have been about twenty-five baptisms as a result of the six weeks' series of meetings by Brothers Williams and Putnam, but the real spiritual good that has been done the members will perhaps never be fully realized. We are very sorry to see the meetings close.

On Monday evening, October 6, the Girls' Chorus of the Central Branch presented to a large audience in the tent, the operetta, "The American girl." There is some very exceptional talent among this group of young girls, and it is pleasing to note the desire to use it in the service of the church. The several parts of the operetta were rendered very acceptably, as were also the choruses. The chorus is under the direction of Sisters Helen Anderson and Ruth Timm.

Council Bluffs is again unfortunate in losing two of its old-time members. Brother and Sister J. B. Koupal are leaving soon for Independence, Missouri, where they have purchased a photograph studio and will engage in that business. Tuesday evening, October 7, after the service in the tent, about fifty of the members of the branch went to their home for a farewell "sing" and presented them with a useful gift as a token of their regard for them. Brother George Beatty made the presentation speech. We are very sorry to have them go and shall miss them in the meetings of the branch.

The following clipping from the editorial page of the *Council Bluffs Nonpareil* will no doubt be of interest to many Saints, because Mayor Harding is an elder in the Council Bluffs Branch: "The first seven months of Mayor Harding's administration have been seven months of unusual accomplishment. It is doubtful if the city ever before made as much progress in municipal improvement in a similar period. When the year's record is completed, it will be found, if the pace is continued, that it will be the banner year in Council Bluffs' history."

## Michigan Saints in Special Meeting

FLINT, MICHIGAN, October 10.—The coming of the fall season finds Flint Branch in better condition for the cold weather than ever before. The First Church has been newly decorated by Brother John Bliesath of Detroit. The old paper that has adorned the walls for so many years was scraped off, and with three coats of paint a fine-looking interior was presentable for conference visitors October 4 and 5. The work on the new church in the north end of the city is progressing in a commendable way and will soon be under cover, so the Saints there will have a suitable place in which to meet.

All is in readiness for the fourth annual campaign of the young people. The speaker to start in Flint is Apostle J. A. Gillen. He will deliver four sermons and move to Detroit, while Bishop Fred B. Blair will come to Flint for four sermons. Following him will come Apostle F. Henry Edwards to close the campaign, which will terminate in the State convention October 25 and 26 at the new high school auditorium.

The young people are busy making plans and making final arrangements for what promises to be the biggest event of their history.

While the young people are very busy in this good work the services of an ever-ready helper will be missed this year, as the companion of Brother Rollie Provost has been called to the other side. She was always ready to assist in any good work that might fall to her hand to do, and her passing has made a gap that will be hard to fill. Aside from her husband she leaves an infant daughter that will never know its mother's love.

While we mourn the loss of our young sister, we cannot help but pause to mention the passing of our aged sister, Mary Martha Walters, at the ripe old age of eighty-eight. She had been a member of the church for thirty-three years, and during that time she never lost an opportunity to do something in the interest of the work. Most of her family are in the church, and her grandchildren who have grown up and are married have brought their companions into the work, and some of them are occupying the responsibility of the priesthood. Thus passes a long and useful life.

The election of the branch president at the regular bi-monthly business meeting resulted in the sustaining of Elder Arthur H. DuRose. He will have two months in which to select his associates, who will be presented in the form of nominations at the regular annual branch meeting the first Monday in December. The new officers will take office the first of the New Year. The work of Brother DuRose has been very constructive during his presidency, which will open for the fourth year in January. He has been the president of the branch under the amalgamation of the three Flint branches, and his administration has been very successful.

With the closing of the reunions in the State the membership has settled down to the work of the season. The Department of Women is very busy in plans for the annual bazaar. The Department of Recreation and Expression is planning its work in dramatics and looking for the development of latent talents along that line. The Sunday school is planning winter entertainments and special programs. In a general way the outlook for the winter is very bright, and there are great hopes for the successful termination of the plans as a whole.

The recent visits of Apostle F. Henry Edwards and Sister W. L. Christy, who stopped over Sunday evening, August 24, while en route from Midland, Michigan, reunion to Madison, Wisconsin, were greatly appreciated.

## Good Prospects in Oklahoma Field

PRESIDENT F. M. SMITH,  
Independence, Missouri.

*Dear Brother:* The work is surely onward here in this field. We sold the Ripley church to Brother Berry for \$100 and aim to build for the Iowa Indians soon, near Robert Roubideaux's, where you and I called one day. They are delighted.

My meeting here in El Reno has been disturbed some, having had to move five times. Now we have a tent and are doing just fine. Fourteen have been baptized lately, making fifty-six in all, and the interest is better than ever. I will run at least two weeks more; have run four weeks to date.

We only need to *organize* our work and *stay with an interest* to build our work *everywhere we go*, or nearly so. I never enjoyed such light and power in convincing people of the angel's message. Happy in God's work and praying to see stewardships established and Zion built up.

Your brother, HUBERT CASE.  
EL RENO, OKLAHOMA, October 17.

## Kansas City Stake Items

### Central

The monthly meetings for men and women were held at three o'clock the afternoon of October 1. The men were addressed by Stake President J. A. Tanner on pulpit and visiting manners and the performance of local work. He deplored the fact that the local work was not regarded as being imperative as against the missionary arm of the work, which was thought to be of greatest import. Also he said that the standing ministry were thought by many to be nonessential, which is not in harmony with the provisions of God in placing them in the church.

The women were addressed by Doctor William Warren on first aid, which was a good effort on a timely subject.

The morning speaker was Elder Joseph Luff, who was in his usual good speaking mood, his pithy and pointed remarks holding his audience as good listeners throughout.

At seven o'clock Elder Charles D. Jellings of the Grandview church was the speaker.

Sister Ina B. McNemar McCarrison passed from this life October 14. Funeral services were held from the church, with sermon by J. A. Tanner. Interment in Mound Grove Cemetery. She leaves husband and infant child.

### Grandview

Another of our young workers ventured on the sea of matrimony when Sister Anna Mae Ball was married to Brother Simon Parker Gress on the evening of September 28. The ceremony was performed at the church, Elder C. D. Jellings officiating. Sister Ball is the daughter of Mr. and Mrs. Joseph Ball, of Warrensburg, Missouri, and is a former student of Graceland College. The young couple immediately started housekeeping at 1215½ Central Avenue, Kansas City, Kansas.

### Bennington

Sunday, October 12, was home-coming day at this very busy church. Morning prayer service was very spiritual, and Sunday school at half past nine had an increased attendance. Roll was called at eleven o'clock by Elder James E. Cleveland, to which responses were made by several, including Brethren George Harrington, former president of Independence Stake; B. J. Scott, at that time counselor to stake bishop; and David F. Winn, long time elder in Kansas City. All of them were at the organization of the branch about twenty years ago. Also Elder R. L. Bishop, a former pastor, now pastor at Mount Washington, spoke. All their remarks were reminiscent of past experiences and were very interesting.

An important part of the program was lunch provided by the sisters and served in the church parlors.

The Sunday school had a program at two o'clock, which was followed by another by the Religio workers. Then Sister Ida Etzenhouser, representing the Department of Women, gave a lively and interesting blackboard talk.

Lunch was again served in the evening, about one hundred ninety partaking.

At half past six the Walnut Park Orchestra of Independence put on a fine program of musical numbers, which lasted until eight o'clock, when Sister Bernice Griffith, stake chorister, took charge of the song service. After this Elder William I. Fligg, stake missionary, was introduced as speaker for the hour. The house was crowded, and he held the attention and interest of the people.

Bennington is to be complimented on the eager interest, sacrifice, and work by all in making possible their enlarged and beautiful quarters.

Brother Fligg is holding a two weeks' series of meetings there, beginning October 13.

### Armourdale

Elder William I. Fligg recently held three weeks of special meetings here, at which there was a good attendance and interest.

The Department of Women gave a chili supper in the parlors of the church October 3, which was enjoyed by all present.

Bishop F. B. Blair recently had the interior of the hall where we meet decorated, which adds very materially to the appearance of the place.

The priesthood are actively looking after the visiting and cottage work. They pray for the success of the latter-day work.

### Fourth Church

Brother Ammon White, stake patriarch and missionary, was the speaker both morning and evening, October 19. His kindly counsel and advice were much appreciated.

The Saints here find their newsy mimeographed announcement sheet is much appreciated. This sheet is distributed throughout the neighborhood each week and brings results in the way of increased attendance and increased information for the people.

Sister Elizabeth Johnson is now attending Chicago University, taking up special studies.

### Week Day Religious Education

Grandview, Chelsea, Quindaro, Heathwood, Armourdale, and Malvern churches have opened their doors and furnished teachers for the religious education department of the public school system of Kansas City, Kansas. This is the second year for this venture and is considered a success by the promoters. Doctor Carey S. Osborn is president of the city council of religious education. A half day each week is given to this work.

### Chelsea

The stake study class at this church has taken up the study of psychology, with M. A. Etzenhouser as the teacher.

## Holden Stake News

### Knobnoster

Sacramental service October 5 was in charge of the pastor, Frank Goode, and priest, E. E. Petre. A very spiritual meeting was enjoyed. E. E. Petre was the evening speaker. Elder I. M. Ross was the speaker at both services October 12.

Sister Mary Preston and son George have returned after a visit of several weeks with relatives in Nebraska.

### Marshall

Elder I. M. Ross and wife were with Marshall Saints Sunday, October 19. They were strengthened by his strong sermon at the eleven o'clock hour, the subject being, "Moving forward." Sister Ross met with the Department of Women in the afternoon. Brother and Sister S. Wright of Nelson worshiped with the Saints here Sunday. Elder Phelps has returned from his trip to Independence.

### Holden

Elder C. F. Scarcliff was the speaker at the church Sunday morning, the 19th. Brother Scarcliff is superintendent of the Sunday school work in the stake. While engaged in his business during the week, he spends most of his Sundays among the churches in the stake. Elder W. S. Macrae was the evening speaker. Doctor G. W. Rodger of Sedalia was the speaker at the Home at eleven o'clock. His sermon was enjoyed very much.

The stake high council met in the stake offices Sunday afternoon. All members of the council and stake presidency were present. Matters pertaining to the work of the stake were considered. It was a very profitable meeting.

Late additions to the Home family are Sister Martha Dike, of Soda Springs, Idaho; and Sister M. A. Ritchner, of Mentor, Ohio.

#### Grandview

The work here is still progressing. During the past month we have been fortunate in having with us Brethren Alvin Knisley, U. W. Greene, Ralph W. Farrell, and H. E. Moler. These brethren all occupied at least once during their stay, and the Saints were strengthened by their splendid discourses. At present we are holding a series of meetings with Brother R. D. Weaver of Michigan as the speaker. A good interest is manifested in the number attending, and the Spirit is present to a marked degree. The Saints are praying that much good will be the result. Sister Helen Rogers is convalescing from an operation at the home of her parents, Brother and Sister L. Danforth. She and Brother Rogers have been located at Wiley, Colorado.

### Lamoni Stake Items

LAMONI, IOWA, October 25.—We had two timely sermons last Sunday on present-day issues. President F. M. McDowell spoke on "Keeping the faith," prefacing his sermon with the quotation, "Fools press in where angels fear to tread." He attacked his subject from a negative standpoint, pointing out classes of people whom he regarded as lacking the right kind of faith.

In the evening Bishop A. Carmichael spoke on, "Where are we drifting?" His sermon, as might be expected, was along the line of our progress in the establishment of stewardships. A great drawback, according to Brother Carmichael, is the drawing of too distinct a line between the temporal and spiritual law. All God's laws are spiritual, he said.

A very interesting feature of the services two weeks ago was a talk on political government given by Professor G. N. Briggs before a meeting of the Department of Women Sunday afternoon.

The morning speaker that day was Roy Cheville, who was assigned the subject of the public library, as preceding a drive which was held last week for securing funds to finance this public enterprise. Brother Cheville chose as his subject, "The spirit behind the writing of books," and gave a very educational and inspirational talk on the value of good books and their influence in character building. The drive was very successful, allowing for the proposed changes in the library. It will be moved from Herald Hall to a downtown building, will be kept open more hours, new books will be purchased, others repaired, etc. The management of the library and the efficient librarian, Mrs. Audie Kelley, are delighted over the cooperation received.

Elder Peter Muceus was the evening speaker October 12.

The Thompson Saints west of town are alive with anticipation of worshipping in a real church building. The Greenville church southeast of Lamoni will be moved onto a lot donated by Elder Eli Hayer in the Thompson neighborhood. Work of moving will begin at once, and it is hoped will be completed by cold weather. These Saints have heretofore met in an unoccupied dwelling owned by B. J. Stevenson.

Week series of meetings are being held at a number of surrounding branches. Stake President C. E. Wight is preaching each evening at Oland, and Elder L. G. Holloway at Evergreen. Elder Holloway will be at Shady Grove next week.

Brother and Sister Wilbur Allen lost their three-month-old babe, Charlotte Mae, in a tragic manner October 12. The family was driving to Mount Ayr, the mother holding her babe in her arms, but upon arrival at the home of her brother, Howard Judson, in Mount Ayr, she found the babe had passed away. Blood clot on the brain was ascribed by physicians as the cause of death. She was a normally healthy child, and had shown no signs of being ill.

### Graceland Chats

The first number of the regular lecture course drew a full house, for nearly every student was present. These entertainments bring the student body in touch with the progressive traveling instructors of the day. This number was appreciated, the cellist and violinist being especially in favor. Student criticism is interesting, if *you* are not the object; even then it's not without its stimulating effect.

The Teachers Institute of Decatur County has been in session, and many teachers and students were attending in Leon. Tuesday, the last day of the institute, in looking over the packed auditorium in the high school at Leon we were impressed with the number of familiar faces, for a goodly part of that audience was or had been Graceland students and teachers.

The Wednesday evening prayer meeting was *another* to prize. The earnestness and sincerity of these students as they participate in this socializing, christianizing, consecrating service makes the hour solemn in its atmosphere and chastening in its effect.

The Lambda Delta held an animated session on Thursday evening, meeting in a classroom in Recitation Hall. This is the first meeting of the year.

Tuesday chapel was occupied with the presentation of college activities and their particular purposes. "The Crescents," by Vida E. Smith; "Societies and forensics," by Forest Roberts; "Athletics," by A. R. Gilbert; "Scholarship," by President McDowell. These were ten- or fifteen-minute speeches, and President Briggs gave a brief summary of the four, driving home salient points with emphasis. The whole matter was treated with consecrated seriousness and deep and effective thought.

Friday chapel was occupied with consideration of the political situation, three students presenting the viewpoint of the three different parties. The hour was pleasantly and profitably spent.

Clean, clear, and comprehensive, these young people crowded into ten or fifteen minutes what many a politician would have spent three times the fifteen in presenting. Those occupying were Bernice Mitchell, Harry Lewis, and Ruth Lewis—Republican, Progressive, and Democratic in order named.

The week has been one of action, and the weather clear, cool, and sunny.

Miss Irene Layton made a flying trip last week end to her home in Nauvoo, returning for her Monday classes. We feel proud of Nauvoo's three students. Old Nauvoo will do her part henceforth.

Brother E. J. Lenox writes from Evansville, Wisconsin, that he and Brother L. O. Wildermuth have recently baptized six more at Harshaw, Wisconsin, making twelve in all. They closed services there last Wednesday, October 8, and went on to Tomahawk, where the sacrament was administered to the Saints of that place as well as those from Harshaw and Antigo. A good spirit was present from the very opening of the service and continued throughout. The spirit of prophecy was enjoyed.



## Independence

### Stone Church

A junior church was organized in the lower auditorium of the Stone Church on Sunday, October 19, with Mrs. Alice Cowan in charge, Kenneth Fligg assisting. This movement was started especially for the young people promoted from the Campus, but other young people are also invited. It is planned to have a program of interest to young people every Sunday morning, which will provide matter of vital importance to them and help them meet their problems. At this meeting instrumental music was furnished by Miss Elizabeth Smith, and Miss Lillian Zimmermann told a beautiful story of the knights of Arthur's time. Brother Fligg also gave a scripture reading.

On October 26 Brother Fred Cleveland, from Kansas City, brought his stereopticon and showed pictures of the life of Christ which were very fine. Mrs. Fred Koehler's class of ten girls, from the Campus, gave two very excellent musical numbers in costume. The first number was a hymn from Zion's Praises, "The Sabbath bell." The girls were dressed in white, and each carried a little bell. They wore the same costumes in the second number, but this time all carried candles, and they sang, "Jesus bids us shine." Both numbers were very good and showed excellent training. The same program was given at the Campus the week before.

On Friday night, October 31, a Halloween party is being given at the Campus under the auspices of a committee of thirty chosen from the various congregations in Zion. An admission of fifty cents will be charged, the proceeds to go to the Campus. There will be three distinct parties: adults on the first floor, young people on the second floor, and children on the third floor. As the building will accommodate only a limited number, tickets should be obtained before that night. They may be secured from any member of the committee of thirty or at Watkins Music Store. Those attending are invited to come masked, but this is not compulsory for admittance.

The people of the radio department are having a get-together meeting in the dining hall Tuesday night, October 30, to plan for the future work of the radio.

President F. M. Smith returned from Wisconsin October 24 and preached Sunday night at Kansas City Central Church to a good audience.

President Elbert A. Smith leaves Wednesday night for California to assist in the ceremony attending the laying of the cornerstone for the new Los Angeles church Sunday.

The speakers at the Stone Church October 26 were Patriarch Gomer T. Griffiths in the morning and Elder J. A. Tanner in the evening.

### Second Church

On Wednesday, Thursday, and Friday evenings Elder Gomer T. Griffiths gave illustrated lectures to audiences which he pleased very much.

Sunday morning Elder D. A. Whiting was the speaker, and Patriarch Frederick A. Smith in the evening. Strong interest is manifested in the work, and the young people are active.

### Liberty Street

The people of this congregation enjoyed two very fine sermons Sunday. Elder W. D. Bullard was the morning speaker, and Bishop Mark H. Siegfried occupied in the evening, on the "Fundamentals of life." Brother Bullard's subject was "The consciousness of righteousness." We had two baptisms in the afternoon, and the candidates were confirmed at the evening meeting.

Next Sunday night, November 2, the Temple Builders will repeat their program given in August. This is a history of temple building from the beginning and is exceptionally good. Everyone who can should attend. On Monday night, October 27, the Temple Builders gave a pie social at the home of Sister Ballinger, which was a success in every way. A good crowd was present, and a goodly sum was realized.

The Sons of Zion have started their class in parliamentary law, and quite a number of the older men are taking part in the class work. It is expected that this organization will be the means of doing much good.

### Walnut Park

The eight o'clock morning prayer meeting continues in Walnut Park and is considered by the pastor and many others as the most beneficial service of the day. Everyone invited.

The teachers' meeting last Sunday morning was the best attended of any for many months. Plans were begun for a Christmas program, and it is desired to make it especially appropriate for the season—characterized by solemnity and avoiding frivolity and useless show.

Pastor J. A. Dowker's sermon at eleven o'clock was unusually good, showing wherein the standards in Zion are not what they should be and that we must raise them and show a greater contrast between ourselves and the world.

Brother Gomer T. Griffiths spoke to a well-filled house at half past seven, making very plain his lessons on the proper conduct of the lives of Saints.

The ladies of Groups 29 and 29 South have quiltings every Wednesday at the home of Mrs. John Wolfe, having work engaged ahead for some time—all for the benefit of the building fund.

### Enoch Hill

On Saturday night, at six o'clock, the young sisters, under the auspices of their organization, the Geka Club, provided a splendid supper and program in the basement of the church. The proceeds went to the local building debt.

The speakers Sunday were Bishop J. A. Becker in the morning and Bishop B. R. McGuire in the evening. Both addressed appreciative audiences.

The following were baptized October 13: Joyce Worth, Helen Burrows, and Lloyd Hill.

### East Independence

All meetings are being held regularly with average attendance. A. H. Parsons, pastor, spoke Sunday morning, and Brother Francis Smith spoke in the evening to a full house.

### Englewood

One of our local men, Brother George A. Willis, addressed the Saints Sunday morning, and in the evening our pastor, Brother J. E. Warne, talked about the new church, giving the proposed plans. The Saints here hope to be able to build in the spring, as they are greatly in need of a larger and better building.

### Spring Branch

On Sunday, October 19, Brother U. W. Greene began a series of meetings which continued through the week. A splendid interest has been manifested throughout. Two fine sermons were delivered on Sunday, the evening sermon being in answer to a question, Can you prove by the Bible this church is the only church of Christ on earth to-day? With the use of charts Brother Greene handled this question in a very convincing manner, continuing it until Monday evening, when he spoke on the Restoration.

The music was a special feature of the meetings, song service being led by Brother Holmes and Brother Burgess,

assisted from time to time by other members from the Stone Church. Sister Moorman of Knobnoster was present a number of times and gave us selections on her musical saw.

The church was at all times well filled, its capacity sometimes being overtaxed, which is a good omen. A number of nonmembers were present at each meeting.

### First Chicago Branch

CHICAGO, ILLINOIS, October 18.—Sunday, September 21, was a day well spent in service. The speakers were Elders J. W. Pettersson and C. A. Edstrom, both of whom have a way of telling the gospel story. Visitors were Sister Manifold, of Spearfish, South Dakota, and Brother and Sister Morrill.

In the afternoon many of our folks attended the union sacramental service at Central Church, where we had the pleasure of seeing many of the Saints from other parts of the district, as well as our Brother and Sister Baldwin, who are to live and labor here among us.

September 28 was young people's day at our branch, and they had charge of all the services for the day. The speakers were Brethren Baldwin and Burt Hayden.

On the afternoon of October 4 our pastor, Brother Bone, baptized two fine young people, Brother and Sister Romer. They were confirmed at the sacramental service October 5, which was a spiritual feast. At this time the Saints were warned by the Spirit, through Brother Bone, to put away our differences and come up higher. Also Brother J. Louis Gauthier was called to the office of elder. We were pleased to have Brother Granville Trowbridge with us at this meeting.

The Sunday school attendance on October 12 was almost one hundred per cent, towards which point we have been working for nearly a month. Brothers Jerome Wildermuth and Richard Baldwin were the speakers of the day.

Our one big annual event, the big New England dinner and entertainment, is over except washing the dishes. It looks as though another time we will have to borrow the church auditorium for the dinner, or have it on the lake front, for the church is getting altogether too small for the crowds that attend. It was an experience that will long be remembered by those so fortunate as to be present.

A quiet wedding was held at the home of Sister Cora P. Miller in Hinsdale October 20, when her daughter Orda was married to William R. Collins, the pastor officiating. Many pretty and useful gifts were received by the happy couple.

Services are increasing in attendance, and we feel that our branch is forging to the front. Many new faces are seen in the meetings, most of them young people. May God bless his work. Visitors are welcome at First Chicago, 4416 Gladys Avenue.

### Burlington, Iowa

October 17.—Burlington Branch will have a series of meetings commencing October 19, to continue as long as there is good interest. Patriarch Ammon White will be the speaker, and we hope the attendance will grow larger each night.

The spiritual condition of the branch remains about the same, but one dropping in on October 12 would have thought from all appearances that everyone had lost interest, for attendance was small both morning and evening. The ideal fall weather encouraged many to visit friends and relatives in near-by towns, so what was our loss in attendance was the gain of some other branch.

Apostle D. T. Williams, of Lamoni, Iowa, spent a few days with his brother, E. R. Williams, and family. He was the speaker for both Sunday morning and evening services, which was enjoyed by all present.

Mrs. Marjory Wright Smith of California returned to her home after a three-week visit with her mother, Sister H. N. Snively, who accompanied her as far as Quincy, Illinois, where she will visit for a few weeks.

Sister Clara Smith, mother of President Elbert A. Smith, left for her home in Independence, Missouri, after a month's visit with relatives and friends. This was her first visit to Burlington since they moved away eighteen years ago.

The Burlington Branch has keenly felt the loss of Brother and Sister J. J. Jenkins and family, who have moved to Taylorville, Illinois. Sister Jenkins was a good worker in the Department of Women and was a teacher in the Sunday school and Religio. The family were regular attendants at all services. Brother Jenkins has a wonderful bass voice, and the choir feels their loss greatly.

The Department of Women had a food sale in our business district for the benefit of the social service league of Burlington, and the proceeds amounted to twenty-five dollars, which was very much appreciated by the president of the league.

The department has also had a jelly and canned fruit day for the Children's Home at Lamoni, which amounted to a small barrel full and will be a treat for the little ones.

### College Day November 9.

### Home-Coming Week and Rally Day at Sioux City

October 15.—The outstanding feature in this branch the past month was the home-coming week and rally day covering the period from September 23 to 28 inclusive. The cantata, "Rally to the standard," was given to a large audience by the junior department on the 23d at eight o'clock. At six o'clock the Temple Builders served supper to about one hundred and fifty in honor of the Sunday school and Religio teachers. The intermediate girls had a candy stand. Their Christmas offering aim of twenty dollars was reached and passed as they waited on their "sweet-tooth" customers.

The song service at half past seven the 24th, conducted by the chorister, Brother Arthur Sherman, was a fine setting for the prayer and experience service held an hour later. A number expressed themselves as wishing to rally and be of more service for the cause of Christ. The prayer meeting was in charge of the local presidency, Elders George M. Vandel, C. Streeter, and Ned O. Calhoun.

On Friday evening, the 26th, a rally day pageant was given by about fifty characters. The beautiful scenery, purchased at no small expense, was pleasing to everybody. It was left in place until the week's activities were over. A picture was taken of it, that we might refresh our memories occasionally.

A joint program of the Sioux City and Anthon Sunday schools was rendered Sunday morning, September 28. Over two hundred were in attendance. Saints from three States were present, and some came one hundred miles. Souvenirs, in the form of rally-day pins and small lapel pennants, were given to everybody to remember the event. At the Religio hour a short drama was given by the junior and intermediate girls and one by the junior and primary boys. The girls gave a party, and the boys added links to their chain of boys. The week's events closed with a sermon from Elder Charles B.

Woodstock, superintendent of the Mondamin, Iowa, schools, and a member of the Little Sioux district presidency. His remarks were kindly given and filled us with a desire to "rally" to support the banner of the King in our everyday life.

Elder Amos Lamson, of Walthill, Nebraska, has moved his family to this vicinity. Sister Myrtle Bates has gone to Kansas City, where she is matron of a Girls' Home. On October 3, a son, first child, was born to Brother and Sister Arthur Sherman. They have named him Gordon Arthur. Our branch has gone on record as desirous of complying with the request for funds for the big 1000-watt radio. Our quota is between fifty-five and sixty dollars. The following Saints have been added to our growing list: Mrs. Mark Brady, Mr. and Mrs. Edward Horr, James Horr, Mrs. Ruth Huff, Mr. and Mrs. B. B. Jones, Albert and Lawrence Jones, Ruth Sevy, Marie Johnson, Mr. and Mrs. Carl Streeter. Brother Walter Gernhart and Miss Ethel Bartels were united in marriage at the church, September 24. They were attended by the bride's brother, Clyde, and Miss Alice Keck. After a brief visit near Lamoni they have returned to their farm home near Merville.

### Young People Organize Club

DENVER, COLORADO, October 19.—Denver, Colorado, is known the world over as the "mile-high" city, because the city is about a mile above sea level. That's some altitude, but the city of Denver has nothing on the young people of the Denver Branch when it comes to high places. The spirit of saintly sociability and missionary service rose to immeasurable heights the last Tuesday night in September, when sixty young people of the Denver Branch met together and organized themselves into a social and service body to be known as the Mizpah Club.

A week later a constitution was framed and accepted. Officers were elected and plans for a dramatic section were provided, with instructions to put on a high class play as quickly as possible. Everything went off in grand style, and the entire branch is being permeated with the spirit of *doing*. The news of the Mizpah Club has traveled fast. We are meeting once each week socially, and several outsiders have already joined the club. Plans are being perfected whereby the club can be of very definite service to the city missionary, Elder Frank B. Almond, the man responsible for starting this wonderful movement. It is hoped that these plans will be so arranged as to enlist the cooperation of every member of the branch—priesthood and lay member.

The young people of the Denver Branch believe that the hour for active service has struck. By the grace of God we will no longer let the flag of King Immanuel, in these parts, drabble in the dust of inactivity and passive indifference; but instead we shall try to rise up in the power and might of Christ Jesus and go before as torchbearers of the advancing saintly host of the army of the Lord, and the vanguard of the coming Zionite civilization.

The officers elected were: James Norton, president; Raymond Buckley, vice president; Lillian Noblitt, secretary; Herschel Green, treasurer; Elmer K. Patterson, corresponding secretary. These officers will be sustained throughout the remainder of 1924.

Keep your eye on the Mizpah Club and the Denver Branch.

E. K. P.

College Day November 9.

### Radio Flashes

Sharon, Pennsylvania.—We heard your wonderful program furnished by the Y. K. T. Class on Tuesday evening, October 21. We are members of the church and have tried with success many times for station K F I X. Station K F N F (266 meters) is very powerful which makes it hard to get K F I X (268 meters).—Mr. and Mrs. George Jones.

Clarksburg, West Virginia.—I had the pleasure of listening to your bishop (Bishop James F. Keir) making his address last evening but I only got part of it, and if it is possible and the bishop has this address in booklet form I would appreciate very much to have it. I feel sure that any boy or girl who heard it will get a broader vision of the essential things that are necessary to acquire success. I have a 3-tube set with loudspeaker and the address came in very plain, but I was late tuning in, so did not get the entire address. I would appreciate advance notice of your programs that I may have the pleasure of tuning in to your entire program.—W. V. Matheny.

Estevan, Saskatchewan, Canada.—I am pleased to be able to let you know that I heard your station this evening, very clear and with good volume. I did not tune in until the concluding number, "One fleeting hour," which was very much appreciated, it being a great favorite with my wife.—S. F. Leech.

Louisville, Kentucky.—Your programs the last two times have been greatly enjoyed. Your station is difficult to receive but your programs are fine.—Edward Sutt.

Bowling Green, Ohio.—It gave me great pleasure last night when K F I X came in, and I heard the talk on good roads and "Project 5" (Independence Chamber of Commerce Fifth Annual Banquet). Having as a member of my family the engineer who designed and built certain sections of the famous Dixie Highway and other state roads in this vicinity, the talk was of peculiar interest to us.—J. J. Gulliers.

Ottawa, Illinois.—We have had our radio set about one month, but last Thursday evening (October 9) was the first we could pick you up. Brother Elbert Smith's sermon Sunday evening was fine, and we had several members listening. We have no branch here, and it is twenty miles to the nearest, so we expect to be present with you this winter.—Archie A. Williams.

Cincinnati, Ohio.—Just to let you know that you are still coming in fine up here, and although your change of wave length makes it difficult I can hear you through local stations.—Leslie Young.

Reading, Pennsylvania.—Heard your program on October 14, about 10.45 p. m. The music and speech were very loud and distinct and were heard very clearly by a roomful of people. I am using a super-heterodyne receiver with three stages of power amplification, on loop antenna.—Richard Essick.

Maryville, Tennessee.—I congratulate you on the broadcasting of your church services. Volume loud and distinct. Announcer just grand.—George H. McJunkins.

North Little Rock, Arkansas.—Fine program to-night (October 14). Wonderful talent.—J. A. Weas. (The third card in two weeks from Mr. Weas.)

Fairchance, Pennsylvania.—In our nightly "swing around the circle" your station was our most enjoyable stop. I always enjoy your concerts. Accept my thanks.—Charles P. Glenn.

Middletown, Ohio.—Dear Saints: I tuned in with station K F I X to-night. It is one of the stations I have longed to hear. I enjoyed the program which seemed short to me. Now that I have the wave, will tune in regularly, as I watch the

HERALD closely for programs. I am the solicitor for this branch, and I am pushing the fund for a larger broadcasting station so the gospel may go to every people.—Claude D. Barker.

**K F I X**

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

**SUNDAY, NOVEMBER 2, 1924**

11.00 A. M., From the L. D. S. Radio Studio

- Hymn by Quartet.
- Miss Helen White, soprano.
- Miss Elizabeth Okerlind, alto.
- Mr. Roy Cato, tenor.
- Mr. Albert Brackenbury, bass.
- Prayer.
- Soprano Solo: "My Redeemer and my Lord," Buck. By Miss Helen White.
- Hymn by Quartet.
- Sermon by Evangelist U. W. Greene.
- Hymn by Quartet.

**SUNDAY, NOVEMBER 2, 1924**

7.30 P. M., From the First Independence L. D. S. Church

- Organ Voluntary by Mr. Robert Miller.
- Hymn.
- Prayer.
- Contralto Solo: "They that sow in tears," Roberts. By Miss Margaret Gard.
- Organ-Piano Duet, by Guilmant. Mr. Robert Miller, organist. Mr. George Miller, pianist.
- Soprano Solo: "With verdure clad" from "The creation," Hayden. By Mrs. Blanche Allen Needham.
- Anthem: "How lovely is thy dwelling place," Brahms. By the Stone Church Chorus-Choir.
- Sermon by Elder David J. Kennedy.
- Hymn.

**TUESDAY, NOVEMBER 4, 1924**

K F I X will stand by for W D A F Kansas City, and other stations broadcasting election returns.

**THURSDAY, NOVEMBER 6, 1924**

9.00 P. M., From the L. D. S. Radio Studio

- "Cup winner march," Sereby. By L. D. S. Radio Orchestra.
- Vocal Duet: "Whispering hope." Miss Madge Nesbit. Mrs. Amy Parker Hutchins.
- "Minuet from the G minor symphony," Mozart. By L. D. S. Radio Orchestra.
- Soprano Solo: (a) "Mifawny," Forster. (b) "Florian's song," Goddard. By Miss Madge Nesbit.
- Address: "Early days in Independence." By W. L. Webb.
- Vocal Duet: "The sweetest story ever told," Stultz. Miss Madge Nesbit. Mrs. Amy Parker Hutchins.
- Selection from "William Tell," Rossini. By L. D. S. Radio Orchestra.
- Soprano Solo: (a) "If my song had wings for flying." (b) "Charity," MacDermid. By Miss Madge Nesbit.
- "United liberty march," Losey. By L. D. S. Radio Orchestra.

**K F F V**

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters.

**SUNDAY, NOVEMBER 2, 1924**

7.45 P. M., From the L. D. S. Church

- Hymn.
- Prayer.
- Soprano Solo by Miss Doris Gieselman.
- Anthem by Lamoni-Graceland Oratorio Society.
- Violin solo by Miss Emma Snead.
- Anthem.
- Sermon: "We would see Jesus." By Elder C. E. Wight.
- Ladies' Quartet.

(Note.—Two of our church radio experts, Brethren Church and Moler, leave Independence Friday, October 31, to install new microphone and amplifier equipment at the Graceland College station, and to connect a special telephone line between the Brick Church and the college station. The above program will be broadcast in event the line can be completed and the amplifier properly adjusted before Sunday evening.)

**THE SAINTS' HERALD**

Richard J. Lambert, Managing Editor

Contributing Editors

- Elbert A. Smith
- T. W. Williams
- Arthur Phillips
- S. A. Burgess
- A. Max Carmichael
- Arthur E. McKim
- O. W. Parker, Business Manager

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**MISCELLANEOUS**

**Notice of Appointment**

With the advice and consent of the First Presidency, we hereby appoint Mrs. W. L. Cowan as superintendent of the Sunday schools in Zion, subject to the approval of the conference in Zion. A. Max Carmichael, general Sunday school superintendent.

**One-Day Meeting**

With Vanderbilt Branch, four miles north of Vanderbilt, Michigan, in Wilmont Schoolhouse, Sunday, November 2. First meeting at 10 o'clock sun time. Allen Schreur, president.

**Conference Notices**

Kansas City Stake, November 16 and 17. Services on the 16th will be: Preaching, 11 a. m.; junior church at same hour; 2.30, social service, also a young people's prayer meeting; 4.15, priesthood meeting, also Department of Women; 7.15, song service; 7.45, preaching. Business session will be held November 17 at 7.45 p. m. Matters of importance to be considered. J. A. Tanner, stake president.

**Our Departed Ones**

JONES.—R. E. Jones was born January 3, 1852, at Amanda, Ohio. Baptized by T. W. Smith May 15, 1874. Ordained a priest in 1893. Married Emma Dillingham March 4, 1873, to which union four children were born. He numbered among his friends Joseph and Alexander H. Smith, Joseph Luff, G. T. Griffiths, and others; and conversed with David Whitmer, who testified to the divinity of the Book of Mormon. Died September 11, 1924. Funeral sermon by Floyd Rockwell, assisted by J. G. Halb. Interment at Middletown, Ohio.

GIFFORD.—James Gifford was born in Luzerne County, Pennsylvania, September 28, 1829. Married Savilla Durfee early in life and became a fast friend of the Smith family where she made her home. Baptized by Joseph Smith July 20, 1860. Died at Mormon Springs, near Nauvoo, Illinois, July 4, 1924. Leaves three of his ten children. He honored the work in his daily life. Funeral from the church at Nauvoo July 6 at 11.30 a. m., in charge of Amos Berve. Sermon by George P. Lambert.

**Read This**

For Sale: Building Lots, Houses and Lots in Independence, Missouri, and small tracts and farms near by. My motto is treat others as I would like to be treated. Try me and see. Frank Hill, Ensign Building, Independence, Missouri.

References: President F. M. Smith, Bishop B. R. McGuire, and Mark H. Siegfried, president of the Jackson County Bank.

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McElroy Building Independence, Missouri

College Day November 9.

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On a Crosley Trirdyn

Springfield, Massachusetts, and Oakland, California, are two of twenty-four stations received in about an hour's tuning at Independence. All of these stations came in clear and loud on loudspeaker. The special October offer on the Trirdyn will be extended during November.

**\$89.50 Complete**

Order direct from this ad or write for illustrated description. Other long distance sets specially priced, complete, \$25.00 to \$500.00. Every set carefully tested before shipment.

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The Variety Store and Building, also modern residence at Lamoni, Iowa, the home of Graceland College. If interested, address, C. G. Lewis, Lamoni, Iowa. 10-1-ff.

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The Order of Enoch, which is organized solely for the purpose of assisting the Saints and for the building up of Zion, has opened a beautiful addition called Gudge Park in the outskirts of Independence and is offering lots at from \$225.00 to \$825.00 on very easy terms. If you ever expect to come to Independence to live it will pay you to consider this offer.

For further information write

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Three-room house, electric lights, water, lot 50x192, chicken house, brooder house, all kinds of bearing fruit. Six doors from new Walnut Park L. D. S. church. Call Independence 762-W or write J. A. Roby, 610 West Walnut Street, Independence, Missouri.

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, November 5, 1924

Number 45

## EDITORIAL

### The True Philosophy of Church Government

#### III. ADMINISTRATIVE AUTHORITY OF THE PRESIDENCY

During my whole life I have probably not spent two hours all told in pulpit or press discussing the rights and authority of the First Presidency. I have always been content to say, Come work *with* us!

The right to exercise authority does not of itself appeal to me. It is more a burden of responsibility than a pleasure to be sought after. The Lord spoke significantly when he said that the "burden" of the care of the church rested on the Presidency. (Doctrine and Covenants 122: 2.)

But since the matter is discussed, and apparently must be discussed, I may say some words on the authority of the Presidency. An apostle may say to a seventy, Come work *with* me; nevertheless, in the field, if the matter be forced to an issue, there is no question as to which one has "directional control."

#### *"Recognized Grades of Official Prerogative and Responsibility"*

Though as man to man we may be equal in honor and favor with God, there are official positions in the church carrying, some lesser, some greater, responsibility and authority. To affirm that there are no superior and no subordinate officers, in no way alters that well-recognized fact.

The entire section 104 of the Doctrine and Covenants is devoted to delineating the relative standing of different grades and orders of the priesthood: The Melchisedec or *greater*, the Aaronic or *lesser*, and the offices in each "in their order."

Section 122: 9 says: "The quorums in respect to *authority* are designed to take *precedence* in office . . ."

The foregoing refers to general church officers, while section 17 details the authority and rights of local officers. An elder has authority which a priest does not have, and so on.

There are degrees of authority and of responsibility.

The burden of responsibility of the whole church rests on the President and his counselors (Doctrine and Covenants 122: 2), while the responsibility of a district or branch rests on the district or branch officers respectively (Doctrine and Covenants 125: 14).

The articles of incorporation of the church, thought out, formulated, and adopted during the days of our fathers, explicitly set forth this gradation: "The church government consists: 1. Of a first presidency, consisting of a president and two counselors. 2. A quorum of twelve," and so on through the entire list, to "quorums of deacons."

I think the foregoing fairly establishes the declaration of the joint council that there are "recognized grades of official prerogative and responsibility."

Where there are recognized grades of prerogative and responsibility, the top must be reached somewhere. I speak now of officials on earth. All concede Christ to be the great head of "the church triumphant" and the "church militant." The argument has not yet gone over into heaven. They had their argument long ago and settled it by a two thirds majority.

#### *"Supreme Directional Control"*

In organic expression and functioning there must be recognized grades of official prerogative and responsibility, with supreme directional control resting in the presidency as the chief and first quorum of the church.—Document on Church Government, April, 1924.

First, every officer is respected in his place in the above statement; the Presidency first, it is true, even as they were named in the organic law of the church.

The declaration on "supreme directional control" I can accept when given a reasonable interpretation. I could not accept it if given the extreme interpretations that some of its opponents have applied.

Some have called it "supreme *dictatorial* control." I never dictated to anyone in the church in my life. No one ever dictated to me. The President never told me to do anything. He has been chary even of suggestions. Even when I was a missionary, his instructions to me came always couched in the form of request or suggestion. I could not advocate "dictatorial control."

One said to me, "Supreme means over all. That puts the Presidency over General Conference." I said, "Does it put them over God?" He replied, "Surely so. If a thing is supreme, nothing can be higher." But how about the Supreme Court of Missouri? Is it above the Congress of the United States? Is it above the Supreme Court of the United States? No; it is *supreme in its sphere*.

#### *Supreme or First in Administrative Affairs*

The sphere in which the famous declaration on "directional control" applies is the administrative. At no point does it challenge General Conference. General Conference is legislative.

Every practical institution has an executive or administrative head. Power of direction must be focused. Two or more heads belong to monsters, freaks of the zoo, or dragons of Revelation. The church in Revelation had one head, crowned with twelve stars. (Revelation 12:1.) Her opponent that sought to destroy her and failed had seven heads. (Revelation 13:1.) Too many heads.

It is written in logic that the church should have one executive head. It is also written in law. The church militant (sometimes too militant) has in its living, human organization, one human head. God calls him "the head of the church," so I need not fear rebuke if I use that term. (See Doctrine and Covenants 104:42; 27:2.)

I use the term "*head*" fully aware that he who would be greatest of all must serve all. How can the head serve all better than to direct, within the bounds of the law of the body?

I cannot think of the church having several heads, or even two heads, one to direct the temporal leg of the church, the other to direct the spiritual leg, and pray God they may not split the body.

When General Conference has approved a policy or an enterprise, *several* executives among the leading quorums may direct the carrying out of the policy or enterprise. Among several one must be chiefly responsible to direct and control—to give "directional control." I am not in sympathy with any tendency to equip the ship of Zion with individual steering wheels.

#### *Within the Metes and Bounds of the Law*

This directional control must be within the limits of the constitutional law. It must accord, first, with the revelations already approved by the people; second, with the legislative enactments of the people. It is not a wild, free handling of power by one man. If one man attempt such use of power he may be disciplined, by censure or removal from office: "effective discipline" applies to all. But do not attempt

to trim principles to fit personalities that you may not approve.

That supreme directional control referred to executive matters was quite fully set forth by President Smith before the council meeting, and it is further stated in the following letter:

INDEPENDENCE, MISSOURI, July 26, 1924.

BISHOP M. H. SIEGFRIED,

Independence, Missouri.

*Dear Brother:* I trust the delay in answering your recent letter in which you ask for an interpretation of "supreme directional control," which in the opinion of the recent joint council is vested in the Presidency, has not caused you any inconvenience. As you know, I have had many matters to which my attention has of necessity been given.

In the church, as in all organizations where a form of efficient government is needed, there seems to have been provision made in the law for the fine balance had when the three divisions into legislative, judicial, and executive departments are recognized and maintained. For efficiency of administration to be had supreme directional control must lodge somewhere. Our law clearly places this with the Presidency, as the joint council has expressed. And this directional control is for the purpose of carrying out the policies *which have been determined by prophetic instruction with legislative approval* and legislative enactments in harmony with constitutional law and divine command. It is of course not presumed or assumed that supreme directional control shall be exerted outside the purposes of the church as determined by the law and the objective of endeavor. That is to say, the directional control shall be in harmony with *law and General Conference enactment* based on the constitutional law, but in the *executive line* shall be supreme.

I trust this gives you such answer as will satisfy the purpose of your inquiry. If not, let me know and I shall be glad to "try again."

Fraternally yours,

FREDERICK M. SMITH.

#### *A Further Statement*

In line with the above is the following statement made to a priesthood meeting at the General Conference of 1917:

So long as they remain in office, the *supreme* rights of the executive arm of the church lie in the Presidency. *But do not forget to draw the line between the legislative and the administrative or executive arm of the church.*—Frederick M. Smith, in SAINTS' HERALD, April 25, 1917.

#### *A Line Between the Legislative and Executive*

General Conference is the chief legislative body of the church. It enacts legislation or approves law coming through revelation. It approves policies and proposed church enterprises. But it does not ordinarily stay in session or enter the executive field to issue orders to men in carrying out these undertakings.

To illustrate: Having provided for missions and having missionary quorums and overseers, conference does not continue in session to issue orders governing the movements of Hubert Case, W. A. Smith, and all the other missionaries during the season.

Conference respects her executives and leaves the issuing of such instructions to them.

Or if conference were to approve the opening of a new mission on an efficient basis, it would not enter the executive field and continue in session issuing orders covering the various details of the work. It might fall to a number of executives, to order the purchase of lands, the erection of a mission headquarters building, the sailing of missionaries, the establishing of a mission press, etc. Where several executives are involved, some one must be chiefly responsible.

In the executive field, in carrying out the policies and enterprises of the church the Presidency is first, or supreme. But they, like all the officers of the church, must work in harmony with the revelations already approved by the conference and with General Conference legislation.

With this reasonable interpretation in view, let us see if the document on directional control is in harmony with the law and the faith of our fathers.

#### To the Law

First to the law:

The *burden of the care of the church* is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122: 2, April, 1894.

And again, the duty of the president of the office of the high priesthood is to preside over the *whole church*, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the *head* of the church.—Doctrine and Covenants 104: 42.

Do the foregoing items of law refer only to presiding in councils? and at other times in a vague and nebulous way filling specifications as "president"? Or do they also involve powers of directional control? Note:

And this shall be your business and mission in all your lives to preside in council and *set in order ALL the affairs of this church and kingdom*.—Doctrine and Covenants 87: 5.

Here is power on occasion to "set in order," not part, but all of the affairs of the church; no department exempted.

#### The Faith of Our Fathers

In 1894 a council of Presidency, Twelve, and Quorum of High Priests considered this matter. They reported to conference. Their report was signed by President Joseph Smith, Apostle Heman C. Smith, and High Priest Henry A. Stebbins. The conference adopted it. Note the salient points in the following extracts:

7. That the Presidency is the *leading quorum* in the church. That the duty of presiding over the church devolves on that

quorum. That it is the prerogative of the President to preside over the *whole church*, to bear the responsibility of the *care and oversight* of the work of the church, *in all its different departments*, and *through the constituted officers of the church in their various callings*, according to the laws, rules, and regulations in force and recognized by the church. . . .

12. That the Presidency are the counselors of the Twelve and exercise the right of presidency by *direction* and counsel to that quorum. . . .

14. That the Twelve are the second quorum in authority and importance in the general work of the church; and is the leading missionary body of laborers, under the *direction* and counsel of the Presidency, whose duty it is to preach the gospel, win souls to Christ, administer in the rites of the gospel, carry the gospel to this and every other nation, take charge of and *direct other missionaries*; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.—General Conference Resolution No. 386.

According to our fathers, then, the Presidency bore the responsibility of the care, oversight, direction of the whole church in "all its different departments." Even the Twelve, named as "second," were subject to the "direction" of the Presidency.

#### Joseph and Heman on the True Philosophy

Two years later President Joseph Smith and Historian Heman C. Smith wrote and published the following:

It appears from this revelation that the *primary* right of presiding over the church, and of regulating and setting in order *all* the affairs of the same, is resident in the First Presidency; and that the true philosophy of the organization is, that if others should be appointed to those duties, these rights and prerogatives inhere in them in a *secondary* sense, to be exercised under the *direction and counsel* of the First Presidency.—Church History, vol. 1, p. 281.

#### An Agreement in Leading Quorums in 1917

So recently as 1917 we were able to agree on this matter rather unanimously in a joint council meeting of the Presidency, Twelve, and Presiding Bishopric, including also the Presiding Patriarch.

Note the following from Joint Council Minutes for May 1, 1917, Record 4, page 71; at this meeting there being present: F. M. Smith, of the Presidency; J. W. Rushton, U. W. Greene, F. M. Sheehy, Peter Anderson, W. M. Aylor, J. F. Curtis, J. A. Gillen, of the Twelve; B. R. McGuire, J. F. Keir, of the Presiding Bishopric; and F. A. Smith, Presiding Patriarch.

Inasmuch as the Presidency is responsible for the *direction* of the affairs of the *whole church*, it is obviously proper that *all the departments of the church ministry* should work in harmony with and *under supervision of the presiding authority of the whole*.

In the above it was agreed that the Presidency has "direction" (directional control) and "supervision" of the affairs of the whole church and all its departments. The law has not changed since 1917. Prin-

ciples of government do not change. Should those who reaffirm in 1924 be marked as bringing in new and dangerous doctrine?

### *Is There an Exception?*

Now an exception is sought to be made, and it is argued that the statement that the burden of the church rests on the Presidency should not mean the burden of the *whole* church, but only a *part*, the spiritual side of it; that they should not be burdened with the "temporal" matters of the church.

It is true that Joseph the Martyr was told that in "temporal labors" he should not "have strength." (Doctrine and Covenants 23.) But the revelation self-evidently referred to his labor for his *own* support, not to his calling in the Presidency. He was to "sow and secure" his fields and then *leave* them. (Verse 2.) The churches at Coleville, Fayette, and Seneca were to support him, so that he could do his work in the church. (Verse 2.) He was not to engage in farming or merchandise. That is what, and all, it meant. "All are called"—some to labor, some to business, some to the ministry. (Doctrine and Covenants 119: 8.) Joseph Smith was called to the ministry, not to labor on a farm.

As a matter of fact he handled some of the biggest financial undertakings of the church during his administration and was trustee in trust for the church at the time of his death.

In 1861 when "Young Joseph" had just recently come to the Presidency, the revelation of that year provided that the Twelve should be associated with the Bishop in executing the law of tithing. (Doctrine and Covenants 114.) The revelation of 1894, section 122, absolved the Twelve and explained the reason for the temporary arrangement: i. e., at that time (1861) the President "had not yet approved himself unto the scattered flock." That at least indicated very strongly that when he had approved himself he would have a voice in "temporal" matters. And it was in 1894 that Joseph set his pen to the declaration that he was president over the "whole" church "in all its departments," which declaration conference approved. It was two years later that he asserted the right to regulate and set in order all the affairs of the same, and added that if any others should similarly work it would be in a *secondary* sense and *under the direction* of himself and his counselors.

### *Bishop Subject to Direction by Spiritual Authorities*

I am not interested in the details of the Bishop's work, excepting as necessity might make it advisable. I am aware that it is provided that the temporalities of the church are under the "charge and care of the bishopric." (Doctrine and Covenants

129: 8.) But the articles of incorporation of the church then in force provided that this charge and care should not be without direction. They specified: "Said bishops having temporal jurisdiction subject to the general direction of the church, and *higher church authorities.*"

It is fair to ask, Who are those "higher church authorities"? And is their power of "direction" real?

### *The Right to Act in Emergency*

I cannot believe that the Bishop is an independent executive, subject only to General Conference. The following illustration is pertinent:

Suppose the Presiding Bishopric should become disorganized by death during the year. Or suppose that at some future time (not in the life of the present incumbents) all its members should become disaffected and leave the church, as did Bishop Evans. What executive quorum would have the right and the duty to step in, and in the interest of the church continue the operations of the office, directly, or under men temporarily appointed? There is no question that primarily the duty would rest on the Presidency, working no doubt in council with other leading quorums. The duty and right is there. The spiritual authorities are not and cannot be absolved from responsibility in "temporalities." Nor does the law intend that they should be.

### *Has the Bishopric Supreme Directional Control of Finances?*

We should be able to discuss this matter without reference to the personality of the present Presiding Bishopric or First Presidency. Bishops and presidents come and go. Principles do not change. So I must not be understood as reflecting in any way upon the integrity or good faith of the Bishops in this article when discussing principles; I respect all members of the Presiding Bishopric.

It is argued that the Presiding Bishopric are independent executives subject only to General Conference. Merely the right of the Presidency and Twelve to "counsel" them has been admitted. This of course argues the right to reject counsel, which means "supreme directional control" in temporalities" by the Bishopric in every sense in which that term has been applied to the work of the Presidency.

That would include executive control by the Bishopric of all local and general church properties, of the moneys which support missions and missionaries as well as general church officers and institutions, of the publishing houses and press of the church. The spiritual authorities can hardly do a stroke of constructive work, pastoral or missionary, or Zionie, without physical and material ("tem-

poral") implements. Not a wheel can turn without finances. So this immediate "supreme directional control in temporalities" *might* mean an indirect but very real control of spiritual enterprises.

For this is true, with the church as with individuals, spiritual agencies function through material mediums. The power that controls the material medium can direct, modify, or suppress the spiritual functions.

It may be argued that this is no more dangerous than to lodge similar power in the hands of the Presidency. But the church, having considered and approved her enterprises, must trust to some one in their execution. This will always mean a centralization of administrative power. And the power of direction we have been discussing logically rests with the spiritual authorities of the church, with the President of the high priesthood at their head, rather than with the "temporal authorities" with the president of the Aaronic priesthood at their head. And this view is not diminished when we reflect that under the law a priest who is a lineal descendant of Aaron may preside as bishop without counselors.

#### *The Lord Recognizes No Dividing Line*

For the reasons just stated I do not think that an arbitrary line between the "temporal" and spiritual departments of church work is practical; and it is not scriptural, since the Lord is at pains to reject such division; he says: "All things unto me are *spiritual*, and not at *any time* have I given unto you a law which is *temporal*." (Doctrine and Covenants 28: 9.)

That being true, general supervision of all church affairs rests logically with the *spiritual authorities of the church*, at whose head is the presidency of the high priesthood: "The Melchisedec priesthood holds the right of presidency, and has power and authority over *all* the offices of the church, in *all ages of the world*, to administer in spiritual things." —Doctrine and Covenants 104: 3.

#### *Order of Bishops Agrees With Presidency*

The Order of Bishops met with the joint council of April last, and the great majority of them supported the position of the Presidency, if we may judge by their vote. So this is not merely the judgment of one man or three men, among the "spiritual authorities."

These men, possibly equally with the Presiding Bishopric, have a right to be heard on this matter. In the vision of 1902 Joseph said that he saw the Presiding Bishopric with "the *attendant bishops upon either side*." Section 109 places the care of "temporalities" under the whole body of bishops:

"Men holding the office of bishop under a presiding head."

#### *Articles of Incorporation*

Articles of incorporation of the church were first adopted by the conference of 1872. The church was reincorporated in 1891. Joseph was President of the church on both occasions. In the last instance he was chairman of the committee appointed to draft articles.

In both instances the articles said concerning the financial department: "7th. Bishops, consisting of a Presiding Bishop and counselors and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, *and higher church authorities*."

So during your life and mine and during forty-two years of Joseph's presidency, no arbitrary divisions between the "temporal" and spiritual was recognized, and it was written in the books that while the bishops had "temporal jurisdiction" it was under "direction" of the spiritual authorities. It is too late now to call that a new doctrine.

#### *No Irresponsible Uses of Church Money*

I do not support the document on church government under the interpretation which I have set forth with any idea that it shall give the President, or the Presidency as a quorum, right to appropriate church funds to private uses or to arbitrarily command the expenditure of church money.

I am in sympathy with the statement made by the President before the council when the article was under discussion: That neither he nor the Bishop should have the individual right to either invest or expend church money without authorization. He held that regular current expenses should be authorized by General Conference. (The annual budget.) Extraordinary expenses and investments occurring during the year should be authorized by some competent council. This accords with section 114; that the finances of the church may not be used as a "weapon in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement; be he whomsoever he may be," the President, the Bishop, or any other man.

#### *General Remarks*

This power of direction need not be exercised in a coercive manner. Wherever possible, common understanding should be reached by consultation. The Presidency should seek counsel freely from other men and quorums to aid in reaching a wise decision; but in executive matters they bear the responsibility finally to reach the decision.

Where differences of opinion occur, to create another board of review or council having final deci-



sion would be to create a higher quorum than the Lord has seen fit to create—one before the first—and has no basis in law in administrative matters. (I do not speak now of any matters that may under the law come before the three leading quorums for legislation, wherein a quorum vote might place the decision with two of the three quorums. I speak of regular administrative matters of the conference period.)

Heads of departments should be allowed initiative and freedom of action. The Presidency need not be burdened with a mass of details. But the quorum that has the right to direct in every department must have power to decide when it should inquire into details and direct, else the power to direct has no meaning in fact.

I have written the foregoing as I see it, with equal good will towards those who may differ and those who may agree with me. I trust that presently we may reach a better understanding and a fuller fellowship.

ELBERT A. SMITH.

(To be continued.)

### November Last Month of Radio Drive

December 1 has been set as the date when the drive for funds to build the 1000-watt church broadcasting station and to increase the power of the Graceland College station will cease. No radio drive advertising or publicity will appear after November. Everyone who has not already helped towards the building of the new station should therefore send in their donations without delay. Contributions received after December 1 will of course not be refused, for it is appreciated that some may be unable to help before that time. But it is hoped that everyone who can possibly do so will do his part during the next few weeks.

The outlook for "going over the top" is quite encouraging. About four fifths of the goal is on hand, and the radio committee feels that many people will be able to contribute during November who were unable to do so before. Quite a number have sent in their second donations towards the new station, and one brother has contributed the third time. Many have promised to "help some more" before the close of the drive.

Those who have been waiting to see that the new station would actually be built and have stood by until construction actually begins will not have much longer to wait. Contracts for the erection of the new steel towers will doubtless be let by the time this issue of the *HERALD* is in the mail. Plans for the new studio will shortly be completed by the church architect who is working in conjunction with those in charge of the radio.

But before all the new apparatus can be ordered the necessary funds should be on hand. Everyone should help to minimize further delay by completing the radio fund. Mail your contribution to Radio K F I X, Independence, Missouri.

### Bureau of Mines Prepares Educational Films

Along many lines of education, films for the use of community centers and of educational institutions are now available. These are used extensively throughout the country and are bearing fruit in the shape of an informed public.

A series of educational motion picture films, which depict in a most striking manner the processes employed in the mining, preparation, and utilization of the various mineral materials, is available for distribution in Missouri, by the Extension Division of the University of Missouri, Columbia. These films, produced by the Department of the Interior, through the Bureau of Mines, in cooperation with the larger industrial concerns, tell the story of the workings of the Nation's tremendous mineral industries in a much more vivid and colorful manner than is possible through the medium of any printed page. Another series of films preaches the doctrine of "safety first," by showing safe and unsafe methods in mining and metallurgical practice.

Nearly a hundred educational films have been prepared in the past few years by the Bureau of Mines in cooperation with industrial concerns. The demand for these films for showing by educational institutions, churches, civic bodies, and other organizations has become so great that the original plan of centralized distribution from the Pittsburgh Experiment Station of the Bureau of Mines has become inadequate. A selected list of the best of these films is now made available at distributing centers located in the different States. The films relate to coal, petroleum, sulphur, iron, asbestos, zinc, marble, copper, natural gas, and other minerals. A series of films depicts most interestingly such industrial processes as the manufacture of oxygen, the making of fire-clay refractories, manufacture of automobiles, the methods of compressing air, the quarrying of limestone, etc. Other films illustrate dangerous and safe practices in mining, efficiency in the combustion of coal, the utilization of water power, and the operation of a gasoline motor.

Full details as to the procedure necessary to obtain these industrial and educational motion picture films, as well as a wealth of material from other sources besides the Bureau of Mines, may be obtained by addressing the Extension Division, University of Missouri, Columbia, Missouri.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Did God Say It?

BY CHRISTIANA SALYARDS

In the HERALD for October 22, 1924, on page 1017, there appears an extract from the essays of Henry Preserved Smith in Biblical interpretation, which relates an experience had by Bishop Colenso while translating the Old Testament into the language of the Zulus of South Africa.

It appears that the bishop was assisted by an intelligent Zulu native, "one with the docility of a child but with the reasoning of a man of mature age." In the work of translation they came to Exodus 21: 20, 21, where they read in the law of God this instruction: "If a man smite his servant [slave], or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money."

The essayist tells us "the Zulu, who knew the lot of the black man when in the power of a white master, was quick to feel the injustice of such a law and asked whether it was true that God had given such a law by direct revelation."

The writer of the article in which this extract occurs comments on this incident and the question of the Zulu as follows: "Thus even does the savage catch an irreconcilability of our teachings and even our present-day standards with what we claim to be God's word."

But, in the language of our caption, "Did God say it?" Did God give that unjust law the poor Zulu was so quick to feel? Does there exist an irreconcilability between the standards of justice and what the Latter Day Saints claim to be God's word?

Reading from that faulty version Bishop Colenso and the Zulu were using, one might answer in the affirmative, but the Inspired Version gives us the law as it emanated in its purity from God by direct revelation, and this is what it says:

"If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be put to death. Notwithstanding, if he continue a day or two, *and recover*, he shall not be put to death, for he is his servant."

The poor Zulu, Bishop Colenso, and Henry Preserved Smith are justified in questioning the revelation of God in the form in which it came to them. Latter Day Saints should greatly appreciate their

opportunity to defend the revelation in the purer form in which it has come to us.

"The foundation of our faith standeth sure." A right understanding of the divine word will not necessitate our challenging the ethics of it.

### Shall We Have Peace?

BY WILFRID D. TORDOFF

Throughout the church at large there is an uneasiness manifested by reason of the controversy now being carried through the columns of the SAINTS' HERALD.

I have seen this uneasiness grow among the members to such proportions that some have been heard to say they will stop the payment of their tithes until the trouble is settled.

Many of the Saints do not seem to realize that by withholding their tithes they are causing innocent, staunch, faithful, loyal, sacrificing members of this group of people to suffer. I refer more especially at this time to the wife and children of the general church appointee. And who sacrifices more?

Can it be possible that the most loyal people to their God and church that I ever met will stop their tithing, cause innocent women and children to suffer, the fathers and husbands of whom have given their lives to the service of the church and their fellow men, just because, comparatively speaking, a few are disagreed as to church government? I trust that such will not be the case, but that the members of the church will rally to the Bishop's aid and fulfill the statement that I have heard so many of them express, even that they would lay down their lives for this work if necessary. God is not asking for this now; simply asking that we use our common sense and retain the principles upon which this work has been builded. Men may fall, but God will continue, and his work will prevail.

I am as satisfied that there is to be a separation of the wheat and tares as I am that very soon this gospel will be preached by thousands and accepted by tens of thousands.

In Doctrine and Covenants 84: 2, 4, we may read:

But, behold, in the last days, even now, while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, The angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; but the Lord said unto them, Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also; therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold, and lo, the tares are bound in bundles, and the field remaineth to be burned. Therefore,

blessed are ye, if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel. The Lord hath said it. Amen.

The above paragraphs are self-explanatory, and yet who would say that they are not specific, and significant of the condition that we find ourselves in to-day?

The fields are indeed white and ready to harvest. Shall our vision be obscured to such an extent that the very intent of the organization of this church be lost? Shall we allow controversy or anything else to come between God and ourselves to such an extent that our minds will become clouded?

Before the article of Elder Gomer T. Griffiths appeared through the columns of the HERALD, I expressed myself to another missionary in the very words that Brother Griffiths used, when he advised that the general church appointees meet just as long as perhaps it would be necessary for them to do, sometime before conference to try to settle the question that is now before the church.

*It can be done!* We have preached about a *God that is*. Why not make a demonstration of our teaching? And after the ministry have settled the controversy through the intervention of God, presenting to the conference delegates assembled a *united front*—which certainly can be done by the help of God—the Bishop's burdens would be made lighter; the President could go forward feeling he was part of a great organization, every part of which would rally to his call by reason of a greater confidence manifested by minister and laity alike. With this confidence restored, the coffers of the church would be replenished.

We have been prone to lay the charges at the feet of perhaps a few of our leading men. Would we as units in this great organization be justified in not *doing our part* that the church might go on, even though all that is said of them be true? which things are certainly not true.

It is sure that we must have peace. How can it be obtained? And James, in the third chapter, from the eighth verse to the eighteenth, perhaps gives sufficient advice to help us over the rough places:

But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him *show out of a good conversation his works with meekness of wisdom*. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is

earthly, sensual, devilish. *For where envying and strife is, there is confusion and every evil work.*

And in the fourth chapter, James admonishes the people who are striving against each other, and surely we might well apply this to our lives to-day, in the following language:

Submit yourselves therefore to God. Resist the Devil, and he will flee from you. *Draw nigh to God, and he will draw nigh to you. Humble yourselves* in the sight of the Lord, *and he shall lift you up*. Speak not evil one of the other, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Let the ministry submit themselves before God for light, some time previous to General Conference, in fasting and prayer, day after day; President, apostles, seventies, and indeed all the ministry, and who would say that God would not honor such procedure?

May God help us to trust him fully in order that he can fully demonstrate his love towards us. The result would be confidence restored, the depleted ranks of the missionary force restored, and the ultimate triumph of the restored gospel assured.

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## College Day November 9.

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### Aftermath of the Advisory Council

BY T. W. WILLIAMS

[EDITOR'S NOTE: The article of the six referred to in the first paragraph by Brother Williams was by mistake printed in the column devoted to "Original Articles." For this reason we are also placing "Aftermath of the Advisory Council" in the same department.]

Six members of the now historical Advisory Council have stated "The case from another standpoint." They attach unmerited criticism because "two other apostles express views." They charge Brethren Curtis and Hanson with unwitting misrepresentation. They utterly fail to make their case. Another writer has recently furnished "A review of the joint council."

The issues raised by our two brethren across the sea are:

- (a) First Presidency, members of the Quorum of Twelve, and a part of the bishops meeting together between conferences.
- (b) Seeking to change an important governmental practice of the church.
- (c) Introducing into the church and promulgating the doctrine of supreme directional control on the part of the Presidency over the finances of the church.
- (d) Demanding of the Presiding Bishop that he comply therewith.

### *Status and Function of the Advisory Council*

Nowhere in the organic law nor in the enactments of General Conference do we find provision for a council composed of Presidency, Twelve, and Order of Bishops, having the power to deal with both spiritual and temporal affairs of the church. Any such council is beyond the pale of the law. The Standing High Council could not by vote legalize it. The President of the church has no right to constitute a council not provided for in the law. He is not justified in ignoring councils already constituted by God.

It is affirmed and argued that there is no law providing for any permanent standing organization known as a joint council or as "the joint council." Let us examine this statement.

### *Divine Provision for Joint Council*

In the revelation given April 15, 1894, Doctrine and Covenants 122, we find the following:

The twelve should remain at Lamoni and continue in council with the presidency and the bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissension. And if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. *It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.*

The Lord here provides for this joint council. He calls it a council. He says it should have been called before. He lays the charge on the Adversary for preventing its convocation. I am wondering who is responsible for its not being called into action now!

This joint council met as per divine command. There were present Joseph Smith and W. W. Blair of the Presidency, nine members of the Quorum of Twelve, and the General Bishopric. The decisions of this council covered a wide range, embracing spiritual and temporal activities, and interpretation of the law, and a clear setting forth of the duties of the apostles. The entire matter was presented to the General Conference and indorsed. From that time, and particularly since F. M. Smith has been President of the church, up to the year 1922 this joint council has been convened by the Presidency. All kinds of administrative matters have come before it for disposition. Neither member of the Presidency ever raised any question as to the right or jurisdiction of this council until 1922, when the members of the Quorum of Twelve and Presiding Bishop took a

definite stand against some of the actions taken by President Smith.

### *Efforts Made to Discredit Joint Council*

And now comes a member of the Presidency questioning the legal standing of such a council altogether. All I wish to say as to this is: If there is no provision for such a council, then there has been a tremendous amount of illegal work done by those constituting this council, and the members of the Presidency have been parties to this procedure. In each and every instance when we have met, we were called together by the Presidency. It is rather late in the day to seek to discredit the joint council. The Lord has recognized the joint council of Presidency, Twelve, and Presiding Bishopric. The church has recognized it. It has functioned for years.

We emphasize that this advisory council has no standing in the laws of the church. It possesses no power of administration or legislation. It cannot bind either its members or the general body. Its convocation was without warrant and its proceedings irregular. It was the source of disruption and involved needless expense. The history of apostasy in all ages registers the assumption of powers and prerogatives by illegal and irregular councils. Resistance to the work and purpose of all such councils constitutes loyalty to God and to his church.

It is true the council was "opened with the communion service, the President serving the emblems." But in view of the attack which the President precipitated on the Bishop, it would have been more in keeping with the Christian ethics to have settled our differences first and afterwards partaken of the Lord's supper.

### *Personnel of the Council*

It is argued that the adding of the Order of Bishops strengthened the council. Wherein? Under President Smith's direction the council essayed an interpretation of law and procedure. This is not the work of the Order of Bishops. It was inevitable that confusion must ensue. We cannot further the work of God only in God's way. The calling of this irregular council represents man's wisdom. We do not question either the ability or honor of the members of this council. The council was irregular.

It is affirmed that it was clearly stated and understood that "the functions of the council were advisory only." This admission was not made until minority members had protested any attempt at legislation. I, personally, objected and stated that if it was the intention to make the council action in any sense legislative or binding, I would withdraw and seek redress elsewhere. President Smith's reply was: "You can call the council advisory or legis-

lative or anything you please." Only after repeated protests was it conceded by the chair that the council possessed no legislative power or administrative authority.

Some of us sat in the council not because we recognized its legality. We were simply functioning in our office, and which we are enjoined in the law always to do and thus to protect the interests of the church. We surrendered nothing and in no sense did we sanction the proceedings. As far as we were able we opposed each objectionable feature of the doctrine on church government and refused to vote either for or against, believing that the council had no jurisdiction.

#### *Statement of Facts*

Members of the council know:

That from the very opening of the advisory council President Smith precipitated an attack on the Presiding Bishopric. He charged the Bishop with ignoring and seeking to supersede the Presidency. He reflected on the loyalty, ability, and administration of the Presiding Bishop. He intimated that the time had come to determine who was the head of the church; that there could not be two heads and he had called this body of men together as a representative cross section of the priesthood to determine this issue.

That President Smith stated in substance: "I am willing to abide by the decision of this council and, if it is against me, I hope I will have the manhood to get out of the way." Also, "I am willing to abide by the decision of this council, and if I am not, I know what I can do, and I think every other member of this council should feel the same way."

That President Smith, immediately on the approval of the document on church government, said in substance:

"Brother McGuire, I am going to say something to you and I will carefully weigh my words. Before this council closes, I want you to tell this body of men whether you are going to abide by the decision of this group of men. If you are not, I want to know it so I can take some official action."

This statement has not been denied. The President has passed it up by stating, "It is difficult to recall the exact words." He will recall that Bishop McGuire made a demand for the transcript of the record, and failing, asked that a stenographer be allowed to be present, which was denied. The point of divergence is on these words, "I may take some official action." But the President concedes the verity of this when he volunteers, "I had in mind several official actions."

#### *The Bishop's Resignation Sought*

No one has contended that at the time that the President made this demand on Bishop McGuire, he then or thereafter during the session of the council intended to ask for his resignation. The junior member of the Bishopric had forestalled this by a clear-cut statement. But President Smith does not say that if the Bishop had offered his resignation or, if the council had used its influence to impel a resignation, that this would have been displeasing to him.

This demand on Bishop McGuire was ominous and significant. By no sort of reasoning can its import be modified. This demand was made on the Bishop. Every man in the council ought to have known the

full significance of the language used. President Smith makes attack on work of General Bishopric; states that conditions cannot continue; submits his position on supreme directional control intended to apply to the relation of Presidency and Bishopric; secures indorsement by majority vote of council; then makes demand on the Bishop that he acquiesce. It was a well-thought-out plan to bring the Bishop into line.

President Smith was determined to have the advisory council decide this question of church government, involving, as it does, a declaration that "government is by divine authority through priesthood . . . among the people"; "supreme directional control resting in the Presidency"; "effective administration . . . maintained only by effective discipline." He sought to have the council members agree to be bound by the council decision. It was his purpose to put supreme directional control into immediate operation providing the council had agreed thereto.

#### *Why Introduce the Document?*

Any other explanation will make the introduction of the document a farce. Why present at this inopportune time if it was to be immediately pigeon-holed until the General Conference? In what way would this document or its passage affect the tithing receipts if it was not published and no one was bound by it? No one knowing the historical facts can possibly hold that this document was introduced for discussion only. The President pledged himself to be governed by the council action. He asked all members of the council to do likewise. Is it not fair to conclude that it was his intention to proceed under the terms of the document? As evidence that it was so intended we quote from the communication published by majority members: "The chief executives of the church, the First Presidency, should not be discredited in seeking to exercise functions in accordance with the above principles."

The statement that "The council was not called to give direction, neither did it undertake to do so, nor was it directed to do so at any time" does not meet the issue. The council was called upon to declare itself on supreme directional control. The action of the council did attempt to validate the right of President Smith to give directions to others. The action of the council if not controverted would have removed administrative direction of the General Conference and lodged final direction in all church activities in the Presidency. President Smith so affirms in the following statement: "General Conference being legislative, should not presume to direct any man or official." He knew full well the import of the council action.



We do not charge that council sought to "supercede General Conference or pass any law binding upon the church without General Conference sanction." We do affirm that it was intended to have the council agree to the document on church government. President Smith knows, and every member of the council knows, and every individual member of the church who considers the situation must know, that, if the Presiding Bishopric and all the members of the Quorum of Twelve present had agreed to abide the decision of the advisory council, it would have immediately put into operation the doctrine of supreme directional control, so far as these individuals were concerned, and this without any conference action. This was exactly what was sought.

#### *Who Raised the Question?*

It is stated that at the first session of the advisory council "it developed that among the things contributing to the financial embarrassment was the difference of opinion between the First Presidency and Presiding Bishopric as to the relation of these officers one to the other." But, pray, who raised this question of differences? Who forced consideration? Who was it that, from the very beginning of the council, insisted that these differences be given first and primary consideration? Was it the Bishop? Well, hardly. Every member of the council knows that the Bishop sought, in every legitimate way, to have the discussion follow the lines suggested in the call for council, together with his recommendations which comprehended retrenchment, means and methods of increasing receipts as well as the modification of department budgets. The discussion did not "drift." It was definitely directed. "Unanimity of purpose and feeling" cannot be developed by coercion or duress.

The insistence of President Smith that the council decide the question of official prerogative, forced consideration. It is not correct that "the council by vote asked the President of the church to formulate in a documentary statement his opinion covering the *entire matter* of government of the church." The council did ask both Presidency and Bishopric for a definite program and recommendation calculated to meet the financial situation. Both responded. A committee was appointed to compare documents and report. Acting upon a suggestion of one brother on the floor, the President later brought in this document on church government.

My brethren state that it is "our understanding" that the "article on church government would be submitted to the next General Conference for consideration." What was to be the status in the interim? The majority members have affirmed that the President has the right to proceed at once un-

der the interpretation of the law as found in this document. The majority members of the council concurred with the Presidency. If the minority members had not brought this matter to the attention of the whole church we would now be operating under its provision without regard to any conference action. If the matter was to be held in abeyance until the General Conference would speak, why did the majority sign the communication affirming the right of the Presidency to immediately proceed? If there was no intention to put supreme directional control and effective discipline into immediate operation, why raise the issue until General Conference?

#### *Status of the Document*

We are forced to the conclusion that all those voting for the document on church government believe that the President *has* supreme directional control without General Conference action. The President so believes. To claim that General Conference must speak is to admit that the organic law makes no such provision and, if this right already inures in the office, why submit to General Conference? If this right inures, why has not the Presidency been exercising it all the while? If the Presidency possessed it hitherto, at what time was it lost, and if it has not been lost, why all this hubbub? The statement that the Presidency was to do this "in harmony with the law as laid down in the standard books of the church" contradicts the claim that it was the intention to await General Conference action and is at the same time gratuitous, for this is the whole point of controversy.

The brethren state: "We understand that the position of President of the church is as follows." Has it come to the point that when the President desires to say *certain things* to the church, he delegates others to represent him? I refuse to accept the claims of these brethren to act as counsel without credentials. President Smith is "neither deaf nor dumb." He can speak for himself. Any attempt on the part of others to assume the role of shock troops will be ineffective. President Smith has not indicated to the Lord nor to the church that he needs an Aaron to speak for him.

#### *General Conference Supreme*

It is conceded that General Conference is the highest legislative body in the church, but it is urged that "General Conference is not executive." May we inquire: If General Conference enacts a measure which the Presidency considers unconstitutional, has the Presidency the right to refuse to execute? The statement of President Smith in amplification of the doctrine of supreme directional control very carefully reserves to the Presidency the right to deter-

mine the constitutionality of General Conference actions. Under such an interpretation the Presidency would possess the power now held by the United States Supreme Court, to declare any legislative act by the body unconstitutional. This we deny.

It is affirmed that President Smith stated, "I do not claim to dispense the funds of the church. My contention is not that in this matter I am supreme. It is that the Bishop is not supreme." Reference to the record shows this position not well taken. We make the following excerpts:

Question by Bishop: "Will your directional control be interpreted to grant to the Presidency the right to contract debts without the consultation and approval of Presiding Bishopric?"

Answer by President Smith: "'Right to contract debts by Presidency.' Should occasion demand, yes. Under ordinary conditions the usual action would run."

President Smith *does* claim the right to dispense the funds of the church "should occasion demand" without any consultation with the Bishop. He does not grant this right to any other. Would this not make him supreme? The statement, "My contention is not that in this matter I am supreme, it is that the Bishop is not supreme," is distinctly unfortunate, for the entire contention is that the President *is* supreme in all departments.

#### *President Smith Belligerent*

Such reasoning by our brethren makes President Smith look ridiculous. They say that President Smith does not claim supreme directional control in spending money, but he does claim supreme directional control over all the activities of the church. The one thing in which he now emphasizes his supremacy is in temporalities.

The statement that President Smith expressed the hope that "the spirit exercising the man might come to exercise the official" when speaking of Bishop McGuire has little weight in the light of his attitude. President Smith from the very beginning of the council was belligerent. He made repeated attacks on the work of the Bishopric. The entire effort of President Smith and the active members of the council on his side was to whip the Bishop into submission. Bishop McGuire, on the other hand, never once lost himself nor departed from that calm, quiet attitude for which he is noted and known throughout the church. He comported himself with fortitude and becoming dignity to such an extent that some mistook calm and poise for weakness and submission. And while it is conceded that "the President deplored the decision reached by the Bishop" he could not do other than commend "the spirit in which the Bishop spoke." The Bishop's reply circumvented the purpose of President Smith to put supreme directional control into operation now.

It is conceded the council decided to pass up the question of retrenchment. The council gave no attention to the request for reducing departmental budgets or increasing receipts. How anyone expected by introducing a document defining priesthood duties, before a council which did not have jurisdiction and wherein there was basic difference of opinion, and thereby secure "unanimity of purpose and feeling," and that "revenue would be increased" remains a mystery. And some of our brethren who expected thus to solve our financial problems, immediately the document and open letter were in print prophesied that within a few months we would see a complete collapse of our finances! They were wrong in both instances.

Does not the entire setting of the advisory council suggest that it was proposed to have the council affirm supreme directional control and then to bring pressure to bear upon the Bishop either to accept the council action, eliminate himself, or be eliminated? At no time have we suggested that the council "issued any order even intimating the driving anyone from office." It was not necessary.

#### *Publication of Documents*

Insinuation was made that some trust was violated in the publication of documents coming before the advisory council. President Smith was the one who gave publicity to several of the most important documents at a priesthood meeting in Independence, Missouri. A committee was appointed to supervise publication of council proceedings. If, as stated, it was the committee decision "not to refer in any way to the articles on church government passed by the council," why did President Smith give publicity thereto? And was he justified when he himself contended that they should not be made public?

There was no vote in council prohibiting publication of documents. The Bishop called attention to Conference Resolutions which discouraged the publication of disbursements to worthy poor. This has not been violated so far as we know. I felt perfectly justified to supply some of the brethren with copies of the document and letters which had been before the council. Immediately after these had been mailed, President Smith wrote me as follows:

INDEPENDENCE, MISSOURI, June 18, 1924.

ELDER T. W. WILLIAMS,  
317 West Avenue 38,  
Los Angeles, California.

*Dear Brother:* On yesterday I learned that some documents which were placed in the hands of individual members of the recent Joint Council for information purposes and for the basis of discussion have been copied and circulated by individuals in the Bishop's office. On asking the Bishop and Vernon Reese about this to-day, it was admitted, and Brother Reese stated it was by your authorization.

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I should be pleased to know by what right you assumed to direct in matters of this kind, especially when it was understood that these documents should not even be loaned for reading outside, to say nothing about being distributed; and furthermore, I desire to know why this breach of ordinary courtesy and what you expect to gain by it.

Very sincerely yours,

THE FIRST PRESIDENCY.  
By F. M. SMITH.

To which I made the following reply:

LOS ANGELES, CALIFORNIA, June 23, 1924.

PRESIDENT FREDERICK M. SMITH,

Independence, Missouri.

*Dear Brother:* Replying to your communication of June 18 will state: I assume full responsibility for furnishing to fellow ministers copy of some of the documents which were presented, discussed, and acted upon at the late advisory council.

I am not guilty of any "breach of ordinary courtesy." These papers ceased to be the property of any one man after they came before the council. They were not the property of the council either for they dealt with matters which concerned the entire church. The ministry and membership have a perfect right to them. I, for one, intend to do all that I can to enable the church as a whole to know their content and character. For all too long the people generally have been kept in ignorance of what is really going on in some quarters of the church. It is time that the facts be made known.

I have the utmost contempt for anything which savors of star chamber methods. I am opposed to doing things under cover. I believe in acting out in the open where all men can see and know. The time has come when we should run up the blinds and let the sunlight in. We must open the doors and drag the sick things into the open air. We need to clean house. Again, I am not ashamed for the whole world to know what goes out over my signature.

T. W. WILLIAMS.

903 North Hyperion Avenue.

The open letter was entirely independent of the council action. Not until President Smith on June 1 publicly stated that "the fight is on" and "it will undoubtedly be a fight to the finish" was it decided to publish the open letter. To make the statement that the "entire matter had been crowded by neither the council nor the committee" is not all the truth. It is clear that attempt was made to commit this body of men to a program without the church at large knowing what was being done, else why this attempt at secrecy? If the thing was right, why seek to cover up? Why blame men for telling the truth? God works in the open. He is not afraid for all the world to know what he is doing all the time. Illegal councils held behind closed doors, and seeking in an irregular manner to change church procedure, will never bring unity to the church, nor will it solve our problems.

#### *The Fly in the Ointment*

The statements that "the council adjourned under an excellent spirit" and that "during the closing sessions a fine spirit grew" is only half true. It is quite apparent that those who had put over this document on church government were jubilant and confident.

"The fly in the ointment" was the refusal of Bishop McGuire to bend to the decree of the council. Some of us had tried to find some basis of agreement and this in a spirit of good will. But we talked against the document. We recognized that an attempt was being made to change the entire church polity and to place in the discard the order which had been instituted by the Almighty and indorsed by his people: The attempt to do this in an irregular manner between conferences, and by the action of a picked council, the complexion of which was never in doubt, compelled our resistance.

It is without warrant to conclude that because the minority manifested good will and fellowship they were in agreement with the action of the council. This was never intimated nor conceded. Majority members evidently thought the council action would solve our problems and that supreme directional control is a panacea. Results show how shortsighted this view is.

The responsibility for the entire complex aftermath must rest with the majority members of the advisory council, including President Smith. If President Smith had been content to refer the financial problem to the proper council we might have accomplished something worth while and then gone before the church with a financial program which would have met with immediate response and cooperation on the part of the people. A wise "general executive" will not project a radical departure from well-defined principles, thereby producing division and unrest among the board of directors and stockholders, at a time when business is bad and there exists an acute financial situation.

We may rightly ask: Did the Presidency possess supreme directional control before the convening of the council? If so, then the action of the council means nothing. If not, this council could not confer this power. If the Presidency already possessed this power, why precipitate this discussion and controversy? Nowhere in the long and eventful career and ministry of the late Joseph Smith can we find one word or act which even suggests that he sought to be supreme in any department of church work. Was he so shortsighted, so lacking in vision, that he could preside over the church for fifty years and not sense his responsibility? It is unthinkable.

#### *What Answer Will President Smith Make?*

One must go elsewhere than to the organic law of the church or General Conference enactments to find justification for the doctrine of church government among the people and supreme directional control in the hands of the Presidency. A number of years ago, President Frederick M. Smith pointed out the danger in such procedure and practice in the

following well-chosen words, in an article published in the *Salt Lake Tribune* July 28, 1905, and addressed to the people of Utah. He said:

Contrary to the revelations they [the chief men of the Utah Church] disobey the laws; they have broken their covenant with the country; they engage in temporal affairs in behalf of themselves and the church; they take tithes for purposes not appointed; the bishop is not the custodian of the tithes; they make no accounting to the church; the law of common consent has been nullified; and the coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power.

*If the leaders will not repent, shall the people remain with them in apostasy?*

In the light of what is now taking place in our church, and the proposed program contemplated in the document on church government, I wonder what would be the reply of President Smith if the leaders of the Utah Church should come back with the following statement:

President Smith, we charge that you and other leading men of the Reorganized Church "engage in temporal affairs in behalf of themselves." We affirm that you and other leading men of the Reorganization do not make accounting of moneys received by you to the church. We charge that the law of common consent has been invaded under your direction and that your definition of priesthood and the right of the Presidency is exactly in keeping with our position; and under your program "the Bishop is not the custodian of the tithes"; and "the coordinate jurisdiction of the leading quorums is distorted until one officer stands alone in his supreme power." If our leading men are in apostasy, what about yourselves?

If the open letter came to these brethren with a very great shock, it shows that they have much to learn as to church polity and the attitude of men who have given a lifetime of ministry to preserve the divine order. We have, in this way, removed the matter from behind closed doors into the open. General Conference must settle this question. It would be well-nigh impossible to assemble a group of the Melchisedec priesthood to pass upon the matter, and why call the priesthood together and allow them to decide whether they are the government of the church? The Standing High Council has no jurisdiction whatever in a matter of this kind.

#### *A Summary of Facts*

President Smith called a council of his own determination. The fact that the Standing High Council was behind him does not alter things. *He called the council.* The record of each member of the advisory council was before President Smith as an open book. He could, with commensurate certainty, anticipate the action of this body. He projects his program. He secures a majority vote of the council. He cautions secrecy. He then tries to whip the Bishop into line. He assails the integrity of those who have warned the church of what is taking place. If such

## NEWS AND LETTERS

### Independence Sanitarium Among the Approved Hospitals of United States and Canada

(This report was released through the press October 20, 1924, by the American College of Surgeons.)

The annual official announcement of approved hospitals in the United States and Canada was made this morning at the Hospital Conference of the Clinical Congress of the American College of Surgeons, New York, by Franklin H. Martin, M. D., director general.

The official list of hospitals meeting the minimum requirements of the American College of Surgeons presents the results of the seventh survey of hospitals of one hundred beds and over, the third survey of hospitals of fifty to one hundred beds, and the preliminary survey of hospitals of thirty-five to fifty beds, making a total of 2,366 hospitals surveyed, of which 1,416 or 59 per cent meet the requirements.

The director general in presenting the report said in part; "The program of the American College of Surgeons is definite; its requirements are reasonable; its methods of presentation are acceptable. The personal visits and the impartial manner in making the report appeals to the hospital as an unprejudiced effort to arrive at facts. The movement is now its own propagandist, for it has proven its worth. The requirements are universally acceptable, for they aim at focusing the hospitals' attention directly on the care of the patient. This surely means much to the 12,000,000 patients passing

procedure is in keeping with the record of the Reorganization then I do not read aright. I cannot bring myself to believe that the ministry and membership of this church will legalize such procedure.

This controversy transcends personality. The issues are clearly drawn. They are fundamental and organic. We are at the parting of the ways. We must either decide to continue on in the old tried and true way which has proved safe and sound during our past history, or, we can renounce the past, turn down our general law and practice, discard both compass and chart, and under the assumption that we have a Leader other than Christ and whose direction and counsel should be followed "as though Deity himself were speaking," place the entire destiny of the church in the hands of one man, confident in the thought that "the prophet can do no wrong," that "a command is a command," and "where he leads I will follow."

This should not be a fight against men, but a discussion on principle and procedure. It should not be our purpose to eliminate anyone.

May God interpose his power and Spirit to show us the true way, and may each and all have the courage to renounce that which may be found to be out of keeping with the law of God.

through the hospitals of the United States and Canada annually.

This report is based on the findings of a detailed survey made through personal investigation, carried on by representatives from the college trained and qualified to do the work. A corps of such representatives cover the United States and Canada annually and "find the facts" about each of these hospitals as to their organization, supervision, facilities, procedures, and particularly as to how they control and check up the work of the institution.

"This movement," said Doctor M. T. MacEachern, director of hospital activities, American College of Surgeons, "aims directly at the elimination of deficiencies in hospital services to the patient and the establishing of closer supervision and check-up on the work of the institution. It has been rapid in its acceptance and accomplishment, because of the whole-hearted cooperation of the hospital people and public generally, of the United States and Canada."

The total number of hospitals surveyed in Missouri was 54, of which 36, or 66.7 per cent met the requirements. The list of approved hospitals follows.

The asterisk indicates that certain hospitals have accepted the requirements which result in the best scientific care of the patient, but are not, for lack of time or other acceptable reasons, carrying them out to the fullest extent.

Missouri

One Hundred or More Beds

- Alexian Brothers Hospital, Saint Louis.
- Barnes Hospital, Saint Louis.
- Bethesda Hospital, Saint Louis.
- Children's Hospital, Kansas City.
- Christian Church Hospital, Kansas City.
- \*Evangelical Deaconess Home and Hospital, Saint Louis.
- Grace Hospital, Kansas City.
- Frisco Employees Hospital, Saint Louis.
- Jewish Hospital, Saint Louis.
- Kansas City General Hospital, Kansas City.
- Lutheran Hospital, Saint Louis.
- Missouri Baptist Sanitarium, Saint Louis.
- Missouri Pacific Railroad Hospital, Saint Louis.
- Old General Hospital, Kansas City.
- Research Hospital, Kansas City.
- Saint Anthony's Hospital, Saint Louis.
- Saint John's Hospital, Saint Louis.
- Saint Joseph's Hospital, Kansas City.
- Saint Louis Children's Hospital, Saint Louis.
- Saint Louis City Hospital, Saint Louis.
- Saint Louis City Hospital, No. 2, Saint Louis.
- Saint Louis Mullanphy Hospital, Saint Louis.
- Saint Luke's Hospital, Kansas City.
- Saint Luke's Hospital, Saint Louis.
- Saint Mary's Infirmary, Saint Louis.
- Saint Mary's Hospital, Kansas City.

Fifty to One Hundred Beds

- Boone County Hospital, Columbia.
- Frisco Employees Hospital, Springfield.
- Independence Sanitarium, Independence.
- Parker Memorial Hospital, Columbia.
- Saint Francis Hospital, Cape Girardeau.
- Saint Francis Hospital, Maryville.
- Saint John's Hospital, Joplin.
- Saint Louis Baptist Hospital, Saint Louis.
- Saint Mary's Hospital, Jefferson City.
- \*Trinity Lutheran Hospital, Kansas City.

Thirty-five to Fifty Beds

- Barnard Free Skin and Cancer Hospital, Saint Louis.
- Saint Louis Maternity Hospital, Saint Louis.
- Wheatley Provident Hospital, Kansas City.

Hospitals One Hundred Beds and Over

Number of hospitals surveyed .....	961.
Number of hospitals approved .....	831.
Percentage .....	86.5

Hospitals Fifty to One Hundred Beds

Number of hospitals surveyed .....	973.
Number of hospitals approved .....	508.
Percentage .....	52.2

Hospitals Thirty-five to Fifty Beds

Number of hospitals surveyed .....	307.
Number of hospitals approved .....	49.
Percentage .....	15.9

Summary

Total number of hospitals surveyed .....	2,366.
Total number of hospitals approved .....	1,466.
Average percentage for United States and Canada (fifty beds and over) .....	59.

Successful Meeting at Indian Mission

SAULT SAINTE MARIE, MICHIGAN, October 16.—The series of meetings held at the Indian mission near the Michigan Soo by Elder R. D. Davis, assisted by Elders Ernest N. Burt and Harvey Van Dusen, is the latest news. Elder Hector McKinnon of East Jordan and Elder S. M. Boomer of Wells were also present, besides three carloads of Saints from Gladstone and Wells. They motored all night to reach the mission for the first meeting. One car got on the wrong road enough times to make about seventy miles out of the way, and nine punctures delayed them somewhat. Then, when they were only seven miles from the mission, the left hind wheel dropped off, but no one was hurt. Through it all, Brother Boomer, who rode in that car, was cheerful; also his daughter and Sister Bina Davis. Brother Boomer is an example of patience and cheerfulness.

About six months ago Brother Boomer fell under a street car, and one of the wheels ran over his left foot, with the result that his foot had to be amputated above the ankle. Through it all he is the same cheerful person.

The meetings were of a high spiritual order, and every sermon was seasoned with the Holy Spirit. Everyone heartily took part in the games at a marshmallow roast Saturday evening, in which Elder McKinnon in his masterly way took the lead.

Many of the Canadian Soo Saints took part in the Sunday meetings. Our joy was at its height when six candidates were led out in the water of Saint Mary's for baptism. The candidates were Soo people, five of whom were young people, one a married woman, the wife of our deacon, Wesley Bradey. Elder Van Dusen conducted the baptisms. This means six more real Saints in the Lock City Branch. Two of the young people baptized are Brother James and Sister Marion Bottrell, who have not missed a Sunday school meeting in five years when they could possibly attend.

Elder E. N. Burt, district missionary, is now conducting a series of meetings here in the Soo. Good crowds attend every night, and much interest is manifested. We are nearing the end of a summer which has been well seasoned with good times in church work, and all are quite enthused over the



promising outlook. We are trying to keep step with the church in its advanced movement.

Our pastor, Brother Van Dusen, is a radio fan and is trying to encourage the Saints to contribute to the success of this department of church work.

### Minot, North Dakota

October 20.—For some time past we have not seen anything relating to the church work in this State. We have recently been appointed to do missionary work in the State, and are living at our old home in Minot. I would be glad to hear from those who desire to hold series of meetings during the winter. My address is 128 Tenth Avenue Northwest.

We have held a few meetings at Minot on Sundays, and now that the busy farming season is drawing to a close, we hope to see renewed interest in all departments. The work has suffered here in many ways, but those who have been struggling for the past seven years under great disadvantage are entitled to commendation. There are now younger and better qualified men, and we rejoice in the splendid work being done in the way of preparation at Graceland College.

We desire to make new openings where possible, but Brother Leitch, 1350 First Avenue South, Fargo, should be consulted in branch matters.

The death of Brother W. D. Thompson, one of the charter members of the first branch organized in the State, occurred in the Independence Sanitarium October 8. Brother Thompson was a firm and strong-willed man, standing fearlessly in defense of what he believed to be right, careful and painstaking in business matters. He was a staunch Methodist in his youth, but upon hearing the restored gospel from the lips of the early missionaries in the neighborhood of Clifford—William Sparling, Swen Swenson, and I. N. Roberts—he at once espoused the cause with his characteristic vigor and determination and remained true to the cause to the end. May the Lord bless and comfort the ones left behind.

May we all labor in the spirit of peace and good will. So shall our efforts be blessed of the Lord and much good be done.

WILLIAM SPARLING.

### San Antonio, Texas

October 13.—The San Antonio Saints were favored this week by a visit from Brother D. S. Palmer who preached Friday evening for us and twice on Sunday. There was a large crowd at the Sunday evening service, the best we have had in some time. The sermons were uplifting and inspiring, causing us to feel the importance of living consistent lives. Before coming here Brother Palmer had just closed a series of meetings at Pearsall, where he was fortunate in obtaining the Christian church for services. They were of the Progressive wing and had a nice piano in their church, which was at the disposal of the Saints. When the meetings closed the minister kindly asked Brother Palmer to come again and preach for them. The attendance was good, and one very refined and well-to-do Methodist lady seemed much interested.

We are very fortunate in having in our midst Brother and Sister R. E. Miller, who have recently located here. Brother Miller is an elder and will be a great help in the branch. He is called on quite frequently by the pastor to preach for us, and his efforts are greatly appreciated. His wife is a good singer, thus making a great asset to our choir.

Brother W. H. Mannering, assisted by Mrs. Evva Richardson, Miss Mary Barber, and Gifford Edwards, is broadcasting a program over the W C A R radio to-night. We hope all who have radio sets will hear them.

On September 27 the Saints here were saddened by the death of Brother Joseph Smith's youngest boy, Elbert, aged nineteen months. The little fellow was playing in the yard, and as a cool breeze blew up, his mother went out to bring him in. She found him with a rattlesnake in his lap. He had been playing with it, and it had bitten him five times. The mother only found two places, on his hand, and corded his arm. She failed to find three other places farther up on the arm. The doctor worked with him all night, and they had him administered to, but he only lived thirty-six hours. Funeral services were held in the Methodist church at the Oak Island Cemetery. Sermon was by Brother T. J. Jett, junior, assisted by W. H. Mannering. The family have the sympathy of all the Saints here in their bereavement.

Several families of Saints have left San Antonio: Sister Lizzie Graham, who has moved to Corpus, Texas; and Sister Winnie Cowley and Brother and Sister Norman Barber, who have located at Brownsville, Texas. We miss them from the branch but wish them health and prosperity in their new home.

### Minneapolis, Minnesota

October 15.—The Minneapolis Branch will soon have a completed building in which to hold services. It is now being stuccoed and plastered, and arrangements are being made to install the heating plant. Thus the Saints will be able to meet together this winter in comfort and convenience.

The young people's prayer meetings every Sunday morning are very good, and the interest is steady. The young people have also been active along social lines, having had two or three parties the last month. Last Thursday night a harvest festival was held in the basement of the church, and everyone came dressed as if they were "down on the farm." The week before, the Temple Builders entertained the other young people at the home of Sister Daisy Freeman, who is unable to get out to most of the gatherings on account of her affliction, and therefore enjoyed the meeting with the young people.

The Department of Women put on a play for the benefit of the building fund last month, and in the free-will offering taken they collected over forty-five dollars.

Some special meetings have been held on Sunday evenings at Milaca, Minnesota, about seventy miles north of Minneapolis. Brother Kress was the speaker, and a lively interest was shown.

Bishop Hunt has been traveling throughout the State and will speak in Minneapolis next Sunday. President F. M. Smith is also expected to be here in the early part of November.

### Saint Marys, Ohio

October 18.—We wish to speak a few words for the good work of our Religio under the guidance of Brother Virgil Telljohann. Meetings are held on Friday night, at which time half an hour is devoted to the study of the Book of Mormon, and the rest of the time is devoted to recreational work, which is in the hands of a committee of three appointed the previous Friday night. As a new committee is appointed every night this work does not get monotonous.

There are a number of talented young people, as well as older ones, here, who are taking an active part, and each evening we can see an improvement over the last.

Our last program consisted of some very good musical numbers, recitations, readings, a dialogue, and a song composed by Sister Georgianna Morris to the tune of Yankee Doodle. The song was sung by the ladies.

MINNIE HAGER.

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## Fall River, Massachusetts

October 10.—Now that the vacation season is ended the attendance at services is better. No services were held the Sunday preceding Labor Day, as a number of families went to Onset for the holiday. Several will go for Columbus Day.

Bishop A. B. Phillips was the speaker all day September 28, and the Saints were glad to greet him and listen to his fine sermons. He was pastor at Fall River for two years about ten years ago. Other speakers have been Pastor James W. Heap, Elder John Rogerson, and Deacon Alma M. Coombs.

The sacramental service in October was largely attended. The pastor especially enjoyed the wonderful spirit of the meeting. The infant son of Mr. and Mrs. Charles Dennis was blessed at this time by Brother Rogerson. The mother was formerly Sister Ruth Brindley. The child was given the name of Milton Wilbur.

The Department of Women is busy again preparing for their big Christmas sale. At a recent business meeting the Saints voted to reshingle the church, and doubtless the women will donate generously for this purpose. They have filled the coal bin of the church.

The Temple Builders are meeting again and studying cooking. Sister Margaret Henderson is the new president. A Halloween party is planned, to which the boys are invited.

The Saints here raised a little over their quota for the radio fund.

Brother Moses Sheehy met with a painful accident to his hand while at his work. Blood poisoning set in, and the Saints were fearful of the results, but it has healed nicely. He assisted at the September sacramental service with his arm in a sling, but he did what he could. He and the pastor continue to take the sacrament to the sick.

## Mapleton, Kansas

October 20.—Our little branch is progressing nicely. District conference convened October 3, 4, and 5, and a very enjoyable and profitable time was had as everything went off so harmoniously.

The young people of the district rendered a very nice program on Friday evening, October 3. There seems to be a greater interest manifested among them than ever before, and they seem to see the need of studying the Book of Mormon. They met October 7 and organized a Religio with Wayne Jennings as president; Leotis Quick, vice president; and Lester Graham, secretary. We hope and pray it will be a success this time, but owing to the scattered condition of the Saints and many living on farms it has been very discouraging.

We expect to begin a series of meetings November 2 and are praying that Brother Gillen or Brother Gleazer or some one will be sent to assist Brother Lee Quick in the effort. The Methodists have been holding meetings the past two weeks, and a number have been led to give heed to their persuasions. It seems that those who will read for themselves cannot help but see that they come far from preaching the gospel of Jesus Christ. May the honest ones be led to see the true gospel of Jesus Christ!

Brother Leotis Quick was ordained to the office of priest recently by Elders John Graham and J. E. Hughes.

College Day November 9.

## Columbus Day Picnic at The Pines

HAVERHILL, MASSACHUSETTS, October 17.—Columbus Day the Haverhill Sunday school held a picnic at The Pines. This is an ideal place about three miles from the city on the Merrimac River, made famous by John Greenleaf Whittier.

Races and various kinds of sports were engaged in by all and were much enjoyed. There were bag races, running races, a stair-climbing contest, a baseball and volley ball, also trying to hit a bag of pop corn while blindfolded.

A basket lunch was enjoyed at noon under the pine trees. The committee on arrangements consisted of the superintendent, Andrew Wengel, Mrs. Fillmore Steele, Mrs. B. Otis Randall, and Mrs. Andrew Wengel.

F. E. HATCH.

## Good Meetings in Utah

SALT LAKE CITY, UTAH, October 13.—Sunday evening services were started again on October 6 with an illustrated lantern service on the life of Christ. The pictures were fine and were much appreciated. The lecture was given by Guy P. Levitt of Ogden, Elder R. E. Davey operating the lantern.

The same Sunday afternoon two of our Sunday school scholars were baptized, which is encouraging.

October 12 we had another illustrated lecture featuring Mesa Verde, showing the ruins of the caves of the cliff dwellers. Brother Davey ably explained the pictures in their relation to the Book of Mormon.

We pray that the work of the Lord may prosper in this and other places.

## Lucasville, Ohio

October 15.—The Saints here have become indifferent of late and only a few come to prayer meeting on Wednesday night.

Our branch priest, Brother Ervan Pyles, is home from Saint Louis where he has been working in the steel mill.

The church at this place has voted out the plays of the Department of Recreation and Expression, as we thought them a nuisance and a damage to God's work. God's house is a house of peace, not confusion. The Religio study work will be carried on every Friday night, and we hope to have good success in the work.

Sister Ida Crabtree, the daughter of Luther Crabtree, who had typhoid fever, is well again.

We pray that God will bless us by calling more laborers in this part of his vineyard, and we feel sure he will, as there are young men here who are live wires.

## New Philadelphia Branch

We are pleased to say that Elder William Patterson, of Australia, has been conducting a series of sermons at our branch for a few weeks, and he has certainly done a lot of good. Brother Patterson feels that he has not accomplished very much, but he will never realize the good he has done among the Saints. We had a fairly good attendance during the meetings and had some outsiders that enjoyed his sermons very much. The chart that he uses makes a double impression, and I believe much good will result from his efforts.

At the present time Brother Patterson is conducting a series of lectures at the Uhrichville Branch, where we have a few Saints. There are some people investigating the work,

and Brother Patterson remarked that last Saturday a very fine young Methodist minister visited him and was very anxious to find out more about the work. They spent a pleasant afternoon. Brother Patterson was much interested in this young minister, and we hope the time will come that he may occupy in this church, as his service will be of greater importance. We often wonder how it is possible for anyone not to accept this latter-day work when he sees that the work fulfills all prophecies.

The officers are all working very nicely in this branch, and no doubt there will be others added in the very near future. The waters were troubled a few weeks ago when a young boy was baptized into the kingdom. No doubt he will make a good Latter Day Saint.

We hope we will have more time and it will not be so long until we write the next few lines for your good paper. We are doing all we can to spread the angel's message and hope the time will come when we can warn all of our neighbors.

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## College Day November 9.

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### Good Record of Baptisms

CENTRALIA, WASHINGTON, October 18.—Our greatest activity here during the summer months rested in the ministry. The sermons delivered have been of quite a spiritual nature, helpful, and well directed to the Saints.

Baptisms have been in evidence also. Twelve people were baptized before the August reunion, and eight followed shortly afterward. Ten of these were children. Those responsible for both the sermons and performing the baptismal rites are Elders O. L. Oppelt, W. A. Boren, S. P. Cox, Carl Crum, and A. C. Martin. This number of baptisms is a record breaker for our church, being the greatest number for any one year since the organization of the branch, which was February 5, 1911.

A greater number of Saints attended the district reunion than at any time before, except when it was held at our home town. Several interested nonmembers were also among our delegation, one, Brother Elmer Brown, being baptized soon after returning home. The reunion seemed to be a most successful one. The sermons were full of good, wholesome truths, with inspiring stepping-stones for those striving for the "narrow way."

Many of the prayer services were very spiritual, and manifestations were given in directing the work, as well as admonitions to individuals.

Our principal instructors, Apostle Roy S. Budd, Patriarch Gomer T. Griffiths, and Sister Blanche Edwards, proved themselves most worthy and were surely much appreciated for the inspiration and efficiency by which they portrayed to the large assemblies those principles and guideposts of true worth. We sincerely hope to meet all three again in the near future.

Elder Barraclough, high priest, stepped into the church one Sunday evening and delivered a pointed and interesting sermon to the Saints. Later Elder N. T. Chapman of Southern California occupied the morning in a pleasant and well-directed way, which was well received by members and friends.

Our branch was especially fortunate in securing Elder A. C. Martin, of Silverton, Oregon, for a three weeks' series of missionary sermons directly after reunion.

The Department of Women has discontinued the public dinners at the Community House. They served one dinner

last month in the church basement and have another planned for October 23.

The Sunday school seems to be holding its own quite well. The Religio entertainment committee gave a program and social three weeks ago and have something started for Halloween.

The February conference is dated for Centralia, which means some preparation on our part.

We hope we have omitted none who have labored here, as we appreciate all efforts in our vicinity and do heartily wish all Godspeed in the Master's service.

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## Elders' Quorums of Owen Sound and Toronto Districts Meet

OWEN SOUND, ONTARIO, October 21.—Sunday, October 12, the fifth meeting of group two of the Owen Sound and Toronto districts' elders' quorums gathered at Owen Sound, the meeting being in charge of J. A. Morrison, president of the group.

The topic for discussion was, "The priest and his duties." This was efficiently looked after by Elder Benson Belrose. The following is an outline of his discourse:

The origin of the office, its importance, and how it functioned in the law of Moses. Duties and occupation in the latter-day church as outlined in Doctrine and Covenants 17. The following questions were presented for discussion: If the priest's special duty is to visit the home of each member, should he be able to advise in the following problems: health, literature, amusement, companionship, personal appearance and conduct, finance, etc? Considerable discussion ensued, and we believe a great deal of food for thought was brought out.

At the conclusion of the discussion, the election of officers for the coming year took place, which resulted as follows: Sidney Smith, of Port Elgin, Ontario, president; R. J. Wilcox, of Owen Sound, Ontario, secretary.

The attendance was not as large as was anticipated, but it is hoped that the interest of those who have been called into the priesthood will increase.

Our association with Sister Blanche Edwards is being looked forward to with great interest, as we expect to have her with us for our institute. We are sure a profitable time will be enjoyed.

Elder J. L. Mortimore, who for many years labored in the mission fields of Canada but is now resident in Owen Sound, is in very poor health, and at this time he is very feeble. Earnest prayers are requested for him.

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## Joppa, Illinois

October 26.—The branch here is getting along very nicely considering the size of the families who are trying to keep the Lord's work moving. There are only eight families here, but we are planning to build a church if the Lord wills. If any of the Saints wish to help with a dollar or more the money could be sent to Myrtle A. Ferguson, Box 55, Joppa, Illinois, and it would be greatly appreciated. We are hardly able to build a church without assistance.

We have a membership of fifty, but only seven families attend regularly, so this appeal is to members of the branch as well as to Saints generally.

We believe much good can be done here, and we ask an interest in your prayers for the blessing of God that we may succeed.

MYRTLE A. FERGUSON.

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## College Day November 9.

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## Santa Ana, California

We are proud of our little branch's contribution to the radio fund. The branch raised \$10 by collection and individual offering; the Sunday school voted \$10, and the Religio added another \$10, making a total of \$30. We are very glad to help, even though we shall not be within range of the new broadcasting station.

On September 28 we renewed our Sunday evening meetings with special services. Brother W. A. Teagarden, district Religio superintendent, came from Lomita and gave the Religio a fine stereopticon lecture on the Nauvoo Temple, which we are sure was enjoyed and appreciated by all. Sister Alta Carter could not continue as Religio superintendent so Brother David Carmichael was elected to succeed her, with Sister Marguerite Parks as assistant.

Our smiling and cordial Brother Chapman preached the evening sermon. He taught us the value of servants with a single talent. Even the garbage man and street sweeper are to be appreciated. Brother Chapman is always welcomed by the Santa Ana Saints.

Our loved and honored Brother G. T. Griffiths gave us one of his spiritual sermons on the evening of October 2. Brother Chapman is taking him on the rounds of the district.

On October 10 Brother David Carmichael proved the wisdom of the Religio's choice of superintendent by giving a steak bake at Orange County Park. Of course others helped. Thirty-six attended, and after the bake we all took part in the games of schooldays, such as "pull away," "dare base," "drop the handkerchief," etc. It does us all good to be just children occasionally. Brother Carmichael continues to take hold of the Religio work in an energetic and confidence-building way that is very encouraging. Eighteen attended the last session; and yet some one had said the Religio was dead.

Santa Ana folks can do things. Just watch us from now on.  
LEONARD S. RHODES.

## Wonderful Vision Leads to Conversion

BOISE, IDAHO, October 21.—The Boise Branch has changed its place of meeting from the G. A. R. Hall to the K. of P. Hall at 204½ North Seventh Street. The new place of meeting has better facilities for church services, is much neater, and has double the seating capacity of the old meeting place.

Four more who have been seeking the truth have been baptized recently. One dear sister, seventy-five years of age, was a member of the Methodist Church. Another young sister came from the Episcopal Church, one from the Christian Church, and her husband who was not a member of any church. This young brother asked the Lord one night for light upon a certain subject, and in answer to his prayer he received a wonderful vision of the millennium which finally led to the conversion of his companion and himself. He was made to understand that he was to have a part in helping to bring about a Utopian condition which we understand to be Zion in its perfection, and that there was a church in the east that taught the things which he saw in the vision. He had never heard of the millennium or of Zion until he related his vision to a member of this branch, who explained the meaning of it to him.

Our branch raised its quota of \$25 for the radio fund and has started a fund for the purpose of installing a receiving set for the use of the branch in listening to the services broadcast from the new station at Independence.

## College Day November 9.

## New Church Home Purchased

DULUTH, MINNESOTA, October 21.—Duluth Branch has purchased a chapel at the corner of Sixtieth Avenue West and Bristol Street, which will be their home after the first of November. Sunday services are as follows: Young people's prayer service at nine; Sunday school at a quarter of ten; preaching at eleven except sacrament Sunday; and preaching at eight. Sacramental service is held at eleven o'clock the first Sunday of each month. Religio is held at half past six.

We would like to have the names of Saints and relatives living either in Duluth or adjoining cities in order that we may help them to a church or home and in that way build up the kingdom of God and establish his righteousness here in this part of his vineyard. Saints traveling this way are always welcome to meet with this branch. Communications should be addressed to W. C. Stanty, 403 Seventy-seventh Avenue West, or if in the city call Calumet 1427-W.

## Nine Baptized at Special Meetings

OKLAHOMA CITY, OKLAHOMA, October 26.—October 19 Brother William Bath, of Independence, Missouri, closed a series of meetings which had lasted eighteen nights. The meetings were held in the church in this city.

Brother Bath was greatly blessed in presenting the message and held the attention of the audience. Nine were added by baptism.

Some may be interested to know that the question concerning the use of the name of the church in connection with the eating house conducted by the Saints at the fair was settled at a special business meeting of the branch September 17. The meeting was called by Branch President F. E. Dillon after he had received advice from Brother Fred M. Smith, of the First Presidency, to use his best judgment. The vote stood forty-four for keeping the name of the church out of business, and nineteen on the other side.

## College Day November 9.

## San Francisco, California

October 23.—We had a very fine sermon September 27 by Elder E. B. Hull, missionary. He manages to drop in on us occasionally and give us a good talk.

One young girl was baptized here by Elder Virgil Etzenhouser October 5. She was confirmed by George S. Lincoln and Brother Etzenhouser. At eleven o'clock we had a good sacrament, prayer, and testimony meeting, at which there was a fine gathering of Saints. Quite a number of visitors were present, including Brother L. B. Shippy and family. The time was pleasantly and profitably spent. Brother Etzenhouser was the evening speaker.

Regular business meeting was held October 8, and it was discovered that our membership is now 224, less than half of whom are giving active service. A meeting was held October 7 to discuss what could be done in a missionary way to bring our cause before the people, as all are anxious to have an extra effort made in that direction and are ready to help. We expect to see something done soon. Also a priesthood meeting was held on the 13th.

October 17 a dinner was given by the committee to help raise funds for our assembly hall, now under construction. The dinner was a success, but we have not yet learned how much was cleared.

All is going well with us, and we are active and earnest.

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## Independence

### *Stone Church*

A banquet for those who have assisted in the radio work of K F I X was given Thursday night in the dining hall of the Stone Church. It is planned to make this an annual event. The hall was tastefully decorated, a large tissue chandelier in the center of the room being the key piece. Drop cords from the ceiling carried lights concealed in large roses of dainty tints, and these, with numerous candles on the tables, furnished the light.

President F. M. Smith acted as toastmaster and introduced the various speakers. Bishop James F. Keir spoke of the radio as an economical missionary, a missionary of good will. Elder Hubert Case, missionary to Oklahoma, told of his experiences in meeting people who had heard K F I X, and said that the quality of the programs broadcast are a large determining factor in the value of the publicity gained. Continuing on the same line, Apostle F. Henry Edwards emphasized the thought that the vindication of the radio is found in the worthwhileness of the material broadcast. He spoke of the future of the radio, particularly as it may apply to foreign missionary service.

Between speeches radio was the chief topic of conversation, and everyone tried to tell his neighbor why his set was the best. Also many interesting experiences were told of trying to tune in distant stations.

There were no charges for tickets to the banquet, but a collection was taken to help bear the expense incurred, and about \$75 was raised in this way.

At half past nine the regular program was broadcast from the dining hall, consisting of music by the radio orchestra, assisted by a ladies' quartet and Brother Joseph Anway, reader, and Brother George Anway, tenor.

President Smith gave the closing speech in which he emphasized the necessity for consecration to the work with a continual endeavor to do better. He especially mentioned those who had contributed of their time and experience that the mechanical equipment of K F I X might be as efficient as it is. In closing he spoke of the new 1000-watt station, which will be in operation in the near future, emphasizing the enlarged opportunity and the consequently greater responsibility that will come with its erection.

The Campus building was the scene of great merriment Halloween night, where many of the Saints of Zion gathered to celebrate. People of all ages attended in costume and regular attire, and entertainment was provided for all. The adults occupied the first floor, the young people the second, and the children the third. Doughnuts, apples, and cider were served in abundance. An original ghost story by Mrs. Alice McBride was read by Miss Alice Chappelow. The decorations were elaborate and gave the best of Halloween effects. Panel posters decorated the walls, pendants dangled everywhere, witch dens and shaded nooks were provided, and all were presided over by competent directors.

A very interesting and educational course of Book of Mormon lectures is being given by Brother L. E. Hills each Sunday evening during the Religio hour. These lectures are given under the auspices of the S. R. S. Class, pupils of high school age, of which Brother D. O. Cato is the teacher. Brother Hills has a wealth of material and is an interesting speaker. Seats are reserved for visitors. The average attendance to date is one hundred and ten.

Elder C. Ed. Miller has been called to Independence from his field in Toronto to temporarily take charge of the work of Brother R. V. Hopkins. He will take up his work this week. Brother Hopkins is very slowly improving, and it will

be some time yet before he can assume the responsibilities of his office again.

Kenneth I. Fligg, son of Elder William Fligg, of Independence, was elected president of the senior class of the Kansas City School of Law. He was chosen by a large majority at the annual election November 1.

Bishop Keir has gone to Centralia, Illinois, where he attended a church dedication Sunday.

Apostle J. A. Gillen is coming back to Independence after several weeks in Michigan, Canada, and Ohio.

Apostles Paul M. Hanson and J. F. Curtis are at present in England.

Saints are sad to learn of the illness of Apostle John W. Rushton in Independence. He was taken sick a little over a week ago with a high fever. He was soon up and around, but suffered a relapse. He is now improving, and it is believed he will soon be up and around again.

The regular monthly meeting of the Department of Women will be held in the upper auditorium of the Stone Church Friday, November 7, at half past two. A number of speakers and a varied program will be presented that will be of interest to all the women of Independence. At four o'clock the same afternoon the W. C. T. U. of the church will hold a business meeting.

Sacramental services were held at all the churches in Zion in the morning. Elder David J. Kennedy of Kansas City was the evening speaker at the Stone Church.

### *Second Church*

The young people of Second Church are engaged in preparing a program for young people's rally day, November 16, when they expect to begin with the eight o'clock prayer meeting and conduct or direct every meeting of the day.

Their object is to stimulate interest and activity in the performance of church work, and they will be seconded in their efforts by those of mature years, including parents.

Attendance at communion service Sunday morning was not as large as usual. Sunday evening's service was enjoyed very much by those present, Elder Hubert Case being the speaker.

The general health of the people is improved considerably, those who have been sick being mostly convalescent.

### *Liberty Street*

An unusually large crowd turned out Sunday night, November 2, to hear the Temple Builder program, which was very fine. These Temple Builders have only been organized eight months, and besides many other activities they have earned and paid out \$100.97, nearly all of which has gone into the church treasury, and they still have quite a little sum to their credit besides working material on hand.

Sacramental service was held in the morning with an average attendance.

### *Enoch Hill*

President Frederick M. Smith partook of the sacrament with the Saints of this locality last Sunday. They were indeed pleased to have him with them. He also occupied the pulpit at seven o'clock in the evening, and his sermon on Zion and some of its component parts was well received by an audience which taxed the capacity of the building to the utmost.

### *East Independence*

The Halloween social Friday night was quite a success considering the weather and the fact that it was held in the open.

Brother Bath has returned to Independence and occupied Sunday night. Brother Bath is assistant pastor of this branch.



The sacramental service in the morning was well attended. The Saints have been asked to give, if possible, one day a week to help finish the new church. If all who can will do this it will not be long before this much needed building will be completed ready for services.

#### Englewood

There was a good attendance at the sacramental service in the morning, and there was also a fair audience out to hear Brother Lyman W. Fike preach in the evening.

The women meet every week on Wednesday at the church to prepare for a bazaar to be held sometime in the future.

### Holden Stake

The twenty-eighth conference of the Holden Stake was held at Holden October 25, 26. Attendance at the opening prayer service at ten o'clock Saturday morning was the largest in the history of the stake. A splendid spirit was present at this service, and it was a season of encouragement and uplift.

Prayer service closed at twenty minutes of twelve, and by motion the stake president was chosen to preside over the conference. At the afternoon session provision was made for the ordination of Finis Beebe of Lexington to the office of priest; and C. L. House of Houstonia, president of the elders' quorum. The brethren were ordained at the afternoon service Sunday.

The providing of budgets for the departmental work for the coming year was referred to the stake bishopric and high council with power to act. By unanimous vote the stake presidency, bishopric, high council, historian, and departmental heads were sustained for another year.

Bishop A. Carmichael of Lamoni arrived Saturday morning and delivered two very excellent addresses on stewardship. President Elbert A. Smith preached a very fine sermon at eleven o'clock Sunday, which was listened to by a large audience of Saints from the various groups of the stake.

Sister Lola A. Johnson of Lexington, head of the department of music, never disappoints the conference. The music was ready and was appropriate for all the occasions.

Elder D. R. Carmichael of Atherton, recently placed in charge of the Department of Recreation and Expression, was on the job. Sister I. M. Ross, of the Department of Women, and C. F. Scarcliff, superintendent of the Sunday school, report interest and activity in their departments.

The report of the stake recorder showed thirty-eight baptisms since June 1. Operation of the Square Deal Dining Hall at the state fair added a substantial sum to the stake building and loan fund.

Bishop A. B. Phillips was the speaker Sunday night. Conference adjourned to meet at Lexington on the call of the stake presidency.

### College Day November 9.

#### Terlton, Oklahoma

October 23.—The Saints here are still trying to let their light shine and are hoping and praying for better times. Brother Christenson passed through town three weeks ago on his way to hold a series of meetings and promised to be with us soon to hold meetings here. All are anxious for his coming, as there are several people here who are interested and have expressed themselves as anxious to hear some preaching.

One of our brothers has a nice radio which he has been using at church, but we have been disappointed since K F I X

changed her wave length, as we cannot get any service. It comes in with Chicago. I hope when the new station is complete the wave length will change for the better.

All the Saints here are rejoicing to see Sister Florence Walts in her usual corner at Sunday school and hope her health will continue to improve. The Sunday school is doing nicely, but we would like to see more of our members attend regularly.

### Chico, California

October 21.—A successful rally day was held October 12, with Elder G. H. Wixom in attendance. The day began with Sunday school at ten o'clock, and after spending thirty minutes in the study of the lesson a good program was given.

The morning sermon was by Brother Wixom, after which the large and appreciative crowd did justice to a basket dinner spread in the basement of the church.

Brother Wixom preached again in the evening, and services were held every evening during the week following, excepting Saturday. The series closed with two rousing spiritual sermons on the 19th.

Saints are encouraged, and a number of new friends were made, as quite an interest was manifested.

However, during the week the Saints were made sad by the death of Terry Yorks, son of Elder W. H. Yorks. The funeral was held from the church Friday afternoon, with sermon by Brother Wixom.

### A Triumphant Meeting; Eighteen Baptized

EL RENO, OKLAHOMA, October 28.—Sunday evening closed our series of tent meetings that had lasted over five weeks, resulting in the baptism of eighteen besides the spiritual uplift of the Saints. There were visitors from Oklahoma City, thirty miles east, and Calumet, fifteen miles west of here.

Every Sunday at noon community dinner was served by the united efforts of the sisters. The chicken pen was invaded several times to the gratification of Brothers Case and Simmons, besides others who appreciate the kind they raise in Oklahoma.

Brother Case did about all the preaching, but Brother Simmons gave us a few of his fiery sermons, and Brother Bailey, district president, preached the last Sunday afternoon.

The closing day was especially good, and at the closing service the tent was full of quiet listeners during Brother Case's sermon. Confirmation of the three baptized followed the sermon. A good spirit prevailed during all the services, and the result will be good to the cause.

Monday night Brother Case preached at Piedmont, a town twenty miles north and east, in the neighborhood of Brothers H. K. Rowland and H. V. Piatt, prominent farmers of influence. A Methodist revival meeting had just closed the night before in the same building. The attendance was good. Brother Case had preached in that town and country fifteen years ago, and lived for a time in the town.

Now that special services have closed we begin the special work of feeding the flock, and in this work we have splendid help in our companion of many years. We also will have the cooperation of the many good Saints who have a deep interest in the work.

Among those lately baptized we already discover good material for future workers, and others are preparing for official work. In parting with one of those newly baptized, Brother A. M. Gibson, after our trip to Piedmont, he said, "I'll see

you Wednesday night." That sounded good. This would be a good watchword for the Saints, "I'll see you Wednesday night."

The weather has been ideal during the services, which has been appreciated.

We are saddened to lose from our branch one of our faithful workers, Brother G. C. Lewis, teacher of the branch and superintendent of the Sunday school. He goes to Ponca City, Oklahoma, and we shall miss his genial and earnest companionship.

J. M. TERRY.

## Weston, Iowa

October 27.—The Saints of Boomer Branch have recently had their church building painted, and it is now shining in a pure white coat. A little later on they are planning to have it reshingled and perhaps papered. They are planning to have a wood-chopping day soon to get wood up for use in the church this winter.

The ladies' aid is meeting regularly every two weeks to sew on a quilt for a bazaar which will be held at some future date.

Many of the Saints attended reunion at Glenwood as well as the meetings in Council Bluffs by T. W. Williams and C. F. Putnam. Different speakers have expounded the Scriptures to the Saints here, and as all men are not alike it is very interesting to listen to them and get the different interpretations. However, all seem to center on "Zion must be redeemed."

Our attendance has been cut somewhat short lately, as several young girls are away attending high school or are working in Council Bluffs. Here we have the same condition that exists in many other branches, worldly pleasures will draw some away to the joy of the hour which cannot endure.

## College Day November 9.

### Oakland, California

October 22.—Oakland Branch is showing much activity. At present we are undergoing the stress of organizing and making successful a new mission. Our first concern is to revive the spirits of the members who have drifted, after which the actual work of converting new members will begin. This work is directly under the supervision of Elder Virgil Etzenhouser, and we are glad to say that the move is becoming more and more promising every day.

To facilitate the work of advertising the various events, the branch has purchased a mimeograph machine. This machine was used last reunion to print a daily paper, about three hundred copies of which were distributed among the town people and campers. The paper averaged six pages every day. Needless to say, it made a very favorable impression upon the people, who could see a concrete example of the possibilities of a duplicating machine in church work. We are now arranging a stencil with which to print a program of a musical to be given for the benefit of the Christmas offering.

The Religio, in an effort to reach more people and give them the things most beneficial to them, has organized classes in radio, mathematics, English, history, home decorating, millinery, Mormon problems, and the Book of Mormon quarterly. There is also story telling from the Bible for the children by Sister Carmichael. Announcements were mimeographed and sent to church members, and the attendance jumped in

one night from thirty to seventy-three. Brother Fred Hutchins, the instigator of this move, deserves much credit for his progressiveness, as the scheme seems to be a decided improvement. It give responsibility to a greater number of people and touches the lives of the Saints on more points. Also we should not forget the teachers who are giving their time and the result of years of experience in making Latter Day Saints better prepared to meet the world in its own element.

Both the branch and the mission are enjoying good attendance, and we cannot help but believe that the Lord is with us in our endeavors to press on to perfection.

## Radio

K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, NOVEMBER 9, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Fight the good fight," Stults.  
Contralto Solo: "Teach me to live," Rolphe.  
By Miss Josephine Smith.  
Sermon: "The spiritual vineyard."  
By Elder Lonzo Jones of Graceland College.  
Hymn.

SUNDAY, NOVEMBER 9, 1924

7.30 P. M., From the First Independence L. D. S. Church

Organ Solo: "Grand chorus," Lemaigne.  
By Mrs. Pauline Becker Etzenhouser.  
Hymn.  
Prayer.  
Soprano Solo: "Alone with Thee," Bailey.  
By Mrs. Osro J. Campbell.  
Anthem: "They that trust in the Lord," Adams.  
By Walnut Park Choir.  
Contralto Solo: "They that sow in tears," Roberts.  
By Miss Margaret Gard.  
Tenor solo and chorus: "Seek ye the Lord," Roberts.  
Glaud A. Smith and Walnut Park Choir.  
Sermon: "The fulfillment of the law."  
By Elder Lonzo Jones.  
Hymn.

Organ Solo: "Postlude," Theodore Stearne.  
By Mrs. Pauline Becker Etzenhouser.

TUESDAY, NOVEMBER 11, 1924

9.00 P. M., From the L. D. S. Radio Studio

(Program furnished by members of the Independence Music Club.)

Piano Solo:  
(a) "Selected."  
(b) "Kamennoi Ostrow," Rubenstein.  
By Mrs. Mildred Redfield Connelly.  
Soprano Solo:  
(a) "The Asra," Rubenstein.  
(b) "A kiss," Tcherpnin.  
By Mrs. Ona Goodrich.  
Address.  
Soprano Solo:  
(a) "Romance," Debussy.  
(b) "Invitation au Voyage," Henri DuParc.  
By Miss Pauline James.  
Piano Solo: "Waltz in E," Moszkowski.  
By Mrs. Neal Thomason.

THURSDAY, NOVEMBER 13, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano solo by Miss Florence Koehler.  
Quartet: "Trusting," Lieurance.  
Mrs. Corrinne Haines French.  
Mrs. Lulu Lentell.  
Mr. Glen Fairbanks.  
Mr. Fred Goode.  
Tenor solo by Mr. Glen Fairbanks.  
Address by Mr. Ralph Stone.  
Quartet: "Mammy's lullaby," Dvorak.  
Contralto solo by Mrs. Lulu Lentell.  
Quartet: "Rosary," Nevin.  
Soprano solo by Mrs. Corrinne Haines French.  
Piano solo by Miss Florence Koehler.

# MISCELLANEOUS

## Young People's Convention

At Lock Four, Pennsylvania, November 15 and 16. A very fine schedule of meetings has been arranged, beginning Saturday evening at 7.30. Details of the program will be announced later. An earnest invitation is extended for all who can to attend. J. A. Jaques, 1424 Alton Street, Pittsburgh, Pennsylvania, district president.

## Young People's Convention

Kewanee District, at Rock Island, Illinois, corner of Eighteenth Avenue and Tenth Street, beginning Thursday, November 27, and closing Sunday night, November 30. This is our first meeting of this nature, and Floyd M. McDowell or some one else from headquarters is expected. Definite announcement regarding speakers later. Eastern Iowa Saints and anyone else who desires invited to attend. Visitors will be housed in homes of the Saints of the Tri-cities, and meals will be served in basement of Rock Island church. Those who contemplate attending write John Stiegel, 2329 Twenty-third Avenue, Moline, Illinois, who is in charge of housing. No age limit. E. R. Davis, district president.

## Two-Day Meeting

Southwestern Kansas, at Winfield, November 8 and 9, with Religio program the night of November 7. Also at Hardtner, Kansas, November 22 and 23, with session the night of November 21. In both meetings all departments of the district will participate. All are invited to attend. Thomas S. Williams, district president.

## Conference Notices

Spokane, at Spokane, Washington, December 12, 13, and 14. Delegates to General Conference will be chosen. Oliver Turnbull, Sagle, Idaho, district secretary.

Central Nebraska, at Neligh, February 6, 1925, 10 a. m., lasting over Sunday, the 8th. Levi Gamet, for district presidency.

Northeastern Illinois, at Plano, November 14, 15, and 16. Election of district officers and General Conference delegates, as well as other important business is to be transacted. Department heads should be prepared to submit reports at this conference. J. F. Garver is expected to be present. Branch officers and members of priesthood submit reports from June 1 to November 1 to O. A. McDowell, secretary, DeKalb, Illinois.

## Addresses

Richard Baldwin, 6823 Yale Avenue, Chicago, Illinois.

## Conference Minutes

CLINTON.—At Mapleton, Kansas, October 3 to 5, in charge of E. J. Gleazer, R. T. Walters, and H. E. Moler, with H. E. Moler and L. C. Hughes in charge of music. Sunday school and Religio work Friday in charge of Helen Hawley. Department of Women presented by Mrs. C. C. Martin. Splendid musical and literary program given at night. Regular conference business occupied Saturday. All branches reported. Twenty-four reported baptized. Bishop's agent reported \$1,129.48 received for

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# THE SAINTS' HERALD

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June-September. District treasurer reported \$157.65 on hand. Next conference to be held at Fort Scott, Kansas, Friday, Saturday, and Sunday before the full moon in February. Rich Hill selected for place of next reunion, to be held beginning August 21, 1925. Preaching Saturday night, Sunday at 11, and at night by E. J. Gleazer. Sacramental service Sunday afternoon. Weather was ideal most of the time, and a good spirit prevailed throughout. Mrs. A. C. Silvers, district secretary.

CHATHAM, ONTARIO.—At Sarnia, Ontario, September 27 and 28, district presidency in charge. Reports presented from Amherstburg, Blenheim, Bothwell, Chatham, Erie Beach, Merlin, Olive, Petrolia, Sarnia, Wabash, Wallaceburg, and Windsor. Ministerial and official reports from Robert T. Brown, Duncan Clatworthy, Stewart Lamont, John C. Dent, G. Orlow Coburn, S. Ezra Mifflin, and Byron H. Doty. A number of brethren who had been recommended for ordination were referred to the incoming presidency for action. Chatham Branch recommended ordination of Herbert Smith to office of teacher; approved and the brother ordained. As death had removed during the conference year two of our oldest members, in the persons of Sister Elizabeth Tyrrell and Brother Phelan Shaw, letters of condolence were drafted and read to the families. Officers selected: President, Robert T. Brown; counselors, Duncan Clatworthy and Stewart Lamont; secretary, Anthony R. Hewitt; bishop and treasurer, John C. Dent; superintendent Sunday School Department, Richard H. Jones; superintendent Department of Recreation and Expression, S. Ezra Mifflin; superintendent of Department of Women, Mrs. Alice Jones; chorister, G. Orlow Coburn. Delegates to General Conference: B. H. Doty, John C. Dent, Robert T. Brown, John Shields, J. Leslie Brown, S. Ezra Mifflin, James H. Tyrrell, Edith Moore, Wilbert Wood, Stanley Phillips, and Florence Parker. Next conference at Kimball, September 26 and 27, 1925. Erie Beach reunion committee requested to report to conference. District officers are to compose a committee to arrange for another young people's convention. Saturday evening session devoted to Sunday school and Department of Recreation and Expression. Sunday morning prayer service; fifteen were present who were over thirty years in the church and two over fifty. Eleven a. m. service devoted to work of bishopric; 2:30 p. m. preaching by John R. Grice, and at 7 by Byron H. Doty. Conference adjourned, after passing expressions of thanks to the Saints of Sarnia for their kindness and hospitality. Anthony R. Hewitt, secretary.

WESTERN MAINE.—At Stonington, October 11 and 12, in charge of District President C. H. Rich, associated with M. C. Fisher and H. A. Chelline of Eastern Maine District. Statistical and ministerial reports read. Recommendation of ordination of Brother P. Billings as elder accepted. Speakers were M. C. Fisher, H. A. Chelline, and Harvey Minton. Good attendance, and a good spiritual time was enjoyed by all. Adjourned to meet with Mountainville Branch in May, 1925. L. J. Eaton, clerk.

## ATTENTION

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Independence, Missouri, November 12, 1924

Number 46

## EDITORIAL

### Kansas City Week-Day Schools of Religion

I spent a very pleasant day one Wednesday a few weeks ago with Brother Ray Lloyd in visiting the week-day religious schools of Kansas City, Kansas, of our church. I met Brother Lloyd early Wednesday morning, and we visited four out of the five schools. We arrived at the Quindaro Branch a few minutes after nine and found there a class of eight-nine- and ten-year-olds, twelve in number, with Sister D. E. Roberts acting as their teacher and with Sister Charles Scrivener acting as the superintendent of the school. Their plan was as follows: The public schools permitted those of the third and fourth grades who wished, to be released from the public schools and go to the church school from 9 until 10.30 a. m.; those of the first and second grades from 10.45 to 11.30 a. m.; those of the fifth and sixth grades from 1.15 to 2.30 p. m.; and those in the seventh and eighth grades from 2.45 on. Sister Scrivener told me they had sixty-seven enrolled in the four periods, which was twenty-four more than they had last year. One very interesting fact was that only one third of the children were from our own families.

We next went to the Grandview School and found there Sister C. D. Jellings acting as superintendent and Sister Jesse Tucker acting as the teacher of the first and second grades. She had in her class twenty-two little boys and girls, six and seven years of age, or thereabouts. It was a wonderful sight and a wonderful opportunity. Their total enrollment, they told me, was up toward the fifty mark throughout the entire day. This school I understood holds only the three first periods. I inquired about the number of non-Latter Day Saint children and found that half of them were from families of other faiths, and indeed there were a few members of the Catholic Church. This item was of especial interest to the writer. The folks told us they had had a little difficulty the year before with reference to order and discipline and had been somewhat discouraged on

account of it, but nevertheless they did not give up, and started with full courage this year. They have every reason to feel proud of their start.

We visited with Brother Ray Lloyd and Brother C. D. Jellings during the noon hour and had some conversation over the question of week-day schools, their significance, meaning, and future.

At 1.15 we were on hand at the Armourdale School, where we found Sister A. V. Powell as the superintendent and Sister Audrey Sanders acting as the teacher of the fifth and sixth grade children, a class of about six or eight. They told me their total enrollment throughout the day, they having only three periods like the Grandview School, was thirty-three. They, like all thinking people, had been wondering just what good they were accomplishing, and so should it always be. We should always be willing to critically examine our efforts, or any new move, to see what it is worth, but, of course, by no means ought we to judge the worth of a movement by the difficulties only, unless in difficulties we measure the amount of good we are doing. This does not always hold, however. These people have every reason to stay with their task.

We next went to the Malvern Hill School where we found two very large classes from the seventh grade, a class of about fifty boys and a class of about forty girls. I found out that all the boys and girls in this one class from a near-by public school, were coming to our church, and that the public-school teacher, being entirely free from work at that time, came over with the class. These two classes were being handled by Sister Ray Lloyd and Sister Tysa Lueking. Sister Grabske was acting as superintendent of this school. We stayed long enough to see two large classes of the eighth grade come after three o'clock, a class of boys and a class of girls. Sister Grabske had the class of girls and Brother Fligg, missionary for the stake, handled the class of boys. The greater part of all of these were from other than Latter Day Saint families.

These folks have their problems, of course. The movement is now in its second year, and many of the difficulties which will be erased in time are still dominant. Other difficulties we shall expect to be

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quite permanent, inherent in the system itself. The biggest problem seems to be that of securing teachers who can give their time for the work. The next largest task is that of discipline and order. The child has a different teacher than his day-school teacher. He is out of the environment of his public school surroundings and is very apt to take the occasion as a chance for a good time and freedom from the restraint of his regular teacher and his public school environment. This makes the discipline work harder upon the week-day religious teacher than upon the regular public-school teacher herself. Then there is the question of getting the children there on time, although this is, of course, a minor matter.

There is another important problem which I discovered right away, and it happened to be suggested to me by chance. In the first school we visited, I happened to overhear the teacher say "our church." She immediately caught herself and said "your church." This led me to ask the superintendent what percentage of the children were of other than Latter Day Saint families. I had supposed that they were all from Latter Day Saint families, and it never occurred to me that there would be a large number of outside families. You may know that I was surprised when I learned that only one third of this school was from Latter Day Saint families. I commented upon my surprise to the superintendent and asked her if they ever had any trouble from the parents of these children objecting to the way in which we taught them. Her response was that there had been some question, and as an illustration of it the superintendent referred to the manner in which baptism had been taught the preceding year. This is an important question, indeed. We are perfectly aware that the plasticity of the child gives us an unusual opportunity to fasten upon him our beliefs, and this, too, even though our beliefs are contrary to those of his parents. The question is as to whether our own presumption that we have the truth justifies us in dogmatically telling them so when we know that their parents do not think so. The question comes, Shall we tell the children that their parents disagree with us and thus encourage them to discriminate? Shall we urge them to find out for themselves? If we urge them to discriminate, what then shall be our attitude towards our own children? Does our own presumption of having the truth justify us in not encouraging our own children to discriminate? If we must respect the personality of the parents of the non-Latter Day Saint children by suggesting that these children should discriminate, what constitutes respect for the personality of our own children?

Of course this problem is partly answered by the

assumed ethics of the situation, that these schools are more or less for the moral side of religious education, rather than the doctrinal.

Another interesting sidelight brought to the surface in my thinking was the future possibilities of such a movement as this week-day religious school. One of the public-school teachers present commented to me that she felt the movement would never be a success until it was held right in the public school building itself with the public-school teacher. With our zeal for biblical instruction and moral instruction, shall we assent to the change of the place of the meeting from the church to the public schools to overcome certain inherent difficulties, that is the difficulties of discipline and efficiency of teaching? Can biblical instruction be divorced from matters pertaining to the issues between different denominational views of the Bible or between the conservative and liberal construction of the Bible? Could we ever reconcile ourselves to any one type of biblical instruction for public school teaching? It doesn't look very probable at present. The difference in the denominational views of the Bible is a small matter alongside of the differences between the conservative and liberal points of view toward it. I am not so sure but what our ecclesiastical friends who favor parochial schools would not be glad to see these week-day schools taken over into the public school itself. Then we would have Protestant schools conducting religious education, and this would give them large grounds for asking for a division of the public taxes between all schools, public and parochial.

It is to be hoped that this movement will increase the efficiency of our Sunday school, will give us a chance to put over better discipline in Sunday school; better instruction and longer hours. If it has the opposite effect upon the Sunday school, its effectiveness is to be questioned, for the writer cannot help but feel that it is up to the churches to use Sunday. It is their day to infuse the children with the religious attitude, and so far Sunday has not been used as it could be. One of the big arguments for the week-day movement is that it gets certain children in who do not otherwise attend Sunday school. This is true. Another argument is that it surrounds the project of religious education with the atmosphere of the public school. This is not so true as the first argument. Public school children easily take advantage of a substitute teacher in having a good time, and they can just as easily take advantage of a week-day religious teacher. But the argument is good in so far as the principals of the public school take cognizance of the bad disciplinary cases in this week-day school and public

pressure is brought to bear upon such children. This cannot be done in the Sunday school; consequently there is something to this argument.

The movement is here; it is a great opportunity; the children do not have the religious education that they should. It is up to the church to take advantage of the movement, and even to push it; and the Saints in Kansas City, Kansas, are to be congratulated. They must be encouraged to stay eternally at it, candidly criticizing themselves, candidly admitting the problems, but courageously and energetically going ahead to overcome them. We pray that the Lord shall be with them in their efforts.

A. MAX CARMICHAEL.

## The True Philosophy of Church Government

### IV. GOVERNMENT THROUGH PRIESTHOOD

The government is by divine authority through priesthood.—Document on Church Government, Joint Council, April, 1924.

This has been arraigned as a new doctrine. But perhaps that is due to a failure to recognize old friends.

No matter to what source we look for authority in church government, whether to God or the people, or both, we are bound to admit that it is exercised "through priesthood." In branch, district, stake, and general church the officers are of the priesthood. Is it not true, then, that government is "through priesthood"?

#### What Said Our Fathers on This Matter?

Note how our fathers expressed their theory of church government:

The Church Government consists:

1. Of a First Presidency, consisting of a president and two counselors.
2. A Quorum of Twelve (a traveling high council).
3. A Standing High Council of the church; and at each stake a similar subordinate standing high council, consisting of twelve chosen for that purpose.
4. A High Priests' Quorum.
5. One or more Quorums of Seventy, not exceeding seven.
6. Quorums of Elders.
7. Bishops, consisting of a Presiding Bishop and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.
8. Quorums of Priests.
9. Quorums of Teachers.
10. Quorums of Deacons.—Articles of Incorporation of Church, adopted in 1872 and in 1891; see Old Rules of Order and Debate, Article 1, p. 116.

Our fathers fifty years ago were more radical than we are; they said that church government consists of priesthood. The joint council said it is through priesthood—the difference is in verbiage, the latter being the better.

#### Consistent With a "Theocratic Democracy"

Democracy may involve only "government of the people, by the people, and for the people." But both Joseph the Martyr and Joseph his son declared the church to be a theocratic democracy (or theo-democracy), and the term has received very general acceptance.

It is not to be presumed that they did so without thought as to the meaning of the word *theocracy*: "Government of a state by the immediate direction or administration of God; hence, government . . . by priests representing the Deity."—Webster.

Such government would be through priesthood. In a theocratic *democracy*, as in the church, it would be modified by recognition of the voice of the people.

#### Respect for Authority

James M. Beck, Solicitor General of the United States, says that without respect for authority neither democracy nor any other form of government is workable. And he adds: "The revolt against authority is a world-wide phenomenon."

That which is *governed* by law is *preserved* by law. (Doctrine and Covenants 85:8.) In the church, if we do not retain respect for the authority of God which operates through his chosen priesthood under *theocracy*, we will not long have respect for the voice of the people under the *democratic* phase of our church government.

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125:14.

#### The Idea as Old as Adam

The idea of government through priesthood is as old as Adam:

The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church. . . . This order was instituted in the days of Adam, and came down by lineage.—Doctrine and Covenants 104.

#### Government of Christ Through Priesthood

Christ himself holds office as a great high priest. (See Hebrews 7:21.)

"Of the increase of his *government* and peace there shall be no end."—Isaiah 9:7.

He in turn in his church directs his authority through the priesthood:

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

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

*Continued in This Dispensation*

President Joseph Smith wrote of the restoration of the priesthood in the latter days:

This priesthood so conferred was endowed with all the rights, privileges, and authority to *bring forth* the church of Christ, *conduct its expansion* and *watch over its development and welfare* until the coming of Christ should bring its work to a triumphant and glorious consummation—SAINTS' HERALD, May 21, 1902.

*The Membership Not Excluded*

But it does not follow that "no provision is made for the membership outside of the priesthood participating in governmental affairs."

These officials through whom the church government functions are subjected at the beginning in their call and ordination to the voice of the people. In the offices in which they preside as executives, they are periodically dependent upon the franchise of the people. They must administer their work in harmony with revelation approved by the people and legislation adopted by the people. And under their presidency the people may and do initiate legislation.

## V. EFFECTIVE DISCIPLINE

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.—Document on Church Government, Joint Council, April, 1924.

Certainly we desire "effective administration." Clearly when God conferred authority he desired it to be "respected." And it would seem equally clear that discipline is required.

But discipline may take two forms. We usually think first of punitive discipline.

*Punitive and Corrective Discipline*

The house of God is a house of order. Hardly a Sunday school superintendent who has not been obliged to correct or remove some teacher. Most pastors have been obliged to silence some member of the priesthood or proceed against some member for violation of law. Scarcely a deacon who has not had to rebuke or remove disorderly persons.

Scarcely an apostle living or dead who has not been obliged to discipline individuals. Our files contain hundreds of letters from such men, reporting cases where they have set branches in order or called individual members of the ministry to account.

Some cases have been of church-wide interest. Not so many years ago the President, the Presiding Bishop, one member of the Twelve, and a high priest, were obliged to proceed to one of our large branches and discipline a bishop who had turned against the

gospel. The discipline involved barring him from the pulpit that he had occupied, silencing him as a minister, and final expulsion from the church after judicial action. It was drastic action, but necessary to preserve "organic solidarity." They were well within their rights in thus protecting the church. The church will not surrender such means of protection.

*Educational Discipline*

But there is another form of discipline, happily more frequently employed. This form was set forth and discussed before the council meeting.

A Sunday school superintendent who organizes and instructs a working force of teachers and officers is disciplining them. So is a pastor or district president who instructs the priesthood in their duties and organizes them for their work.

This is the finest form of discipline, and most effective; and is quite within the meaning of the document. And with such discipline the punitive form may often be avoided; but alas, not in every instance.

The church through her officers must retain power not only to instruct, but if necessary to restrain and punish. If one exceed his authority in administering discipline he may be disciplined. The Presidency themselves may be censured or removed from office at the discretion of the people.

In foregoing editorials I have set forth the following points:

*A Brief Resume*

## I. The church is a theocratic-democracy.

1. Under the *democratic* phase of church government the people may (a) sustain or reject general church officers, including the President and Prophet; (b) accept or reject revelation, suggestion, or proposed policies; (c) *initiate* legislation in local and general assemblies.

2. Under the *theocratic* phase of our government (a) divine direction is paramount. (b) Priesthood and church alike trace authority back to God in a *primary* sense; this authority in its exercise, however, must have the consent of the people. (c) God directs the church through his chosen prophet; and locally in some matters through local officers. (d) The whole body of the priesthood has authority to advise, direct, and set in order, in their various offices in harmony with the law; as Joseph said, they have authority to bring the church forth, conduct its growth, and watch over its development until Christ comes.

## II. The church government is through priesthood.

1. Both God and the people operate through the priesthood in general and local church government.

2. This has been the rule, (a) under Christ (himself a high priest) who worked through his priesthood; (b) in the latter-day dispensation; (c) and goes back to Adam.

## III. In executive administration the First Presidency is first.

1. Again and again it is set forth (a) in the revelations and (b) in our legislation that the Presidency has the primary right to preside over and direct all the affairs of the church.

2. In this executive work they may work (a) in concert with many other executives and (b) in council with other quorums, but are themselves the chief executive quorum.

3. In this work they are to conform to (a) the constitutional law and (b) conference enactment. (c) Within these lines they are supreme in executive matters. If they violate their trust they may be disciplined by reprimand or dismissal.

### *In Conclusion*

I have endeavored to prepare the foregoing editorials in humility and kindness, in the spirit of the Master. Having written them, I spent a period of prayer in the seclusion of the forest and returned to recast them; and later, coming from a splendid communion service at the Stone Church in Zion, and under that Spirit, I again rewrote them, to eliminate personalities and all that might offend or wound. If at any point I have failed in this I crave forgiveness.

That we may presently come to a period of unity and peace, of revival and fellowship, is the deep longing of my soul. I wish to end my ministry during such a period. May you and I live to see and enjoy that experience.

Yours in gospel bonds,

ELBERT A. SMITH.

### Thanksgiving at the Sanitarium

The Sanitarium committee is working hard to make the coming Thanksgiving season one which the Saints will observe by placing a gift in their hands for use in prosecuting the Sanitarium's work of service to the church and to humanity.

We reproduce below some of the literature being placed in the hands of the branches, and if HERALD readers desire to make gifts and are not in touch with local organizations or officers who will transmit the same, they may reach the Sanitarium by addressing Independence Sanitarium, Independence, Missouri.

#### *The Independence Sanitarium Greet the Saints and Friends in Our Thanksgiving Service*

Your church Sanitarium has cared for a constantly increasing number of the sick from Independence and distant parts of the world. The maternity department is helping many who need its services. The free out-patient department for children is finding out the needy and giving them hospital care.

The Sanitarium is grateful to the Saints who have donated approximately five thousand dollars toward the ten thousand asked for a year ago. New sanitary floors have been laid throughout the building. The walls have been painted. Much new modern hospital equipment has been installed, all this representing great value for this small outlay of money.

The present economic demand among all people requires a reduction in prices for hospital maternity service. The completion of our maternity ward will give us ample room to care for these patients at this reduced rate, which will be

but half of the single room prices and will be within the reach of everybody.

A small Thanksgiving gift from each and every one toward the accomplishment of our ten thousand dollar goal of last year will make this splendid aim a reality.

THE SANITARIUM COMMITTEE,

MRS. A. L. YINGLING.

DOCTOR G. L. HARRINGTON.

DOCTOR J. R. GREEN.

GERTRUDE E. COPELAND, R. N., *Superintendent.*

### *Linen Needs List*

Sheets, 72x108, 2-inch hem at top and bottom.

Draw Sheets, 45x72, 1-inch hem at top and bottom.

Pillow slips, 45x36 or 42x36. However, all sizes can be used.

Spreads, 72x90. Dimity only.

Blankets, width 2 yards, light color, single or double, woolen or cotton.

Quilts, 60x90, light in color preferred.

Hand towels, in any size, blue or red border.

Roller towels, 2½ yards long.

Operating-room towels, 18x34 and 18x12, prefer white huck.

Bath towels, any size.

Wash cloths, size 12x12, stout knit underwear, hemmed, serves nicely.

Dresser scarfs, 18x48. Other lengths can be used.

Stand covers, 18x36.

Bedside table covers, 27x27, 22x36.

Tray cloths, 21x15 or 16x11½; table linen hemmed one inch around.

Napkins, size 20x20 or 22x22 inch.

Nursery diapers, any and all sizes, new or old, bird's-eye preferred. Nursery towels, size 18x12, very soft. Nursery blankets, cotton or woolen. Nursery quilts 36x36.

Old linen.

Canned fruit.

### Apostle Williams at Woodbine, Iowa

There comes to our desk a copy of the Woodbine local paper, *The Woodbine Twiner*, which contains extended notice of the work of Brother T. W. Williams in the church building of the Latter Day Saints. We quote one paragraph from this notice:

On Sunday evening Apostle Williams resumed missionary effort at the Latter Day Saint church. He is a broad-minded, earnest, efficient speaker, whose work has been very extensive, having traveled over the greater part of Europe, the British Isles, Palestine, Canada, and the homeland, bearing to the nations the message of love.

In the "High school notes" we find that Brother Williams lectured before the schools at chapel hour, taking the students on a trip with him to southern Europe and making it very interesting to them. His surprise at finding Jerusalem to be a dirty, unsanitary town impressed the reporter, and his advice to travel and widen their perspective of the world, so that they would not think this the only country and themselves the only people, is made prominent. We quote a few words at the close of this write-up of Brother Williams's visit to the schools:

He demonstrated how travel shows a person his own limitations and, as one might say, brings him down to earth with a realization that he doesn't know it all.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Defending a Gospel Principle

BY A. H. CHRISTENSEN

Much ado about directional control; and why so much alarm in the face of the following assurance of the Master?

Therefore let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.—Doctrine and Covenants 98: 4.

The principle of directional control, like electricity, does hold possibilities for evil; but they who through ignorance of its properties, or in malice trifle with it in either case, usually are themselves the sufferers. But notwithstanding every natural power that has been harnessed by man has yielded him immeasurable blessings and holds the powers of curses and death, we are not willing to abandon them entirely. But they are willing to do as much who advocate the banishment of the *principle* of supreme directional control, and they add that they desire to keep the effort upon the plane of principles and not personalities.

I hold in my hand a document labeled "Program for missionary work," and in this document are set forth and numbered seven articles which are rules for missionaries to observe in the accomplishment of their work. This paper was thrust into my hand by an apostle, and I was in no doubt whatever that I was expected to be controlled by it. But I did not care, for I was then as now in favor of the principle: it is the only possible way. Our obedience is becoming when we thus fulfill righteousness, and we thus help to maintain order in the kingdom of God. The paper referred to above is signed by the Quorum of Twelve, May 3, 1922.

Not long ago I received a letter from the Twelve directing me to go to a certain place and take charge of the erection of a church building. I obeyed. We all get orders from time to time directing us to go here or there and do certain pieces of work. Missionaries are not even permitted to leave the bounds of their districts without first obtaining permission from their directing officers, the Twelve.

In the Society Isles Mission, there is to be found a book of rules formulated by Apostle T. W. Smith, in the years that he served there, and that small book

contains *thou shalt* and *thou shalt not*s not contained in any books under which we labor here. For instance, one rule forbids that elders administer to the sick without wearing coats. How is that for control? But if you only knew that the custom of administering the sacred ordinances with only the scant wearing apparel common to the tropics had been the vogue, you would be able to see the cause of the order as well as the necessity for acceptance of the principle of directional control.

When Apostles Rushton and Hanson visited the islands a few years ago, we missionaries there discussed with them policies for the missionary work, and they outlined a policy and committed the same to writing, as well as rendered a number of "decisions," all of which missionaries there then and now are in honor bound to accept unless having made an appeal and obtained a contrary decision from a higher authority. May I also say in reference to the book of T. W. Smith mentioned above, which book I used to call "The islanders' Law of Moses," that the author records the fact within the book that no one may change those laws except he shall have the authority of an apostle.

These all acted well within the realm of their authority, and their control was supreme in their realm; and this was right. They exercised their right in precisely the same spirit that the president of the church, Alma, exercised his in Nephite times, as we learn from the following:

And now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach, except it were by *him* from God. Therefore *he* consecrated all their priests and all their teachers, and none were consecrated except they were just men.—Mosiah 11: 17-19.

I have italicized the pronouns that reveal that a prerogative now enjoyed by the district conference was at that time retained by the president of the church for reasons best known to him, no doubt; the record does not fully inform us.

Furthermore—

The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present. . . . and in cases of conflict, or extremity, their decisions should be listened to and regarded, subject to the appeal and adjudication provided for in the law.—Doctrine and Covenants 120: 3, 4.

So the seventy occasionally finds himself with the whole armor on and exercising supreme directional control even though it be but for a brief season. And do not the district president and the priest and teacher and deacon find occasions when they justly may use their God-given authority to bind and loose



and direct in righteousness? We have no objection to make to the idea of appealing instances of maladministration of supreme directional control to the people, but it is to the annihilating of the principle righteously discharged that we object. This is an important distinction.

#### *Let the Church Decide What?*

Let the conference decide only such things as should properly come before it; not every local issue. Some evidently would refer to the conference all issues of a certain magnitude and refer to other officers all events of less magnitude. But this is not the proper basis of classification. You will note that the "open letter" assumes this position, which is in error. We are of the opinion, rather, that it is a matter of kind and not of size that should determine its reference to the people. The courts of the church, for instance, are so arranged as to be able to take care of the greatest or the least offense according to the standing of the court. We have never considered the conference as a court of appeal.

The present aggression seems to propose that the General Conference demand that the Presidency only surrender its prerogative of directional control, while permitting the principle to remain with all other officers of the church. This seems to be inconsistent and out of harmony with the spirit of the Golden Rule. All who vote to take away the principle of official direction and control should watch their step, for the idea will spread like smallpox, and you will soon hear from other quorums that yearn to be more free and independent of the authority just above them. Are you ready for the experiment?

#### *Laman's Cry*

It may not have occurred to many that we are passing through a little bit of history that was enacted right here on this same land about B. C. 500. Precisely the same wedge is dividing the church that successfully split it then, and so successful was it that finally the complete annihilation of the people of God was accomplished by it.

Laman raised the cry of "control" in the following words:

... and he [Nephi] tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and ruler over us, that he may do with us according to his will and pleasure.—1 Nephi 5: 50, 51.

They claimed that their rights had been invaded in that their younger brother was to be their ruler or leader, which bears a striking resemblance to the case of the murmuring brethren of Joseph who was

sold into Egypt. And in both cases the elder brethren claimed the honor of leadership, being the first-born, etc. And we are familiar with the record of the next thousand years' struggle and overthrow of the Nephite church over this old grudge.

But may I ask, Who was first to introduce bondage and inequality and to destroy liberty? Was it they who committed the power of directional control to their leaders? No, it was they themselves who took such pains to guard against their brothers' doing it. It was the Lamanites who kept the Limhites captive and laid a heavy tax upon them by which they themselves lived in ease. It was the Lamanites who in almost every case were ready to inaugurate oppression.

Now I am ready to say this to all comers: You cite one government of the people in which the caucus or the parliament or the delegates of the people became the administrative, directing, controlling head of the society, and I will match it with one in which the administrative, directing, and controlling powers were intrusted to officials. And I will show that in the majority of cases the rule which I have indorsed has resulted in more peace, tranquillity, justice, and progress, while attended with less bondage and usurpation of rights than the other plan can show. And we will begin with the first rays of the sun as they kissed the sundial of Eden, and we will bring the research up to date. Who picks up the challenge?

#### Know the Law

BY BISHOP ISRAEL A. SMITH

In the following article the writer has two objects in view: The first is to disclose some of the history of the present controversy, and the second is to induce the Saints to study the theory of our church government and to know the law.

The foregoing is the opening statement in my article published in the HERALD of August 6, 1924.

Since that date various articles have been presented to HERALD readers in which have been raised some questions of law involved in the "supreme directional control" resolution passed by the advisory council of April last. Two of them only have raised questions of fact in regard to the circumstances of the council proceedings. To the questions thus created I will address myself before attempting to discuss matters of law.

#### *Was Conference Sanction Intended?*

It seems to be generally conceded that the council of last April was not a legislative body and could not make a valid change in the law or procedure of the church. This is expressly admitted by President Elbert A. Smith in HERALD of October 22 and six

members of the Quorum of Twelve in their article in *HERALD* of August 27, as follows:

The council at no time endeavored to supersede General Conference or pass any law binding upon the church without General Conference sanction. Nor could it have done so, since it sat as an advisory council, so stated and recognized from the first day.—October 22.

The council did not seek arbitrarily and on its own authority or in any way to change the governmental practice of the church. It only expressed an opinion, etc.—August 27.

Notwithstanding these admissions as to the entire want of legislative authority, we believe there was an intention on the part of many of the council, including the members of the First Presidency, to put the resolution into immediate effect. We base that belief upon the following facts:

First, the statement of the chairman of the council, in answer to a specific question, as to the nature of the resolution on church government (just passed or adopted) said, "Well, you may call it whatever you choose—advisory, legislative, or administrative."

Second, the demand made at the same time upon Bishop McGuire that he state whether he was going to abide by the decisions of this group of men.

Third, the publication of a document entitled, "Concerning church government," in *HERALD* of July 9 over the signatures of the members of the First Presidency, these same six members of the Quorum of Twelve, and others, in which the "supreme directional control resolution" was introduced and this statement immediately followed:

The chief executives of the church, the First Presidency, should not be discredited in seeking to exercise functions in accordance with the above principles in harmony with the law as laid down in the standard books of the church, but should be supported by the faith and confidence of the Saints.

We feel that all three of these circumstances are quite conclusive, and the last has an additional significance in that it failed to include General Conference enactments or resolutions with "the standard books of the church," since the position many of us hold against supreme directional control is also supported in a number of General Conference actions wherein the church has sought to interpret the law as contained in the Doctrine and Covenants. It is an impossible thing to exercise functions in accordance with the principles set out in the supreme directional control resolution in harmony with the law as laid down in the standard books of the church if we accept General Conference Resolutions as a correct interpretation of the meaning and application of the law.

But in the light of the facts enumerated as the basis of our belief that it was intended that the rule should become effective forthwith, and in view of

the statements of the brethren of the Twelve and President E. A. Smith, can it be doubted that the Presiding Bishopric and all others who have opposed it as a valid rule of procedure were expected either to indorse it as law or acquiesce in its operation until General Conference would convene? Do the members of the church believe that I should remain silent in fearful acquiescence to unlawful procedure, as I consider the action, for the sake of an apparent harmony? I cannot so understand my duty in the premises.

#### *Was Resignation Desired?*

The second issue raised goes to the matter of an alleged attempt to force the Presiding Bishop to resign from his office. I felt that it had been admitted or confessed. Now it is apparently denied. A letter from the President is presented as a denial of the charge, but I feel that there must be some misunderstanding in regard to the question. The writer did not premise his allegation of a desire or an attempt to force a resignation upon the words quoted by President E. A. Smith and referred to in the letter introduced in *HERALD* of October 22, 1924.

The President may not have had in mind a resignation at the time he used the words constituting the demand that Bishop McGuire state to the council whether he was "going to abide by the decisions of this group of men." We have not so charged at any time. We are convinced that when those words were used, any idea of a resignation had been dispelled, because the writer had practically stated to the council on behalf of the Presiding Bishopric that such a thought was not to be considered.

But earlier in the council, in fact at the very first business session, the chairman (quoting again from my former article)

... used language similar to the following: "If I am right I want this council to say so; if I am wrong and this council says so, I have the decency and the manhood to get out, to resign," and the other things from which, in connection with the words quoted, we could conclude nothing else but that if Bishop McGuire was wrong and the council said so, if he, Bishop McGuire, was decent and had manhood, he would get out, resign!

Since writing the foregoing I was told by members of the council that the words I did not attempt to quote were as follows: "And every man in this council ought to feel the same way about it."

Now, the only clash alleged in the speech of the chairman had been between himself and the Presiding Bishop, and hence the inference was unavoidable—in fact, it was deducible that if Bishop McGuire was found to be wrong by the council, he ought to resign. I am quite sure that other members of the council drew from these circumstances

the same conclusion the writer did. I am sure that all would like to have the President's explanation of what he had in mind. I believe the church is entitled to it.

*Why did the President project the idea of a resignation if the advisory council did not sustain him in his claim for supreme powers in the administration of church finances?*

*Why did he urge that any other officer whose position in the controversy was not sustained by this advisory council should have the manhood to resign?*

*Will the bar of public opinion indorse this use of the high powers and prestige of the office of president to force through innovations between conferences increasing the powers of his office contrary to the enactments of General Conference and the unbroken procedure of the Reorganization?*

### President Urges Council to Decide

Another circumstance, which is of importance in considering the actions of the council, is that the introductory words of the chairman at the first business session indicated that he expected the council to deal with questions or matters of jurisdiction in controversy between the Presidency and the Presiding Bishopric, which shows that the resolution on supreme control had its genesis prior to the general discussion of church law in the council, which is now being urged as an explanation of or justification for the introduction and consideration of that resolution. This refutes the claim that the document on supreme directional control was the outgrowth of a request coming from the council.

I have not set out the foregoing in the spirit of quarrel, contention, or of quibbling, nor to question the integrity of the chairman. I question the propriety of any attempt to secure the resignation of general officers between General Conferences. While I used the word *coercion*, I hope it was not accepted in any obnoxious sense.

Now to the consideration of some matters of law:

### Preside in Council and Set in Order

And this shall be your [the Presidency's] mission in all of your lives to preside in council and set in order all the affairs of the church and kingdom.—Doctrine and Covenants 87: 5.

In the editorial entitled "The true philosophy of church government," an effort is made to interpret this passage to justify the new doctrine of "supreme directional control" which makes the Presidency "supreme" over all the quorums, councils, departments, and officials in the administration of all church matters.

Those who are conscientiously impelled to oppose "supreme directional control" do not question the mission of the Presidency to "preside in council and set in order all the affairs of the church." As presiding officers the burden of the care of the church is laid upon them, which care they are to share with

others according to the revelations of the Lord and the enactments of General Conference. They have an important and necessary work to perform, and should be honored and sustained in the legitimate pursuit of their calling. So should all other officers and members.

In setting in order the affairs of the church, lawful procedure must be followed, or the disorder will be increased. Let us note the contrast.

### The Real Point at Issue

The Doctrine and Covenants says the Presidency's mission is "to preside in council and set in order." "Supreme Directional Control" affirms the Presidency's right to set in order regardless of councils.

Section 104:11 unmistakably gives the Presidency, Twelve, and Seventy equal powers of decision in regard to matters in the church *under their administration*. President Elbert A. Smith said in HERALD of October 22, 1924, page 1010, that "these three in certain matters are accounted equal." In the HERALD of August 9, 1905, one of the charges of apostasy brought against the Utah Church's officials by President F. M. Smith is, "The coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his *supreme* power."

### Questions

How can one who says that the Presidency, Twelve, and Seventy "in certain matters are accounted equal," consistently contend for "supreme directional control" which will make the Presidency *supreme* over the Twelve and Seventy in all matters under their administration?

Again, it is pertinent to ask, How can one who in 1905 condemned as an act of apostasy the Utah Church action in making the Presidency *supreme* over the other leading quorums, now father the "supreme directional control" resolution which will make the Presidency of the Reorganization *supreme* over quorums heretofore exercising certain concurrent jurisdiction?

### Interpretation of Doctrine and Covenants

The divinely given rule of interpretation of any passage in the Doctrine and Covenants is

that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action . . . taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto.—Doctrine and Covenants 126: 10.

Supporters of supreme directional control apparently would have us consider such passages as Doctrine and Covenants 87:5 (previously quoted) as standing complete and supreme by themselves, thereby permitting the interpretation that the Presi-

dency has "the *supreme* rights of the executive arm of the church."

Upon this assumption from a part of the law standing by itself, there follows as a matter of course the further interpretation by the President:

I may have said, for I hold, that General Conference being legislative, should not presume to issue orders to any man or officer. Such "orders" should issue only through the administrative line. (F. M. Smith, SAINTS' HERALD, August 20, 1924.)

The reason for this bold claim is obvious. "Supreme directional control" means that the Presidency shall be "supreme" over all quorums, departments, and officials. If General Conference shall continue to issue binding instructions to such quorums, departments, and officials, as has been done thus far in the history of the church, then the Presidency will not be "supreme" in controlling all the work of such officers.

#### *"True Philosophy" Under the Microscope*

President E. A. Smith, in his attempt to prove that supreme directional control is in harmony with the standard books and the teachings of our fathers, quotes from Church History, volume 1, page 281. In this quotation he claims that the late President Joseph Smith, and the late Church Historian Heman C. Smith, have defined the "true philosophy" of the church government. We are quite willing to adopt the statement of the church historian in its particular application but cannot admit the general application which the brother gives to it.

A careful reading of the entire paragraph from which the writer quoted a single sentence might convey a different impression to the searcher, as it has to me. "The *true philosophy* of the organization is, that *if others* should be *appointed* to those duties, these rights and prerogatives inhere in them in a secondary sense, to be exercised under the direction and counsel of the First Presidency." Following this language the historians proceed to discuss its meaning and make their particular application to presidency over branches or "churches." This "*true philosophy*" is predicated on an *if*. We do well to notice carefully this *if* clause. "If others should be *appointed* to those duties." Certainly, if the Presidency appoint others to perform *their* work, those others thus appointed are agents for or representatives of the Presidency. The principal never abdicates in favor of the agent; otherwise the agent becomes the principal.

#### *Larger Appointing Power Is Sought*

More and more is the policy of appointing being extended in the church. Once you understand the philosophy back of it, you readily comprehend the

purpose of its extension. *Appointing power is the handmaiden of centralization of control.* At the General Conference of 1917 the camel, which for sake of brevity we call "Coordination," got its nose under the tent. During the year of 1923 its whole body was squeezed in. On its anterior hump was labeled *Form Five*—the crowning feature and full fruition of this "false philosophy" in the evolutionary process from its ancestor, "Coordination." Perhaps many people thought the adoption of the resolution on common consent in October, 1923, killed the animal. I fear it was only chloroformed and tenderly borne away. Recent appointments assure us that we are correct in this surmise.

For the time being, however, perhaps we can agree on the proposition that general church officers, chosen by the body and many times pointed out by revelation from God, are hardly to be considered as appointees of the President in the strict sense of the term. And it further follows that only when they are delegated by the Presidency to perform "those duties" which primarily belong to the Presidency, "to preside in council and set in order all the affairs of this church and kingdom," or as the revelation further states, "set in order the *churches*," would this "directional control set forth in the two utterances" apply. I hesitate to say that the author of this editorial has made a tactical blunder in introducing these two witnesses in support of the doctrine of "supreme directional control"; but surely it is a travesty upon their literary and oratorical contributions to the church to undertake to establish Joseph Smith and Heman C. Smith as witnesses favoring "supreme directional control." Now that they have been put upon the stand, we claim the right to cross-examine. That these "inveterate champions of the people's rights" who dedicated the best fruits of their lives to unmask centralization of control in Utah, should now be called back to support it in the church for which they gave their very lives upon the altar of service, seems to us like a rare paradox. Let these witnesses now speak in their own defense.

#### *Historian Heman C. Smith*

Now if there is one thing that I have admired more than another, in the philosophy of the revelations of the last days, it is this, that when you examine the law that governs the church, as found in the revelations of God to us, there can be found no body of men, associated with the general body, in which is the balance of power. *I find no quorum, for instance, when I come to apply the law to them, which can have more power in its decision than some other quorum.* I read that one quorum has the same power as another, and their decision has the same weight. And so on around until I undertake to put my finger where the balance of power rests, and I cannot find it. There is no such place. And then when you go through all the quorums, they seem to be so

well balanced, and in such equilibrium, as far as their rights and powers are concerned; then I go to the body and find all those quorums, and the several officers thereof, are to be sustained by the body, so that they cannot act independently of it. And I ask the question that was asked by the disciples here upon this occasion, Who is the greatest? And I am unable to decide it by the law.—Heman C. Smith, SAINTS' HERALD, June 24, 1903.

### President Joseph Smith

*The Reorganized Church has not set a seer, prophet, or revelator as of supreme importance and rule in and over the church to the belittling or exclusion of the Twelve, Seventy, or any other of the officers which the government of the church makes necessary. No such thought or disposition has ever been manifested in the governmental affairs of the church. No effort has been made to place one man, or one quorum in the supremacy, one over the other in any absoluteness of rule. And each officer, and each quorum of officers has always regarded the law of the Lord to be the rule to be observed, and has always been ready to answer to the church, the people, for the proper performance of duties performed by them in pursuance of the authority derived from the people as the body of Christ, the church.*—Leading editorial, SAINTS' HERALD, September 28, 1898, pages 615 and 616, Joseph Smith, Editor.

In a careful reading of the hundred or more volumes of literature published by the church during the lifetime of these esteemed witnesses, we cannot find a single instance where they have crossed themselves in contradiction of the above clear and impregnable testimony refuting unequivocally one-man power or supreme directional control in the church. Enough is sufficient.

### Primary Rights Not the Same as Supreme Control Rights

The passage quoted from church history affirms "that the *primary* right of presiding over the church and of regulating and setting in order all the affairs of the same is resident with the First Presidency. "This primary right is gladly conceded in harmony with the statement in the Doctrine and Covenants upon which it is based and, so far as I know, has never been questioned. However, there is a vast difference between a "primary right" and *supreme control*. To make more clear our reasoning on this point, let us cite Doctrine and Covenants 126: 10:

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

This clearly establishes the *primary right* of interpreting and applying the temporal law with the bishopric. It is absurd then to claim that these primary rights are one and the same thing as "supreme" rights. The bishopric may, under certain conditions, be called in question by the joint council of Presidency, Twelve, and Seventy, but even this council is not *supreme*. An appeal may be taken from their decision to the General Assembly or to General Conference. (Doctrine and Covenants 104: 11.)

In a similar way it follows that the exercise of the primary rights of the Presidency may be called in question by the joint regulating powers of Presidency, Twelve, and Seventy, and yet we find that even here supreme power is not exercised because appeal may also be had to the General Assembly or General Conference, as per Doctrine and Covenants 104: 11.

Thus it will be seen upon analysis that the true philosophy of church government as expressed in the Church History by President Joseph Smith and Historian Heman C. Smith harmonizes with the principles set forth in the "open letter" and opposes the principle of supreme directional control now claimed by the Presidency.

In our next installment we deal with trusteeship, our theocracy, and kindred subjects. A resume of the points covered in this article will conclude this contribution.

Under matters of fact we have shown:

1. It was not originally intended that "supreme directional control" should await General Conference indorsement before being put into effect.
2. That the council was urged to judge between the policies of the President and the Bishop. The one found in the wrong should get out.

Under matters of law we have shown:

1. The law and witnesses introduced to justify "supreme directional control" fail to do so when further examined.
2. The law and procedure of the church provide for administration through councils. The proposed system (supreme directional control) makes councils nonessential in church administration.
3. The late Joseph Smith testified by words and deeds, "No effort has been made to place one man, or one quorum in the supremacy, one over the other in any absoluteness of rule."
4. The testimony of the late Historian Heman C. Smith cannot be refuted by anything he said or did: "I find no quorum, for instance, when I come to apply the law to them, which can have more power in its decisions than some other quorum."



## NEWS AND LETTERS

### W. D. Tordoff Closes Meetings at Alva and Freedom With Sixteen Baptisms

During the months of September and October two series of meetings have been held, at Alva and Freedom, Oklahoma.

At the city of Alva, which is the home of the Northwestern State Normal College, it was thought advisable to hold tent meetings. There were less than ten members in Alva when the meetings began, this being detrimental to the meetings by reason of the large expense incidental to tent meetings, but the few Saints who reside there were determined that the meetings should take place, hence the writing of this letter.

We had small congregations at first, which gradually grew until the tent was comfortably seated, and many nights many people were forced to stay in their cars within hearing distance. We had baptismal service every Sunday afternoon, baptisms beginning on the first Sunday, at which service four were baptized. Interest continued, with four baptisms on the second Sunday, and again four more were inducted into the kingdom upon the third Sunday.

Each Sunday at this series of meetings at Alva a basket dinner was held at Hatfield Park, at which place also the baptisms occurred. Saints came from far and near to these all-day Sunday services, the hospitality of these western people being made manifest by the abundance of food provided for the visitors. Elder A. M. Chase dropped in for a few days, and his four or five sermons were enjoyed by all.

Leslie Campbell was ordained to the office of priest. He is well qualified to take charge of the work at Alva. Brother Campbell is manager of the Swift Produce Company and is an earnest worker. Two or three prayer meetings were held on different afternoons at the home of a nonmember who was sick.

As the meetings went on and the congregations increased, the difficulties of finance were forgotten, the writer was helped sufficiently to be able to return to Independence, the expenses of the meetings were paid, and a nice balance left

(Continued from page 1091.)

5. The policy of the administration in extending its appointing power is designed to make supreme directional control more effectual.

6. Appointed officers are agents of the one appointing, hence the development of such a system tends to one-man power or government by the President "through priesthood."

7. Primary rights granted the Presidency or other quorums do not mean "supreme rights."

8. The primary rights given in the law to the Bishopric, with provision for appeal therefrom to the joint council of Presidency, Twelve, and Seventy, would be abrogated under "supreme directional control" and would lodge in the Presidency.

9. If the Presidency is made "supreme" in administration, then the equal powers of decision, granted in the law to the Presidency, Twelve, and Seventy, would be nullified.

over to help the Saints get started in a place of their own to worship in. They have now secured a building to have meetings in and, with the help of the near-by branches, should be successful in laying a foundation for future work.

My next meetings were at Freedom, Oklahoma. There is an organized branch at this place in charge of Elder M. S. Moreland. Twenty-one sermons were preached. As a result of these meetings four were baptized. A steady congregation attended, coming to the church night after night, and at the conclusion of the series the church was too small for the people who came. Chairs were carried in from a near-by house, and the young people sat on the platform and in the aisles. There are some splendid people in this country, loyal to the faith regardless of the mistakes of men, while unfortunately there are some who do let the present condition of the church worry them to the extent that they have stopped their tithing. Usually the ones who do this are continually crying for the missionary to come to their branch, but how the missionary can go anywhere if the people do not help his family is a mystery to me. Of this kind there are very few in this Western District of Oklahoma. Nearly all seem determined to carry on, regardless of the many who deem it their duty to sow seeds of distrust among them. May God help his people to see that all the energy they have shall be used in affirming the great truths of the gospel.

With such leaders as the Dyke brothers, the Western District of Oklahoma is well favored.

In gospel bonds,

WILFRID D. TORDOFF.

### Nauvoo, Illinois

October 29.—The sacramental service the first of the month opened with a wonderful outpouring of God's Spirit. Emma Burton spoke in tongues, and the interpretation was given through Brother Berve. Words of encouragement were given to those who were downhearted because of certain conditions that had arisen, and they were assured that all would be well. Brother Berve also spoke in prophecy to several individually, and Floyd Henderson, our fifteen-year-old brother, was called to the office of deacon. He was also told of the great work the future holds in store for him in the church, and that the Lord had given him a righteous home, where he might be trained for that work. This was especially encouraging to Floyd and to Brother Henderson, who took him from the Children's Home in Lamoni a short time ago. Although Brother Henderson has two children of his own, he has taken not only Floyd but his sister Hyla, and is doing all in his power to make them useful to the church.

We are glad to welcome L. H. Lewis and family of Kirtland. They have purchased a home close to the church and will be a splendid addition to our little branch. Sister Lewis's mother, Tamzie Newcombe, makes her home with them. She is a sister of Emma Burton and Ida Layton. These three sisters are all that are left of the Davison family of eleven, and they say it seems like a dream that they are permitted to meet again in old Nauvoo. Tamzie, the oldest, is eighty-four; Ida was the baby of the family, and Emma came half way between. Tamzie has spent the greater part of her life in the East, while Emma has lived in the West and Ida in the central part of the country. Emma traveled all the way from California to Nova Scotia in the year 1881, to carry the gospel to her family, and all but three accepted it. It has always meant a great deal to them, and they have tried to do all in their power to assist in carrying on the great work. Tamzie reared a family of nine, all but two being active members in the church. She also took into her home her

sister Sophia's boy, A. L. Sanford, who was left an orphan at five years of age, and raised him to manhood.

Brother Berve announced as the topic of his sermon one Sunday evening, "The man with a handicap." Some supposed he meant a man with a physical handicap, but Brother Berve very clearly portrayed how each man has a handicap, such as selfishness, dishonesty, jealousy, etc., that is hindering his progress, and each should ask himself, "What is my handicap?" and seek to overcome it.

A great deal of interest is being aroused in the Religio programs, as each family is called upon in turn to provide an evening's program. In this way many hidden talents have been discovered.

Patriarch Ammon White, who has been holding special services in Burlington, thought he would like to run down to Nauvoo and visit old friends. When the Saints heard he was coming, a special meeting was called for Saturday evening, that they might listen to one of his inspirational sermons. They prevailed upon him to stay and speak again Sunday morning. He ordained Floyd Henderson to the office of deacon. Bishop Fry, who was passing through Burlington on his way to Kirtland, also visited Nauvoo the same day and preached in the evening.

MABEL A. SANFORD.

### Joplin Branch Has Eminent Visitors

Feeling that the Joplin Branch has in a measure failed in showing her appreciation for the blessing that has been hers in the last nine months, I beg the privilege of space in our paper to endeavor to tell of at least some of our blessings.

At the beginning of 1924 we found ourselves at a rather low ebb spiritually and consequently to quite an extent disinterested. There had been partial arrangements made to have a few sermons by Apostle J. A. Gillen, so about the 16th of January he came, on Wednesday, and held services up to and including Sunday night, January 27. Most of the time the weather was very severe for this part of the country. We had one of our icy spells that we sometimes have here, but notwithstanding all that, those who were interested came. If there was enough interest in them to come once, they could scarcely stay away. It is needless to say that the instruction given more directly to the Saints was of a high order, and was truly in keeping with the position in which Brother Gillen occupies.

If the Saints were not benefited, it certainly was not the fault of either Brother Gillen or the Lord, for we feel that Brother Gillen gave us the best he had, and the Lord supplemented anything he lacked.

Our next pleasant experience was in the visit of Patriarch Frederick A. Smith. He was at the district reunion at Joplin in 1923, but owing to his work elsewhere was unable at that time to give all who desired their blessings, so he made arrangements with Brother Charles Wilson, who assists him in his work here, to return on June 1, 1924, to give those blessings. He also said he would preach for us if we desired. May I say just here that so far as I know the Joplin Branch has always been glad to receive and welcome our men of the missionary force, and I trust we may always retain that spirit. While my work took me away, having to leave Sunday evening and not getting back until Saturday night thus only hearing him the following Sunday morning, yet I can say from reports to me that his instruction was wonderful.

Next we had with us Bishop Charles Fry, who was president of our district for several years just prior to his appointment to England. While he was here for but one night and we were not able to advertise his coming, those who did hear him appreciated the opportunity of renewing their ac-

quaintance and hearing his very interesting experiences while in that land across the sea.

On July 20, we were honored by a visit from our beloved and worthy Elbert A. Smith, of the First Presidency. While his stay was short it was sincerely enjoyed by a very creditable and appreciative audience. He gave us some excellent and timely instruction at the eleven o'clock service, presided over our afternoon prayer service, which was also well attended, and preached at Webb City, Missouri, at night. We were pleased to have with us for the day many of the Webb City Saints, they having dismissed their eleven o'clock services to hear President Smith. Also we were thankful for the privilege of hearing him at Webb City at night, dismissing our evening meeting for that purpose.

September 19 we had the pleasure of making the acquaintance of Bishop C. J. Hunt, who preached for us Friday night, Sunday at eleven o'clock, and also at the night service. A round table meeting was held at half past two. Our visit with him was very pleasant, and his instruction was timely and appreciated.

Last, but may I say not least, was a short but profitable visit from Apostle E. J. Gleazer, who came Saturday morning, September 27, preached to a small congregation of some thirty-five that night, to about two hundred twenty-five Sunday morning at eleven o'clock, and to about one hundred fifty-five at the evening service. This was a district meeting, and people came from most of the branches of the district. We feel truly that Brother Gleazer won his way into the hearts of his hearers because of his messages and counsel, having the true ring of the gospel of Christ.

These are some of the privileges and blessings for which we may look back over the past nine months and feel to thank and "praise God from whom all blessings flow."

Since September 28 especially there seems to be a great awakening of the Saints, or some of them at least, and all seem to be very much encouraged. In looking back over this year methinks I can see why we have been favored with the presence of these men of wide and varied experiences. We were in great need of special favors, and truly we have received. This only brings with it added responsibility. The Master has said "Freely ye have received, freely give." So now comes our part, that of giving to others the good things that have been ours to enjoy.

With a desire to so do, we subscribe ourselves,

S. G. CARROW,  
President of Joplin Branch.

### Clitherall, Minnesota

October 28.—The Union Branch enjoyed the last Sunday of the month for several reasons. The day was a reminder of a perfect summer day; roads were excellent and a good sized crowd of Saints and friends was present both forenoon and afternoon to hear Brother W. E. Shakespeare and attend prayer service. Brother Shakespeare's sermon was very timely and much appreciated. At the afternoon prayer service he urged the Saints to uphold the officers of the church, local as well as general; not only the officers, but the laity also, and those who dwell in Zion.

At the noon intermission three children were baptized. They were confirmed at the afternoon prayer meeting.

Brother Shakespeare returned to Deer Creek, where he expects to put up a radio for the Tuckers. From there he plans to go to Frazee, one of the first branches organized in the district but which has recently been disorganized, due to scattered membership.

## Shellbrook, Saskatchewan

October 21.—Owing to the press of farm work during the short season of this north country, church work has lagged, necessitating a change in some of the services. However, with the near approach of winter and relief from the heavy pressure of work, plans are being made to resume the usual number of services and renew activities along all lines.

Since last writing our branch has been visited by Missionary E. E. Long, accompanied by Brother Leavitt from Saskatoon. Brother Long occupied at eleven o'clock and again at half past seven. Both sermons were enjoyed, especially the evening one, in which he related some of his experiences in missionary work and certain evidences and testimonies which had been given him to strengthen him in the work. He admonished the Saints to move on with the gospel work and not be discouraged, to study the books and be guided by them. We feel sure his talk did much good.

Brother Leavitt preached at three o'clock in the afternoon, and his sermon contained much good advice and counsel.

A basket dinner was served, to which all present seemed to do justice.

The second Sunday in September two children were baptized, Pastor Roy Bowman officiating.

Members of the Department of Women are busily engaged in carrying out plans for their early winter social and bazaar to be given the third or fourth week in November. A program will be given, after which a plate supper will be served. Proceeds are to be used in making the church building warm enough to hold services in all winter instead of meeting at the homes of the Saints, which has hitherto been the custom.

## Hold Their First Harvest Festival

LOUISVILLE, KENTUCKY, October 28.—Since finishing our new basement this summer we have had many a good meeting in it.

On Sunday, October 26, we had a harvest festival meeting which everyone seemed to enjoy. The meeting was the first of its kind in this branch, being arranged under the direction of Sisters Katherine Schmitt and Mary Hanner. The rest of the sisters helped out by giving fruit and vegetables, which were sold Monday for the benefit of the church lawn.

The speakers for the occasion were Elders J. W. Metcalf, W. H. Burwell, W. M. Hanner, and Brethren J. B. Welsh and W. E. Krentzer.

The Saints hope to make this branch one of the best in the church, one of which neither God nor the church will be ashamed.

W. E. KRENTZER.

## Tawas City, Michigan

October 24.—We are pleased to note that since our last report we have visited and been visited until interest in church work seems to have taken new life.

On September 28 two carloads of Saints from this branch drove thirty-five miles to spend the day with the Saints of Greenbush Branch. Three preaching services were held which, with a basket dinner in the church, put in the time, and all considered it a day well spent.

Brother and Sister M. A. Somerfield and Brother and Sister G. A. Pringle attended the district conference at Beaverton October 4 and 5 and report a most excellent conference.

Thursday, October 15, was housecleaning day at our church, and a number of the sisters, with the deacon to superintend, cleaned and swept the church; then new runners were placed

in the aisles which, with a new rug, were furnished by the intermediate class of the Sunday school. Autumn leaves and flowers decorated the church in preparation for our one-day service to be held the Sunday following.

A goodly number of local and visiting Saints enjoyed a spiritual feast at the one-day meeting October 19. Prayer service was held at half past eight, Sunday school at ten, preaching at quarter after eleven, two, quarter after three, and half past seven. Basket dinner was served in the church. Visitors were present from Port Huron, Saginaw, Gladwin, Bentley, Prescott, Whittemore, Greenbush, and Oscoda. It was decided to hold another all-day service Thanksgiving.

Brother and Sister J. W. McKnight returned October 1 to their home in Flint after two weeks' stay in our midst. Sister E. L. Pringle has gone to Flint to attend the state convention to be held there this week.

## Fort Collins, Colorado

October 20.—The branch was made glad October 5 when Brother Frank Almond came and gave a splendid sermon in the evening. He was accompanied from Denver by his wife and Sisters Laura Kohankie and Blanch Lewis. The Denver city missionary was welcome indeed, as the Saints feel somewhat alone since the branch president, Brother G. F. Bullard, took his estimable family and departed for Zion. Those who are left are endeavoring to keep the banner floating. Brother Glen Broliar, the associate pastor, is doing splendid work. He is also superintendent of the Sunday school.

The attendance at the midweek prayer service is increasing, and a splendid spirit is manifested. Those attending feel the meetings are a source of spiritual strength and that those who do not attend are missing an opportunity.

A few weeks ago a piano was rented and placed in the chapel with the understanding that it could be bought and the rent paid be applied on the purchase price. Before the first month was gone, the branch decided to buy the piano and an effort was made to raise a first payment and take pledges to meet the monthly payments. When the time came to fix up the deal, there had been nearly half enough raised to pay the whole bill, besides the pledges for the monthly payments. The Saints feel the piano makes a good start towards furnishing the church they hope to have some day, and in the meantime they may enjoy the use of it. Special music is rendered nearly every Sunday.

Last Sunday the Cottage Chapel was beautifully decorated with autumn foliage and flowers as the theme of the Religio program was "Autumn." The appearance of the chapel was only in keeping with the whole autumn season this year. The weather is wonderful, and the foliage in the canyons is beautiful. One riding in the country sees a magnificent panorama—the small lakes dotting the landscape, with their coloring of heaven's blue, each surrounded by trees of gorgeous hues, here and there a cherry orchard with rows and rows of stately trees, and the homey appearance of many sets of farm buildings, all enter into the beauty of a most wonderful scene, and off across miles of this splendid scenery arise the majestic old mountains. It is truly a most wonderful setting, and one of the visitors making her first trip to Fort Collins said, "What beauty, what grandeur! and to think I had always thought of Fort Collins as being out on the plains!" However, not many of the Saints are lured away from the services even by the grandeur of the mountains here.

Other visitors than those named are: Brother R. E. Porter, of Geneva, Nebraska, and Brother Bruno of Denver who occupied the morning and evening hours September 21,

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Brother Bruno's family, and Sister Nellie Grubb, of Kearney, Nebraska.

Next Sunday evening the reading of the local Religio magazine will fill the program hour.

Several young Saints have lately moved to Fort Collins. We gladly welcome all to our services.

### Kingston, Missouri

October 30.—The church work here is going along at about the same old pace, except that the local elders are getting out and preaching in various places, which we hope will result in much good being done to all concerned.

Last Sunday Brother Bullard of Independence preached here, and the Oakdale Saints were visitors. A basket dinner was served, which was very much enjoyed. Prayer service was held in the afternoon.

Brother A. McPeck and his daughter Mildred and Brother C. J. Craven were not permitted to attend these services, as Brother McPeck had an appointment at the Wakenda Branch, and Brother Craven accompanied him. On their arrival there it was learned that arrangements had been made to hold the meeting at Russelville, as Brother Barto was holding meetings there, so Brother McPeck preached in the morning, and Brother Barto occupied in the evening. There was a good attendance, nearly all nonmembers who gave splendid attention.

We hope to see the work prosper all over the world, that the righteous purposes of the Lord may be carried to completion.

### Cherokee, Iowa

October 25.—The branch here is still striving to let their light shine before the world, and interest in all branch work is on the increase.

The Sunday school has a contest for new members and increased attendance on at present, and already we notice an improvement in attendance. The school has been divided into two parts, one side Red and the other Green. Brother Vernon Spence is captain of the Greens, and Albert Haynes is the leader of the Reds. The contest will last three months, and the losing side will banquet the winners. Each new member and the attendance of old members count one point for the side responsible for the person being present.

A very profitable priesthood meeting was held Sunday afternoon, October 12. The Spirit was manifest to us, and we were greatly blessed. It was decided at this time to hold some special meetings with the local priesthood to do the preaching. These meetings will be preceded by cottage prayer meetings every night for a week or two, and we expect a spiritual uplift from the services. The members of the priesthood are busy calling on all members of the branch who can be reached, and those who cannot be called on will receive personal letters in the interest of the work.

Sunday morning, September 28, two were baptized by Elder Crippen. One was a young married sister, Sister Vernon Spence, who is an accomplished pianist and will be of great assistance in the musical work of the branch. The other candidate was Lauverne Crippen, a member of the Sunday school.

The Department of Recreation and Expression gave a fine musical and literary entertainment the evening of October 12, which was enjoyed by a large crowd.

A large number of our Saints are planning to attend district conference at Mallard, Iowa, October 7, 8, and 9, where they expect to enjoy a wonderful meeting.

Sister J. T. Spence was surprised Monday evening, October 20, when about twenty of the Saints were invited to the home of Brother and Sister Vernon Spence to remind her it was her birthday. The evening was spent in conversation and singing, after which a bountiful luncheon was served by the hostess. The guests were unanimous in wishing Sister Spence many more birthdays.

Sister Lillie Shore was the victim of a surprise when the Department of Women took their lunch and spent a social afternoon with her on October 7.

At last we have heard radio K F I X, and the program Thursday evening, October 23, was very much enjoyed by us. We received the program over a Radiola 3A set, and it came in very clear on 286 meters.

J. T. Spence and family, and Julia Miller were visitors at Sioux City Branch Sunday, October 19.

Brother and Sister Will Townley and family of Moorhead, and Sister Mildred Quirin and family, were present at the morning services October 19.

### Denver, Colorado

LITTLETON, COLORADO, October 27.—October 18 and 19 was rally day for the Denver Branch, and a fine time was had. The church was crowded Sunday, the 19th. Outside speakers were Elders G. T. Griffiths and B. E. Brown. Brother Griffiths gave stereopticon views of Palestine Saturday night and preached the Sunday morning sermon. Sunday afternoon there was a large prayer service, and everyone enjoyed it.

The young people of the branch have formed a young people's club and have named it the Mizpah Club. They propose to lend a helping hand in the missionary work.

Elder Frank B. Almond began a series of sermons Sunday evening, October 26, to continue most of the winter. The sermons announced are on subjects of interest, and we think that with the assistance of the Mizpah Club they will bring results.

Brother E. F. Shupe has been confined to the house for two weeks with a severe attack of bronchitis, but he is improving at present. Our young brother, Everett Shupe, is attending Colorado University at Boulder, and Brother Leo Shupe is leaving this week for Trinidad to assist his brother Homer in the credit and collection business.

Sister Budd and husband have returned to Denver after an absence of several years. They have bought a home and will remain.

### Bevier, Missouri

October 28.—W. T. Hicklin, branch deacon, has joined the throng leaving Bevier the past few months for other places. Brother Hicklin will be located near Des Moines, Iowa. Sister Ellen Tanner has accepted a position on the force of the *Farm and Fireside* magazine published at Des Moines and has gone to that city.

District Missionaries E. F. Robertson and J. W. A. Bailey have visited here the past month, Brother Robertson occupying and dispensing the word on several occasions.

The Northeastern Missouri district conference will convene here November 1 and 2. In addition to the delegates and visiting Saints, Apostle E. J. Gleazer and Elders E. F. Robertson and J. W. A. Bailey will be in attendance.

Sister Mary Elizabeth Pearson and Mr Waldo Hughes went to Moberly October 16, where they were quietly married. They were married ten days before their friends were aware of the fact. May peace and joy attend their way.

A son was born on October 28 to Brother and Sister Miles Edmunds.

In President Coolidge's acceptance speech he stated that what the country needs most of all at this time is a "common sense" administration. If just a little more common sense were used in church administration the perplexing conditions that confront us at this time would vanish. In the final analysis a common sense interpretation of the laws on church government would stop all contention. We are in far greater need of spiritual leadership than of D. D.'s, Ph. B.'s, Ph. D.'s, or supreme directional control.

J. L. WILLIAMS.

### Faithful Saint Passes

SPEARFISH, SOUTH DAKOTA, October 24.—Once again we were called upon to sacrifice another member of our little flock in the person of our beloved sister, Florence McClung Jackson. She was formerly a Seventh-Day Adventist, but from the first word of the latter-day message she recognized its truth and in the face of bitter opposition on the part of her husband obeyed the gospel under the hands of Brother C. W. Prettyman. This was about four years ago.

Persecution in the home continued to the extent that privilege of regular attendance was denied her, but her faith never wavered, and her last testimony was that she knew the work to be true.

Relenting on the part of her husband came during the latter days of her sickness, and administration was asked for twice, but the last time the end had come before Brother Cohrt arrived.

Sybil, eighteen, and the eldest of five living children, will have the burden of the care of the family. She has stated her intention of obeying the gospel soon "to start her work right." She is a noble soul, as was her mother, and there is no fear among her friends but what her work will be "right."

Regular services are maintained as usual, with very little outside interest. There seems to be a current of unrest among some of the people, something which cannot be defined but which tends to kindle a spark of hope in the breasts of the Saints that it may terminate in a search for that which we have to present, "The pearl of great price."

We have about completed our study reading of the Book of Mormon and expect to close evening services at the church soon for the winter season. This is done to conserve fuel. Cottage prayer service will be held instead.

It will be a joyful day in Spearfish, and also in every other branch, when the "scrap" at headquarters is settled. It has been a deterrent factor in the work long enough, and certainly the Spirit of the Master has not entered into it. Progress and the blessings of God cannot be hoped for until a greater degree of his Spirit is manifested among his people.

### Rich Hill, Missouri

October 27.—On October 19 Sister C. C. Martin, of the Department of Women, Sister Helen Hawley, field worker for the Religio and assistant superintendent of the Sunday school, were here and made some very good talks, which were much appreciated.

Brother Ralph Murdock, branch president, spent a few days in Hickory County, where he baptized two young men and one young lady.

Brother W. E. Haden of Independence stopped on his way home from the Veve Branch, where he has been laboring with good results.

### Lock Four, Pennsylvania

LOCK FOUR, PENNSYLVANIA, October 28.—It has been quite a long time since the Lock Four, Pennsylvania, Branch news has appeared in the SAINTS' HERALD, but it is never too late to send in good news of church work.

Bounteous nature once again has yielded the fruits of harvest, and again are we blessed with prosperity and plenty. Whenever I pass the glistening, harvested fields fast becoming tinged with gorgeous autumn beauty, I am impressed with the lesson of life the harvest teaches, and I think to myself, What will my harvest be? It seems to me, too, that this is a mighty pertinent query for each one of us to make, and the train of thought naturally leads one along to the things that shall determine what each one of us shall garner from his life's endeavors.

The farmer who sat on the porch or huddled about the stove expecting a beneficent Providence to till the ground, drop the seed, and cultivate for him would have little use for harvesting machinery, because for him there would be no harvest; and it is tragic but true that for far too many of us there will be no harvest because we have failed miserably to exert the right kind of effort. How we should pity the man or woman who has grasped at life and missed! And yet in the majority of cases, impartial and unbiased judgment must conclude that the fault was theirs.

So this has been the success of the good brother who sowed the good seed of the gospel of Jesus Christ in this part of the field. It was sown in good ground here in Lock Four many years ago, and it started to grow, and the few good Saints from year to year were like the good farmer—they kept cultivating and purifying the ground with the true principles of the gospel of Jesus Christ, and through all were faith and good works. God was pleased, and he permitted the Saints here to organize into a branch, from which the work of his gospel has reached out to many souls of this locality and has given them light. Our branch is prospering in many of its departments.

The Saints of this branch can never forget how wonderfully the Lord has blessed each and every one of them in the past spring and summer. But I say that some of our failures of life are apt to be very cynical when reminded that we, all of us, are the only masters of our fate, and they will immediately come to bat with a thousand and one excuses and reasons why this almost inflexible measure does not apply to them. But, friends, it is a rare exception, indeed, to whom it does not apply.

There is, it is true, the element of natural forces to be reckoned with in agriculture, and there are many determining factors in deciding what our harvest of life shall be, but just as the man who toils the most in the fields is far more likely to reap the best harvest, so it is true that those who put the most conscientious effort into work of the true Church of Jesus Christ and his gospel shall reap the harvest of the most and highest rewards.

The young people's convention of the Pittsburgh, Pennsylvania, District will be held here at Lock Four Branch November 15 and 16, and the Dramatic Club of Lock Four Department of Recreation and Expression will render a play on Saturday evening, November 15, in behalf of the young people's convention. The name of the play is "The temple." The scene of the play is the dedication of the Kirtland Temple. The characters in the play will be Charles Ziba Peterson, a nephew of one of the first missionaries of the church; Paul Wight, son of Lemoi [Lyman?] Wight, a leader in Kirtland when the church was first established there; Lyman E. Johnson, jr., a son of another old-time resident and leader;



Addison Carter, a son of a family which had resided there from before the Revolutionary War, and who lived in that territory, and whose father was in the church and was one of the leaders of the church.

The week beginning the 9th of November, there will be preaching every night by Brother W. C. Neville, of Canton, Ohio; John Martin, of Kirtland, Ohio; and Brother Patterson, a missionary from Australia. We are expecting large attendance during the entire week.

A welcome invitation is extended to every Latter Day Saint, far and near, to come and help make this young people's convention the most successful and spiritual meeting ever held in the Pittsburgh District. This being the first young people's convention held in this district, every Saint of this branch is looking forward with great faith that the Lord will send the Holy Spirit, endowing us with many blessings.

JAMES C. ANSELL.

### Member of English Bishopric Dies

The church in England has recently lost one of its most capable and willing supporters, through the rather sudden death of Elder John W. Taylor, of Manchester, England.

Brother Taylor joined the church March 31, 1897, at Salford, Lancashire, England, his native town. He was then a young man just past his thirtieth birthday, and he immediately became active in the local branch of the church. Before many months had passed he was called to the Aaronic priesthood, and thenceforth was always available for service in line with the various responsibilities which were heaped on him by the branch, the district, and the mission.

The missionary work of Elder F. G. Pitt when in the British Isles has since become notable by reason of the part he played in the selecting of young men for work, which so many of them subsequently accomplished with signal success. Brother Taylor was one of these young men. He was ordained to the Melchisedec priesthood by Brother Pitt in 1899.

Starting life with a meager education, Brother Taylor studied hard during his spare time and before long came to be recognized as an engineer of more than ordinary ability. His experience as instructor in engineering in the Manchester Technical Schools won him an understanding of the principles of teaching which he was not slow to utilize in his work with the Saints.

When Bishop Roderick May went to England in 1911, Brother Taylor was chosen as one of his counselors and was ordained high priest and bishop's counselor at the Mission Conference of that year. He now gave his undivided attention to the financial work of the mission, and during the difficult years of the war rendered particularly valuable service. Bishop May resigned in 1921 to return to the United States; he was succeeded by Bishop Fry, who immediately chose Brother Taylor as his counselor. When the time came for him to return to the United States the financial interests of the church in the British Isles were left in the hands of Brother Taylor and the other counselor, Elder J. W. Foster, and in this work Brother Taylor continued active until the time of his death from septic poisoning, September 19, 1924.

In the passing of this man of God, his wife, son, and three daughters, have lost a husband and father of unusual kindness and understanding; his associates are bereft of the counsel of a man of wisdom and integrity; and the church in England is poorer by the measure of a man whose worth the whole body of the Saints had come to appreciate.

### New York and Philadelphia

The following is an account of the district conference held at Bloomsburg, taken from *The Morning Press*, October 27:

The semi-annual conference of the Philadelphia and New York District of the Reorganized Church of Jesus Christ of Latter Day Saints was held Saturday in the church at the corner of Market and Eighth Streets and was attended by eighty-six out-of-town delegates from several adjoining States.

The session was marked by the ordination of Clark Pealer of the Bloomsburg church into the priesthood.

At the session on Saturday there was a discussion of social problems affecting the church, and action was taken to improve the camping grounds of seventy acres at Deer Park, near Philadelphia. Ways and means of keeping the young people in the church also came in for considerable discussion, and the addition of a swimming pool to the church is soon to be undertaken.

The annual session of the conference will be held in Philadelphia in February. The presiding officer at the session was the vice president, Richard Hawkins of Scranton.

At eight o'clock yesterday morning there was a priests' meeting, with Sunday school at 8.15 o'clock. The Lord's supper was administered at the sacramental service at 10.30 o'clock, with Richard Hawkins in charge, assisted by Elders A. E. Stone and Arthur E. Stoff.

A meeting of the Department of Women was held at two o'clock yesterday afternoon, presided over by Mrs. John Zimmermann of Philadelphia, and the general activities of the church were discussed.

At three o'clock there was a preaching service in charge of W. H. Lewis of Bloomsburg at which the speaker was Arthur E. Stoff of Philadelphia, on the subject "Church government." It was at this service that Mr. Pealer was ordained to the priesthood.

In his sermon Mr. Stoff emphasized the organization of the church, which has no connection with the Utah Church, and has its headquarters in Independence, Missouri.

The church government, as outlined in the address, consists of a first presidency, consisting of a president and two counselors; a quorum of twelve (a traveling high council); a standing high council of the church; and at each similar stake a subordinate high council, consisting of twelve chosen for that purpose; a high priests' quorum; one or more quorums of seventy, not exceeding seven; quorums of elders; bishops, consisting of a presiding bishop and associate or local bishops, these having temporal jurisdiction subject to the general direction of the church, and higher church authorities; quorums of priests, quorums of teachers, quorums of deacons. During the service a duet, "Come, Holy Spirit," was sung by Thomas Jones and Mrs. Robert Clugston.

Last evening a song service was held at seven o'clock with a solo by Thomas Jones, a selection by the orchestra, group singing, a short address on "Relationship of music to religious life." At 7.30 o'clock the preaching service was held, in charge of Richard Hawkins, the speaker being A. E. Stone, of Kirtland, Ohio.

The delegates were cared for by friends of the congregation in Bloomsburg, and a vote of thanks was tendered them for this assistance.

Our correspondent from Petrolia, Ontario, writes under date of October 27: "Our branch is small, and we have no church building, so meetings are held in a private house. We are looking forward to having a church and hope then to see the work progress."

## Lamoni Stake Items

Familiar faces of a number of returned missionaries are seen among us this week, they having come home to vote. Among them are E. E. Long, C. E. Harpe, G. R. Wells, W. D. Tordoff. Others voted by absent voter's ballot.

The Patronesses of Graceland, perhaps, benefited more than anyone else from election day in Lamoni. They were a busy group of women on that day and many days previous. A big chicken dinner and supper were served in the basement of the coliseum, one hundred and seventy-five being served at the noon hour alone. They also held a big bazaar from which they sold one hundred and fifty aprons and a number of fancy articles. In the evening a cast picked from among the young business and professional people of the town and their wives presented the comedy drama, "Brown's in town," to a crowded house. The play was a big success in every way. It was directed by Mrs. C. E. Wight. The Patronesses realized as a result of their combined efforts \$325 net proceeds. This will enable them to complete their \$500 pledge to the gymnasium fund and have a nice balance in the treasury.

The wonderful fall weather we have had this year, and which still continues, has been very conducive to success in series of meetings which are annually held at the rural branches around here. Brother L. G. Holloway just concluded a week's series at Shady Grove, reporting splendid crowds and interest, in fact to the extent that he would like to have continued longer had he not been billed elsewhere. An all-day meeting at Blythedale to-day starts a series of services at that place with Brother Holloway as speaker.

Elder W. E. Prall was in Pershing last week, where he preached each evening, the meetings lasting over two Sundays with good interest. Sister Prall surprised her husband by slipping up to Pershing for the week end at the request of the Saints there.

A splendid crowd attended the sacramental service last Sunday. Nothing unusual characterized the meeting. Brother Roy Cheville has been addressing the priesthood at their monthly meetings on the history of the Bible. The series was continued last Sunday. The evening concert by the Lamoni-Graceland Oratorio Society was unusually fine. It consisted of a solo by Miss Doris Gieselman, of the Graceland faculty, a violin number by Sister Emma Snead, an anthem by the oratorio society, and a quartet number by Miss Gieselman, Sister Mabel Carlile, Evan Fry, and George Gates. Brother C. E. Wight preached in the evening on "Do we need Jesus?"

Radio fans are anxiously waiting for the broadcasting to begin at Graceland with their improved equipment. It was expected to be ready last Sunday, but a storm caused delay.

The boys of the intermediate department of the Sunday school enjoyed a picnic to the north woods under the supervision of their superintendent, Roy Cheville, and Brother Fred Condit, Thursday. Their pastor, C. E. Wight, was an invited guest. There were twenty-six of the boys who enjoyed supper around a bonfire.

The class of young ladies taught by Tess Morgan enjoyed a Halloween party at the home of Miss Doris Braby. These social events serve to keep alive the spirit of cooperation outside of regular Sunday school hours.

The Saints here are rejoicing over the election of Brother Oscar Anderson to the state legislature. He was elected representative from Decatur County on the Republican ticket.

The Children's Home reports eight children for adoption. Homes among the Saints are desired for these children.

Seven of the number are boys ranging in age from four to seventeen years. The one girl is twelve years old. Those who can give home comfort and church and school advantages to these homeless children should correspond with the secretary, Mrs. Clara B. Stebbins, Lamoni, Iowa.

## Holden Stake News

### Holden

The Saints were made happy by having our presiding evangelist, Frederick A. Smith, with them on the first Sunday of the month. Brother Smith spoke at the church in the evening and at the Home in the afternoon. He also gave a few blessings. We have his promise to visit us again.

The Department of Women conducted a bazaar and served lunch at the Rest Room in Holden on the 7th and 8th.

Sister Hannah Boardman, who has been one of the Home family for a number of years, died on Monday, October 27. She was born in Canada, March 8, 1845. Was baptized by Elder Joseph S. Snively. She was married to William Karnes and lived in Knobnoster a number of years. After the death of Brother Karnes she married Brother Mahlen Boardman, who also preceded her in death. The funeral service was held in the Home chapel; sermon by Elder C. F. Scarcliff; Elder H. E. Moler assisting. Burial in Saints' cemetery at Holden.

Brother D. J. Krahl took a few days off last week and visited with his brother, G. L. Krahl, of David City, Nebraska.

Sister R. C. Six has been appointed a member of the Benevolent Society of the town. The society is composed of three from each of the churches of Holden. Sister C. F. Scarcliff and Sister Osie Lovell are the other members from our church.

### Marshall

Brother W. A. Ridge preached at the morning hour Sunday, October 26. Elder Levi Phelps, pastor, at night. Sacrament was observed November 7.

The Orioles had a party Halloween, at Brother and Sister C. A. Ridge's home. This home is ever open for a social or the meeting of the Department of Women. The women have sewed carpet rags and had rugs woven. They have netted a nice little sum, which has been used to help on church expenses in different ways. Sister Adah Spohrer is a faithful leader.

### Sedalia

A splendid sacramental service was held November 2. The spirit of prophecy was present, giving words of encouragement as well as admonition. Those present were made to rejoice in being recognized as the children of God.

Arrangements have been made to finish the basement of our church and to do some work on the outside which will add to the appearance of our building.

In the absence of available teachers and deacons, Elder R. F. Moorman is serving as teacher and Elder A. A. Weaver as deacon. Brothers Ferguson and Graham are our priests. Sister R. E. Bozarth is publicity agent.

Religio has been organized with M. A. Ferguson as superintendent, beginning November 7.

A Halloween social was held in the basement of the church October 30.

Brother and Sister J. E. Farber have just returned from Canton, Ohio, where they were called by the death of Brother Farber's mother. She passed away October 29.

*Atherton*

Brother Ralph W. Farrell was with us a couple of weeks ago and gave a splendid sermon. Brother J. S. Roth preached last Sunday, and it was indeed a spiritual feast. He is an old soldier of the cross, being eighty-three years of age. His mind was clear and his voice as in his youth.

Sister Sarah Rodgers Chapman finished her demonstrations in home nursing, but the women will continue the study, using a textbook recommended by Sister Chapman. We certainly appreciate the work of our sister, who so willingly gave her services.

Quite a large representation from Atherton was at the stake conference held at Holden.

Brother J. J. Boswell occupied last evening. The Saints were glad to have him with us, as he resided among us from the beginning of the work at Atherton until last summer, when he moved to Iowa.

The Dorcas Circle gave a social last week and netted a neat sum of money which will be added to the building fund.

**Kansas City Stake Items***Central*

At the stake conference to be held next Sunday, President Frederick M. Smith will be the speaker at the eleven o'clock service, and Stake Missionary W. I. Fligg will occupy at a quarter of eight.

On November 9 the speakers were Bishop Fred B. Blair in the morning and Stake President J. A. Tanner in the evening.

*Fourth Church*

Recent speakers have been Brothers R. S. Salyards, E. T. Atwell, W. L. Gates, James Bunt, F. S. Anderson, and Patriarch Ammon White, the latter giving several patriarchal blessings.

A healthful condition prevails at this church, which is manifested in activity in the work and play and worship, all of which is entered into with zest. They are trying to outrank their record of last year, in which they were second in the stake in Sanitarium contributions. Sister Eltzroth is the untiring leader in this laudable undertaking.

A group of married Saints are organized to promote interesting and educational entertainment for all. Their first number was by Postmaster William E. Morton on "The post office as a public servant." They work under the name of "Servo Club."

*Armourdale*

The Oriole Girls, with Sister Sanders as leader, are doing some very commendable work, quite an active interest being shown by them in all lines of their work. Elder John Gross, pastor, was speaker at the eleven o'clock service the nineteenth, which was spiritual and timely. A box supper was given October 23 by the young men's class and the Department of Women at the home of Brother and Sister Powell, at which a good social time was had.

Elder Roy E. Brown was a recent speaker.

The Religio attendance is increasing, forty being present at the last meeting.

The four lots next to our meeting place have been leased for two years to be fixed up for an athletic ground for the community and a place for social gatherings.

*Malvern Hill*

Sunday, November 9, was celebrated as Graceland College Day, and a great deal of interest in that institution was

aroused. In the morning the program was given by Brothers George and Joseph Anway, while in the evening four other Graceland students presented a very fine program.

The Saints here are justly proud of their new church which has recently been completed. The building is small, but is artistically and conveniently planned.

**Independence***Stone Church*

The First Independence Sunday school will hold its rally day services on Sunday, November 16. The children in the beginner, primary, and junior departments were provided with special invitations for their parents and friends on last Sunday, and the plan is to have them accompany their boys and girls to Sunday school next Sunday and become better acquainted with the work being done in these three departments. In the main auditorium the rally day services will be continued through from half past nine in the morning until twelve o'clock. Short addresses on the following topics are being provided: "Our Sunday school in action," "Living epistles," "Lesson and teaching aims," "Sunday school financing," "The big opportunity of our school," "Sunday school extension work," which, together with special numbers by the orchestra, promises a pleasant and profitable time to those who rally to the Sunday school call next Sunday.

The regular monthly meeting of the Department of Women was held at the Stone Church November 7. An interesting program was given consisting of two solos sung by Mrs. H. C. Burgess; a talk by Mrs. L. W. Ballenger on "The activities of the young people at Liberty Street Church"; a talk by Miss Lillian Zimmermann, dean of the Independence Institute of Arts and Sciences, on "Organization of girls"; a talk on the cradle roll by a member, followed by a talk on "Supervised play for children," by Mrs. Charles Cox, supervisor of the kindergarten department. Mrs. R. D. Etzenhouser, president of the Parent-Teacher Council, told the needs of Independence schools and urged those present to attend their Parent-Teacher Association meetings.

This meeting was followed by a session of the Frances Willard Chapter of the W. C. T. U., at which Mrs. Herbert Barto was made chairman of the anti-narcotic committee and Mrs. Anne Friend Roberts was put in charge of the relief work.

Brother and Sister Fred Hanson, father and mother of Apostle Paul M. Hanson, celebrated their golden wedding November 6. All their children were present except Paul, who is now in London. Many useful presents were received, as well as beautiful yellow chrysanthemums. Forty-five old friends were in to spend the evening.

The framework for the new radio studio is now under construction at the Stone Church, and it will not be long before the new station will be ready to operate.

President Frederick M. Smith, Apostle E. J. Gleazer, Ellis Short, sr., and Ellis Short, jr., drove to Webb City, Missouri, to attend conference there Saturday and Sunday. They returned Monday.

Mrs. William Ecclestone has now returned from England where she spent nearly four months visiting relatives and friends. She reports rather unfavorable conditions there.

*Second Church*

The young people met at eight o'clock in prayer meeting and had several visitors, among them being Brother and Sister Cowan, who gave them encouraging words and instruction.

At the eleven o'clock service Honorable J. Allen Prewitt

made a short talk on Safety, being delegated to our church by the Independence Chamber of Commerce. We were glad to make his acquaintance. The principal speaker at this service was Sister Fannie Pender, former missionary to the Isle of Pines, who was warmly received, and many requests were made for her return. Her address was full of information and good spirit.

Bishop J. A. Becker was the evening speaker along financial lines, receiving a strong welcome and an invitation to return and help in the priesthood meeting next Sunday.

Young people's rally day begins at eight o'clock next Sunday morning, with a prayer and testimony meeting. Special work will occupy the Sunday school hour, and at eleven o'clock Bishop James F. Keir will speak on the "Tragedy of choice." Sunday evening President Frederick M. Smith will address the young people, and all are looking forward to this service. Full programs are provided for each service, and we expect a real rally of the young people.

#### *Walnut Park*

The speakers Sunday at Walnut Park were J. A. Becker in the morning and R. J. Lambert in the evening—both speaking on financial matters of importance to the congregation.

The ladies of Group 28, Mrs. Laura Mosier, leader, deserve mention because of their diligence in behalf of the building fund. Every Thursday they meet to quilt and have work engaged for weeks ahead. One day twelve women at one of these meetings knotted sixteen comforts.

Missionary Birch Whiting and family, from Saskatchewan, have located for the winter near the church in Walnut Park.

Members of Brother W. H. Gard's class of young people have been asked to take charge of the Sunday school sessions for the month of November. While the experience is doing them good, their help is likewise encouraging to every other worker.

The Walnut Park choir having been invited to sing at the Stone Church Sunday evening, a double quartet from the Stone Church came to sing at Walnut Park, and their numbers were thoroughly appreciated.

#### *Liberty Street*

The ladies of the groups attending Liberty Street Church are planning to serve an old-fashioned New England Thanksgiving dinner at Liberty Hall across the street from the church Thanksgiving Day, to be assisted by the Temple Builders and the Sons of Zion. Tickets will be sold for fifty cents each, and it is hoped that these people will receive the hearty support of all who can attend.

Elder Joseph Luff was the speaker Sunday morning, giving one of his characteristically good sermons. In the evening Bishop James F. Keir gave a very fine sermon on "The enduring thing."

#### *Englewood*

The time of meeting for the Religio has been changed from Friday night to Sunday evening at a quarter of six.

The women of this group are to have an all-day meeting on Wednesday of this week to prepare for their bazaar which will be held soon.

Brother John Davis gave a very interesting sermon Sunday morning, and A. M. Chase, missionary, spoke in the evening.

#### *East Independence*

The Saints enjoyed a visit from Bishop B. R. McGuire Sunday morning, and his sermon was very much appreciated. Brother John W. Rushton, who accompanied him, made a few appreciated remarks after the sermon. Brother William

Bath was the evening speaker. There were quite a number of visitors from Independence in the evening.

Brother C. Ed. Miller, who is in the pastor's office at Independence during the illness of Brother R. V. Hopkins, will address the priesthood at the church at eight o'clock Tuesday evening.

A business session will be held next Sunday morning after church to decide whether or not to fix the church so as to hold meetings in it this winter. The Saints are very much crowded for room, so are anxious to get into larger quarters.

#### *Enoch Hill*

The speakers at Enoch Hill Sunday were Brother D. T. Chapman in the morning and Apostle F. Henry Edwards in the evening.

### Holden Home to Celebrate Anniversary of Opening

On November 20 the Holden Home celebrates its seventh anniversary, and Sister Edith Carr, matron, extends an invitation on behalf of the members of the Home to their friends to be present and enjoy the day with them. Dinner will be served at noon, and a bazaar will be held in the afternoon, at which time the fancywork, rugs, and other products of the home members will be displayed for sale. A program will be given in the evening in the home auditorium.

It will be appreciated if those planning to attend will drop a card to the matron, so she will know about how many to provide for.

### Davidson, Oklahoma

October 29.—The Saints here are very busy gathering their cotton, working day and night to get it picked and ginned, so only a few attended the midweek prayer meeting. Those who do meet, however, are always blessed with good spiritual meetings.

There is still good interest in the Sunday school and the other departments, but we do not have preaching very often.

The Saints are praying and looking forward to the time when they can have regular preaching services.

### Bloomsburg, Pennsylvania

October 31.—The New York and Philadelphia district conference was held here October 25 and 26. The branch had quite a lot of work in preparation, for the church had been painted and a floor was put in the basement. Also a new sidewalk was put in, and many other necessary things were done that cost money and our own labor. The Department of Women contributed nobly towards the expenses.

The conference had its delegation from Brooklyn, New York, Philadelphia, Connecticut, Scranton, and Archibald. About eighty-five visitors were cared for. Also several people in the local who are interested attended.

The press accorded us a column for reporting the conference.

While the visitors were far too many for so small a branch, we have standing invitations to accommodate the Saints at any future time free of charge. We feel grateful as a branch and are encouraged as to future prospects of the Lord's work.

A splendid spirit prevailed throughout the entire session. Brothers Stoft and Stone were the preachers of the conference.

## Western Montana District Reunion

The majority of Saints enjoy a reunion. Even those who have the privileges of a branch take pleasure in attending reunion services. But to the Saints who hear a sermon once a year, and whose daily associates are aliens to the latter-day work, what measure can be placed on the amount of social enjoyment and spiritual benefit that is derived from attending a ten-day reunion.

The Western Montana reunion was held at Race Track, a little station a few miles east of Deer Lodge.

The grounds are ideal for camping, and the owner of the place, although not a member of the church, is friendly to the Saints and would not accept pay for the use of the land.

The burden of preparing for the reunion fell upon the members of the Deer Lodge and Race Track Branches, for the Saints are so widely scattered that few live near enough to be of much help in the preparation for the camping.

The length of the reunion was ten days, beginning August 15. The first day, however, was devoted to getting the people settled.

The following morning the first service was a prayer meeting in charge of Elder G. W. Thorburn, missionary in charge. There was marked evidence of the presence of the divine Spirit. And this was the beginning of the spiritual feast that was spread for the Saints who hungered and thirsted for righteousness. Our good Brother Thorburn has been preaching to the Montana Saints for over ten years, and his sermons were better than ever. The other speakers were Sister Blanche Edwards and Apostle D. T. Williams. Their addresses and sermons were greatly appreciated. And who can tell how much good was done? The Saints gathered in from the valleys and over the mountains. One brother and family came in their Ford a distance of two hundred and sixty miles. There were four baptisms.

Besides the spiritual feature of the reunion, there was also the social side, and the older people renewed their youth when they gathered with the young folk around the blazing bonfires to tell stories, sing songs, roast wieners, and eat taffy.

At the close of the reunion it was voted to have another like gathering at the same place next year.

Attention, Montana Saints who were not present: You don't know what you missed. Make your plans to come next year.

LOUISE REES,  
Press Committee.

## All Departments Working

FARGO, NORTH DAKOTA, October 28.—The Saints here have donated towards redecorating and cleaning up the church, and the work is now in progress, so it is hoped that ere long our bungalow chapel will put on a neat appearance that will make all feel like cleaning up their lives and renewing their covenants to correspond with the place of worship, making it a more inviting place for outsiders as well as Saints.

The Saints regret very much to learn that Sister Ferne Shackow, our Religio superintendent, is to leave this week for Independence. The time of meeting for this organization has been changed from Friday to Sunday evening at a quarter of seven, to be followed by song practice. We feel that it is quite necessary to take up this work again, as not much chorus work was done during the summer months. We sometimes find ourselves not keeping pace with the music, and the Spirit of singing is much more enjoyed when correct time is kept.

The social committee of the Religio is planning for a Halloween party, the smaller children to be entertained at the

home of Brother John Rotzien from four to six, while the young folks and adults will enjoy an outdoor party and wiener roast at the home of Sister Dora Delhi in the evening.

The Saints here are sad over the loss of Brother W. D. Thompson, who died recently at the Independence Sanitarium of cancer of the stomach. The remains were brought back to Clifford, North Dakota, where funeral services were held by Elder William Sparling of Minot. A faithful brother has gone to rest.

Elder J. W. Peterson passed through here on his way home from Canada. Saints regret that he could not stay and give us a few sermons.

The Department of Women meets every two weeks at the sisters' homes and enjoys studying together.

Sunday school is held every Sunday morning at ten o'clock, and we hope to keep up all the departments and forge ahead, in faith believing, "He who endures to the end shall be saved."

## Fairview, Montana

October 21.—Bad weather has prevented meeting here for several Sundays, but last Sunday was fair, so services were held, some coming thirty-five miles by automobile.

The speaker of the hour was a visitor from Andes, Brother Stanley Fout, recently ordained to the priesthood. This is his second sermon, and it was enjoyed by all.

The Christian Church is about to hold some meetings in the building occupied by the branch. The several attempts of other denominations in this building have aroused very little interest so far.

## Meetings at Maple Grove Great Success

STEWARTSVILLE, MISSOURI, October 27.—Three weeks ago a series of meetings was advertised to be held at Maple Grove Church, four miles north of Stewartville, with Apostle E. J. Gleazer as the speaker.

The first meeting was held Sunday evening, October 12, as previously advertised, and Brother Gleazer was greeted by a full house. The meetings continued each evening for two weeks, when Brother Gleazer was compelled to leave us because of engagements at Saint Louis. However, the meetings did not close until the following Sunday evening, as we were able to secure the services of Elder John F. Sheehy of Cameron. Brother Sheehy is a forceful speaker, and his message was happily received. The sermons throughout the series were an inspiration to all, nonmembers as well as members.

On October 21 Brother Gleazer directed his talk to the young people, and many came from towns near by, including Cameron, Stewartville, and Pleasant Grove. Standing room was at a premium. The speaker urged the necessity for full consecration, and the young people unanimously arose to their feet as an expression of willingness to consecrate their all to the upbuilding of the kingdom of God, that righteousness may be established. At the close of this meeting, as an apostle of the Lord Jesus Christ, Brother Gleazer pronounced a blessing upon all. The Spirit of the Master was present.

The last Friday evening four names were given for baptism, and arrangements were made for the baptismal service to be held Sunday afternoon at a large pond located near the church, Elder Sheehy officiating. Those baptized were formerly affiliated with the Baptist Church. Confirmation was held at a quarter of seven in the evening preceding the services. Thus closed another successful series of meetings.



Brother Gleazer came to us almost a stranger, having met only a few at reunion in August, but his conduct as a servant of Christ and the character of his sermons made us feel that indeed a man of God was with us. May the blessings of our heavenly Father attend him in his ministry is our prayer.

F. L. HINDERKS.

### Glasgow, Montana

October 28.—Glasgow has been favored by a visit from our only missionary to the State of Montana, Elder George W. Thorburn, of Deer Lodge, Montana. He came on Tuesday, October 7, addressing the pupils and teachers of the high school on the 10th. He spoke several times to the Saints and friends who came to hear, and his sermons were delivered with earnestness and were filled with good counsel.

Elder Thorburn was to go to the country near Vandalia, where Elder James C. Page baptized five in August, but one of the worst storms in the history of this country struck Sunday morning, the 11th, making the roads impassable for some time. Telegraph and telephone poles were down for many miles around.

A very pleasant social feature occurred Saturday evening, October 10, when at the home of Brother and Sister James C. Page the Oriole Circle entertained the officers of the branch, Sunday school, and Religio.

Sister Irene Page, wife of the branch president, was taken suddenly ill October 16 and had to be taken to the hospital. On the 27th she underwent a serious operation, and is still in a critical condition.

Nimrod Davis, a full-blood Indian, elder in the Mormon Church and president of their mission on the Fort Peck Reservation, attended all the services October 26, asked many questions, and ordered a Doctrine and Covenants.

The Sunday school has had an increased attendance, with fifty-six present on the 26th and almost that many the week before. The Religio has held only one session in October, the hall in which it meets being used for political purposes.

Elder Elmer D. Chase, superintendent of the Sunday school, has just returned home after an absence of two months. In his absence the school was ably conducted by Joseph Sandidge, assistant superintendent.

District conference is to be held at Andes, Montana, November 8 and 9. Some from here are planning to go.

### Moorhead, Iowa

October 29. During the last month the following speakers have occupied our pulpit: District President Joseph Lane; A. J. Moore, of Bozeman, Montana, who occupied for a number of evenings; also the locals according to their turn.

The Jordan pulpit was occupied three times on October 19 by Elder R. A. Ballantyne, of Lamoni, Iowa; also several evenings during the time he was visiting among friends and relatives in this and Soldier vicinities. The Saints would have been pleased if he could have prolonged his visit and occupied at the local church, over which he presided for several years. It is gratifying to the Saints to realize that the brother whom they learned to love is still energetically engaged in the Lord's work. Brother Ballantyne was accompanied by his wife and son Don, whom all were pleased to meet again.

Elder C. B. Woodstock and family of Mondamin motored to Moorhead Sunday afternoon, October 26, after attending services at Little Sioux. They were guests at the home of Brother and Sister C. R. Hield. Brother Hield was the

speaker the evening of October 28 at the schoolhouse north of Little Sioux, at which place Brother Joseph Lane is conducting a series of meetings.

Elder Mark Jensen occupied the Pisgah pulpit on Sunday morning, October 19, and at Jordan Church the evening of October 26.

This community was greatly shocked on Monday afternoon to learn of the death of Brother Rasmus Mortensen who had been ill for only a few days and whose condition was not considered serious until a few hours before his death. Brother Mortensen was one of the many who united with the church a few years ago during a series of meetings held here by Daniel Macgregor. He has proved himself to be one of the faithful ones and will be greatly missed. He leaves a devoted wife and four children, all grown except one son. The funeral will be held October 31, at which time his son Leo is expected to arrive from the West.

Brother A. J. Moore, of Bozeman, Montana, who arrived last week to renew acquaintances with the Wilson families whom he met in the West many years ago, has been busy preaching and doing fireside visiting among the Saints. His many experiences and kindly counsel and advice have proved of much worth to the Saints, and his visit has been enjoyed by all.

The Department of Women will serve meals election day.

### Radio Flashes

Speers, Pennsylvania.—To-night I picked up your station for the first time. Although I have only a one-tube set, we hear you distinctly in spite of the static and distance.—Llewellyn Walters.

### K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, NOVEMBER 16, 1924

11.00 A. M., From the L. D. S. Radio Studio

Hymn.  
Prayer.  
Anthem: "Hark, hark, my soul," Shelley.  
Contralto Solo: "Teach me to live."  
By Miss Josephine Smith.  
Sermon by Elder C. Ed. Miller.  
Hymn.

SUNDAY, NOVEMBER 16, 1924

7.30 P. M., From the First Independence L. D. S. Church  
The musical program will be furnished by a quartet consisting of the following: Mrs. Nina G. Smith, soprano; Mrs. Lulu Lentell, contralto; Mr. George Anway, tenor; Mr. Frank Russell, bass.  
Sermon by Apostle F. Henry Edwards.

TUESDAY, NOVEMBER 18, 1924

9.00 P. M., From the L. D. S. Radio Studio

The musical part of the program will be furnished by the I. X. L. Class of the Sunday school.  
Mr. W. L. Webb will be the speaker.

THURSDAY, NOVEMBER 20, 1924

9.00 P. M., From the L. D. S. Radio Studio

"High school cadet's march," Sousa.  
By the Radio Orchestra.  
"Mignonette overture," Bauman.  
By the Radio Orchestra.  
Bell Solo: "Flowers and ferns."  
By Wayne Cooper.  
"March militaire, No. 1," Schubert.  
By the Radio Orchestra.  
Address by Attorney Ralph Stone.  
"Fifth nocturne," Leybach.  
By the Radio Orchestra.  
Bell Solo: "Marcheta," Schertzing.  
By Wayne Cooper.  
Contralto Solo:  
(a) "An old-fashioned town."  
(b) Selected.  
By Mrs. S. A. Burgess.  
"Spanish dance, No. 1," Moszkowsky.  
By the Radio Orchestra.

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On a Crosley Trirdyn**

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Order direct from this ad or write for illustrated description. Other long distance sets specially priced, complete, \$25.00 to \$500.00. Every set carefully tested before shipment.

ARTHUR B. CHURCH Independence, Missouri

**Beautiful Home Sites**

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**- Independence, Missouri**

Gudgell Park which was platted and is being sold to the Saints by the Order of Enoch has dozens of beautiful building lots at very low prices. It is located right at the edge of Independence, close to car line, schools and L. D. S. church, and the streets are wide and oiled. If you ever plan on coming to Independence to live, you can well afford to secure a building lot now.

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J. A. BECKER, Manager, Independence, Missouri.

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The Variety Store and Building, also modern residence at Lamoni, Iowa, the home of Graceland College. If interested, address, C. G. Lewis, Lamoni, Iowa. 10-1-tf.

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11-5-tf

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, November 19, 1924

Number 47

## EDITORIAL

### No Union of Church and State; Church Not in Politics

Late in September we received from two different sources the following extract. One was from the *Iowa Courier*, printed at Des Moines. The other from the *Michigan Courier*. The two items were exactly alike and under the same date, and differed only in the title assigned. This clipping without the heading is as follows:

GAUTIER, MISS., Aug. 18.—The reorganized church of Jesus Christ of Latter Day Saints are holding their annual reunion of the Mobile district in this city.

While this church disclaims unity with the Mormon church of Utah, it nevertheless acknowledges the same founder and therefore its faith rests upon the tablet of new law, alleged to have been delivered by the angel Mormoni to Joseph Smith in a Biblical supplement, so to speak.

While Klansmen accord to each man the constitutional right to worship God as he sees fit, they nevertheless stand unalterably opposed to the union of church and state under any name and any creed, and they may well view with concern the spread of another politico-religious institution alien to American ideals.

Political Mormonism is now in control of three states and is reaching out to the four corners of this continent.

At a recent election in Salt Lake City the contending factions were the Mormons and the American party. The slogan of the latter was "Separation of Church and State." A Mormon bishop was elected mayor over his opponents by a majority of 5018 votes and the two commissioners referred to as "church candidates" were Mormons.

Mormonism is builded upon the enslavement of women and autocracy of its clergy and the sword for its enemies.

The heading in one instance was, "United Church and State upheld by Mormon sect"; and in the other, "Mormons raise Roman issue in Gautier, Mississippi, emulate hierarchy's example by bringing out 'Church candidates.'"

Every member of our church knows that this assertion is not correct; that there is no such dominance or union of church and state. The following statement has therefore been sent from the Historical Department to both of these publications:

INDEPENDENCE, MISSOURI, October 28, 1924.

To the Editor of the *Iowa Courier*,  
Des Moines, Iowa.

Dear Sir: There has recently come to our hands a copy of the *Iowa Courier* for August 22, including an item from Gautier, Mississippi, dated August 18, with reference to a reunion held by members of our church at that place. Since we on the same day received the identical item from another *Courier* published in the East, this item evidently has been broadcast to your organizations.

The correspondent who sent the clipping from your paper assures us that he believes you are entirely willing to be fair and will gladly publish a correction. We hope you may also be instrumental in having the item corrected in other papers of your organization in which the original item has appeared.

It is quite true that the Reorganized Church of Jesus Christ of Latter Day Saints accepts Joseph Smith as a good man and a prophet of God and believes that he translated the Book of Mormon by inspiration. It is quite true that we not only claim but can readily prove that there is no connection whatever between this church and the church of Utah. We have no defense to make as to the interference in Utah in political affairs, but desire to point out clearly if briefly that the original church from 1830 to 1844 neither taught nor practiced such church domination in political affairs.

Second, that the Reorganized Church has never at any time, directly or indirectly, officially or in any other way, by its officers or anyone else, attempted any direction in politics of its church membership.

As to the position of the original church, I refer you to Doctrine and Covenants 58:5, "Let no man break the laws of the land, for he that keeps the laws of God hath no need to break the laws of the land." The law of the land you will agree provides clearly independence of church and state.

Then, Doctrine and Covenants 95:2, dated August, 1833, states that the constitutional law of the land is justifiable and should be upheld. Further, that honest men and wise men should be sought for diligently. Good men and wise men we should observe to uphold. This is a correct principle and is broad and general, as it states that individually we should endeavor to find honest and wise men, and that is the duty of all men.

Doctrine and Covenants 98:10 states: "... Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose."

In August, 1835, a general assembly was held to consider the adoption of the Book of Doctrine and Covenants. While in session there was adopted a declaration on government and laws in general. The statement repeats what is set forth above and states clearly the position of the church. This whole document, Doctrine and Covenants 112, will repay careful reading. Paragraph 9 in particular is of present interest;

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

In fact there is nothing in the Book of Mormon, Book of Doctrine and Covenants, or any other book of the original church so far as we know, that in any way would justify a mixture of church and state.

As to the practice of the church, 1830-44, the clearest statement we have been able to find was by Governor Ford when he stated in his History of Illinois that Joseph Smith said in 1843 that he would not if he could influence any voter in giving his vote; that he considered it a mean business for anyone to attempt to dictate to a people whom they should support in election.

#### Reorganized Church

Not to take too much of your time, will say that the practice of the Reorganized Church from 1852 on has been one universally of individual independence. In this connection the following statement of Senator Burrows and also of Senator Dubois are of interest:

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the 'Reorganized Church of Jesus Christ of Latter Day Saints,' with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor to the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the law of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested."—Speech of Honorable Julius C. Burrows, of Michigan, in the Senate of the United States, Tuesday, December 11, 1906, page 5.

"It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the 'Josephites' who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discounted it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of the Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons."—Speech of Honorable Fred T. Dubois, of Idaho, in

the Senate of the United States, Thursday, December 13, 1906, page 11.

Joseph Smith, the President of the Reorganized Church from 1860 to his death in 1914, was also editor of the SAINTS' HERALD from 1865 to 1914. For brevity's sake we offer only the following brief extract:

"... it has never been made to appear that an effort has been tried by the present leading men in the Reorganization to dictate to members of the church in political affairs, in either politics, or religion . . .

"It will be seen that we have not written in the interest of any party, but upon a principle of fair and manly treatment of a principle of man toward his brother man. The HERALD is not a political paper, nor its editors politicians. We, however, urge all voters to examine the field and obey the injunction, 'Seek to put good men in office'; using the best judgment of which each may be in possession as to the men, and the policies to be pursued to secure the greatest good to all; and avoid thinking or charging that your brother or your neighbor as honest and as conscientious as you, who thinks and votes differently from you, does so because of partyism, or party domination."—SAINTS' HERALD, September 1, 1888.

The editorial columns frequently quoted with approval criticism against attempt at church control in politics in Utah. Then W. W. Blair, first counselor to President Joseph Smith, was editor of the *Saints' Advocate*. In the issue for July, 1885, he discussed the difference between the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Utah. The 11th paragraph, stating the position of the Reorganized Church, is:

"11. That church and state should be kept separate and distinct, as is provided for under our inspired national Constitution. (John 18: 36; Doctrine and Covenants Revelation August, 1831, section 58, latter part of paragraph 5; also article on 'Governments and laws in General,' Section 112; paragraphs 9, 10, 11.)"—Vol. 8, p. 589.

Lamoni, Iowa, was built up by members of this church and a large majority are either members of the church or friendly to it; that is, members of families which belong. Nonchurch members are elected to the local offices probably in greater proportion than their numbers would ordinarily justify.

In Independence, Missouri, the church members are in the minority as they form only about 25 to 30 per cent of the inhabitants. Still, they would form a strong political group if they voted as a unit, but this they do not do. They divide into the two principal political groups, Republican and Democrat, and a few on other tickets. The election of city officers this spring would be a fair example. On the Republican ticket about half of those nominated were members of this church. The Democratic ticket did not have more than one, if memory serves me right. A third party, however, was formed, nominating the retired chief of police, who is a member of our church, for the office of mayor. This drew heavily from the Republican vote, both church and nonchurch members voting for him, with the result that the Democratic ticket elected all of its nominees. You can readily appreciate that if church control were attempted such a condition could not arise.

Frankly, we have been associated with many excellent people, members of the Baptist, Methodist, Presbyterian, and other churches, and there is no more tendency of our people to vote in a unit than there is of these other churches, so far as we are aware. There is only one instance we can recall when it was stated our people voted as a unit in Independence. This was before the Volstead Act, when we voted with the



Methodists, Baptists, Presbyterians, and other church members practically as a unit against having saloons in Independence. Our interest in politics is individual and not official.

Since these items have apparently been broadcast, it is very likely that they have been printed in other parts of the country, especially in the South. If so, we would be glad to have our readers call the editors' attention to this reply.

This is only part of what might be said on the subject, for the Reorganized Church of Jesus Christ of Latter Day Saints has never attempted to dictate in politics, and its record is distinctly opposed to any union of church and state. Its position is even stronger, for it affirms that the legally elected and appointed government officials should be upheld; that a religious body has the right to discipline its members only with regard to membership in the church.

All civil suits and most emphatically all actions in any case criminal are triable only before the administration of the law of the land. But no religious society has any authority to try men on rights of life or property or put in jeopardy life or limb or attempt to administer the law of the land. The law of the land and magistrates of the land should be upheld.

We may add that the founders of the church came from New England; not only the family of Joseph Smith, but many others can trace their ancestry back to the early seventeenth century when their forefathers landed on the New England coast. They were brought up with a love for the American Government and are truly one hundred per cent American.

Since writing the above a copy of the *Michigan Kourier* has come to hand in which the above item is corrected. It will be noted that the correction was made locally and is not the result of letter written from the historian's office.

We naturally appreciate their promptness in making this correction as soon as the information reached them. The account from the *Michigan Kourier* is as follows:

*Utah Mormons Not Latter Day Saints*

Re-organized Church Is Real  
Follower of Joseph Smith  
Not Brighamites.

(Special to *The Kourier*.)

Gautier, Miss., Oct. 20.—Recently there appeared in the *Kourier* under a Gautier date line, an article in which it was made to appear that the "Reorganized Church of Jesus Christ of Latter Day Saints" is the same as the Mormon Church of Utah or Brighamites.

The article which appeared under the caption, "Mormons Raise Roman issue in Gautier, Miss.," was unfair to the Re-

organized Church. Many members of that church in Mississippi are also members of the Klan and are at a loss to understand how such an impression got abroad.

Your correspondent has interviewed many members of the Re-Organized church in Mississippi, some of whom are members of the Klan and some are not, and from these interviews gathers that there is nothing that smacks of a politico-religious trend in the Re-organized Church; for the most part he finds that their principles are in harmony with the best Protestant traditions. One of the ministers of the Reorganized Church in an interview said:

"The Congressional records will show the Utah Mormons to be the apostate of the original faith and that the Reorganized Church is the true successor. I am an ordained minister of the Reorganized church and a member of the Knights of the Ku Klux Klan; the Klan has many members here whose names appear on the roster of our church. The Reorganized church is not, never was, nor will it ever be a politico-religious institution. The Mormons or Brighamites of Utah are, their founder being Brigham Young and not Joseph Smith, the original founder.

S. A. BURGESS.

Missionary Work in Western Iowa

I came into Western Iowa the latter part of August to attend the Glenwood reunion, having been assigned to this work by the general reunion committee. We had a joyous time—not one incident to mar our peace. We were just a body of Saints and friends met together to worship God, to revive old associations, and to spend ten days in social intercourse and fellowship.

And who could not do his best at preaching under such circumstances! The preaching was of a high order. I recall with keen pleasure even now the sermons by my brethren, Martin and Chase and Putnam and Hansen and Kelley and Fry. I was assigned to care for the night sessions. My heart was glad, for this gave me opportunity to preach the old Jerusalem gospel to the nonmembers who assembled nightly to hear our message. The universal acclaim was that this, indeed, had been a glorious reunion.

At the close of this meeting I was approached by the district president of the Pottawattamie District, the branch president and counselors of the Council Bluffs Branch, as well as the missionary supervisor of the two districts, and urged to remain and assist in an intensive missionary campaign which was to be put on in Council Bluffs. Under the circumstances I could not well refuse.

I consented, thinking that these services would last a week or ten days. What was my surprise to find that in less than a week we were not able to care for the people, though we had a tent forty by sixty feet compactly seated. On the second Sunday we were under the necessity of holding an overflow meeting in the mission church near by. We contin-

ued week after week until we had run five Sundays, and closed the series with one of the largest crowds on the last night. The tent on this evening was literally packed thirty minutes before meeting was to begin, and we were under the necessity of turning many away.

What a joy comes to one's heart to see the people so anxious and eager to hear the gospel story. For we were determined that throughout the series we would preach nothing but "repentance to this generation." And God was with us to the strengthening of the Saints and the conversion of the honest in heart. Some thirty were baptized in Council Bluffs, and the work was built up, the Saints encouraged, and united.

I wish to express my sincere appreciation of the whole-hearted support given by district and branch authorities and to Brother Putnam, the missionary supervisor, who so generously gave way and insisted that I do practically all of the preaching, although he managed and conducted the meetings with skill. This experience clearly demonstrates that almost anything is possible when the Saints are united and working as one man to extend the kingdom of God in the earth.

The brethren to a man gave themselves to help. The Sunday night meetings in missions and Central Church were discontinued, and we were supported in our work by the Council Bluffs choir, which rendered excellent music for a half hour before each service. A number of artists, both from Omaha and Council Bluffs, although not members of the church, volunteered assistance. I certainly thank God for the privilege to work with these dear people. It was an opportunity which will never be forgotten. We were blessed in song and story.

And just as we closed these meetings I received an urgent request from Brother Lane, the district president of the Little Sioux District, and Brother Fred Fry, branch president at Woodbine, Iowa, to come to those points and hold some meetings. I came for a short series, thinking that possibly a week-end would suffice. Have been here four weeks, holding meetings nightly and two and three times on Sunday. I am told that they never have had such an interest before in the history of the work in Woodbine. Saints who were cold and indifferent have been revived, and we have baptized, so far, five precious souls, four of whom are the first of their immediate family to unite with the church. One of these was a prominent elder in the Christian Church.

The Saints and friends are clamorous for the meetings to continue, but I cannot remain indefinitely, so have concluded to close this week. I have

had a ten-week vacation, so to speak. Have preached some ninety sermons and have been instrumental, with my associates, in inducting thirty-five souls into the kingdom of Christ. And to me one of the most precious things is that I have been renewed in spirit and cheered in mind and heartened in soul and body. There is nothing in all this world more satisfying and renewing than to be able to tell the gospel story.

There is no place I know of in all the world more inviting for the preaching of the gospel than in Western Iowa. There is little, if any, prejudice. Our people have established themselves throughout the land. Their lives have done more than aught else to remove the antipathy to our religion. The people are ready for an affirmative gospel. And this is what we gave them throughout.

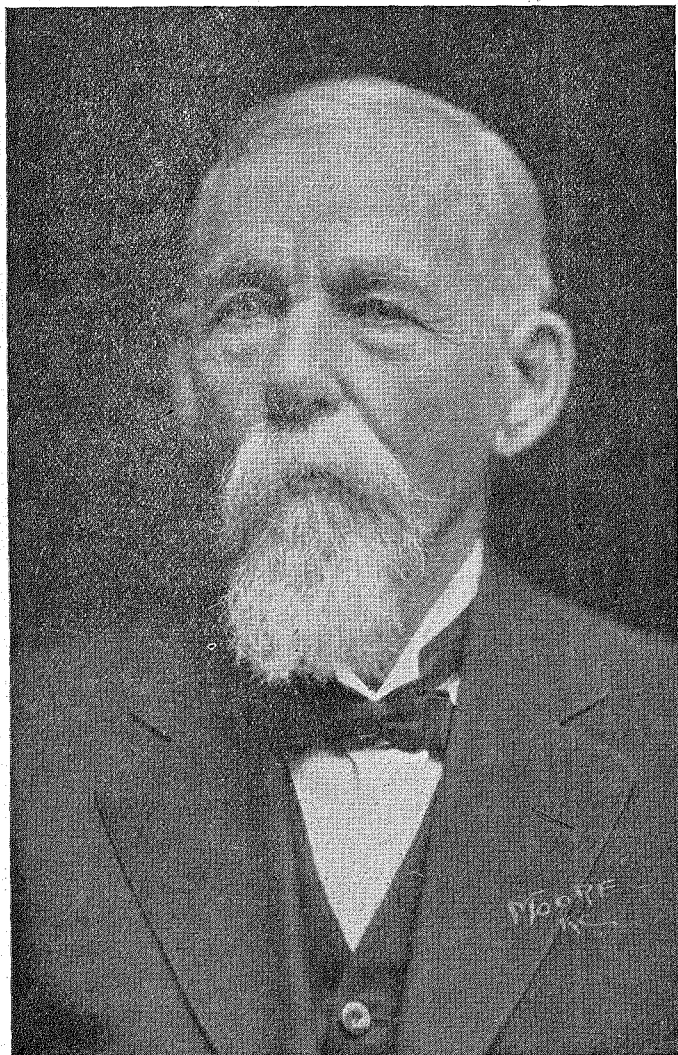
It was in this country where, in my early ministry, I was remarkably and wonderfully blessed. It was here that I met the Reverend Charles W. Savage and where God closed his mouth so he could not speak. Here I met Davis H. Bays, one-time member of the church, and as a result the work was built up at Mondamin. Two other experiences were the debate with Braden at Fontanelle and the one at Tabor with Blalock. It is soul-satisfying after some twenty-seven years to return and be welcomed with open arms and loving hearts—many of whom I blessed as children, or baptized, or officiated in the ceremony which made two as one.

Recompense comes to one for all sacrifice made or service rendered in the glad hand and the moist eye and trembling lip when men and women come and tell you how, in the years that are past, you have been instrumental in bringing them into fellowship with Jesus Christ. There are some things which time, nor change, nor circumstance, can ever take away from one, and those are the joys which are without alloy, in knowing that through your weak efforts souls have come into communion with our Father in heaven.

Thank God for the gospel. Thank God for this latter-day work. Thank God for sending the angel again to earth with the everlasting gospel to preach to all the peoples of the earth. May we each one be true to our trust, and may God help us so that in no way shall we sully our record or bring discredit on the Cause, which is dearer to all of us than our very lives. May his Spirit guide and bless and direct during all these dark and cloudy days and lead us safely through into the clear field of intensive endeavor and the unity of which we dream and for which we daily pray.

T. W. WILLIAMS.

## Eighty Years of Age November 17



BISHOP EDMUND L. KELLEY

The friends and former working companions of Bishop Edmund L. Kelley have been anticipating a celebration of his eightieth birthday for some weeks, thinking to remind him that they have been and are full of appreciation for his example of devotion and hopeful activity through all the years of the past, and for his interest and kind words of encouragement at the present hour.

He was born November 17, 1844, and spent his childhood and early manhood in strenuous preparation for the years of his activity, and because of his faith in God, his strong physique and virile mind, and the careful preparation he had made, he became a polished shaft in the hands of God.

Under his direction as Presiding Bishop, Graceland College, the Saints' Home, and Liberty Home at Lamoni, Iowa, were constructed, and with their working organizations he had much to do.

Later he removed to Independence and began active work for the development of the City of Zion,

and not until long after he had passed his seventieth year did the Lord say it was enough and release him from the burden of the office of Presiding Bishop of the church.

Monday evening a number of his former working companions, among them being the chief men of the church at Independence, went to the home of Brother and Sister Kelley to celebrate with them, taking tokens of esteem, and plenty of cheer. Among the most effective means of cheering these good people were a number of letters received from former presidents and faculty members of Graceland College, all of whom had worked with the Bishop in conducting this institution of learning. The company enjoyed the privilege of reading these missives, and they remain to brighten the days of this worthy man.

The church remembers the office work, the devotion, the skill, but we believe above and beyond all, the hopeful spirit of this man whom God chose to act as one of the leaders of the church through many years of conflict and stress during the reconstruction. The HERALD wishes him well.

R. J. LAMBERT.

## A Book of Interest to Latter Day Saints

The Burton Publishing Company is advertising a handsome 12 mo. of about three hundred pages, described as a character sketch of the prophet, Frederick Madison Smith. The author is Ruth Lyman Smith, and the work is said to be in narrative form, giving particular attention to the years of childhood, youth, and young manhood, and the impelling forces which have determined the course of his life.

Sister Smith tells us that the book was recently advertised with other books to the 9,000 school-teachers assembled in Convention Hall, Kansas City, Missouri, at their state meeting.

We note there are eleven chapters, and these are the titles: "At Sister Marietta's party"; "State University of Iowa"; "The Class of 1898"; "Our engagement"; "The wedding"; "A cross country idyl"; "The fourth generation"; "Last years in Lamoni"; "Another sheepskin"; "Our ecclesiastical cousins" (the Utah people); "The man at home"; "Ph. D."; "Publicity" (incidents surrounding the death of his father, Joseph Smith); "Ordination"; "His message."

The volume is bound in gold stamped cloth, and may be purchased of book dealers, or will be mailed postpaid from the Burton Publishing Company, 3629 Central, Kansas City, Missouri, for \$1.50 a copy.

# Progress On New Radio Station

NEW TOWERS AND RADIO BUILDING READY FOR USE BEFORE CHRISTMAS—1000-WATT BROADCASTER UNDER CONSTRUCTION

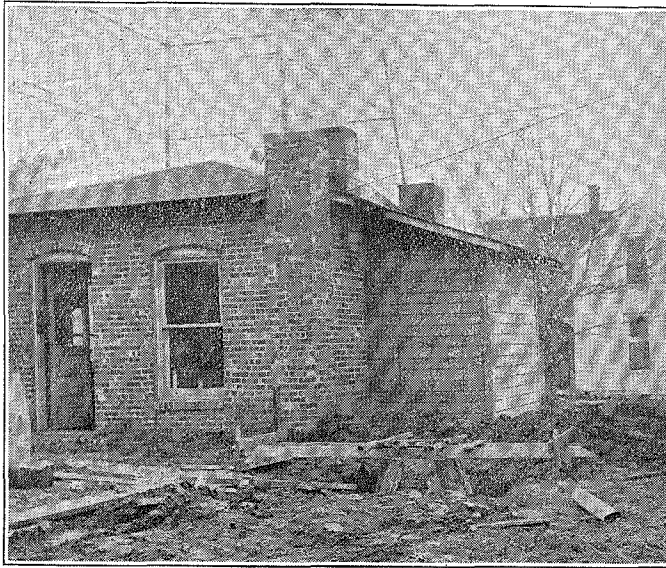


Photo by C. I. Carpenter, November 14, 1924.

*Showing completed foundations for 150-foot tower.  
Old station building will be used for shop.*

## Forty Tons of Reinforced Concrete Foundations for One Tower

A giant radio tower will shortly replace the old structure, the lower part of which is visible in the photograph at the left. The old tower, erected in 1915, has served its purpose well. Some comparisons of the two towers may help to give an idea of the substantial construction of the new one.

The base of the old tower is sixteen feet square; that of the new one is twenty-eight feet square. There is four times as much concrete in one of the foundations or footings for the new tower as in all footings of the old structure. Two-inch angle material is used in the lower posts of the old tower while that of the new has dimensions three times as great.

As soon as the concrete foundations have properly cured, the steel experts will begin erection of the 150-foot tower. In the meantime the tower on the church will have been completed. The contract for erection of the towers calls for completion of the job about December first—incidentally, the closing date of the radio drive.

## Two-Story Structure Specially Designed for Radio Use

By the time this article is published it is expected that the new radio building will have been completed, except for interior trim, painting, etc. The location of the building, between the Stone Church and Dining Hall, is such as to permit the shortest possible lead-in from the new T-type Antenna.

On the second floor will be located the new studio, reception room, equipment, and operating room, and power supply (battery) room. The walls, floors, and ceilings are of special sound-proof construction. Between the sheathing and studding of the operating room, metal sheeting has been secured to shield the room from electrical effects.

The Radio Studio will have a number of new constructional features which will put it ahead of many of the foremost studios of the country.

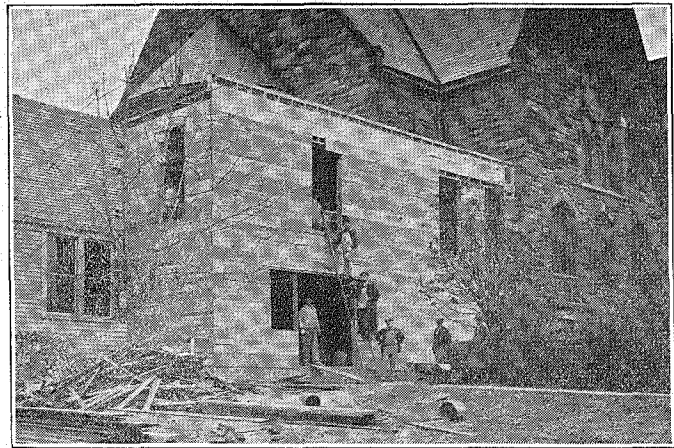


Photo by C. I. Carpenter, November 14, 1924.

*View of Radio Building from northwest.*

## NOVEMBER LAST MONTH OF RADIO DRIVE—YOUR HELP NEEDED

### Let's Finish This Job Right

The radio committee reports a splendid response to the request for funds to build the new 1000-watt radiocaster. Many branches have "gone over the top." But not quite enough money has been received to complete the new installation. Recent Government regulations compel us to qualify for a Class One (formerly Class B) broadcasting license if we use more than 500 watts. This means that our station must comply with all the stringent requirements for a Class One License.

**Help Make Effective This Slogan: "Every Ear Shall Hear"—By Radio**

### Contribute Generously—Do It Now

Every church member should gladly contribute towards the completion of this splendidly designed broadcasting station. Those who have withheld their contributions until they could actually see that a 1000-watt station would be built need not wait longer to give their assistance. Think of it—The new towers and building are nearly completed! What is required now is money to finish the 1000-watt broadcasting equipment. Give your donation to your branch solicitor or mail it to Radio K F I X, Independence, Missouri. Do it now!!



# OFFICIAL

## The General Conference Auditorium

BY BENJAMIN R. MCGUIRE, PRESIDING BISHOP

Recently we received a letter from a brother in Philadelphia, Pennsylvania, asking the following questions concerning the General Conference Auditorium:

1. What amount has been raised to date?
2. Has the money, raised through public voluntary contribution for a specific purpose, been used for any other purpose by being loaned, invested, or used to defray expenses not in harmony with the lawful specified intent?
3. If so, quote your legal authority for such action, giving complete reference to the Missouri Code of Corporation Law, and also enactment of the assembled general church conference granting such authority and date of passage.
4. At what date is it contemplated to start the erection of this auditorium, and if no date has been set, can you estimate a date which in your personal opinion will permit of a start being made on this program?
5. If no date can be estimated, give a reason therefor and cause of delay.

We believe the Saints will appreciate a full account of this project from its inception; so, besides giving the following categorical replies to the questions propounded, we present detailed information:

1. The amount of money asked for was \$500,000; the amount subscribed \$878,000; actually received in various forms \$481,137.92.
2. Following there is a statement of this account as of October 1, in detail. Part of the amount has been loaned to the general church, part has been invested, part is held in cash, certificates of deposit, and Government bonds. The loans and investments are lawful and regular.
3. There is no statute in Missouri designating the kind of securities in which trustees should invest, but the courts of the State recognize the general principle of law which is quoted hereinafter. Our action is in accord with General Conference Resolutions also quoted.
4. We cannot give the date when work on the building will begin, as necessary preliminaries on which the committee is already engaged must be completed.
5. We are proceeding with the project as rapidly as is consistent with safety.

Before 1920 the matter of providing an assembly building had received some consideration. However, during General Conference, 1920, this matter crystallized as follows:

It was moved and seconded "that this General Conference place itself on record as approving the proposition and measure suggested by the First Presidency in reference to a General Conference building" (Minutes, page 3019). "The interest of the audience was such that it was decided immediately to take subscriptions for erection of the new conference building. There was a spirited response and the sum of \$38,000, approximately, was subscribed before adjournment of the session." (Page 3019.)

Afterwards this proposition was submitted to the

entire church. This the Bishopric did through a special campaign of two weeks in October, 1920, in which the whole machinery of the church was brought into operation: \$500,000 was asked for; \$878,000 was subscribed in pledges, part of which was paid in cash.

### Business Depression

It has not yet been forgotten that the financial and business depression resulting from the World War, which began the latter part of the year 1919, reached a crisis about November 1, 1920. The splendid effort of the Saints to raise the auditorium fund was thus interrupted. The following quotations will show the situation in the United States and that the rest of civilization was in a much worse plight. As many of our members belong to the farming community, the following quotation from the *Kansas City Star* will be of particular interest:

	October 1, 1920	December 1, 1920
Fed steers .....	\$17.50	\$14.25
Hogs—good to choice .....	15.60	10.00
March wheat .....	2.06½	1.46¾
May corn .....	.88%	.61¼
May oats .....	.60	.44½

The following headlines in the *Star* of October 1, 1920, also show the trend:

Price decline keeps on, wholesalers have joined procession. Sugar drop hits dealers hard. Values have shrunk 250,000,000 dollars.

It was estimated by Mr. Hoover that there were four million men out of employment in the United States when President Harding took his oath of office in March, 1921.

Up to January 31, 1921, we had collected only \$199,143.70. With this situation confronting us, and knowing that the funds subscribed would be slow in reaching us, and with decline in building prices looked for, it was a question whether it was wise at that time to begin construction.

As late as May 2, 1922, Babson was advising his clients:

Later the time must come when lower prices will be necessary to coax out more contracts . . . certainly the time has not come to build or to buy houses for investment purposes.

In our Bulletin No. 30 to bishops and agents, May 29, 1923, we quoted from Babson's bulletin of May 22, 1923: "If you are planning to build and can wait a year, you will probably save money. If you can wait three to five years you will save a good deal."

### Order of Bishops Recommend Postponement

No General Conference was convened in 1921; however, in May of that year the Order of Bishops met at Independence to consider the financial aspect of the church program. While they realized that a



delay in our building program would bring disappointment, yet they felt justified in making the following recommendation:

Resolved, that the Order of Bishops recommend that the building of the auditorium be postponed for the present, for the following reasons:

- First. General business depression.
- Second. Existing deficit in budget 1920-21.
- Third. Prospective deficit for the following year.
- Fourth. Prospective reduction in prices of material and labor.

Because some felt we should proceed and in order to ascertain the feelings of the church so far as possible, the Presiding Bishop sent a letter to a number of the leading men. In this letter we asked for an expression of their views as to proceeding with the construction of the auditorium and requested also that they would tell how the people in their territory felt about this. The following are typical of the replies we received:

1. The author of statement quoted in your letter was certainly a man of unbounded optimism, one of the kind, no doubt, who would expect to find eggs in a cuckoo clock. Personally I am satisfied that the action of the Bishopric in postponing the erection of the auditorium was sane, safe, and well advised.

2. Ever since my return from Independence at our quorum meeting, I have taken particular pains to address the audiences through the district and apprise them of the conditions that have prevailed, telling them why it was deemed advisable to postpone building the auditorium. In almost every instance your judgment in the matter was sustained.

3. The drop in all materials that would of necessity have to go into the building, together with the high cost of labor, has justified our action then.

4. We have tried to keep in touch with the sentiment of the people on the auditorium question, and while we admit there is a chance for a difference of opinion, we think that to make an effort to collect the auditorium pledges at this time would seriously impair the receipts in tithes and offerings.

5. Whatever mention has been made has been in commendation of the good judgment exhibited by waiting until building material had declined to a more favorable price and labor conditions become more settled.

6. The auditorium should not be built now owing to financial stress of the times.

These comments, with many others, were made by the brethren in January and February, 1922. The following tabulation of building costs taken from Babson's Bulletin of May, 1922, supports the views of the brethren:

BUILDING COSTS			
	March, 1924	Base 100	
Residential material index	Industrial building material		Average building wage
1914, March ....100		100	100
1917, March ....136		168	116
1918, March ....172		198	132
1919, March ....208		206	154
1920, March ....297		271	201
1921, March ....217		205	177

1922 General Conference Approves Delay

In General Conference of October, 1922, the following recommendation was adopted:

Whereas, during the past twenty-seven months, there has been a deficit in operating expenses of the church of \$269,-327.52, we recommend that the building of the auditorium be postponed until after next General Conference.

By this action, let it be borne in mind by the Saints, not only was the action of the general church officers confirmed; but also the responsibility was assumed for further delay till after October, 1923.

Feeling confident that the conference of 1922 would desire to take some definite action looking towards the erection of the auditorium, we addressed the following letter to the First Presidency:

FIRST PRESIDENCY, May 29, 1922.  
Office.

Brethren: Supplementing our conversation with you and Brother Harry Smith in regard to the auditorium, it occurs to us that the architect should proceed at once with the plans.

We are of the opinion that something definite should be said to the coming fall conference as to when we expect operations to begin on the auditorium. The Saints will expect this.

The time intervening between now and spring, if that should be set as the time to begin building, is none too much for the preparation of the plans and the securing of estimates.

Yours very truly,  
BENJAMIN R. MCGUIRE, Presiding Bishop.

Committee of Presidency, Twelve, and Bishopric

At the General Conference of October, 1923, the following action was adopted at the suggestion of the Order of Bishops:

The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium large enough to care for our needs. We, therefore, recommend that this conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select two of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with a view to having the building ready for the use of next General Conference.

This committee has been organized, the writer being a member of it. Several meetings have been held and some necessary preliminary work done, including the selection of a site—tentatively—and the architect authorized to prepare plans, etc.

The Fund

It will be remembered we originally asked for \$500,000, and \$878,000 was subscribed; but we have not yet received the first amount. From time to time the church has been informed through the

HERALD and in reports to General Conference of the status of this fund.

On October 1, 1924, there had been paid in

On subscriptions .....	\$439,578.90
Interest earned cash .....	15,433.60
Interest charged to general fund .....	26,125.42

\$481,137.92

This amount is held in the following form:

Cash in banks .....	\$ 28,836.96
Certificates of deposit .....	35,000.00
Liberty Bonds and stamps .....	45,303.30
Other investments .....	165,420.72
Loaned to general fund .....	200,836.92
Deferred expenses .....	5,740.02

\$481,137.92

During the period of business depression to which we have already referred, although the net worth of the church was increasing each year, due to the fact that so much of the contributions were being set up for a special undertaking, we were at the same time not receiving sufficient in tithes to take care of the fixed operating expenses of the church. We were in the same position as a man who during the year would pay \$500 on a home and run in debt \$100 for groceries. His net worth would be greater, as would also his debt in his operating account.

With this situation confronting us, it was a question whether we should go on the outside and borrow money at 6, 7, and 8 per cent while the cash in banks and Government bonds in the auditorium fund was earning only 4, 4 $\frac{1}{4}$ , and 4 $\frac{3}{4}$  per cent. By loaning this special fund to the general fund during this period a saving of over \$15,000 has been effected in interest alone, to say nothing of the saving in upkeep expense on the building at a time when the church could ill afford to have this added burden.

#### Joint Council Approves Loans to General Funds

The policy of loaning the special funds to the general funds was submitted to the Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric. The following action was taken on May 13, 1922, and published in the HERALD of June 14, 1922:

That in the opinion of the Joint Council the policy of the Presiding Bishop in investing special fund monies temporarily in general church assets during the present financial stringency be approved.

And, further, it is the opinion of the Joint Council that such policy be continued as long as the need may exist because of the financial pressure.

If there were any objections to this policy, we have no recollection of any being registered at that time by any member of the council, nor do the minutes show any.

A report of the status of this fund was presented to and received by the General Conference of 1923

and appears in the Conference Minutes, page 3355. Since that date a statement giving the detail and character of the investments was submitted to the April, 1924, meeting of Presidency, Quorum of Twelve, and Order of Bishops.

#### Lawful Procedure

Touching the investment of this fund by the Presiding Bishop as trustee and the lawfulness of such investment, we submit, first, that under the law and practice of the church it is the duty of the Bishop to do so. This right and duty is declared in the following from the church General Conference Resolution 238, paragraph 7:

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the church treasury for the purpose of carrying on the preaching of the word, in which is included the support of the families of traveling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

Second, in the State of Missouri there is no statute designating the class of securities in which trustees are required to invest trust funds, but the courts recognize and apply the following general principles:

The general rule is well settled that where trust money cannot be applied either immediately or within a short time to the purpose of the trust, *it is the duty* of the trustee to make the fund productive to the *cestuis que trustent* by the investment of it in some proper security. In the investment of trust funds, the trustee must exercise sound discretion as well as good faith and honest judgment. But he is not an insurer; neither is he required to be infallible in his judgment, or to possess the power to anticipate events not generally looked for. The true rule which should govern his conduct is that he is bound to employ such prudence and such diligence in the care and management of the estate or property as men of ordinary prudence, discretion, and intelligence employ in their own like affairs.—Vol. 39, *Cyclopedia of Law*, under the caption, "Duties of a Trustee."

The only question therefore is, Would a man of prudence, discretion, and intelligence consider it safe to loan this fund to the church? If the membership consider that it is not safe, how can they in good conscience expect the Bishopric to invite members and nonmembers to loan money to the church? Again, had this fund been kept intact in cash and bonds, and had we gone on the outside and

(Continued on next page.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Democracy As Is

BY INEZ KINNEY

After the somewhat turbulent outbursts from the opposing elements in this church, would it be in order to hear from a new member—one who has always lived on the fringe of things churchwise? Since the contention seems to center about the subject of democracy in the church, it may be well first to consider democracy as is in this United States of America, where "freedom, equality, justice, and humility" is a condition of fact vouched for by every school child within its borders. This may have a bearing on the subject under discussion at this time.

A government of the people, by the people, and for the people—fine in conception, fine in principle, though the people have ever had little enough to say or to do about it. The old town hall meeting in New England came as near being democratic as any known institution, American or otherwise. Even they became too cumbersome and have largely gone

(Continued from page 1113.)

borrowed from others, they would have had to be paid at some time, and if the church is now ready to pay back the money which might have been borrowed, then the replenishing of the auditorium fund becomes automatic, but this is not the only source from whence this can be made possible.

This entire matter has been handled, so far as the Presiding Bishop is concerned, in such a way as to conserve the best interests of the work as a whole.

We are glad to say that progress is being made, and we believe that the church will be able to carry forward the project as originally contemplated.

We have no hesitancy in saying that the course that has been pursued with respect to the use of the auditorium fund was practical, economical, lawful, and will in the largest measure contribute both to the general welfare of the church and the particular object had in mind when General Conference approved to move towards the building of a General Conference Auditorium.

Criticisms, it will be admitted, are always easy, but remembering the responsibility of acting in the emergencies of the greatest crisis the world has known, we feel sure that the Saints will appreciate the efforts made conscientiously and lawfully to conserve the interests of the church in the best possible way.

the way of other early institutions, including the guild system of production, where practically everything used in the home was manufactured there.

Consider the election of a President. At the great national conventions the delegates properly elected by the people (witness the log-rolling at the precincts) nominate the presidential candidates. We shall omit a discussion of the preferential primary where, in various States, the people express a preference for President.

But do the delegates at the national convention nominate a presidential candidate? The fact is, that important business is accomplished in a hotel room by a handful of men aided by much tobacco and strong drink.

Following the happy nomination, it occasionally happens that the President has been elected, but not by a majority of the popular votes. The mere fact that the presidential electors are chosen from various sized districts and that some States are largely of one party faith while others are more evenly divided between the two major parties works as a damper on our boasted rule-of-majority democracy.

At the general or presidential election, where equal suffrage is enjoyed, all the people surely go out to the polls and vote! Less than fifty per cent of the voters take advantage of this great privilege. It seems the more candidates the people have a voice in electing, the greater degree of democracy, so the ballot contains a vast number of names, making it so long that no normal person can hope to learn the qualifications of all. In consequence, the voter loses interest and courage and does not vote at all. "What's the use? I don't know what kind of person the candidate is, so I won't vote." So much democracy defeats its own ends. That is why government-reform agencies are urging the use of the short ballot, with only policy-making offices elective, administrative offices to be appointive.

But the people elect the Representatives and Senators to Congress. Yes, by districts, one member from one district, and while a large number has expressed a choice, another large number has had no choice at all. The one-member-from-one-district system brings about this state of affairs. Proportional representation is advocated to correct this damage to democracy.

In case of a minority group (or groups) strong enough to turn the scales for or against a candidate, the rule of the minority is felt. The labor vote, the soldier vote, the foreign vote, or the Ku Klux Klan, etc., are examples of minority as against majority rule. The so-called agricultural or farm labor bloc in the last Congress is a concrete example of government by minority. It is safe to say that the

greatest need in Federal Government to-day is adequate leadership, unhampered by an insurgent minority.

Surely when Congress is in session and working, law-making is done by a majority voice of the members! Not at all. The laws are made by committees in committee rooms. No matter how urgent the need for the proposed law or how beautifully it has been drafted, if the committee decides to kill it, it is killed—that is all. But, of course, when an important law has finally been passed and goes to the supreme court for interpretation, it is declared constitutional or not by majority rule. The decision of one judge may declare a law unconstitutional after a Congress or a State has given it great apparent approval. Four judges may be of one opinion and four of another, and the one wabbling judge may make the decision.

But examples multiply, and this is not intended to be a tirade against this United States Government, merely a statement of fact concerning democracy as is. Possessing an ancestry dating back to the very beginning of things in America, its institutions are precious even though reason acknowledges the fact that time brings change and problems that must be solved according to the conditions of that particular time.

"Eternal vigilance is not merely the price of liberty in the first place; it is part of the fixed cost of maintaining liberty forevermore."—Hart.

Let me repeat that Government experts are more and more advocating restricting the voice of the people in the elective offices. "Let there be a responsible head and hold him answerable" is the social and political judgment to-day. Democratic Italy submitted cheerfully to a powerful leadership and has not gone to the bow-wows. Spain, strangled by corrupt politics, gladly hailed a leader it hoped would prove wise and good. Poor socialistic, communistic Russia was never so bossed, and seems to be making some headway.

There comes a time in the life of organizations, religious, social, or political, when a strong authoritative leadership is its greatest hope and greatest need; when minorities having neither the knowledge nor the vision are a dragging, hampering influence; when a great program needs only a great leader to put it into operation.

This church has come to such a time. It, however, has such a leader, set apart and ordained by God himself. Yet an insurgent minority is impeding the progress of this work. Over and over, voices chant the refrain: "Back to the good old times. Back to the faith of our fathers."

Whatever may have been the needs and conditions of the past; whatever they may be in the future, the need now is for an unhampered, whole-heartedly supported leadership. History, life, nature, common sense, teach that progress brings change, that times and conditions demand their own special treatment. Why harp about the past when the present has brought problems foreign to the past? As well try to harmonize the philosophy of Aristotle with that of George Washington in the Revolutionary War crisis. Why manufacture high-sounding phrases such as "supreme directional control" to camouflage a simple meaning—leadership? Why fall to petty, personal bickerings when the world waits for the operation of the greatest social reform in history?

Let the church membership, the quorums of high priests, seventies, etc., get behind that leadership (the Presidency), and nothing shall stop the onward march.

## The First Presidency in the Days of Peter

BY J. A. FERRIS

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.—Galatians 2: 11.

Here was a situation where Peter, of the First Presidency, in advocating a policy which was causing a division in the church, was sharply rebuked by one of the twelve, the Apostle Paul.

And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all.—Galatians 2: 13, 14.

Then the Apostle Paul proceeded to reason with them, giving them abundant reasons why Peter's policy should be radically changed; why it was wrong and very harmful.

The situation must have been a heartbreaking one for Paul. Here was a man at the head of the church, one of the main pillars, one who had been singled out by Jesus Christ personally to take the lead in handing out the bread of life not only to the church, but to the world—Peter, of the First Presidency, handing out stones instead of bread. On account of Peter's high office, anything that he said or did carried great weight, and even though a certain policy of his at this time, the policy Paul objected to, was obviously obnoxious and erroneous, evidently many of the saints blindly followed Peter, refusing to reason, allowing the great prestige of Peter's high office, and Peter's actions, to sweep them off their feet. The situation was fraught with much danger, possibly a divided church.

In rebuking President Peter, the Apostle Paul was

striking for God, for Jesus Christ, and for the gospel of Jesus Christ.

Here was one of the First Presidency not only failing to walk "uprightly according to the truth of the gospel," but causing other officials and members of the church to walk also in darkness. Jesus Christ had promised his followers that they need not walk in darkness. Peter was walking in darkness, and the sad part of it all was that some of the saints were following him.

But what of Barnabas; what was the matter with him? He was an apostle, the same as Paul. He was responsible, not to Peter of the First Presidency, but to God Almighty for his stewardship. He was a servant of God, not a servant of Peter. What was the trouble with him? Why did he forsake the "truth of the gospel" and advocate a man's policy? Why did he do it?

Ah! the great champion for Jesus Christ, the Apostle Paul, "before them all," gallantly and fearlessly withstood President Peter "to the face, because he was to be blamed." Did Paul for a moment think of any personal advantage he might gain by siding in with Peter? No; a thousand times no. He was not being paid by Peter; he was not employed by Peter; Peter's policies were nothing to him. But the policies of Jesus Christ were *all* to Paul. And so Paul asked Peter and the rest of the opposition a question: "Is therefore Christ the minister of sin? God forbid."

If Jesus Christ should not be a minister of sin, neither should any of his followers, and Peter stood convicted of the things Paul charged him with. Paul made God and Jesus Christ *first*; yes, Paul was right, God first.

The strange part of this drama, and near tragedy, was that the Apostle Barnabas, looking on as was Paul, could not see anything wrong when it was so very apparent to Paul. President Peter in dealing with some of the saints was acting in a manner that was foreign to the gospel of Jesus Christ, yet Barnabas could not see it and joined hands with Peter in this wrong.

Paul's eye was "single to the glory of God," but not so with Barnabas; not at this particular time. Had his eye been single to the glory of God he would have been full of light, the same as Paul. But alas, he followed Peter, of the First Presidency, instead of following Jesus Christ, who should have been his leader, and his only leader. And together with Peter on this occasion he was walking in darkness.

Let us learn a lesson from this experience. With us it should be: God, the same yesterday, to-day, and forever. Jesus Christ, the same yesterday, to-day, and forever. The gospel of Jesus Christ, the same yesterday, to-day, and forever. *No change.*

## Facts About the Bible.—No. 9

BY A. B. PHILLIPS

A knowledge of the classification, distribution, and language features of the nations mentioned in the Bible is of material assistance to the student who would clearly understand the reason for certain activities which the book portrays and the significance of the characteristics and expressions of the peoples represented. Three divisions of mankind are represented since the flood at least, which are distinct in physical traits, language, mental qualities, and habits. These are the Semitic, Aryan, and Turanian, supposed to have descended from the three sons of Noah. From these have arisen combinations of other types, until it is now impossible to trace most of them with certainty.

The name *Semites* is derived from Shem, one of the sons of Noah. Their descendants are traced in two divisions, one of which includes the Hebrews, Phœnicians, Syrians, Moabites, Ammonites, Canaanites, Aramæans, and the Babylonians. The other is represented by the Abyssinians, Sabeans, and certain Arabians. The speech of the Israelites contains only dialectal differences from the Syrian and the Babylonian, and the Moabite stone is easily read by Hebrew scholars.

Blood relationship between nations cannot always be determined with any certainty, but language, tradition, habits, color, religion, local names, and geographical position help to establish such relationship at times. The ancient inhabitants of western Asia were at one time mostly of one race, which was akin to the Hebrew. Before the Hebrew conquest there were eight principal nations west of the Jordan, including the Canaanites, Hittites, Gergashites, Amorites, Hivites, Jebusites, Perizzites, and Philistines.

The Philistines are more frequently mentioned in the Bible, but to the ethnologist the Hittites are of particular interest. They are said to have been the descendants of Heth, whose name is found on Egyptian and Assyrian monuments. Hittite monuments are scattered over a wide area, including Asia Minor, Phrygia, Cappadocia, and Syria, and in some of the Hittite writings Assyrian influence is said to appear.

### *Significance of Language and Writing*

In the Bible we are informed that prior to the dispersion from Babel, "the whole earth was of the same language and of the same speech." The Inspired Version (Genesis 6:6) states that the language of Adam was pure and undefiled, but with the scattering of tribes and clans it was natural that different forms of expression should arise, and that



the more industrious and enterprising nations should in time forge ahead of others in accuracy, flexibility, and other desirable facilities of speech. The ancient classified languages are sometimes divided into thirteen genetic families, though the changes that have developed do not admit of certainty concerning which may have been of most importance in prehistoric times.

The Semitic languages include principally those of the Semitic divisions as named. To the Bible student more interest is found in the Assyrian or Babylonian, Hebrew, Phœnician, and Aramaic, because important inscriptions in these languages have been found which relate to the biblical record. Of the Hamitic languages the Egyptian is of chief interest to readers of the Bible, as a great many inscriptions in this language have been discovered and deciphered, some of which concern times covered by the scriptural writings.

An essential of civilization is, has always been, oral and legible facility of expression. The alphabet was an invention of incalculable importance, the results of which can hardly be estimated to-day. Some hold that it was based upon symbols originally used among the Egyptians. Ideographic forms were employed by the ancient Egyptians, Babylonians, Hittites, Mexicans, and other peoples, successive stages of which are sometimes traceable. Sacred and other ancient records were written on stone tables, gold, brass, lead, silver, tile, bricks, wood, and clay tablets. More flexible substances were also used, as papyrus, parchment, vellum, linen, silk, and cotton. Inscriptions or other writings have been discovered on all the substances here mentioned.

Many remarkable affinities of language may be traced by the student who desires to ascertain language relationships, some of which are of remarkable interest in connection with Bible study (see *Helps to Bible Study*, pp. 284-302). A long list of biblical names has been discovered in the inscriptions, including those of prominent kings. Incidents and events of various kinds have also been verified by archaeological research in recent years, and bear out the integrity and accuracy of the Bible record in regard to some matters concerning which doubts had arisen. The study of these languages mentioned is therefore of absorbing interest and lasting profit.

Our dead are greater and more truly alive than we are! When we forget them, it is our whole future that we lose sight of; and when we fail in respect to them, it is our own immortal soul that we are trampling under our own feet?—Maeterlink.

## NEWS AND LETTERS

### From Seattle to Denver

October 21, 1924.—My last communication was written in Seattle, Washington. I delivered a number of sermons there on my return from the Portland reunion, and was greeted with good audiences, notwithstanding it was during the week time. The officers and Saints manifested deep interest in the church work.

I was sorry that I was unable to meet with the president of the district, Brother C. E. Jones, and wife, they being away on a preaching tour, somewhere in the district. I was of course interested in both as I was their father in the gospel. Brother Jones proved to be a very capable presiding officer over the reunion, and in connection with others, made it a great success. His good wife also was active in looking after the duties of superintendent of the Sunday school work. They make a fine working team in the church, looking after the interests of the gospel with an eye single to the glory of God.

Leaving Seattle I went down to California, and on my way there delivered a number of sermons in the Portland church. Full house every night; splendid interest. Here, as in all the other places, officers and Saints supported my weak efforts in a splendid manner. It was with some degree of reluctance that I took my departure from the Northwest country, as I certainly enjoyed my sojourn among our people there, and I truly appreciated their great kindnesses displayed in my behalf. We certainly have some very capable ministers there that the church can be proud of.

I spent a number of days at San Francisco, but most of the time with my relatives, some of whom I had not seen for twenty-four years. None of them seemed interested in the gospel, as they belong to other societies. Yet they treated the writer with every degree of consideration. Preached one sermon Sunday morning in the city, and in Oakland on Monday night. The work seemed to be progressing in both places. I had the pleasure of meeting John D. White, president of the district, and Brother Saxe, president of the San Francisco Branch, and John Carmichael, president of the Oakland Branch. These officials, with Apostle Dan Williams and the city missionary, Brother Virgil Etzenhouser, greeted me warmly, and we enjoyed our associations.

Santa Barbara was my next stop. Here I was cordially received and entertained by more of my relatives. From there I went to Los Angeles. I was met at the station by my nephew, Doctor Hodges, who while not yet a member of the church is very much interested in the gospel. The possibility is that some day he will unite with us. His companion is a member. I met two great-nieces there; one is a member of the church but the other is not.

I occupied in the rostrum a number of times, enjoying splendid liberty, an evidence to me that the Lord is interested in his work there in the city. Brother Walter W. Smith is pastor, and he gave me a good welcome. The new church edifice is going up rapidly. This is going to be one of the finest-equipped buildings in the whole church, and will be a credit to the work. If there is a branch in the church that needs a building like this it is Los Angeles, of more than a million population, a Mecca to people of affluence and prestige from all parts of the world. We earnestly trust that every member of the branch will put forth his best efforts to see that this building is completed and dedicated to the Lord.

In company with the president of the district, N. T. Chapman, we visited Long Beach, San Diego, Santa Ana, Ontario, and certainly experienced a glorious time. Brother Chapman is a good companion to travel with, greatly beloved by the people over whom he presides. I had the pleasure of meeting with many people in this district whom I had met in other parts of the world many years ago. One sister came to me and told me that I had baptized her forty-eight years ago, and she is still strong in the faith. Forty-eight years of fruitage is very cheering, and makes one feel that one's work is not altogether in vain. A number of brethren came to me and said that I had ordained them—so many years ago that I could not remember without first consulting the record. It makes one feel that the time is far spent when grandmothers come up and say that he nursed them when they were little children. A person feels that he is not quite so young as he used to be. Thank God I am still in the great battle for right, and by the grace of my heavenly Father I expect to continue in the warfare for some time yet.

California is a great country for climate, its fruit and flowers being a sight to behold. However, every country has its advantages and disadvantages, and California has still a lot of waste land and desert. Los Angeles has automobiles by the thousands, and its death rate from them is the highest in the United States. One certainly has to step lively, or the "angels" will carry him across the Great Divide.

I left California on the evening of Tuesday, the seventh, for Utah and Idaho. Landed in Salt Lake City the next evening, and not being able to locate our church, I consulted the telephone directory, but was unable to locate any of the Saints, not even the pastor of the church, and was under the necessity of going to a hotel for the night. I ascertained later that the telephone number of the church was in the name of the pastor who left there two or three years ago. We suggest that the branch there make a change so that visitors coming through can find where they are. I tramped around for three or four hours in that part of the city where the church is supposed to be located, but nobody knew anything about them.

I left for Malad City the next day at noon, where I had the pleasure of preaching and lecturing five times to large audiences, with intense interest. Brother Richards, the pastor, wields a wonderful influence in the community and is known all around as a man of God. He has placed the church in a favorable light with the Utah people, and his noble wife is as highly respected as is he. The work there is in safe hands.

In this place I met a cousin of mine whom I had never seen before, who by the way is a Utah Mormon and a wealthy one. One of his sons has joined us, and it looks as if more of the family will be with us in the near future. I enjoyed my visit with the Saints here and wished them Godspeed.

The next stop was Rock Springs, Wyoming, where I visited my nephew, David G. Thomas, and his family. He is a well-known lawyer in that part of the country. Here I was also permitted to meet another cousin whom I had never seen before, who also is a Utah Mormon. This cousin is losing confidence in the church of the West, and there are hopes of her coming our way some day. And perhaps her family, too.

I arrived in this city, Denver, Thursday, the sixteenth, and was met at the station by the city missionary, Brother Frank Almond, and am domiciled at the home of the pastor, Brother E. J. Williams. Last Saturday Denver's annual rally began, at which I was scheduled to lecture and preach. Big crowds greeted me, and I enjoyed good liberty in presenting the gospel message.

The Denver Branch is alert to its opportunities. It has a good pastor in Brother Williams, and he and the city missionary are working hand in hand to build up the work here. If the members and the priesthood will get behind them and assist them, they will be able to do a work here that will bring honor to the cause of Christ.

After a good spiritual feast in the prayer meeting this afternoon, I am leaving Denver to-night for Independence. And by the time this letter is in print, I shall be back among the Saints in the center place. I regret leaving the West, with its splendid hospitality and kindness to me; but I rejoice that it has been my privilege to go from branch to branch in this part of the country, and realize that the work of the church is moving onward. Controversy and heated discussion may be the order of the day at headquarters, yet among the great body of the Saints in the West I find a loyalty to the gospel and a determination to hold fast to the principles of truth in Christ Jesus.

May God bless them and strengthen them for the work that is yet before us. May they ever hold firmly to the iron rod that leads to the tree of life in the paradise of God.

GOMER T. GRIFFITHS.

### Splendid Social Conditions Depicted

CHATHAM, ONTARIO, November 3.—The month of October has been an active one in the Chatham Branch. The weather has been the most delightful in years.

Priesthood meeting was held Monday evening, October 6, which was well attended and much enjoyed. On Tuesday the priesthood were asked by the branch president to assemble again, as word had been received that Apostle J. A. Gillen was to be in the city. Brother Gillen met with the priesthood and gave a splendid talk on "Priesthood and what it means." After the talk a general round table discussion was held.

On Wednesday evening Brother Gillen addressed the Saints in general, using for his text, "I would see Jesus." Brother Gillen is always welcome in this branch, as he is recognized as a true servant of God.

Our anniversary services were held on October 25, and the weather was so fine that a large crowd was able to be present. Prayer service was held at nine o'clock in the morning, followed by Sunday school at eleven. Elder B. H. Doty, district missionary, preached at three in the afternoon, and at seven Bishop J. C. Dent was the speaker. Both sermons were much enjoyed. The Chatham choir gave special music at all the services.

The anniversary chicken supper was served Monday evening in the basement of the church, and a neat sum was realized for the branch treasury. A fine social time was enjoyed. A program was given at eight o'clock, at which Brother B. H. Doty and John R. Grice assisted with several pleasing solos.

Friday, October 31, being Halloween, the Department of Recreation and Expression held a Halloween masquerade party. A goodly number had good make-ups, and a most pleasant evening was spent.

Elder John R. Grice, of Saint Clair, Michigan, was with us for our Sunday evening preaching service November 2 and gave us a splendid sermon. Just prior to the preaching a baptism was performed by Brother Grice, Miss Edna Tompkins, a splendid young lady of our city, being the candidate.

November 9 is to be Armistice and Thanksgiving Day at all our services, and an enjoyable day is anticipated.

## Webb City, Oklahoma

November 3.—Roy and Mabel Slover, son and daughter of Brother and Sister Arthur Slover, are recovering from a siege of sickness. The doctor said their trouble was typhoid fever.

Many of the Saints who attended the reunion at Washunga the past summer will remember Mr. Grossman, father-in-law of Sister Grace Adair Grossman. He departed this life October 25, near Shidler, Oklahoma, of a carbuncle on his neck. Brother Arthur Slover preached the sermon and was assisted by Brother Edward Workman. After the funeral the remains were taken to Quay, Oklahoma, for interment.

The usual sacramental services were held November 2. Three babies were blessed. Several visitors were present, among them Brother Fred Swain and wife, of Arkansas City, Kansas; Sister Carrie Bailey Adair and daughter Georgia, of Yale, Oklahoma; and the family of Brother A. H. Christensen. Among other things which gladdened the hearts of the Saints especially was Brother Christensen's account of the services he held recently near Drumright, Oklahoma. We have a very pleasant recollection of those people when the Saints of Yale in times past met there to hear the gospel from Brothers Case, Slover, and others. We rejoice that the seed sown is now bearing fruitage.

We understand that Brother Earl D. Bailey is soon to be among us to hold services for a short time, and hope our next report may verify this statement.

## Visiting the Saints in Texas

CORPUS CHRISTI, TEXAS, October 31.—The past week I visited several interesting places in the Rio Grande Valley, first stopping over at Lyford, Texas, to solemnize the marriage of Sister Nettie Archer of that place, and Brother Havard Doggett, of El Reno, Oklahoma. Sister Nettie has friends in her neighborhood that gave her party a wedding dinner and an evening serenade. I preached two times while in the neighborhood, receiving compliments from nonmembers on the doctrine set forth. One stranger, Mr. Duddlesten, remarked that I had only commenced preaching when he recognized that he had heard me before over the radio. He said the program of the Reorganized Church of Jesus Christ of Latter Day Saints came in from San Antonio very distinctly and promised to give our radio programs special attention hereafter. This point is three hundred miles southeast of San Antonio, so I suppose our programs are heard by thousands of people in Texas.

I accompanied the wedding party to Fort Brownsville last Tuesday and enjoyed a pleasant visit with Sister Mildred Holder's family. Her husband is erecting, under contract, a large bank there many stories high. It was only across the river from Mexico, but as I have been over there often before, we confined our entertainment to the United States.

Resuming our journey, we again passed the lively town of San Bonito and lodged over night at Hazlenzen, a modern junction of several thousand inhabitants. The day following we motored westward, passing through several beautiful valley towns. We had a pleasant visit and a nice dinner with the Barrett family of McAllen, formerly of Lamoni, Iowa, and continually in the gospel faith. In the afternoon we returned to Lyford by way of the handsome little town of Edinberg and lodged again at the home of the "newlyweds."

The valley of the Rio Grande abounds in garden products and citrus fruits of the choicest quality, making it entertaining to the traveler and expensive for the purchaser of land

The next morning I departed by train, leaving Brother Doggett inspecting his fruit-laden orange grove and looking up church tracts for his new neighbors. I am to-day visiting scattered members at the Bay of Corpus Christi. I will take a drive to-morrow with Brother James Jonson and Sister Lizzy Graum's family. Mr. Graum declares that he wants the *Ensign*, so that he may enter into the study of our doctrines.

I expect to return to San Antonio next Monday.

W. H. MANNERING.

## Ottumwa, Iowa

November 1.—The gospel flag here is still floating over some earnest workers who find joy and pleasure in the liberty it represents to them.

The Department of Women has led the way in social activities this month. This department is under the supervision of Sister L. McMickle, assisted by Sisters Richards, M. R. Lerries, M. Epperly, L. Hughes, M. LaPoint, M. Lewies, C. Collins, Green, and Meadows. They also had the assistance of some of the brothers, and succeeded in bringing to a close a wonderful month of activity for the department.

We are happy to say that Brother D. T. Williams, Sr., has returned to his work after ten months' illness. He is in his seventy-sixth year, and God is truly mindful of the aged of his flock. He has a light job now on the railroad crossing.

Brother Glen McMickle gave his class two wiener roasts, which the boys greatly enjoyed.

Our pastor says he has enjoyed good liberty in preaching the word of late.

The men of the branch have donated ten dollars towards the radio fund, and more is expected.

The Saints here were sorry to learn of the sickness of Elder E. B. Morgan, who is at present in Independence. Sister D. T. Williams here is ill and has suffered much.

Our communion service November 2 was of a very high order and was enjoyed by a good crowd.

## Campaign by the Young People

RONTAC, MICHIGAN, November 7.—The young people here opened a campaign October 12, which continued for twelve nights. The first four nights Bishop Fred B. Blair, of Kansas City, Missouri, occupied. Brother Blair was followed by Apostle F. Henry Edwards for four nights, and after that Apostle J. A. Gillen preached four more nights.

Brother Blair spoke on the following four subjects: "What is your life?" "Doing business for God," "God's income tax," and "Christ, the great conservator." Many wonderful thoughts were presented, and some have said that never before have they understood God's plan for tithing as they do now. We sincerely trust good results will follow.

Apostle Edwards took for his subjects: "Adventuring with God," "Bonds of unity," "The unfolding purpose," and "Converting the world." He spoke with sincerity of purpose and truly presented many beautiful thoughts. As we looked upon him, young in years, with so fixed a standard in life, we wondered why the world should refuse to be converted and why the bonds of unity were not more perfect, with life's purpose so completely unfolded by our young brother. We thought surely anyone would enjoy an adventure with God.

Friday evening, after one of Apostle Edwards's sermons, the Saints went to Sylvan Lake and played games and enjoyed a wiener and steak roast.

Apostle J. A. Gillen, although the last speaker, was greeted

with the same welcome the first two speakers received. Saints did not weary of coming but proved loyal to the last meeting. Brother Gillen's subjects were: "We would see Jesus; or, What shall we do with Jesus who is called Christ?" "Are not the rivers of Damascus better than the waters of Israel?" He spoke with much power, and it seemed that he was truly endowed with the Spirit of God, for as he spoke his soul reflected God's power to use man in his great purpose of salvation. We trust that the seed sown will bring much fruitage to the Master. Pontiac is endeavoring to keep the faces of the Saints Zionward, and bring human inclinations into subjection to God's ways.

### Four Baptized in Holland

ROTTERDAM, HOLLAND, October 22.—A few lines about Holland, the land of many canals, may interest some of the readers of the HERALD.

I can say the work is going forward. We have a nice little hall to meet in, and the attendance is growing gradually.

The Brighamites are fighting us all they can. I had the pleasure of baptizing four last week, one of the candidates being my own sister. More will come into the fold soon.

The harvest is great, and the laborers are few. I am the only missionary in this country. I hope and pray that all the Saints will realize the necessity of doing their duty in every respect, so that the kingdom of God may be built up and his name be glorified.

With best wishes to all the Saints,  
PARADYSLAAN 62 A.

JOHN EGGEN.

### Sunday School Convention, Wigan, England

WIGAN, ENGLAND, October 23.—On October 18 and 19 we had Sunday school convention here and were glad to have with us Brother J. F. Curtis and Brother and Sister Judd. Brother Judd is superintendent.

All the schools were represented, and we had a large number of Saints and friends from all the branches.

Business meeting was held in the Church of Christ, which was kindly loaned us by our Christian friends of that church.

Sunday services were held in the Totale Abstant Hall. There were about two hundred in attendance. Brother Curtis preached in the morning and Brother Judd in the evening, and their sermons were much appreciated by all who heard them. A good prayer and testimony meeting was held in the afternoon, in which a goodly degree of the Spirit was felt.

The sisters rendered good service in the kitchen, and the waiters were always ready to do anything they were called upon to do.

WILLIAM SPARGO.

### Cosmopolis, Michigan

November 7.—The work here is still progressing. Eight months ago it was hard to get a dozen people out for services, but now the average attendance is forty for Sunday school and sometimes as many as sixty.

A prominent lady of Cosmopolis was baptized November 2, and others have expressed a desire to unite with the church.

A remarkable case of healing was experienced in the case of Sister Sams of Hoquiam, who, under the hands of elders, has been much improved from a bad case of rheumatism.

We have had a number of remarkable prayer meetings in which the good Spirit dominated, and several prophecies were given predicting the rapid increase of the work here.

### Can You Help This Sister?

If there are Saints living at or near Polk, Pennsylvania, will they please write to me, Mrs. George W. Reynolds, 19 Short Street, Patterson Heights, Beaver Falls, Pennsylvania? I have an invalid boy going to the home at Polk about November 19, and I wish to learn of some Saint near there to whose home I could take him at times for the ordinances of the gospel, as his life has been spared, his development made possible, because of the laying on of the hands of the elders and the use of consecrated oil.

When he was four years old he was terribly afflicted and had been all his life, not even being able to creep as well as a one-year-old baby. I was then baptized, he was blessed, administered to, and I gave him consecrated oil regularly. He improved at once, soon began to walk, and I had great hopes he would become a normal child, but one night I neglected to put him to bed because of company being in my home, and he fell from a third-story window to the flagstones, lighting on his skull and fracturing it. He had concussion of the brain, hemorrhages, and there seemed no hope for his recovery, but I fervently prayed God to forgive me for my neglect, and to spare my child's life, at least for the present, as I could not endure thinking of his death for this cause. My prayer was answered; God did spare him; and the day I took him home the nurse and the doctors told me they would not have believed I could take him alive.

It was considerable time before he was really well again, and it was not possible for me to have him administered to then, but we moved to Pennsylvania, stopped with a family of Saints, and there I had opportunity for administration again, and he at once began to improve, and is still improving. But I am getting weaker; he is able to learn, and I am to send him to this home and school at Polk. I know my boy could not have developed as he has unless God had helped us, and I greatly desire an opportunity to have him administered to occasionally. I would appreciate any help you can offer.

My husband was cured of hernia upon his baptism into the church at the hands of Elder Sheehy. The week before he had been compelled to come home and go to his bed because of it, but he has never been bothered by it since the baptism. This was four years ago.

I am told that the Polk Home is north of Oil City and that Franklin is the largest city near, but perhaps some of the Saints can tell me what I want to know about it, and can help me.

Your sister in the faith,

MRS. GEORGE W. REYNOLDS.

### Pittsburgh, Pennsylvania

November 8.—Winter is again upon us, and the different departments of this branch have planned a very busy time for the coming season. The regular Sunday evening services are again being held, and the Department of Recreation and Expression is also meeting after summer vacations. This department has a very busy season before it, and in connection with its regular meetings a Halloween party was held at the new home of Brother and Sister L. F. P. Curry. All present had a very enjoyable time.

Interest in the Sunday school has increased very noticeably, and we did not realize how near we were to the holiday season until our superintendent, T. A. Dershimier, asked for volunteers for the Christmas entertainment.

The preaching and communion services have been especially full of inspiration and education, and those who have been

among us will testify that the Lord has given us many blessings, for which we thank him.

The young (and you are just as young as you feel) are looking forward to the young people's convention to be held at Lock 4, Pennsylvania, November 15 and 16. We expect to have with us Brothers John Martin and William Patterson, and a real good time, both spiritual and educational, is expected by all. Remember that *none* are old in the sight of the Lord.

### Among the Nations as a Minister for Christ

The church moving forward, with the young, middle-aged, and aged in united step, righteously unfurling the banner of Christ over an ever-widening territory, is the task to which the people of God are bidden to devote their energies.

In my early years the Lord manifested himself to me, so that, respecting his existence, the verity of his promises, and the divinity of his work as portrayed in the standard books of the church, I have unwavering confidence.

Some of the most excellent of my blessings from him were received in my youth, a few of such a character that, though decades have passed, when I near the scenes where they were experienced I feel that I am approaching holy ground.

It has not been my privilege to meet at any time with the young people in their convention; but having cast my lot with the church when I was about fifteen years of age, being ordained when I was eighteen, and then entering the active ministry of the church almost immediately afterward, rapture fills my heart with every dispatch revealing an enlistment of the younger forces in the army of the Lord.

To have to do with the building up of the kingdom of God and establishing Zion, is and has been the only ambition of my life. With gladness I entered upon my work, feeling that the Reorganization would finally triumph. I still rest my faith in the old foundation, for its builder was God.

Called in due time to be an apostle of Jesus Christ, not by the will of man, but by revelation through the Spirit, my desire since in an increased sense has been to magnify my calling and perform my work in such a way that I may feel that divine favor has not been forfeited. To strive lawfully means to be crowned in the by and by.

My lot has been cast in distant and, in some instances, seldom-frequented parts of the earth. If in the wisdom of God my days shall be further prolonged, now they are what they are through an extension many years ago of the hand of God in recovering me from what would otherwise have been a fatal illness, I hope that what has come to me in church experience may be unobstructedly and usefully consecrated to the church. To this work I was called, and to the interests of truth I wish my life ever to be dedicated.

The fields of the world are white and ready to harvest. Brother, sister, young man, young woman, what of the sickle? Let consecration to the work of the Lord abroad and at home be fully resolved upon. We are living in the world's most wondrous age. "The harvest truly is great, but the laborers are few." The equipment should be as complete as possible for the harvest field.

My recent visit to Scandinavia gave to me a pleasing impression of the people of the three countries. Never have I seen better-appearing fields of waving grain, or lands more completely covered with various shades of green than in Scandinavia.

Only very hard work by the farmers brings a living from the soil. The season for reaping the small grain is late, this

year the last of September. In the northern part of Sweden and Norway, often hay is seen on several wires, one above the other, strung to poles, for curing. Unthought-of patience among American farmers is a commonplace in the lands of the north. Little of anything goes to waste.

The summers are cool and delightful.

The missionaries served very acceptably as my interpreters. They are doing well in their labors under all the circumstances existing.

On my return I stayed a short time in Germany. Many demoralizing forces have been let loose there, chiefly since the war. Wages are extremely low, there are many hours of labor, a woeful lack of housing facilities, and women and children nearly everywhere can be seen in the fields doing hard work. After observing the German people, I thought it would be useless to try to plug up Vesuvius, and it would be a great task to keep down and unexpressed the inherent powers of the German people.

It was a real pleasure to visit the branch in Hanover, which is but one of other good ones. About seventy-five were present at a Bible study on a Wednesday evening. Brother Greene served as interpreter for me.

In Denmark I was privileged to see a promising young man baptized in the North Sea. In the lands of the north, in regions of the south, and in various parts of the tropics, my eyes have beheld many inducted into the true church. Surely my blessings have been many, and often my heart has overflowed in silent gratitude.

I hope that ere long laborers from various nations may have the company of the church in America; then return to their own lands and people, and under God's exalting power become able, courageous, and true servants of the church.

In Holland the growth of the church continues; last Monday night four more adults were baptized.

Elder Curtis and I are now back in England. It is a great relief to be again among English-speaking people. Frequent changes among different tongues, where little is understood and an interpreter is required, is peculiarly trying and wearing on one. It has been very interesting to hear Brother Curtis talk German.

In the death of Elder J. W. Taylor, a counselor to Bishop Charles Fry, this mission has lost one of its noblest and truest men. We are thankful for the many able and devoted men who remain.

"How beautiful upon the mountains are the feet of him . . . that bringeth good tidings of good, . . . that say unto Zion, Behold, thy God reigneth!" *Mountains*, as used, symbolizes the nations. To be among the nations as an ambassador of Christ is a most distinguished honor.

Now and again, sometimes frequently, in the congregations of the Saints, and in assemblies where all do not know God, feelings swell up from the heart because of the nearness of divine power, causing the soul in the spirit to cry out, Hosannah to God in the highest!

But there is a practical side to it all. Peter sensed it when he opened his heart and mind to Jesus as follows: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus, who had left his home, spoke reluctant good-bys to loved ones, and was engaged in active missionary work, answered: "Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall in-



herit everlasting life. But many that are first shall be last; and the last shall be first."

Peter was cheered—he knew the Master understood his heart throbbings; then came rejoicing because of the all-embracing promise, which he felt was just, but generously worded.

Profound in significance are Isaiah's words, in which is prophesied a thing that shall take place in the last days in connection with God's "marvelous work and a wonder": "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

Saints, in the islands of the sea, on broad continents, or wherever you may be, the calling of God to his service is one that should bring joy; therefore, heed the words of Christ: "When these things begin to come to pass [men's hearts failing them for fear; distress of nations with perplexity; iniquity abounding, causing the love of man to wax cold, etc.] then look up, and lift up your heads; for your redemption draweth nigh."

PAUL M. HANSON.

LONDON, ENGLAND, October 18.

## Latter Day Saints Hold Successful Conference —Local Latter Day Saints Not "Mormons"

*Taken from the report of the local newspaper by our correspondent.*

The Southeastern Illinois District of the Reorganized Church of Jesus Christ of Latter Day Saints held their quarterly conference with the local church last Saturday. Officers for the district were elected for the coming year. Elder R. H. Henson of Mount Vernon was elected to succeed himself as presiding elder; the local pastor, Charles H. Wesner, becoming his assistant. Practically all officers were elected without opposition, the same fine spirit of harmony being present in the election that characterized the entire session.

Following a well-received program given by the local church Friday evening, the conference proper began at 8.30 a. m. Saturday with a prayer service which gave way at 10 a. m. for the first business session of the day. Adjournment came at noon, the next session beginning at 2 p. m.

The East Saint Louis Orchestra, having arrived during the day, rendered some fine selections for the preaching service Saturday night, the preacher being Apostle F. Henry Edwards, who endeared himself to all during his brief stay. Apostle Edwards also delivered the dedicatory sermon Sunday morning at eleven o'clock. During the sermon, which was preached to a packed house, he declared that while we were met to dedicate a place to worship God, we could not dedicate a building apart from its people—that both must be dedicated or consecrated to God's service.

Following the sermon, Bishop James F. Keir received the deed and keys from the local pastor and in turn gave the keys to Alfred Ferry after an impressive speech. The dedicatory prayer followed, by Bishop Keir. District President R. H. Henson dismissed the service. Missionary Henry Sparling was in charge of the entire program. Bishop Keir gave a fine sermon on "Enduring things," at 2.30 p. m.

In Saturday's issue of the *Sentinel* a common error was made in confusing the *Reorganized Church of Jesus Christ of Latter Day Saints* with "Mormons." The word *Mormon* is a nickname applied to the Church of Jesus Christ of Latter Day Saints, which is centrally located at Salt Lake City, Utah. A brief history is possibly necessary to make clear the difference between these two distinct religious organizations.

The original church was organized in 1830 and became disorganized in 1844 upon the death of Joseph Smith, their presiding officer, parts of the church following one man and other parts other men. The larger group followed Brigham Young to Utah, where in 1852, eight years after the death of Smith, polygamy was first introduced by Young. No trace of polygamy was found as a church teaching before 1852, but on the contrary, records show where some men who committed this terrible crime were banished from the church for their sin. It is this crime of polygamy, as well as other heinous practices introduced by Brigham Young, which make the term *Mormon* obnoxious to a law-abiding Christian people.

However, many members of the church followed no leader, and in 1852 they began to reorganize. On April 6, 1860, the organization was perfected with Joseph Smith, son of the Martyr Joseph Smith, as their presiding officer. In order to distinguish themselves from the church in Utah and at the same time preserve their identification with the original church, they placed the name *Reorganized* before the original name. Twice have the high courts of the United States declared this Reorganized Church to be the lawful successor to the original church and freed them from the crimes of "Mormonism." Once the courts of Canada have done likewise. No decision of any court in any land has been given differently. A good history of this people is found at our public library in the latest addition of the *Encyclopedia Britannica* under the heading, "Latter Day Saints."

Charles H. Wesner, the local pastor, is a graduate of Centralia Township High School, and is well known by many Centralians, having resided here for the last seventeen years.

## Graceland Chats

The formal opening of the Graceland radio season occurred Friday night in the Saints' Church, in compliment to Bishop E. L. Kelley of Independence, Missouri. The service was dedicated to the anniversary of Brother Kelley's eightieth birthday, and although he was not present in Lamoni, he and Sister Kelley listened in at the church radio station at Independence and heard the speech and song, and memory provided the old-time setting in the Lamoni Brick Church where he was for so many years a worshiper. Elder C. E. Wight, president of Lamoni Stake, offered the opening prayer. Music was furnished by the A Capella Chorus under the direction of Miss Mabel Carlile, and the full orchestra directed by J. H. Anthony. The official announcer was Elder J. A. Gunsolley. The address of the evening was given by President F. M. Smith. Letters from former Presidents, Pence, Salisbury, and Stewart, also from Mrs. M. Walker and President Elbert A. Smith were read by President G. N. Briggs. Benediction was by Elder C. E. Wight. Old friends and students filled the auditorium and into the gallery, while the college faculty was seated in the choir loft. The very important part performed by Bishop Kelley for Graceland College was inspiring and constant from the very inception of the movement, and the support of his unflinching faith and unwearying zeal call for gratitude and praise for the institution. It was pleasant to look upon this scene and feel satisfaction that an opportunity had been met and loving appreciation extended to him at this time. Opportune and significant is this last minute means (the radio) of celebrating the birth of one progressive and loyal through vicissitude and prosperity to Graceland.

The year's first intersociety contest in forensics was held in the college chapel last Saturday night. In the preliminaries, held a few days previously, forty-two contestants

tried out, out of which number six were chosen. At half past one in the afternoon the subjects were drawn and the speeches prepared for the evening appearance. This was the Academy contest, and the honors were won by the Niketes, William Collins taking first place, the Victorians coming second with A. E. Bullard, and the Alpha Pis third with Glen Hardy.

November 9, College Day, was a typical Iowa autumn day. It will be interesting to know that the different branches in Lamoni Stake were supplied with speakers, singers, and players from Graceland, the president himself driving his car to Hiteman and later to Chariton to make addresses at each place. With him was the A Capella Chorus, and that insures music of the best order. President F. M. McDowell and Dean Lonzo Jones were on the same Sunday engaged in other places for Graceland's favor and further usefulness. Both returned for school duty last week.

President F. M. McDowell and wife, Miss Ruth Fisher, of Graceland faculty, and Mr. N. R. Carmichael, business manager, drove to Shenandoah, Iowa, to attend the rally day exercises there, Brother McDowell and Sister Fisher having part in the program.

### Splendid Meetings at Oak Dale

HAMILTON, MISSOURI, November 12.—The Saints of Oak Dale Branch, which is located four miles south of Hamilton, have been enjoying some very fine meetings.

The first to come were Brothers Richard Bullard and Will Bullard, both of Independence. Brother Will Bullard was quite sick while here and was not able to attend all our meetings. Brother Richard preached most of the week, and on Sunday the Saints from Kingston and Breckenridge came and brought well-filled baskets, so we had a basket dinner, after which one of the best prayer services in years was enjoyed. The gift of prophecy was exercised through Brother Richard Bullard, to the comfort and edification of the Saints.

The next week Brother Bullard preached at Kingston, and the Saints at Oak Dale returned the compliment, and another profitable day was enjoyed.

Brother Gomer T. Griffiths stopped over on his way home and gave us a splendid sermon. We enjoy having these splendid spiritual men visit us and hope they will come again.

Brothers J. W. Curtis and Oscar Okerlind, who have been preaching at Cowgill, have been favoring us on Sunday with some splendid sermons. The work seems on the upward move, and the Saints are much encouraged. COLEMAN SNIDER.

### Kirtland Auditorium

The committee again wish to make this appeal to the Saints of the Kirtland Reunion Association, for there is need of all giving concern to the indebtedness on the auditorium. We also invite all the members of the church to consider a donation to this building, for Kirtland will soon be the scene of activities which will be under the supervision of the general church. More equipment will be needed. The building up of Kirtland is one of the problems of the church.

We invite those who have not yet redeemed their pledge to do so at their earliest convenience and solicit offerings from those who have not pledged themselves. We also invite pledges for this cause. Since January 12, 1924, the indebtedness has been reduced \$1,500, leaving \$9,000 now standing against the building.

Make all payments to James E. Bishop, 226 Edgar Avenue, Steubenville, Ohio. He will promptly receipt for the same, and the amount and name of the giver will be recorded. His

whole work is subject to audit and report to the association, and all are welcomed to see the books at any time they wish. Outside of the law of tithes and offerings, this cause is as worthy and needful as any project before the church, for the reason that Kirtland and its development is definitely tied up with the development of the church, and most of us are expecting to see an expansion of effort in Kirtland that will require much equipment for the work to be accomplished there.

### Independence

#### Stone Church

The First Independence Sunday School announced last Sunday that next Sunday is to be observed in the Sunday School as Thank Offering Day. Each member of the school was invited to bring an offering of fruit or vegetables to Sunday school as a donation to the Sanitarium. The plea was made for everyone to bring something, even a potato or an apple, so that as large a participation as possible may be had in the project.

Each Easter the Sunday school has been accepting an offering for the Sanitarium in the form of eggs, and this custom, which has prevailed for several years past, has increased in interest and the quality of eggs received each year. It is hoped to make the Thanksgiving Day Offering an annual movement in the Sunday school.

Tuesday afternoon Sister Blanche Edwards, of Graceland College, general head of the Department of Women, spoke at the church, which was much appreciated by all who attended.

On Thursday evening, November 27, the Stone Church Choir will give a special Thanksgiving concert at the church. This concert will be very fine, and there should be a large attendance.

Under the auspices of the Independence Music Club, Philip Gordon will give a recital on the Ampico Player Piano at eight o'clock Friday night at the Stone Church. He will be accompanied by a singer. A silver collection will be taken for the benefit of the scholarship fund.

The senior class of the Kansas City Law School chose its debating team on November 13, the result being the selection of three Latter Day Saint boys. They are Arthur B. Taylor, Virgil Julian, and Kenneth Fligg.

Mr. C. J. Yarrington, of Albany, Missouri, a brother of Bishop A. J. Yarrington, of Lamoni, Iowa, and Mrs. A. V. Closson, of Independence, were married Sunday, November 16, at the home of Bishop James F. Keir. They will make their home at Albany, Missouri, where Mr. Yarrington is engaged in the meat business.

#### Second Church

Young people's rally day proved to be a successful movement at the Second Church, each service being tense with interest.

At eight o'clock in the morning more than one hundred and fifty congregated in the opening service, one of prayer and testimony. Much good was received by the young people, and a few of the more aged were pleased and comforted.

The special musical program at Sunday school was followed by a fifteen-minute address by the assistant superintendent, Heman H. Davies, and the attendance and attention gave evidence of the virtue of the advance work done by the young people.

At eleven o'clock Bishop James F. Keir was the speaker, having been chosen by the young to address them. He chose for his theme, "The tragedy of choice," and worked out of this a most wholesome and practical hour's instruction to the young people, holding a strong interest.

At fifteen minutes of two Charles and Alice Williams were baptized, and at the regular prayer service at half past two they were confirmed.

The priesthood of section two met at six o'clock, having with them by invitation Bishop J. A. Becker and Pastor C. Ed. Miller, who is active in his work, looking up and filling vacancies, urging, exhorting, and pleading for more work from every member of the priesthood.

Before half past seven the auditorium and balcony were packed with those who wished to hear President Frederick M. Smith in his address to the young. They engaged in a beautiful song service, being led by Elder Harold C. Burgess, and were in excellent condition for the special singing, and the sermon, for which the speaker used the text, "Get thy spindle and thy distaff ready, and God will send thee flax." It was an exhortation and argument for preparation which would appeal to any consecrated and ambitious young person, and it brought wistful expressions and sighs from many of more advanced years who are not now able to make the needed preparation. This service brought to a successful close the rally which the young people planned and largely carried out.

#### *Liberty Street*

The women attending Liberty Street Church are planning to serve a big Thanksgiving dinner at Liberty Hall, across from Liberty Street Church, Thanksgiving Day. Fifty cents will be charged for all but children under seven years of age, who may have dinner for twenty-five cents. Tables will be provided for family parties upon request. The tables will be nicely decorated, and the food will be served home style. The Liberty Street Orchestra, assisted by a number from the Unity Orchestra of Kansas City, will provide music, and a general good time will be provided, where people may come and visit. Every cent made from this dinner is to be applied on the church debt, so these sisters deserve the cooperation of all. Any donations towards the dinner, either in produce or money, will be gratefully received. Everyone come out and enjoy themselves Thanksgiving Day and help these sisters in a worthy cause.

Sunday morning Elder H. O. Smith gave his sermon, "Christian graces," and in the evening Elder J. V. Roberts talked on "Zion as controlled by the divine plan."

#### *Enoch Hill*

Brother Kenneth A. Morford occupied the pulpit Sunday morning very creditably, and in the evening at seven Bishop Israel A. Smith renewed acquaintances with this congregation, some considerable time having elapsed since his last visit. The Saints in this locality were glad to welcome him.

Enoch Hill's Thanksgiving effort this year will consist of a real live discourse in the evening at eight o'clock on "The spirit of Thanksgiving," by the pastor, Elder W. J. Brewer. Sometimes the real meaning of this commemoration is overlooked, and the activities take some other form.

Special notice is hereby given to all our friends who visit with us from time to time at our Sunday evening service that we commence this service at seven o'clock, just a little earlier than the other Independence churches.

#### *East Independence*

Last Sunday morning at a special business meeting after the eleven o'clock service it was decided to put a roof on the basement of the new church so it may be used for services this winter. This does not mean, however, that work will be stopped till spring, for the Saints expect to finish it as fast as possible.

The Saints enjoyed a visit and a good sermon from Bishop J. A. Becker Sunday morning. Elder J. J. Teeter preached in the evening.

#### *Walnut Park*

The speakers at Walnut Park Sunday were J. A. Dowker and H. O. Smith.

Group 29 will serve an old-fashioned oyster supper from six to eight o'clock in the church basement on the evening of November 24. A program will follow the supper. Everyone is invited to come and help on the building fund. Tickets thirty-five and twenty-five cents.

### Good Results Follow Special Effort

COUER D' ALENE, IDAHO.—The Sunday school recently held a very interesting contest to gain recruits for the school. Two captains were chosen, and the entire Sunday school was equally divided. At the end of four weeks the side bringing in the least number of new members was to banquet the winning side. Many new members were brought in, and a very enjoyable time was had at the banquet, seventy being present. The defeated side proved themselves royal entertainers. Badges of purple and gold were used to distinguish sides, and these colors were also used in the decorations.

Our missionary, hearing of the interest that was being aroused, came to visit us and held forth for two weeks following the contest, telling the gospel story in his usual forceful way. It really seemed that he spoke with better liberty and that his sermons were more powerful than ever before.

The Saints decided to make a strong effort to get people to come out to hear the gospel message, so those who had cars would go after those who desired to attend and had no way of going.

Our branch president, Elder L. E. Holmes, could be with us only one week during the meetings, but he rendered good service that week.

As a result of the meetings and the contest, two have been baptized, and three more are to be baptized next Sunday. All are adults, three of them heads of families. There are several others interested and thinking seriously of joining us, so we feel that much good was accomplished.

MRS. L. E. HOLMES.

### Groton, Connecticut

November 6.—Friday evening, October 10, a sale of fancy-work and miscellaneous articles was held at the home of Captain E. F. Griffin of Groton. The sale was given by the building committee for the benefit of the church fund. Saints and nonmembers were present, and the efforts of the evening proved a success. The sale was composed largely of contributions therefor, and a big profit was realized.

The evening of October 14 a farewell surprise party was given in honor of Brother John E. Blastow and family and Captain Griffin, at their home. They have recently gone to the Bahama Islands for the winter. The Saints miss them very much and are looking forward to their return.

At a recent prayer meeting, Deacon Charles Alves related a miraculous experience where he was spared from serious injury and almost certain loss of life.

Quite a few of the Saints attended the conference at Providence, Rhode Island. Douglas Alves took part in a dramatized Bible story which was presented at the conference.

At the last sacramental service the testimonies were unusually helpful, and a beautiful spirit was manifest.

The Holden Home anniversary celebration has been postponed one day, so will be held November 21 instead of November 20.

## Brockton, Massachusetts

November 5.—The business meeting of the Sunday School and Department of Recreation and Expression was held recently and the following officers were elected for the coming year: Donald Crowell, Sunday school superintendent; Merrill Harlow, assistant superintendent; Harold Garfield, secretary; Alice Crowell, treasurer; Margaret Roberts, primary superintendent; Donald Crowell, president of the Department of Recreation and Expression; Elmer Dobbins, secretary and treasurer.

It has been deemed necessary, as an aid in dealing with the problems of to-day, to take up in the Sunday school the study of Social Problems, by F. M. McDowell. This step was carefully considered and is greatly approved.

A Halloween party was held at the home of Sister Sylvia Megathlin. The house was tastefully decorated with the traditional cats, witches, and jack-o'-lanterns, and all guests were greeted by ghosts at the door of a darkened house. They were promptly conducted along a creepy, scary, ghost walk, after which games were enjoyed and refreshments in the form of ice cream and cake were served.

The Good Cheer Club is again meeting and has proved by each successive year the wisdom of its becoming a permanent organization in the history of the branch. Their aims are highly commended.

A cake sale was held at one of the local stores by the Earnest Workers Sewing Circle.

## Machias, Maine

November 4.—Services are still being continued at Little Kennebec Branch. Sunday school is held every Sunday morning, and Elder George C. Manchester, local elder, occupies the pulpit every Sunday evening, with fairly good attendance at all times.

The Saints of this branch are planning to give an ice cream social Thursday evening of this week, and all are hoping it will be a success.

Some of the Saints from here motored to Stonington, Maine, recently to attend the conference of the district held there. All report a very pleasant time. There are many nice Saints in that district.

## Pensacola, Florida

November 7.—“Something to do for the Master each day” seems to be sung in the hearts of our diligent workers in this branch, for hardly have they ceased serving at one thing before they are hoping and praying for brighter prospects to open up, that they may always be of service to their Master. It has been our privilege to go out and help others, too. Brother Rudd was requested to go over to the new church at Flomaton, Alabama, and preach for them, so he took as many of our number as his car would accommodate, to help boost their work. Dinner was served on the church grounds. Many not of our faith were there, and from all news we have heard since a very favorable impression was made.

Sister Mearl Morgan, daughter of Brother and Sister Frank Morgan, was married at her home on October 12 to Mr. C. D. Blue, Brother Rudd officiating. After the ceremony, cake and punch were served. It was indeed a beautiful wedding, one we will not soon forget, for Mearl was one of our church girls, loved by all. Although Mr. Blue is not of our faith, he is a deserving young man, and we feel that later these two will be working together in the one faith.

The night of October 14 was the seventh wedding anniversary of Brother and Sister McBride, so a few of the Saints gave them a surprise party, bringing refreshments with them. All spent a very enjoyable evening.

A tacky party was given at the home of Sister McBride recently. As each guest entered, he was given a tapeline to measure around the waist, and for each inch he measured he was charged a penny, which money was turned over to the building fund. Refreshments were served, and all expressed themselves as having enjoyed one of the best tacky parties they had ever attended. Prizes were given to the tackiest man, woman, and child, and the judges certainly had a task in awarding the prizes, finally having to toss a coin to determine. The result of this affair was the addition of \$16.50 to the building fund.

Brother T. C. Kelley was with us for several days and gave us some very interesting sermons. He promised to return again as soon as possible.

We are studying the Book of Mormon at Religio, and all are very much interested. We are glad to have such an able teacher as Brother Rudd to help us understand the working of our Father among those ancient people.

## Colorado Springs, Colorado

November 7.—The Saints here are still busy. Work on the church addition is progressing as well and as fast as can be expected, as the brethren all have to work to support their families during the week and can give only Saturday afternoons to help. The addition is 24 by 25, making the church, when completed, 24 by 54. It will have a brick front with stucco sides and full basement.

The Sunday school chorister, Sister Sallie Conway, is to be commended for the way she is interesting the young in music. An orchestra has been organized, consisting of a saxophone, violin, horn, cello, and piano, and they have given some very fine music to the school. Also the branch chorister, Sister B. E. Brown, has organized a junior choir which is making wonderful progress.

Our desire is to see the work progress here, and all are working to that end, both physically and with liberal contributions. May God continue to bless his people, that all may work in harmony for the good of the whole is the wish of Colorado Springs Branch.

## Bradner, Ohio

November 6.—At this time we are looking forward to the coming of Elder Jacob Halb, who is to hold a series of meetings at the local church soon. He was with us early in October and gave several very interesting sermons.

The Department of Women expects to install a library in the local church in the near future, and plans are being made to have a story hour at the church each Sunday afternoon this winter for the little folks.

Our young people were entertained Halloween at the spacious country home of Sister Hazel Graber. A parcel post sale was conducted, and the proceeds were used by the girls for their Christmas offering. Miss Graber's guests enjoyed a wiener roast and other eatables such as only country homes can provide. About fifty were present. The little folks and their parents were entertained the same night by Brother and Sister Will Smith. They roasted wieners and marshmallows and had plenty of pumpkin pie, and a good time.

Elder Everett Ulrich, who is doing missionary work with

much success in Illinois, came home on Wednesday, October 29, for a visit with his family. He delivered a fine sermon in the local church November 2, using "Heaven" as his theme.

A parliamentary drill was held at the church Saturday, November 1, with Elder Fred Cadow as the leader. It was both humorous and instructive.

Much interest is being taken in the Department of Recreation and Expression, since a series of contests has been started. The losing side must put on an extra program. Such an entertainment was given Friday evening, October 17. The entire program was fine, with the Harmony Band (?) conducted by Herbert Ulrich as the outstanding feature.

### Radio Flashes

Oklahoma City.—Just got through listening to your Tuesday evening program. Heard most of Brother Keir's address; then Elgin interfered, and by the time we were able to tune in again you were giving the closing quartet—No. 142 in Hymnal. How beautiful those words sounded to our ears. Then the signing off—"This is the Reorganized Church of Jesus Christ of Latter Day Saints, at Independence, Missouri, A. B. C. announcing." There was so much static in the air the latter part of the program that we had difficulty in hearing, but we certainly enjoyed the program, as this was the first time we have ever been able to get K F I X. How nice it will be when you get the big station installed, so that your programs can be picked up without so much interruption from larger stations. Yours for the radio.—Mrs. R. M. Maloney.

West Jackson, Mississippi.—Have been hearing you quite often, but the program came in clearer Sunday night (October 26) than ever before. When the song number was announced, I reached my Hymnal. I could distinctly understand every word. The service was a pleasure and inspiration.—Mrs. A. C. Solomon.

Middletown, Ohio.—Just a line to let you know that we were listening in last night to the sermon delivered by Brother Tanner of Kansas City. Program came in fine. I wonder how many of us have been given only one talent and have hidden it until the Lord comes. I wish to thank you for these programs which we hear every week. May God bless the radio in the church.—Claude D. Barker.

Weatherford, Texas.—Sermon to-night came in fine. Compliments. Listening to your station is like hearing from home, as I once lived in Missouri. Also, since I came to Texas, lived with a Mr. Akers, who was reared at Independence.—R. T. Wiggs.

Montgomery, Alabama.—Am pleased to say that wife and I enjoyed the sermon by Brother Tanner Sunday night. Came in wonderfully clear and loud. Sometimes we would have to lift the receivers from our ears, he was so loud. And that beautiful closing song, No. 230, Hymnal! It was so sweet we were obliged to join in. I find it a little hard to separate K F I X from some station in Chicago, and some band music, but it was clear of all static and other interference when I did get tuned in. This letter will be followed by some donation on the new 1000-watt station, as radio is one of the most wonderful things in the world, and indispensable to the spreading of the gospel.—Mr. and Mrs. B. L. Jernigan.

### K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, NOVEMBER 23, 1924

11.00 A. M., From the First Independence L. D. S. Church  
Hymn.  
Prayer.  
Anthem: "Fear not ye, O Israel."  
By the Chorus-Choir.  
Sermon by Bishop J. A. Becker.  
Hymn.

SUNDAY, NOVEMBER 23, 1924

7.30 P. M., From the First Independence L. D. S. Church  
Hymn.  
Prayer.  
Baritone Solo: "It is enough," from Mendelssohn's "Elijah."  
By Mr. Fields Jones.  
Soprano Solo: Selected.  
By Miss Marcine Smith.  
Sermon by Elder M. A. Etzenhouser.  
Hymn.

TUESDAY, NOVEMBER 25, 1924

9.00 P. M., From the L. D. S. Radio Studio  
(Program furnished by the Walnut Park Orchestra.)  
"Opera gems," Mackie-Deyer.  
By the Orchestra.  
"Tender thoughts," Romance, Reynard.  
By the Orchestra.  
Vocal Solo:  
(a) "Love and music, these have I lived for," Puccini.  
(b) "Who is Sylvia?" Schubert.  
By Mrs. Fred Walmsley.  
"Rippling waters," Anthony.  
By the Orchestra.  
Address by Attorney J. Allen Prewitt.  
Piano Solo: "Prelude in C sharp minor," Rachmaninoff.  
By Miss Iris Burdick.  
Baritone Horn Solo: Selected.  
By Milford Nace, accompanied by Miss Rosamond Filson.  
"Love's response," Tone Poen, Anthony.  
By the Orchestra.  
"Venith Overture," Bennett.  
By the Orchestra.

THURSDAY, NOVEMBER 27, 1924

The annual Thanksgiving Concert by the L. D. S. Chorus-Choir will be broadcast from the Stone Church. The exact time of broadcasting will be announced on preceding programs.

### K F F V

Broadcast by Graceland College, Lamoni, Iowa, for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters.

SUNDAY, NOVEMBER 23, 1924

11.00 A. M., From the L. D. S. Church  
Hymn.  
Prayer.  
Anthem by The Lamoni-Graceland Oratorio Society.  
Solo.  
Sermon: "Does the church dare to be Christian?"  
By President F. M. McDowell.  
Quartet.

MONDAY, NOVEMBER 24, 1924

7.30 P. M., From the Graceland College Studio  
Music program by the A Capella Chorus.  
"Miller's wooing," Fanning.  
Accompanied Chorus.  
Ladies' Quartet: "Song of the seasons."  
Misses Ailene Brackenbury and Mabel Carlile, and Mmes. Luella Wight and Margaret Anthony.  
"Deep river," Burleigh.  
A Capella Chorus.  
Male Quartet: "The trumpeter," Dix.  
Messrs. Evan Fry, Melvin Wells, Edward Wells, Reese Wells.  
"Populi Meus," Palestrina.  
A Capella Chorus.  
Piano solo: Selected.  
Miss Loene Kibler.  
Ladies' Quartet: "Serenade," Schubert.  
"Festival te Deum," Dudley Buck.  
Accompanied Chorus.

THURSDAY, NOVEMBER 27, 1924

10.00 A. M., From the L. D. S. Church  
Thanksgiving Service.

THURSDAY, NOVEMBER 27, 1924

7.30 P. M., From the Graceland College Studio  
Thanksgiving program, consisting of readings and musical numbers suited to the occasion.



# MISCELLANEOUS

## Ministerial Conference and Institute

New York, at Niagara Falls November 22 and 23. First session at 2 p. m. Saturday, for priesthood only. Everybody invited to attend at 7 p. m. P. L. Weegar, district president.

## Special Meetings

President F. M. McDowell will give a series of meetings at First Columbus Branch, Columbus, Ohio, at corner of Tompkins Street and Medary Avenue, December 7 to 14 inclusive. As many Saints as can attend from other branches are cordially invited. Board and room can be secured at reasonable rates. It is hoped Ohio Saints will take this opportunity of becoming better acquainted with Brother McDowell, especially the young, for whom we believe he has an especially interesting message. C. W. Clark, 197 Clinton Street, Columbus, Ohio.

## Conference Notices

Pottawattamie, at Council Bluffs, Iowa, Central Church, corner Glen Avenue and Pierce Street, December 5, 6, and 7. Program the evening of December 4. Apostles T. W. Williams and J. F. Garver expected to be present. Reports will be received, and delegates are to be elected for General Conference. Elsie Lapworth Butler, secretary.

## Young People's Convention

The first young people's convention of the Kewanee District will be held at the Rock Island church, Eighteenth Avenue and Tenth Street, beginning Thursday night, November 27, and closing Sunday night, November 30. President F. M. McDowell and Sister Blanche Edwards, superintendent of the Department of Women, will be in attendance. Meals will be served in the basement of the church. Visitors will

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# THE SAINTS' HERALD

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be otherwise cared for in the homes of Saints. Expense of the convention will be met by free will offering. All welcome; no age limit. Notify John Stiegel, 2329 Twenty-third Avenue, Moline, Illinois, and arrangements will be made to care for you when you arrive. E. R. Davis, district president.

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# THE SAINTS' HERALD

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## EDITORIAL

### A Trip Afield

It is probably true that general church officers and missionaries do not often enough take the trouble to report to the Saints the interesting and valuable experiences that they have in field or branch work. They are too busy doing the thing to write about it. However, having recently concluded a very enjoyable trip afield I have thought to share with HERALD readers to some degree in the experience.

Having been invited to participate in the official laying of the corner stone of the new church edifice that the Los Angeles Saints are erecting, I made that occasion the peg on which to hang a pastoral visit to various branches, as well as families and old-time friends in California, particularly in the Southern District.

The corner stone laying occurred Sunday afternoon, November 2. The service was preceded by a communion and ordination service held in the hall where the congregation is meeting temporarily. Besides the local brethren, there were present and on the program at the laying of the corner stone, Apostle R. S. Budd, District President N. T. Chapman, and H. W. Savage of the Seventies. Apostle John W. Rushton was on the program for a speech, but was detained in Independence by illness.

The laying of a corner stone formerly came early in the erection of the building. In this instance the frame work of the edifice was up and inclosed, nearly ready for the stucco. So the placing of the corner stone in position was more ceremonial than practical in its significance.

Among some peoples in olden times it was the custom to place some living thing under the corner stone, so that in a mystical sense life might be imparted to the building. A painting by a Russian artist represents a group of men dragging a lovely peasant girl to be cast into the pit beneath the huge stone—her life thus crushed out, to quicken and sanctify the building. Back of the corner stone in Los Angeles was placed, not a living creature, but

the words of life as contained in the three books. The church in a figurative sense resting on this sure foundation, and the words of life springing up in the life of the worshiping congregation there assembling from week to week, we may hope that indeed the building will be quickened and made alive in a very fine and saving sense.

The building when completed will be one of the most modern and best-equipped church buildings in the possession of our people—in fact, it will be second to none. The building committee and trustees, under the leadership of the pastor, Elder Walter W. Smith, are pushing the matter forward rapidly and hope to have the church ready for opening by the New Year and the debt within a very short time reduced to a point where it can be easily carried. No doubt they will report cost and other items in due time.

I was privileged to speak to the Los Angeles Saints again that evening. They seemed in excellent spirits and quite united in moving forward with their building and other branch projects. If they remain of that spirit it seems assured that a period of expansion, progression, and service is before them. In past years such men as J. C. Clapp, D. S. Mills, Heman C. Smith, and later Gomer T. Griffiths, T. W. Williams, F. M. Sheehy, John W. Rushton, and David Dowker have given their services in one way or another to the branch. The last named about a year ago closed a long pastorate there, and his name is often in honorable mention among the Los Angeles Saints as one who labored untiringly for their good and particularly for the church building project begun during his pastorate. In the interim since his removal, Doctor Teel and Brother Rushton served short terms in pastoral capacity, and the Saints commend the work of both. With Brother Walter W. Smith now installed as pastor and the working forces of the branch united behind him, we may hope to see the planting of past years watered and cultivated to a rich harvest.

My home while in the city was with Brother and Sister Willard E. Badham. Brother Badham has for several years past been a member of the state legislature, and at the recent election had no competitor on any ticket, so was reelected without op-

position, which speaks well for the esteem in which he is held in the State.

The Monday following the laying of the corner stone, with Brother Walter W. Smith I made a trip to Sunlands Valley to visit with and administer to an old-time friend, Sylvester Garner, who for some time past has been ill.

Tuesday everyone was engrossed in the national election, and I, not being allowed to vote in California, slipped away to visit Hermosa Beach where, with the family, I was domiciled at one time. The pelicans, sea gulls, and sea hawks were busy at their fishing, caring nothing apparently about politics or church problems. The breakers on the long beach sang their unending, unvarying song: they seemed to speak of an immutable God whose work goes forward in spite of human misunderstanding and waywardness. A day alone with God on the beach or in the mountains or the forest is good for the soul of man.

Wednesday, Brother N. T. Chapman drove me to Long Beach, where he is pastor. I had promised to preach that evening, and Brother Chapman had taken advantage of me and announced me for two evenings. So on the principle that if thy friend compel thee to go one mile with him, go twain, I spoke both evenings, and was profited thereby, since the Thursday night service was preceded by a dinner and social gathering in the lower room of the church. The spirit of fellowship was with us in the social gathering and the spirit of liberty and light in the preaching service. The Saints at Long Beach have remodeled their building and now have a very convenient and attractive church, and are in a fair way to liquidate the indebtedness at an early date.

Brother Chapman is held in high esteem throughout the district and particularly so in his home branch. Many also inquired lovingly regarding our aged Brother and Sister Garrett, who were stationed in Long Beach until failing health required them to be released; and inquiry was also made regarding Brother R. T. Cooper, one of the founders of the work in Long Beach. At this place I sojourned at the home of Brother and Sister Wilfred Burton. Brother Burton is a grandson of Joseph and Emma Burton and their home cherishes the gospel fire as becomes the representatives of such a heritage.

Following the meetings at Long Beach I visited Santa Ana, stopping at the home of David and Phyllis Carmichael—not the least important member of this family being David, jr.

The Santa Ana Saints have an attractive church building with parsonage adjoining. Brother Leonard Rhodes is pastor. Though suffering a serious handicap of ill health, this young brother has won the

confidence and esteem of the Saints at Santa Ana and his work is spoken of by them in high terms. I was privileged to speak for them at this place Friday evening, in the stead of the regular Religio service, and enjoyed a good degree of the Spirit, together with close attention of the congregation.

Sunday following saw me again in Los Angeles for the morning service. Brother Chapman says that California has two sorts of weather: good, and unusual. The weather that day was unusual, though perhaps from the standpoint of the ranchers and fruit growers it was good, since a heavy rain broke a long drouth. Despite the rain there was a good attendance.

In the afternoon I took train to San Bernardino, my former home town—the church to which I first came twenty-four years ago as an inexperienced missionary. Then life was before me with its possibilities and its opportunities. Now, no matter how much may remain before me, that much is definitely behind me and so substracted from the whole. I do not regret any service rendered to the church or any so-called sacrifice—I only regret that the service has not been greater and more intelligently given. And whatever may remain, whether it be years or months or only days, I should like to do the greatest amount of good and the least possible harm to the cause that we all love. And this tour afield has again confirmed me in the belief that the greatest joy is in preaching the gospel of Christ and in the fellowship and communion of the Saints.

You may value the friendship of youth and of age,  
And select for your comrades the noble and sage;  
But the friends that most cheer me on life's rugged road  
Are the friends of my Master, the children of God.

ELBERT A. SMITH.

(To be continued.)

### Graceland College Broadcasting Again

The church broadcasting station K F F V, at Graceland College, Lamoni, Iowa, has resumed operation with improved equipment. New microphone and amplifier apparatus has increased the efficiency of K F F V and will make the quality of reception equal to that of K F I X and other modern installations. The improvements also include a new microphone line to the Brick Church, so that services and special programs can be broadcast from that place as well as from the college. Over 6,000 feet of twisted pair telephone wire was strung on poles belonging to the Lamoni Electric Company. Thus by the courtesy of officials of the electric company the church radio department has a dependable private telephone line for broadcasting purposes.

A new schedule has been arranged by the college

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authorities, as follows: Sundays, 11 a. m., except on the first Sunday of each month—8 p. m. Mondays and Thursdays, 7.30 p. m. On Sundays the broadcasting will be from the Brick Church. The Monday and Thursday evening programs, consisting of music and educational talks, will be broadcast from the college.

The new wave length of K F F V is 280 meters. Those in charge of the broadcasting at Graceland will be glad to hear from HERALD readers who listen for K F F V's programs.

### Joseph Smith as Trustee-in-Trust

#### SOME UNHAPPY ITEMS OF HISTORY THAT HAVE A BEARING ON PRESENT PROBLEMS

The dean of the HERALD Staff, than whom there is no finer writer in the church, recently published an exhaustive series of articles in the HERALD under the title, "The true philosophy of church government," setting forth the Presidency's claim to supreme directional control of all of the affairs—temporal and spiritual—of the church.

The writer stated his position as follows: "I cannot believe that the Bishop is an independent executive, subject only to General Conference," and then proceeded to argue that the Bishop in all matters is under the supreme directional control of the Presidency.

#### Unusual Precedent Cited

While not directly asserting that the President should be trustee-in-trust for the church as well as supreme director, a precedent is cited that could mean nothing else. Speaking of Joseph Smith, the Martyr, the article asserts:

As a matter of fact he handled some of the biggest financial undertakings of the church during his administration and was trustee-in-trust for the church at the time of his death.

We wonder if it is intended to carry the doctrine of supreme directional control along to such a conclusion as is reached in the above quoted paragraph.

#### Two Sides to Picture

We would that the history of early church finances under the Prophet's management had been as successful and as untroubled as the statement quoted would imply. Unfortunately, history reveals quite another story, and with it is associated some of the darkest tragedies of the past.

#### The Kirtland Bank

"The biggest financial undertakings of the church" are not described in the article, but perhaps have reference to the Kirtland Bank, which was one of

the most ambitious business undertakings of the early church. The Kirtland Safety Society Anti-Banking Company was organized with Sidney Rigdon as president and Joseph Smith as treasurer. They proposed a capital stock of four million dollars, which one can readily see contemplated a business of considerable magnitude. This was in January, 1837. At that time Joseph Smith wrote in the *Messenger and Advocate* as follows:

It is wisdom, and according to the mind of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society"; and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows,—“Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exactors righteousness.”

#### Spirit of Speculation at Kirtland

The next mention we have of the Kirtland Anti-Banking Company is in Joseph's Journal where he says:

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostasy followed, in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church at once, and make a final end. Other banking institutions refused the "Kirtland Safety Society's" notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me, as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

#### Bank Notes Repudiated

This was four months after the organization of the bank. In the August number of the *Advocate* he published the following notice regarding the bank:

I am disposed to say a word, relative to the bills of the "Kirtland Safety Society Bank." I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.

And the following January the final scene in con-



nection with the bank is described by him in the following words:

A new year dawned upon the church in Kirtland in all bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, "When they persecute you in one city, flee to another." And on the evening of the 12th of January about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs, and save themselves from the just judgment of the law.

#### *Not Joseph's Calling*

Certainly the experience of the Prophet in handling "some of the biggest financial undertakings of the church," if it had reference to the Kirtland Safety Society Anti-Banking Company proved true the admonition given to the President, "And in temporal labors thou shalt not have strength, for this is not thy calling."—Doctrine and Covenants 23: 4.

#### *Bankruptcy*

As to the first Joseph Smith assuming the office of trustee-in-trust for the church at Nauvoo in 1841, that is what history records. What the reason was for his stepping into the place of Bishop George Miller who had been ordained Bishop of the church just six days prior to Joseph's assumption of financial control and trusteeship, the record fails to disclose. History does show, however, that within one year after he became trustee-in-trust for the church he was in the bankruptcy courts; and his son, our late President Joseph Smith, in writing of the matter in the *HERALD*, October 1, 1877, says:

From the constitution of the church, the Book of Doctrine and Covenants, we conclude that whatever moneys, goods, chattels, or lands the church might own, they should be held by the Bishopric, as the officers of the church properly to be the custodians of the temporalities of the church. One thing is quite certain, out of the trusteeship of Joseph Smith, while he was president of the church, grew great trouble for his heirs and assignees in the shape of legal disabilities and defective titles to land, which gave rise to grave doubts as to the integrity of the trustee, or the wisdom of such trusteeship. . . . That the revenues of the church should have ever been at the control of one man was a grave mistake. No such unlimited and irresponsible agent of the church is known to the law; nor should such a precedent ever have been established. . . .

Precedents are made to follow only when they result in good. That person would be dull and that people would be stupid, who with the facts of experience plainly before them would repeat the experiment that proved disastrous. The early founders of the Reorganization with the tragic history of Nauvoo indelibly impressed upon their lives built

anew for us on a foundation that has proved stable and secure. The late Joseph Smith set a wise and reasonable course for the church to follow. Can it be possible that the church will abandon its heritage and again seek a destiny that ended so tragically at Nauvoo?

ARTHUR E. MCKIM.

### Church Being Built in Thurston County, Nebraska

On the Indian Reservation in Thurston County, Nebraska, near the town of Macy, at the southeast corner of the forty-acre tract owned by the church and operated under the supervision of Elder B. F. Creel and Sister Creel as an experimental and demonstration farm among the Indians, there is being erected a beautiful little church with tile and stucco exterior, designed by Brother W. T. Wellman, of 3848 Cass Street, Omaha, Nebraska.

The foundation is now seasoning for the superstructure, and up to the present a very large percentage of the work has been done by the Indian people.

In the near future we expect to publish in *Autumn Leaves* the story of the past year's work among the Indians of this section of country, and an illustration of this beautiful little country church. If, as at present contemplated, this church is built at once by the sacrificing effort of the Saints and their friends, there likely will be a story of advancement of the cause of the church among the Lamanites in Nebraska. May success crown the effort.

Elder Creel had in his possession while in Independence, a beautiful water color picture of the contemplated church, and the universal comment was that this was an example of dignified beauty in architecture. Brother Creel lately received from a retired business man of Macy, a contribution of twenty-five dollars, accompanied by the following letter, which is typical of the feeling towards the project which we found to exist in that section of country:

MACY, NEBRASKA.

*Dear Mr. Creel:* In accordance with my statement to you this morning, I am sending you herewith my check for \$25, to be used in connection with your church building plans on this reservation.

I wish to say to you that I have become very much interested in the work you are doing for the Omahas, and that while I am not a member of your organization, I am convinced that you are proceeding along the proper lines and that you are doing great good. I regret that I am not in a position to make this check for a much more substantial amount, as I feel it's a good investment. With my best wishes for your success with the Omahas.

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### Holden Home Seventh Anniversary

About forty guests sat down with the Holden Home family last Friday noon at their seventh anniversary dinner. Most of the guests came by auto from Independence.

At 2.30 in the afternoon all gathered in the auditorium where an extemporaneous program of songs and short talks was greatly enjoyed. Mrs. Edith Carr, the matron, made the opening talk, formally welcoming the visitors from far and near. She spoke of the disappointment of some past years, when after months of planning and all the immediate work of preparation only a few came to celebrate with them. She bespoke appreciation in behalf of the old folks for the splendid interest manifested by the attendance on this occasion.

Brother E. L. Kelley was next called upon by Brother C. B. Hartshorn, who was presiding, and responded very acceptably and feelingly. His talk was faith-inspiring, encouraging to greater diligence in our gospel service.

Mrs. Robert Self, who was the first matron of Holden Home, told some very interesting incidents in connection with the work of moving from Bonheim Home in Independence to Holden seven years before. She deplored the very thought of an institution. Her great desire was to make of it a real home, with the genuine home spirit for our aged. The majority of those who had come with her from Bonheim had passed on to their reward, she said, but strange as it may seem, the oldest ones among the Home family are still with us. She told of one old sister whose life they had despaired of in those first days in Holden, expecting she would be called to her heavenly home most every night. Although she is now blind and deaf, having no means of communication with her environment, yet as she held her hand to-day she returned her caress in a way that bespoke appreciation and love.

Bishop J. A. Becker told of Kirtland Home from which several of Holden's members came. Brother and Sister Becker were in charge at the founding of Kirtland Home, and he told some interesting features of the pioneer work incident to its founding. Bishop James F. Keir, of the Presiding Bishopric, paid a very high tribute to the character and work of Bishop Kelley. His fidelity under great burdens and the grace with which he had passed out of the active ranks were the speaker's inspiration. He held them up as worthy of emulation. The last speaker was Elder Robert M. Self. He told of the difficulty of getting adequate help during the war period in 1917 while moving and settling in Holden Home. Love of the task had made possible what would otherwise have been an unbearable burden.

At 7.45 in the evening an entertainment was held in the Home Auditorium before a delighted audience of about one hundred and fifty, many of whom were nonmembers of the church, residents of Holden. With the exception of a short talk by Brother D. J. Krahl and a vocal solo by Cora Young of Holden the entire program was given by Independence people.

Little Wilma Clow gave two readings. Mrs. Minnie Warnock rendered three character readings and two whistling numbers, while the K F I X trio furnished the instrumental numbers. This trio consists of Miss Emma Meggars, pianist; Stewart Tandberg, cellist; and Orrin Fry, jr., violinist. The audience was enthusiastic in their praise of the entire program.

The bazaar, in charge of Sister Mary Lamson, was a splendid success. Seventy-five dollars was added to the Holden Home Porch Fund through this effort. The old folks are making determined and zealous efforts to raise funds to put a large fireproof porch across the back between the two wings of the building. This will permit the more infirm ones and those who are confined to wheel chairs to get out daily into the fresh air and sunshine. The fund has attained about three fifths of its goal at this time.

### Apostle Curtis Recovering From Pneumonia

Apostle J. Frank Curtis is at Llanelly, Wales, according to information received Monday by Brother T. W. Williams from Brother Paul M. Hanson. He had been suffering from an attack of pneumonia for ten days at the time the letter was written, and was then on the way to recovery, and hopeful to be moving around again in the near future.

### Rapid Progress on Radio Station

The new 1000-watt broadcasting station is being rushed to completion very rapidly. The large steel towers which are to carry the aerial are looming up, and may be seen for miles. Some are discussing the probable effect on the church building, and some who have not thoroughly investigated the construction have expressed fear that the weight and height of the one located on the southwest corner of the building might be an injury. But this corner was originally constructed to carry a much heavier superstructure in the form of a stone and metal spire, which has left a very safe foundation for the tower now erected.

This is the last week of the drive for funds with which to build the new station, and the committee says there are many yet to be heard from. Promptness in sending your contribution will insure an early and satisfactory completion of the work. *Send yours right now, that "Every ear may hear."*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Marrow in the Bone

BY RALPH W. FARRELL

Our grandfathers did not pay much attention to teeth and noses and ears and hair and all the other "elements" which go to make up the human body—because, for one reason, they did not need to do so. However, it is not so with us, much as we desire it to be otherwise. We are children (and in the sense of this article's theme, *victims*) of a different age than the one in which our forbears (how I hate that word) lived.

Ours is the age of the *white* delusion—the white flour, white rice, white potato, white sugar, white blood, and, alas, white coffin. We can't successfully deny it. The fact is too obvious. And why does not somebody lift up the warning voice, loud and long, till every son of us knows the truth?

Well, the earth is waking up. And as one evidence, I submit a clipping taken from the morning paper:

"Unless the American people eat more whole-grain breads, more vegetables cooked to retain the lime salts, more whole milk and natural sweets, the next two or three generations will be a nation of weaklings, so far as bone and teeth are concerned," Doctor C. B. Fowlkes, of Birmingham, Alabama, asserted in an address to-day at the American Dental Association Convention.

"In the matter of diet, the dental profession has an opportunity for doing a real service in outlining a diet that furnishes the necessary lime salts to build tooth and bone structure during the prenatal and preschool period, as well as during childhood to the 18th year," Doctor C. B. Fowlkes said.

"One has only to look about him to see that the American people are not eating the right kind of breads, rice, and sweets, to say nothing of properly proportioned vegetable diet," the speaker declared. He stated that it is possible for any individual to reduce decay in his own mouth seventy-five per cent by proper home prophylaxis, and that proper mouth hygiene would reduce the percentage of contagious diseases in children, such as mumps, measles, scarlet fever, etc.—*Globe Democrat*, November 14, 1924.

Doctor Howard Griggs, in one of his glorious lectures, tells the story of Alfred McCann. Mr. McCann conceived the idea of syndicating some articles on health through eating. The papers took up with the scheme, and a score began publishing vital matter from the pen of this honest man. All went well for a season, and Mr. McCann saw his bank account increasing very satisfactorily. One day he sent in an article on the danger from eating too much denatured flour—white flour, devitalized flour, "dead flour," flour without the life-giving mineral

salts. And the matter was printed and sent out to the world. What happened? The big eastern milling companies, who furnished the newspapers with expensive advertising matter, visited the publishers and warned them to print no more such "stuff." McCann was sent for and "advised." But McCann was a man—a real fellow. He would live in a hovel, see the dreams of his life crumble, stand alone in the social storm, give up the prospect of making money, but he would not surrender his manhood—and he did not. But the other portion came to him, and he surrendered his comfortable home for a little place in the suburb of the big city and kept on thundering against the men who were commercializing the blood and nerves and life itself of men, women, and children of America. Two papers stood with McCann, be it said to their lasting glory. But he did not need papers. He published books. And the man who wants to "harbor out life's tapers to the end" should get McCann's books and study them.

The argument used against McCann's position on properly ground whole wheat flour, was this: "It will cost us too much to produce whole wheat flour. The people want white flour. Our mills are not prepared to grind whole wheat flour." And we foolish people who eat with our eyes rather than our digestive organs have gone on suffering and making others suffer. Possibly the dentists and doctors of medicine rejoice. I do not know. I do not believe they do, for they, too, find their teeth melting away, their hair falling out, their children suffering just as other children suffer. And the death rate among one class of men is about the same as among another class, in this country. Wrong food combinations are not to be blamed for every ill of life, but a large part of the blame must rest right there.

I do not care much about the negative side of this question, but it makes mighty interesting reading. I know there are doctors who do not agree with me on this question of white flour, but I have the vast majority on my side, touching the principle of the thing.

So for a word on the affirmative.

Beware of "white" foodstuff. Purchase the unpolished rice. Wash and bake and eat potatoes "skins and all." (I refer to the average adult, not to the invalid and small child. The age-old question whether we should eat the skins of some fruits has not been solved. Chemists and doctors are yet working for the answer.) Keep searching until you discover properly ground whole wheat flour. If you want to be well, you will avoid white sugar. Brown is better. And for sweets, what will surpass honey? Use nature for a guide. White foods have been denatured. The delicious brown sugar, which has been

called "congealed sunlight," has been taken and bleached. Rice has been polished, flour whitened, etc., all to please the foolish eye of man and add profit to the manufacturer. And it was really careless of me to overlook *white salt*. That stuff, too, is being called before the bar of justice. Whether the verdict that much of our goiter is caused by denatured salt is true or not, Michigan has passed a law that the iodine must not be extracted from salt. Would it not be safe, at least, to buy our salt from Michigan. Better still, let the grocery man (no charge for this suggestion) furnish it to us.

Now, what is the moral? Simply to issue warning to our grocer that we are done with his white poisons—that about the only thing on his list that is bleached that we will eat in the future is celery. And that is really done by nature's work. Tell him we want pure food, or he can go out of business or trade with the ignorant; for we shall know the truth and be free men and women and children henceforth. Let the public be educated. Let a degree of health creep back to us, for we have driven it from our door. It has been a thoughtless deed, but we have bitterly paid for it.

More apples, less "preserves." More fresh, life-giving foods; no stale, embalmed stuff that makes even the dog sick. More wisdom. More of the "Word of Wisdom." More life while we live. Here's to the "Word of Wisdom Club!"

### Know the Law

BY BISHOP ISRAEL A. SMITH

#### SUPREME DIRECTIONAL CONTROL MEANS PRESIDENT WILL BE TRUSTEE-IN-TRUST

It had been my intention in this article to deal with the rights, duties, and obligations of trustees as defined and set out particularly in the "law of the land" and also present some considerations in regard to the question of supreme directional control and its application to theocratic-democracy; but since I have enlarged somewhat upon the questions involved in trusteeships, it will be necessary to leave the other question for later presentation.

#### *A Dual Relationship*

The person who functions as presiding bishop of this church may be said to occupy in a dual capacity. In one he has duties in which he acts as trustee of the properties and moneys of the church, and as such is surrounded, governed, and controlled by rights, duties, and obligations created by the civil law, in conformity with provisions adopted by the church lawfully affecting his trusteeship.

There is another relationship in which he operates

under the rules and regulations of the church with which the law of the land is not immediately concerned.

In some things he is called upon to function in a broader sense than custodian of funds. As bishop, upon being counseled in regard to what sum a member should pay as tithing *under the law of the church*, he advises thus and so; but when he receives payment of the tithe, he acts as a trustee *under the law of the land* endowed with all the rights, authority, and disabilities of any trustee. The only difference between his rights, duties, obligations, and limitations and those of any other trustee are discoverable upon an examination of the documents, articles, instruments, or regulations which constitute as a whole the terms of the express trust under which he is acting.

It may not appear at first that there is anything to be gained by making the distinction, but as trustees of the property of the church, the presiding bishopric are differently situated than other church officers and are at once placed within the purview of all the law of the land relating to trusts, and there are reasons, and strong reasons, too, why the church has adopted the practice and procedure that has obtained during the entire history of the Reorganized Church and why General Conference has written into the rules of the church some of the resolutions found in the books.

I have the profoundest respect for the wisdom of those men who under God for so many years fashioned and shaped the destinies of this church. They have wrought safely and consistently in their effort to keep the church off the same treacherous rocks which made shipwreck of the church at Nauvoo.

#### *Bishop's Duties Specifically Outlined*

I make the statement without fear of successful contradiction that *no* officer in the church is so much circumscribed and hedged about as is the presiding bishop. His work is specifically set out and determined, and it is easier to know when his work is in disorder than the work of any other church official. And while he has a large discretion in many matters, an appeal is properly provided, so that an abuse of his discretion can be remedied as to individuals, and should he overstep his rights and his work be thrown into disorder to the injury of the church, a very effective remedy exists in favor of the body. That he as trustee, functioning in many ways in regard to the trust property, should have discretion, as provided in conference resolution, is in strict conformity to the law of the land, so that conference has only written into the law of the church what was inescapable and unavoidable.

### *Trustee Safeguards Should Not Be Broken Down*

The revelations point out quite specifically that in case of personal transgression the bishop is amenable to the High Council of the church. Again, we have a precedent which carries the weight of law, that in case of disagreement between an individual and the bishop over a consecration, it should be referred to the High Council for adjudication. Should the case be one of maladministration however, where the "rights of the people are put in jeopardy," the remedy to the group or body itself lies in an appeal to the "joint council . . . of Presidency, Twelve, and Seventy" as quorums having concurrent jurisdiction in administrative matters. (See Doctrine and Covenants 122: 10; 126: 10.)

It was with this viewpoint in mind, doubtless, that President Joseph Smith wrote in the HERALD of May 29, 1901:

The Book of Covenants provides that the church should hold its properties through its Bishopric, and not through the Presidency as trustee. This makes the Bishop the trustee of the church properties. To hold property in other ways is not in accord with the church rule; . . . the law provides for ways of dealing with the Bishopric, but does not so provide for trustees other than the Bishopric.

There was a greater element of danger to the general church in the way of putting its properties into the control of the President, than in the Bishopric rule. The control of the finances of the church added to the spiritual control would be an element of mischief to the general body, if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would be in a way an irresponsible agent.

Bear in mind that this was the President of the church speaking. The question arises, What motive could have actuated him in thus defending the rights of the bishopric, as opposed to financial control by the presidency, other than that right might prevail, the law be upheld, the Lawgiver honored, and the church be saved from mischief and harm?

It cannot be found in the law anywhere that these same or any other adequate measures of redress governing administration by the bishopric would remain with the individual or group should the change be made giving the President the supreme control over finances which he is now seeking. The church will do well to take cognizance of this fact.

### *Make President Trustee?*

It is believed by some that in spite of these warnings by our former President and the plain inhibitions of the law, which I have and will hereafter show, an attempt is likely to be made to transfer the trusteeship of church properties from the bishopric to the presidency. One very good reason for this belief is that "supreme directional control" by the presidency over the bishopric cannot work unless the

president be given trustee power. Also the pronouncement has gone forth:

If Zion is to be redeemed, if Zion is to be established, it is going to take a strongly organized, strongly centralized government. . . . You determine what are the laws he [the President] executes, even if he becomes *absolute* in his power as administrator of the law.—F. M. Smith, SAINTS' HERALD, March 3, 1920.

It is evident to all that "supreme" and "absolute" powers in the administration of all affairs of the church, spiritually and temporally, cannot be exercised by the presidency if the bishopric continues to act as trustee over the properties of the church and discharges the obligations vested in such trusteeship by the laws of God and the laws of the land.

### *Bishop Cannot Frustrate Will of Body*

It is absurd to attempt the argument advanced by some during the present controversy over "supreme directional control" that the presiding bishop could become a dictator, could establish himself in supremacy, or could frustrate the will of the body or nullify the purposes of the organization. I say it is absurd to make such claims for the reason that he could do none of the things mentioned without a violation of the terms of the express trust under which he must operate. A violation of any of the provisions of the law relating to his work would constitute disorder and the remedy is simple and plainly set out in the law; and if the violation were sufficiently gross, every district or circuit court in the land could be properly appealed to for any remedy that would be necessary in the premises.

Such arguments and fears, therefore, are premised upon disorder and illegality and have no proper place in our consideration, unless it is thought that the work of the Presiding Bishopric is already in disorder and some of the things feared have happened. If any disorder can be sustained by proper evidence, it is high time that some one take the legal steps necessary to set in order the affairs of their office. The fact that this has not been attempted should put a stop to such arguments, and loose charges of wrongful management should be avoided.

### *What Constitutes the Terms of the Trust?*

The express trust which determines the work of the presiding bishopric as bishops and as trustees of the property of the church is found in various provisions of the Doctrine and Covenants, articles of incorporation, General Conference resolutions, including annual budget appropriations, etc. All of these could be resorted to in establishing his authority or the abuse of the same. In addition to these we have some things that probably would be given the force of law, such as practice and procedure uniformly followed for many years.



### Who Are and Who May Be Our Trustees?

The articles of incorporation of the church, which present our form of organization have the following provision:

7th—Bishops, consisting of a Presiding Bishop, and associate or local Bishops—said Bishops having temporal jurisdiction subject to the general direction of the Church, and higher Church authorities.

It is interesting to note the particular and limited construction placed upon the general terms of the foregoing in the recent series of articles entitled, "True philosophy of church government." A splendid opportunity is offered for analysis in another contribution.

However, it should be borne in mind that the above quotation does not deal with the functioning of the bishops as legal trustees of the properties and moneys of the church, under the law of the land, because this is specifically provided for in other sections of the Articles of Incorporation, as follows:

Article 2.—The Presiding Bishop and his Counselors shall be the Trustees of the church, and perform all the duties contemplated by Chapter Two of Title Nine of the Code of Iowa, a majority of whom may perform any act under said law, or contemplated by this Organization.

This article designates who shall be trustees. Their term and other provisions relating to the trustees are set out in Article 7, as follows:

The term of office of said Trustees shall be as follows, viz: of the Trustee, who is the Presiding Bishop of the Church, during his good behavior, and while he remains such Presiding Bishop. Of the other Trustees, who are the counselors of said Presiding Bishop, during their good behavior—not extending beyond the term of office of said Presiding Bishop as such Trustee, . . . it being understood that no person can be Trustee of said corporation except the Presiding Bishop of said Church and his Counselors. Said Trustees or either of them, may be removed by said Church for cause, the same as any other Church officer.

It is then apparent that officers other than the Presiding Bishop and his counselors cannot function as trustees of the church. Is this provision in harmony with the Doctrine and Covenants? Let us see:

The work to be done belongs to those who are by command of God made the custodians of the properties of the church [the Bishop—see Doctrine and Covenants 42: 9, 10; 51: 1, 4.—I. A. S.]; and these by their *appointment* are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed. The bishop and his counselors, together with the other bishops of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure; and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care.—Doctrine and Covenants 128: 2, 3.

The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer

to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations.—Doctrine and Covenants 129: 8.

### Others Cannot Exercise Trustee's Authority

As the presiding bishop and his counselors are the only officers of the church who can qualify as trustees of the organization, the question logically follows, Can others control them in their work as trustees, or can their rights of discretion and authority as trustees be delegated to others?

Pomeroy in his work on Equity says:

Section 1068 (3d ed.) 2. The Duty not to Delegate his Authority.—The office of a trustee is one of personal confidence, and cannot be delegated. A trustee, therefore, unless expressly authorized by the instrument of trust, cannot delegate, or transfer, or intrust, in whole or in part, his powers of discretion and management to any associate, subordinate, or assistant who takes his place and assumes his responsibility. If he does so, he remains liable to the beneficiary, and is chargeable for all acts and omissions of his delegate, and with all losses, whether occasioned by the latter's fraud, neglect, want of good faith, or other cause. This rule does not prohibit a trustee from employing agents. He may act through agents in his administrative operations: whenever such a mode of dealing is in accordance with the ordinary course of business.

Much could be presented in regard to the rights, powers, and duties of trustees, but we believe sufficient is shown to prove our point, that nobody but the trustee can legally function in controlling trust funds or property. He cannot lawfully be subordinated, nor can he escape responsibility by delegating his powers to others.

### Trustee Troubles at Nauvoo and in Utah

The original church did not, so far as I am informed, attempt to operate as a corporation; but history records the fact that during its occupation at Nauvoo, Joseph Smith the Seer was appointed sole trustee-in-trust for the church. The late President Joseph Smith made a number of references to this fact. Among them we find the following:

For some time Joseph Smith served the church as trustee in trust. In this character he held considerable of the church property. At his death Elder Joseph Coolidge was made administrator, and we suppose that under his administration the property of the church held by Joseph Smith as trustee was put into the possession of the church, or trustees for the church. We think Messrs. Babbitt, Heywood, and Fulmer were made such trustees.

Subsequently, that portion of the church that went west appointed President Brigham Young trustee in trust, and he served in this way a number of years. At his death it was found that the trusts he held for the church as trustee were

not referred to in his will; but the church obtained possession of such property by action of the executors of the estate of President Young, under the just debts clause found in the will. This is as we understood the affair as it was made public.

The Book of Covenants provides that the church should hold its properties through its Bishopric, and not through the Presidency as trustee. This makes the Bishop the trustee of the church properties. To hold property in other ways is not in accord with the church rule; . . .—Joseph Smith, SAINTS' HERALD, May 29, 1901.

Another instance is that which was shown in the presentation of the President of the Utah Mormon Church being the principal authority in a great number of temporal enterprises, seeming to have individual direction thereof by which he commands the temporal interests of the people of his church, and is carrying out those enterprises in a commercial spirit such as anyone can see if he choose to open his eyes. This he is doing ostensibly upon the hypothesis that he is the Trustee in Trust for the church over which he presides and by virtue of this in direct control temporally as well as spiritually.

The brethren ought to have a sufficiently good knowledge of the organic character of the church to understand that the temporalities of the church are by the direction of revelation centered in the Bishopric, and not in the Presidency, nor the Twelve nor the High Council. The revelation does not create the President or Presidency as Trustees in Trust.—Joseph Smith, SAINTS' HERALD, March 7, 1906, pp. 222, 223.

#### *Basis of Adjustment Is Comprehensive*

When rules of procedure were sought in 1877 and 1878 and a proper basis was worked out through joint council between the First Presidency, Quorum of Twelve, and Presiding Bishopric, the Illinois charter was already operative—it had been for some five or six years. The man who is credited with having formulated the "basis of adjustment," the late President of the church, if not admitted to the practice of law, was at least a student of law, and without question knew that the presiding bishopric, in doing the various things in connection with the property of the church described in the document, must themselves exercise discretionary rights or powers. Others could not do so without violation of civil law, and others could not dictate or "control" without violation of law and making the trustees personally liable for loss if any should be suffered through such dictation or control. He knew that the presiding bishopric could not in good faith be asked to assume the great responsibilities of their office and in addition thereto jeopardize their own fortunes by allowing others to function in their place.

Let us observe the language again:

The Bishopric are the *legal custodians* of all the temporalities of the church, upon whom devolves the duty of gathering, safely keeping, and disbursing the moneys and properties of the church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

In the receiving and disbursing of church funds, all persons who may be intrusted therewith are in fact, or ex officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

The Bishopric being created by and responsible to the church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, *by law*, the Bishopric only are *legal custodians* of such properties: . . .—General Conference Resolution No. 238.

I call special attention to the words: "as, by law, the Bishopric only are legal custodians of the properties of the church." We stand squarely on the proposition that the civil law in regard to trustees was well known to the men who framed the basis of adjustment, now General Conference Resolution No. 238, and the articles of incorporation.

#### *Presidency's Trusteeship Illegal and Disastrous*

It might be well for us to call attention to some of the fruits of the practice of the Utah Mormon Church to make their president the sole trustee of the funds and property of the church. We quote from an editorial of the late President Joseph Smith in HERALD of October 1, 1877:

From the constitution of the church, the Book of Doctrine and Covenants, we conclude that whatever moneys, goods, chattels, or lands the church might own, they should be held by the Bishopric, as the officers of the church properly to be the custodians of the temporalities of the church. One thing is quite certain, out of the trusteeship of Joseph Smith, while he was president of the church, grew great trouble for his heirs and assignees in the shape of legal disabilities and defective titles to land, which gave rise to grave doubts as to the integrity of the trustee, or the wisdom of such trusteeship. If the heirs and successors of President Young shall be more successful, and not become involved in trouble arising from this cause, it will be a strange thing. The trustees left at Nauvoo to finish up the settlement of affairs there, were not an exception to the rule.

That the revenues of the church should have ever been at the control of one man was a grave mistake. No such unlimited and irresponsible agent of the church is known to the law; no provision for such an unguarded trust is found in the law; nor should such a precedent ever have been established. That it was possible, history has proven; but that it has been "profitable to the people" of Utah, or the church at

large, notwithstanding President Young's boast, we think will not be confirmed by a thorough examination.

Out of the monetary affairs of the church, full one half of all the distrust and want of confidence has grown; and it has been the abuse of monetary trusts from first to last that has been the bane that has poisoned the springs of unity and peace. *Not much else could have been expected where so flagrant an infringement of the law recognized as having been given of God was persisted in. This the church at Nauvoo and at Utah should have known.* It will now be seen whether the trust so long reposed, where the interests were so important and so irresponsibly placed have been betrayed. If they have been, our neighbors are worthy of all condemnation in this particular if they do not amend.

Also from Church History, volume 4, page 279:

About this time the church in Utah was having some trouble over property bequeathed by President Brigham Young in his will. This resulted in some litigation, in the course of which the executors of the will, George Q. Cannon, Albert Carrington, and Brigham Young, jr., were confined in the penitentiary of Utah on the order of Judge Boreman, for contempt of court. The supreme court of Utah reversed this order, and the prisoners were released after being confined from August 4 till the 28th, 1879. The contention seemed to be brought about by the executors turning over certain properties to the church which by the will were bequeathed to the heirs. Some of the heirs sued the executors and President John Taylor as trustee-in-trust for the church for possession of the property. The court sustained the contention of the heirs and ordered the property conveyed to them, which the defendants did not do, and for which they were adjudged guilty of contempt. John Taylor gave bonds, and the executors went to prison, as before related. On October 4, the case was compromised and settled by the church paying the heirs seventy-five thousand dollars and retaining the property in question.

The writer is quite convinced from the foregoing and what he has learned from other sources that there were grave doubts of the propriety of making the president of the high priesthood the trustee of the church. I have no doubt that the provision that nobody but the presiding bishop and his counselors could be trustees, as quoted from the Iowa corporation charter, and as also found in identical language in the Illinois charter, was written into our organic law as an organization as a safeguard against any future attempt to repeat the experiment of Nauvoo and Utah. The practice is still followed in Utah, but it has been denounced as an apostasy by eminent authority, and I do not believe the members of the Reorganized Church will ever adopt such a plan for caring for its properties.

The late President Joseph Smith, knowing the law of God and the law of the land, and with some of the unhappy history of Nauvoo and Utah before him, set out his interpretation and the practice that obtained during his long and successful administration as follows:

The Presidency has not at any time assumed to claim control of the finances of the church, or attempted to direct

as to the expenditures of the means gathered into the public treasury. Nor has the Presidency ever claimed or exercised the right to receive and hold the properties of the church as trustees.

The Presidency has always understood that the church finances, and the custody and care of the properties of the church, were by the direction of the revelations of God assigned as duties to the Bishopric, officers pointed out and chosen by the spirit of wisdom and revelation; who were responsible to the church for the rightful and righteous discharge of the duties imposed upon them.—SAINTS' HERALD, May 13, 1903.

In the foregoing article we have shown:

1. That the duties of the presiding bishopric are governed by both the law of the church and the law of the land.
2. As trustees of the church moneys and properties they are specifically controlled by the law of the land.
3. General Conference Resolution No. 238 states the civil law as governing trusts, and recognizes that the bishop must function in harmony with the laws of the land.
4. The interests of each individual member and also the body as a whole are amply protected and preserved by the laws which regulate and control the bishopric.
5. These same safeguards are not provided when any other officer of the church is made trustee-in-trust.
6. The discretionary powers of the bishopric do not permit them to frustrate the will of the body.
7. Our articles of incorporation will not allow any others than the bishop and his counselors to act as trustees for the church.
8. Supreme directional control over a trustee is illegal and the trustee is personally liable for all delegation of powers.
9. All attempts to place both spiritual and temporal control in the hands of one man have resulted in mischief and confusion.
10. The Reorganization should adhere to the divine plan wherein the interests of all are safeguarded, and reject such innovations as "Supreme Directional Control."

Rural education is progressing. All the State teachers' associations now have special sections devoted to the discussion of problems directly concerned with the improvement of country schools. Even Rhode Island, the most urban of all the States, has a large and enthusiastic village and rural section in its State association. At a meeting held recently several hundred members of that section showed vital interest in school consolidation, transportation, and other problems usually associated with States which have a large rural population.

## The Presuppositions of a "Democrat"

BY BISHOP C. E. IRWIN

There is perhaps no word in the English language which has such a wide range of signification as the word *democracy*. It is used to designate forms of governmental organization, political theories, philosophical tenets, religious methodology, educational reforms, and social-mindedness; and in its name rebellion, dogmatism, orthodoxy, radicalism, and violence are justified.

It is not our purpose to explain the reasons for the frequent usage of the term. Indeed, that would be a task so formidable that it would be almost forbidding. We are, however, merely calling attention to the fact of this frequency and pointing out the danger involved when any usage is employed carelessly.

Bishop Carmichael, in giving timely advice to the writer, once said: "Young man, if you define your terms, debate will cease." Of course, this is not true absolutely, but as a tendency it is a most apt observation, and it was this tendency that he had particularly in mind. No one should draw the inference that the writer is advocating an editorial policy for the HERALD which would countenance the suppression of the views of anyone. The inference should rather be drawn that as a matter of fact, if due care is used in defining terms, the inevitable result will be a decrease in the volume of controversy.

We might, of course, have considered any number of other terms, but the term *democracy* has been in such popular favor during recent months that it does not seem that apologies need be offered for the choice made. Without attempting to standardize a definition for *democracy*, we are merely trying to list several of the possible connotations which may be deduced. It is hoped that readers and hearers may thus avoid confusion, by insisting that terms shall be defined before conclusion are drawn.

### *Democracy and Equality*

One of the most common usages of the term is one which associates it with the idea of equality. Examples might be cited illustrating such extremes as a state of absolute social equality, where all property is held in common and where there is absolute freedom of thought and action. Such a nonrestrictive social state would perhaps harmonize with the prevailing notion of what constitutes anarchy. On the other hand, equality may imply a social state in which only a few rights and privileges are enjoyed equally by all, but in which the sphere of action of the individual is limited in the interests of the group. This latter condition comes about through the vol-

untary surrender of rights by the individual in order that the welfare of the group may be augmented.

Democracy, as we see it in operation, may insure a degree of equality; but it certainly does so, if at all, only in a very restricted sense. Everyone knows that he can do as he pleases only when he pleases to do what most people think is right, proper, or conventional.

### *Economic Democracy*

In recent times there has been a decided shift of interest to this aspect of democracy. In early colonial times, when there was an abundance of free land and a great abundance of natural resources, it seldom occurred to the pioneer that in the course of one hundred years conditions would be so radically altered as to present such persistent problems as are now confronting us. It rarely occurred to him to raise then the question, "Does a man have a right to work?" Of course if he wanted to work there were none to say nay, for there was always the wilderness just beyond the frontier, waiting to be brought under man's control. But now, with our complex interdependencies, this problem is a most serious one. On the basis of ethical considerations, most of us are prepared to answer unhesitatingly that man does have the right to work. Yet during the last several years there have been at all times a million or more men who could not find a job. Even now, as these words are being penned, there are thousands of men and women standing in line asking that they may have the privilege of earning an honest living, and they are being denied. In spite of the progress of democracy, the right to work uninterruptedly has become a mere fiction. The so-called inalienable rights to life, liberty, and the pursuit of happiness are empty expressions, and the rights themselves, if indeed they are rights, exist only in theory and can in no sense be enforced. The so-called right to work becomes a right only when the majority agree to respect it as such. We have apparently not yet arrived at that stage of development of group consciousness, either in the church or out of it.

### *Democracy and Sovietism*

At least in one instance as an attempt to guarantee an economic sufficiency to the working man, as a protest against the system of *Private Property*, there has been set up machinery which it was hoped would produce desired results—namely, the creation of an aristocracy of the proletariat. Here we have a type of democracy (popular control) which is not universal in its scope, but whose benefits are restricted to only a segment of the body politic. This is the anomaly of democracy, originally intended as

a safeguard against class legislation, being perverted so as to promote the interests of one class at the expense of all other classes.

### *Democracy and Nationalization*

In attempting to remedy some of the economic ills of modern society, Great Britain has recently tried another interesting experiment. True, its practical application was no doubt hastened by the exigencies of war time, but students of English politics and economics have been conscious of the drift in this direction during the past ten years, and more. The avowed purpose of this move was to increase the sum total of human well-being by diverting surplus profits accumulated in government-operated industries into such public works as could be used and enjoyed by all alike. This attempt, curiously enough, was made under a governmental regime which has been traditionally monarchial in sentiment. The same movement, however, has been bitterly contested in this country, where democracy is said to have been most successful. Some Englishmen of note, having these nationalistic schemes in mind, have said that England is the most democratic country in the world, and some Americans who would like to see government ownership in operation here, believe that this is true. This conviction, however, was probably not based upon a reading of American history written by American authors. One finds no more virulent individualism anywhere than among American historians.

After all, it depends largely upon the measuring device employed in taking measurements rather than upon absolute or rigidly undeviating standards.

### *Democratized Culture*

Under our American democracy we have allowed commercialism to crowd out, to a large degree, the love for things beautiful. Our lack of reverence for Old World architecture and art causes the European to look upon us in pity, because of what appears to him to be our ignorance. There are those who, in diagnosing the situation, claim that the greater the degree of democracy, the less the appreciation of art, music, and literature. It is perhaps not fair to arrange cause and effect in such an arbitrary manner, but it does present a question to which serious-minded people are giving much thought.

Just now we are hearing a great deal about democracy in education and democratized religion. If we imply that education and religion have been Americanized, after the manner of political theories, then, judged by Old World standards again, we would be considered as having become intellectual and religious perverts. Indeed, when one considers

the types of amusements which make up the recreational diet of the pleasure-seeking public, the tuneless jazz music, the voluptuous art and prosaic and monotonous architecture, one is not disposed to be too vociferous in his denial of the charges made by our critics.

### *Democracy and Freedom of Thought*

It is an open question whether the existence of a democracy, so-called, guarantees freedom of thought, much less freedom of expression. So efficacious is the weapon of social pressure, that when it has been applied in the past it has almost always produced prohibitory results. Under the enthusiasm of prospective military achievement, the voice of the conscientious objector was silenced, perhaps even more rigorously here in the United States than in Europe. Roger Williams suffered persecution with his confreres in defending a common cause. But almost before the blush of victory had faded, Roger found himself banished. His plea for tolerance fell upon unsympathetic ears. Very often in modern religious history has the case of Roger Williams been duplicated. The persecuted becomes persecutor.

### *Democracy in Government*

This brief discussion of democracy in government is justified because of the frequent analogies which have been drawn in recent discussion in the HERALD. It seems that many of these discussions have implied governmental routine and devices which rarely exist except in theory. For instance, the implication that actual government in the United States is directly controlled by the masses is a theory no longer credited even by second-rate political theorists. Only soap-box orators play upon this feature, to aid them in governing votes. It was never once intended by the framers of the Constitution that the Government of the United States should be a democracy, interpreted as direct control by the masses. Instead, it was their intention that the government should be representative in form, the control by the masses thus being exercised only indirectly. Originally the only check against a continued maladministration was a refusal to reelect. If a change were to be effected, therefore, it was necessary to change the personnel or the policy at the time of election. Only comparatively recently has the principle of the recall been applied in government, and that only in certain parts of the country and under special circumstances.

After all is said, it is generally recognized that the discretionary or implied powers of the elected representatives are much more important than the specific powers delegated to them. Whatever may be the



justification for this method of governmental administration, it is certain that the increasing demand for specialization is one factor which should not be overlooked. We are suffering to-day in the United States, not because we have too much leadership, but rather because we have a dearth of superior leadership. There is little likelihood that there will, in the future, be a curtailment of the powers of our political executive; instead, it is probable that there will be a tendency to enlarge those discretionary powers, not forgetting to provide the necessary safeguards, through adequate checks, against the abuse of them.

### *What Does "Democracy" Mean?*

It ought to be clear that democracy or any other term carries the connotation which the speaker or writer wishes it to carry, only when he uses due care in defining it, so as to serve the specific purpose which he has in his mind. If he chooses to allow it to remain undefined, then the reader may, and does, construe it as the context warrants, or as his own presuppositions dictate. It ought also to be clear that readers have a wide range of choices which they may make. Both writers and readers will be influential in reducing the volume of controversy when, and if, they make sure that terms are clearly defined before conclusions are formed.

[NOTE.—This is the first of a series of papers by Bishop C. E. Irwin, whose present address is Chester, Pennsylvania, 427 East Twelfth Street. The next paper will appear in an early issue.—EDITOR.]

### **What Are You Reading?**

BY MRS. A. MCKENZIE

The Lord as far back as 1832 placed his approval on knowledge when he said, "Seek learning even by study." (Doctrine and Covenants 85:36.) How many of the Saints are readers of the *HERALD* and are keeping in touch with the discussion by the different writers, pro and con, which is at present engaging the attention of the entire church? "The glory of God is intelligence" (Doctrine and Covenants 90:6), and our duty to God is to gain all the knowledge possible. The Lord has not restricted his people to the three standard books of the church, but he says, "Study and learn and become acquainted with all good books."

We are passing through a school of experience, not always pleasant, but we learn by the mistakes we make.

"History repeats itself" is an old adage, but one which can be used to advantage. We can read the history of the church in the past and profit by the

mistakes that were made by others and so avoid them. The Lord has told us to "obtain a knowledge of history" (Doctrine and Covenants 90:12), therefore it is our duty to God to read and gain knowledge that we may be able to judge intelligently of what is being said.

When the Lord said, "Study all good books," he did not intend that his people should spend precious time reading trash, but he meant just what he said—good books. Many of the Saints have their tables covered with dailies and magazines full of impossible stories, but you look in vain for church papers or books, and the excuse they offer is, "We cannot afford them." At the same time their thoughts are on the vapid nonsense which is contained in the cheaper grade of magazines.

This matter of reading is an important one; so much so that as early as 1832 the Lord commanded his people to establish a "house of learning." (Doctrine and Covenants 85:36.) In 1831 W. W. Phelps was instructed to assist Oliver Cowdery in selecting and writing books for schools in this church, that little children also "might receive instruction before me as is pleasing unto me." (Doctrine and Covenants 55:2.) The matter that is placed before the children is of grave importance, as their minds are easily impressed and can be easily swayed for either good or evil, and for this reason the Sunday newspapers should have no place in a Saint's home. What is called the "funny" page is just purely idiotic; it requires a far stretch of imagination to call those monstrosities "funny," yet they are eagerly looked for each Sunday morning, and the little ones are being thus educated. It is in vain we build schools and universities with our means while at the same time we are teaching irreverence and disobedience. In 2 Timothy 3:2, "disobedience to parents" is mentioned as a sign of the end. Irreverence is one of the prevailing sins of the day, and in many cases has been traced to the Sunday newspaper with its colored monstrosities.

The influence of one bad book cannot be estimated and will never be known until the books are opened and judgment is passed. A wave of infidelity is passing over the land and is having its influence with some. I had my attention called lately to a newspaper which denounces religion and calls it a sham, and the editor calls himself a "smasher of shams." It goes to show how careful we should be of what we read. The biographies of good men should be given to children. Place before them high ideals and feed their minds with noble things.

# NEWS AND LETTERS

## Omaha, Nebraska

November 11, 1924.—Since our last letter, our branch has been favored by visits from a number of our leading ministers, for which we are truly grateful. On October 12 Apostle J. W. Rushton preached for us both morning and evening, and left with us his customary message of good cheer, faith, and encouragement. "Reverence, the foundation of morality," was the theme of one of his sermons, weaving it about that exhibition of contempt for the Christ which was manifested when his accusers said, "This fellow——" In the evening he explained the necessity for and the operation of religion in the life of the individual, which proved instructive and inspirational for his hearers. A quartet and a duet added to the beauty of the morning service, and the young people's choir gave the evening anthem. While here, Brother Rushton had the pleasure of blessing his grandniece, the little daughter of Brother and Sister Norman Issott.

On the evening of October 19, Brother Hale W. Smith, formerly missionary in the church forces, but at present superintendent of public schools in Little Sioux, Iowa, was our speaker. He chose for his subject, "Christ, the philanthropist," and very clearly analyzed the quality of the service Christ rendered to those in need about him. Comparing that service with the advanced methods of social service to-day, Brother Smith traced the similarity of principles and methods. When spiritual encouragement was a man's need, that was what he received instead of material aid. When he needed bread, he was not offered a stone.

"Faith" was the subject of our pastor's sermon on the morning of October 26, and "Sabbath keeping" the theme of his evening's discourse. In both of these was plainly traced our duty as Saints, as well as some of the dangers and pitfalls to be avoided. Brother Whalley attempts to make his sermons fit the needs of his people as he feels them, and he spares not himself in his ministry unto them.

The first Sunday of November, sacramental service occupied the morning hour, and the pulpit in the evening was filled by Apostle John F. Garver—surely a treat for Omaha Saints, since it is his first visit to us. Brother Garver has the faculty of making his hearers feel a definite sense of unity with him; an understanding sort of contact, decidedly favorable to a sympathetic reception of his message. Plans are being laid to have this good brother return soon to give us a series of sermons.

And, to round out the pleasing story, last Sunday Brother U. W. Greene was our speaker, also a first appearance before an Omaha audience. "Why halt ye between two opinions?" was his theme, with a strong plea for Saints to become something more than lukewarm in their championship of the restored gospel. It is easy for Brother Greene to capture the hearts of his hearers. He gives lavishly from his unusually rich store of mental treasure, and his wide travels and varied experiences as a missionary among strange scenes and peoples make him an exceptionally attractive speaker. We hope he, too, may come to us again soon. That evening Brother Whalley preached on "Graceland College," to round out a day marked with contributions to that worthy institution. The Sunday school devoted their morning collections, \$11.87, to this good cause, and \$24.70 was added by collections later in the day. Graceland College has an ardent supporter in

Brother Whalley, who received its benefits throughout last year.

The young people of the branch have organized under the name of "La-Da-Sa Choral Society," for purposes of "personal development, social activity, and musical service to the Omaha Branch." Brother Lee Borders is president, and Sister Audentia Anderson, director. They meet at six o'clock each Sunday evening, and after an hour of rehearsal have a social time, the program varying each week. "Eats" one evening, with the girls as hostesses; a fortune-telling witch, and Halloween games, with cider and doughnuts furnished by the boys, marked the Halloween week; a spelling match (with Brother Borders coming out victor), followed by a polling of votes for United States President and Vice President, and governor of Nebraska, furnished entertainment for the Sunday preceding our national election. Each evening since their organization the society has furnished the evening anthem, and are to give some special musical programs during the winter. There are about fifty enrolled, and lively times are enjoyed.

The Department of Women gave a luncheon at the home of Sister Lillian Tabor on October 23. This brought them over \$10. Almost that much was realized from their serving the "meat" course for the progressive dinner, which was enjoyed by thirty-two young people on Saturday evening, October 25. They are meeting weekly to work on things for the bazaar, which will be held early in December as usual.

Sister Rose Adams, our Sunday school superintendent, was hostess for the "fruit cocktail" course of the progressive dinner referred to above. She had her rooms very beautifully decorated with Halloween colors and symbols. From there the young people went to the home of Brother Carl Self, about as far northwest as they could go, where Sister Self served the "soup" course. Ghosts, fortunes concealed in nuts, etc., furnished side entertainment. Thence to the church, where chicken pie, biscuit, vegetables, etc., delighted the guests. The new matting for the church had come, and the sisters, assisted enthusiastically by the good pastor, had managed to get it down, and the church all prettily decorated, candle-lighted, pumpkin faces, and all. Sister Anderson was hostess for the salad course, and "the bunch" wound up at the home of Brother and Sister Fredrick for ice cream, cake, music, and games. This affair was planned by the boys, and financed by them.

In return for the attention, the Temple Builders gave a Halloween party at the church for the whole branch on the evening of Friday, October 31. Ghosts met the guests at the front door, and chanted a weird refrain about going to the back door. Conducted thither by other ghosts, we were compelled to enter a dark passageway, walking on bed springs, greeted by spooky figures who dangled wet gloves about our faces, or shook hands only to dip our hands into slimy concoctions. Had to pick our way through the kitchen which had been converted into a graveyard—tomb stones, mounds, and grass barring our progress. Pumpkin faces and shaded lights gave the church a pleasant glow, and the good program and lively games which followed proved the Temple Builders royal entertainers, not to mention the pumpkin pie, doughnuts, and apples which were served later. These are the bright places in our social contacts which serve to bring us into close sympathy and great unity, and are to be recognized and encouraged as a distinct factor in branch life and progress.

Among the visitors of late have been Sister E. L. Phillips, from Griswold, Iowa; Sister Mollie Vogler and daughter, Vivian, from Magnolia, Iowa; Sister Etta Brownrig and Sis-

ter P. R. Burton, of Walthill; Brother and Sister Charles Spanswick and mother, Sister Ahlstrand, from Council Bluffs; Sister Mary Godfrey, of Kearney; Brother S. S. Clarke, from Tabor; Glen Gamet, from Ralston; Chester Whitehead, of Logan; Sister Grace Miller, of Council Bluffs; and Brother O. P. Brown and son, also from our sister city. Some of these are to remain, and will become, we hope, active members of our branch.

Sister Eben Wilcox, formerly of Shenandoah but recently of Kansas City, is in the city, recovering from a painful operation. She is at the Sanford Hotel, where interested friends may address her. Brother Bert, son of Brother and Sister Roy Bryant, was operated on for an acute attack of appendicitis on the 22d. This young lad is one of great promise in our branch, and we were glad to see him with us last Sunday, though somewhat weak and thin. Sister Genevieve, the young daughter of Brother and Sister A. A. Thiehoff, through a fall October 17, suffered a concussion of the brain and a subsequent congestion, which threatened to take her from us. Thanks to God, through the wonderful ordinance of administration she is being restored, the blood clot on the brain is being absorbed gradually, and the Saints receiving a new cause for rejoicing.

On yesterday morning Brother T. J. Edmunds suffered an accident at his work at the Union Pacific shops, which resulted in his being very severely burned. It was thought his injuries would prove fatal, but reports this morning are favorable, for after administration yesterday a decided turn for the better was noticed. He will need the prayers of the faithful.

Brother Whalley administered the last rites over the body of Thomas McGift, who died on October 4 at the home of his brother, Chris McGift. He was born in Galesburg, Illinois, in 1850, and leaves two sisters besides his brother.

Two of our brethren have recently been distinctly honored in the professional circles of this city. Brother Henry A. Merchant was elected president of the Omaha Dental Association, and Brother W. E. Stoff was elected vice president of the Dental Alumni of Creighton University. Both of these brothers are among the leaders in their profession, and it is a pleasure to see their achievements receive this honorable recognition.

Thayer, the three-week-old son of Mr. and Mrs. John Mullen, of Wesley, Iowa, and grandson of our Brother M. N. Perkins, was blessed October 19. This young man is a grandnephew of Sister Mina Perkins Kearney, well known to the church as a writer.

Congratulations are in order for our pastor, upon his most recent acquisition: a Ford coupe. Brother Whalley is learning to "tame the brute." Hasn't climbed any trees or telephone poles so far, but we understand he won't yet trust his Molly to the capricious vehicle. If anyone can make use of a "chariot that runs like lightning," it will be our zealous pastor, for he is indefatigable in his visits among the members. We all unite in wishing for him and his missionary wagon a successful career in this city.

### Tryon, Nebraska

November 19.—The home department in Pleasantview Branch has been inactive for two quarters back, but the Saints are making good promises for better reports. Only one other meeting has been held, in which it was decided to move the church house as soon as possible to a better and more convenient place. There are only a few Saints here, and they are scattered.

### Young of Lansing Are Working

LANSING, MICHIGAN, November 13.—The Saints in this part of God's vineyard are striving earnestly and diligently to do their part towards the redemption of Zion. We have a membership of about two hundred, and others are joining us as they become acquainted with the gospel.

The young of this branch are working hard, not only to educate themselves, but also to help in the church work, and every evening finds them diligently occupied along these lines. We were quite disappointed at having to discontinue our young people's Sunday morning prayer meetings, as we feel that the prayer meetings are the main pillars of the church's spirituality and cannot be indulged in too often.

We have Brother and Sister Bert Cooper and their baby boy of Detroit with us. Brother Cooper is recuperating from a broken leg. He is greatly improved and can get to church by using crutches. We are hoping they will stay in Lansing, as they are church workers and are greatly needed. Our branch president, Brother F. F. Wipper, is handicapped considerably, owing to the fact that he is laboring in the missionary field and is obliged to be away a great deal of the time. We are trying to lend him our cooperation, for we realize that in unity there is strength.

### Impressions of Toronto, Canada

The city has about 600,000 inhabitants. It is located on beautiful Lake Ontario. Unlike many lake and ocean cities, Toronto's "front door" is beautiful, as the result of expert planning. The average lake city is cluttered up with disreputable looking buildings and piers.

For several miles the Harbor Board has pumped in many thousands of cubic yards of sand from the lake, and on this is built beautiful "Sunny Side," a fairy city, a super Atlantic City and Coney Island.

The Master of men has said that a city set on a hill cannot be hid. The same is true of a city set on a lake illuminated with millions of electric lights.

The minimum rate of electricity in Independence is seven cents per kilowatt hour. In Toronto it is one cent! So the city at night is a blaze of glory. The Hydro Electric Company is municipally owned, and obtains its power from Niagara Falls. Toronto is possibly one of the best and most uniformly illuminated cities in the whole world.

A large part of the business section is archaic, but the thousands of new homes erected in the rapidly expanding city are the last thing in stone and brick and are a delight to the eye.

#### The Toronto Saints

The church building seats six hundred persons. The defection of the late R. C. Evans some years ago caused about one half of the membership to leave the church. During this dark and cloudy day the church sent T. W. Williams to Toronto. Possibly no other man in the whole church could have handled the situation in as masterly a manner as did Brother Williams. His memory will ever remain green in the minds of his host of friends there for the service he performed in that crisis.

Oftentimes a noisy, aggressive minority bloc may cause erroneous impressions to be made on the mind.

Some have obtained a wrong impression of the Toronto Branch.

I arrived in Toronto July 14, 1922, and acted as their pastor until November 3, 1924, when I resigned to take up church work in Independence at the call of the Presidency.  
www.LatterDayTruth.org

From this intimate acquaintance with the branch I ought to know of whom I am writing.

As a whole, the Toronto Saints are a lovable, happy, prosperous, virile, normal, loyal band of real Saints.

The young people of the Toronto Branch are among the finest. Some of the university boys are going to make their mark.

Among the younger people who have had university and special training are a social worker, one taking home economics, a doctor, and several doctors in process of incubation, a dentist, a civil engineer, many school-teachers, several trained nurses, a lawyer, several cutters of fine glassware, and a deep-sea diver! Has any other branch the latter two trades?

The little Toronto Branch on the north and the Humber Bay Branch on the west are also blessed with talented and consecrated Saints of God.

In leaving Toronto I wish to offer this little tribute to the Queen City of old Ontario and to my Canadian brethren and sisters.

C. EDWARD MILLER.

INDEPENDENCE, MISSOURI.

## British Isles Annual Sunday School Convention

MONTON ECCLES, MANCHESTER, ENGLAND, October 25.—The annual Sunday school convention of the British Isles Mission was held at Wigan, Lancashire, England, October 18 and 19, and a most enjoyable and profitable time was experienced.

The business sessions were held in the Church of Christ, Albert Street, Newton, beginning Saturday evening at half past six, with Superintendent J. A. Judd in the chair. After a few remarks by Brother Judd, Apostle J. F. Curtis was called upon to address us for a short time. His remarks were upon his travels in Palestine and other countries with Apostle Hanson, the principles of the gospel of Christ, and of the Sunday school and its importance. He said that teaching is done in two ways: by preaching and by example, but to be effective both must be in harmony. He also said the Sunday school is needed and that we should do the business that would advance the Sunday school work to its best.

After a few opening remarks by Brother Judd, the minutes of the previous convention were read and accepted, which was followed by the passing of a resolution making Apostle J. F. Curtis an associate in the superintendency. Reports of the superintendent, assistant superintendent, secretary, and treasurer, were read and accepted. It was further decided to divide the British Isles Mission Sunday school into four districts, with a general supervisor over the entire mission, to be nominated by Apostles Curtis and Hanson. Brother J. A. Judd was chosen upon the recommendation of these two apostles. The Sunday school secretary was sustained as the secretary of the reunion, and Elder J. W. Foster was chosen treasurer. After announcement of the Sunday sessions the meeting adjourned.

The Sunday meetings were held in the Total Abstinence Hall, Greenough Street, Wigan. The opening meeting was at eleven o'clock with Apostle Curtis in charge. After a beautiful solo by Sister Olive Heywood, Elder J. A. Judd preached on "Enter ye in at the straight gate," a powerful call to service.

The afternoon service was in charge of Elder Judd, at which time a solo by Sister Alice Stead, "I am the way, the truth, the light," was much enjoyed. Apostle J. F. Curtis then exhorted the Saints to get into the spirit of prayer and praise, after which the meeting was given over to fellowship, in which many testimonies and prayers were offered, many

young people taking part in testifying to the glories of the latter-day gospel. A prophecy testifying of God's love and blessing was given through Elder Judd.

The evening service at half past six was in charge of Brother Judd. After a beautiful duet by Sister Taylor and Brother Fawcett, "The sinner and the song," Apostle J. F. Curtis gave a very fine address that was full of object lessons. The meeting was brought to a close with prayer by Elder J. A. Judd.

Altogether a most profitable and enjoyable time was had in which God's Holy Spirit was present in power.

WILLIAM HEYWOOD, *Secretary*.

## Alexander, Kansas

November 16.—We had a two-day meeting here the first and second of November with good attendance. We greatly appreciate these two-day meetings and hope they may continue. A short program was given Saturday evening, followed by a sermonet by Brother Nutt.

Last Tuesday, November 11, one of our families moved to Independence. They were Mr. and Mrs. O. E. Thompson. The Sunday school work is going to miss them very much, as every member counts here.

The religious week-day school is still being held, and the children are very much interested.

The Department of Women has changed the day of meeting to Saturday afternoon so that the school girls may attend.

## Brother Sorden Describes a Missionary Trip

THE MOUNTS OF LEBANON, October 9.—On October 8 I arose at a quarter of two in the morning in order to eat a little before my train left for Haifa. We live a mile or so from the station, and as the road is very rough, and as it was dark, I had to start some time before the train was due to leave—at three thirty-five. As Jerusalem is in the mountains, the train does considerable winding around in getting down to the plain, as we near the seacoast. There were a few clouds in the west, and several minutes before I could see the sun, it flashed between some mountain tops and hit the clouds in the west, giving them beautiful colors. I thought I was starting my trip under favorable conditions. Then the sun came up above the mountains of Judea with a brilliance natural and common to this land. The night air is now quite chilly, and for the first time of the season I was wearing my overcoat.

Soon after the sun was up we were in the edge of the mountains, and here thousands of goats and sheep were to be seen in herds of one to three hundred each. Even before sunrise I caught sight of men with their camels and donkeys on the skyline, going to market with their grapes, figs, wheat, tobacco, or olives. When our train stopped at a tiny station for a minute or two, the faint tinkle of a small bell, which every camel wears, could often be heard. By seven o'clock we were on the plain, and at quite frequent intervals we stopped at some Jewish colony. The remnant of this people is surely gathering to the land of its fathers. From France, Spain, Germany, England, Poland, Russia, America, Morocco, and the Balkans they come—perhaps from other parts as well—but I have seen them from these places. They are coming daily, and the rate at which others come here depends upon the facility for their absorption or for having

work found for them when they come. Here, as everywhere, agriculture is the basic industry.

By half past seven I had reached Lud, ancient Lydda. Here was Peter when Tabitha died, and as his fame had gone abroad, he was sent for from Joppa. He raised the good woman from the dead, by the power of God which was in him. Some day I hope we will be able to do many wonderful things, too, by the power of God which will be in us. I know we receive many blessings now, but certainly we do not manifest the power shown anciently. We never can when contention is rife among us. But this cannot last forever—soon I look for peace. And this I know: God has not forsaken us; he is just waiting on us.

At Lud the trains from Jerusalem, Cairo, and Haifa all meet, so the platform is quite lively with passengers going up and down on the earth. To see some Moslems kneeling on the platforms on a mat which they carry with them, doing their prayers, is an interesting sight to the westerner. We waited here only a few minutes after changing trains, before we started for Haifa. I was in a compartment with a British air officer (one meets them in all parts of the world) who was being transferred from Egypt to Amman, the British air base in Transjordan, so I had plenty of conversation with him, made the more interesting because of my stay in England.

From Lud to Haifa is about two hours by train, all the way on the plain and over half the way in sight of the Mediterranean Sea. Scattered throughout this plain are Jewish colonies, mostly settled since the war. The date palm and banana and orange trees make a pleasant picturesqueness after the rather barren hills and rocks of Jerusalem.

I reached Haifa about ten o'clock, and in twenty minutes I had found a car and started to Sidon. There are no trains between Haifa and the north, so one must go by car. In the rear were five passengers, while I occupied a seat with the driver. He spoke very little English but did his best to make me understand what were the two or three places of interest we passed. It takes about four hours to go by car from Haifa to Sidon, and one is not out of sight of the sea five minutes in all that time. Indeed, part of the time we travel on the sands so near the sea that the waves reach our car wheels. Once or twice a light spray of salt water blew into our faces. But the road is quite safe, and our driver was a very good one.

The struggle for life, ever present with all living things, could be seen often along the way by the squirming and wiggling of small fish nearly a foot in length, which a receding wave left a few feet from the ordinary water line. But the next wave nearly always came far enough, and in time, to save the struggling creatures. However, a time or two some bird also struggling for life or the means of sustaining it, would be keen sighted and swift acting enough to secure a good meal.

On the border between Palestine and Syria we passed through the British and French police offices. England and France have the mandate from the League of Nations over Palestine and Syria respectively. Soon after leaving them we pass within half a mile of the city of Tyre, much more famous anciently than now. It is out on a narrow peninsula, and an old ruin left from long ago is plainly seen from the road. In an hour, still traveling close beside the sea, we came to Sidon, a city which has also lost most of her former glory. Here, before alighting from the car, I caught sight of Brother George Njeim, who was waiting for me. The car, with its other five passengers, went on to Beirut, a city which is monthly assuming more and more commercial importance.

The near-sighted and seclusive policy of the Turks is losing for them the importance of Constantinople as a trade center. The loss to Constantinople is a gain for Beirut, which will soon be the leading port for the Near East, at the present rate of growth.

Brother Njeim took me to see two or three places of interest in Sidon, including the American college there, before we took another car for his village high up in the mountains of Lebanon. All day I had traveled near sea level, and while I had come many miles north, I noticed but little difference in the temperature, although of course the breeze from the sea was always fresh and cool. But we had not been gone from Sidon more than twenty minutes, climbing all the time, until I could notice the air getting much cooler, and I put on my overcoat again. I had not needed it since eight that morning.

We continued our journey onward and upward for about an hour, the road, of course, turning often in order that it be not too steep up the mountains, and at each turn a new view would be presented. The mountains of Lebanon are literally covered with rocks, but real mountain scenery is quite new to me and I was delighted.

Our village, Roum Djezzine, is just on top of one of the mountains, not quite so high as some, but much higher than others. As we neared our destination, we could see clouds, some over the higher mountains and some hurrying over and across a valley below us to some place beyond. This was all wonderful to me.

At the home of Brother Njeim we made our salutations. The very point of the mountain on which I am is only a few yards from the house. I saw by the number and kind of clouds in the western sky that a beautiful sunset was awaiting us. It was only a few minutes until the moon would be the chief object in the sky, so I hurried to the point of the mountain. A beautiful sunset is a particular delight of mine, and this was one of the best. From this mountain the sea is plainly visible, with Tyre to be seen in the distance, and somewhat nearer, Sidon. I have often tried but have never been able to describe a sunset and make it sound worthy of the thing it is. But suffice it to say that a light haze, coming from the sea, seemed to add to the beauty of the varied colors and lights made by the sun on the clouds. Swiftly the sun seemed to travel as it neared the horizon, and then the water of the sea put out the great ball of fire as it descended into the Mediterranean. I thought of the statement of some wise man when he said, "The plain for bread and the mountains for vision." In the light of the afterglow, the coastline could be seen for miles. I was made to feel that this had been a great day for me.

But the day was not ended. Supper over, seven or eight men came to the house. Only one of them spoke English, and he is a member of our church. The others were interested in our work. I came here knowing that Brother Njeim and Brother Nicholas and Brother Njeeb had three or four people ready for baptism. We started talking gospel, and for three hours kept it up. At ten o'clock one of the young men said that he wanted to be baptized but that he was leaving town early the next morning. We concluded that right then was the time to baptize him, so in ten minutes we had changed our clothes and were on our way.

We soon arrived at the spring high up in the valley in the mountains, where Brother Hanson baptized two a few months ago. I made a short talk, offered prayer, all of which was able interpreted by Brother Njeim, then another soul entered the kingdom through the door of Christ's own church. After a considerable climb back up the mountain, we reached the



house where the confirmation was attended to. Our journey to the Blue Spring, the baptism there, and the return trip were made in the light of the then nearly full moon. All during the evening a peaceful and comforting influence was felt by all. As the confirmation was concluded, we looked at our watches, and it was just after eleven. I surely felt that indeed I had spent a busy, an interesting, and withal a very profitable day.

The next day, in the language of olden time, the young member "took ship for Alexandria," happy in his newly found Savior.

DANIEL B. SORDEN.

JERUSALEM, PALESTINE, Box 417.

## Successful Work and Baptisms

DULUTH, MINNESOTA, November 5.—We are still striving in our weak way to spread the everlasting gospel to mankind. Two more good people were baptized in September, Elder W. E. Shakespeare officiating. Brother Shakespeare again gave us at this time two of his plain sermons.

Bishop C. J. Hunt came up from Glen, Minnesota, leaving the bedside of his sister to meet with us in the services of October 5. After sacramental service he preached to us, bringing a clearer vision of God's working in his wonderful work that is going on all around us. He preached again in the evening but left immediately to return to his sister. May he come again.

District President George W. Day was also present on October 5 and, with Bishop Hunt and Pastor C. B. Freeman, presided at the sacramental service. The Spirit of God was manifested in love and peace. People from out of the city in attendance were Sister Carlson, Sister Lula Dathe and husband, and Sister Bertha Eckley and husband, of Barnum, Minnesota; Brother and Sister Jay Walters, with their two daughters, of Carlton, Minnesota; Brother and Sister Samuel Sloan, Sister C. J. Hastings, and Brother Grant Byce of Two Harbors; and Sister Lake of Lower Michigan. We hope all will come again and bring others to worship with us.

On October 12 the waters of Saint Louis Bay, the harbor of Lake Superior, were again troubled when the husband of Marie A. White was baptized by Pastor C. B. Freeman, making an unbroken family. When his wife was baptized, he was left alone without the church, and when he defended the move his wife had made his former friends began to persecute him. We feel this family will be a great help to the branch.

The same day W. C. Stauty spoke at the morning service and C. B. Freeman in the evening.

The Department of Women is planning to hold a bazaar the last part of November to help with the building fund. Anyone having any articles to donate to the cause might mail them to Mollie Feathers, 125 Thirty-second Avenue West, and they will be greatly appreciated.

We have now purchased a church building on the corner of Sixtieth Avenue West and Bristol Street and would appreciate it if the Saints living in Superior, Wisconsin, and adjoining towns would let us know of any relatives or friends living near here that we may be able to reach with the gospel and help to a church and a home. God's hand has been with us in purchasing the church, and with the financial help of the Saints we will be able to meet all obligations that come to us. With unity and love we hope to be able to build up the kingdom of God in this part of his moral vineyard.

The priesthood motored to Two Harbors October 19 and held a priesthood meeting with other members of the priesthood living there. Many subjects were discussed. W. C.

Stauty was the morning speaker, and P. G. Schnuckle occupied in the evening at the home of J. E. Hastings.

Sister Harriet Brown, formerly of the Utah Church, was baptized October 26, fulfilling in part the wish of her husband who expressed on his deathbed the hope that his family would see the light of the true gospel and enter in.

November 2 was a day long expected by the Saints of Duluth. At this time they gathered in their new home and chapel. It was a bright, cool day, and the hearts of the Saints were glad. The sacramental service was in charge of W. E. Shakespeare, missionary supervisor, District President G. W. Day, and Pastor C. B. Freeman. The service opened with the song "Admonition," and after prayer by Brother Shakespeare all joined in singing "Consecration." The Spirit of God was in our midst; there were many testimonies of God's goodness, and all were admonished through the pastor to strive for unity. May we all indeed strive for unity, that the gifts of the gospel may be with all of God's people.

Brother Day spoke in the afternoon, giving a very inspiring sermon. In the evening we again heard from Brother Shakespeare.

We feel that the work is on the verge of a forward movement here if unity can be enjoyed by God's covenant people.

## Conference at Plano

The winter conference of the Northeastern Illinois District now becomes sacred history. Held in the little city of Plano, Illinois, once the center of many stirring scenes, in the temple of stone made possible through the sacrifices of a people gone before, our God was there.

From the opening session on Friday afternoon in the interests of the Department of Women to the "Fare ye well" on Sunday evening, a sweet spirit made its abode with us.

The attendance on Friday evening strained the capacity of the "Old Stone Church," erected in 1868. A splendid program was rendered, at which time branch after branch throughout the district was represented by their contribution to the evening's enjoyment. The Sunday school district and local superintendents, together with the local superintendent of the Department of Recreation and Expression, had wisely arranged to draw on talent from various parts, not only giving opportunity, but drawing out a larger attendance.

Both the morning and afternoon business sessions of Saturday were marked with a presence of the spirit of love and unity. Elder J. L. Cooper, district president, presided over the forenoon session and called to the chair during the afternoon, Apostle J. F. Garver, who presided over that session in his inimitable manner. During this meeting election of officers took place, resulting in sustaining the present officers for the most part. Delegates were also chosen for the coming General Conference, the following being named: J. L. Cooper, F. M. Cooper, O. A. McDowell, Sister F. M. Cooper, W. A. McDowell, C. D. Carter, J. E. Wildermuth, L. O. Wildermuth, J. F. Garver, Sister C. D. Carter, Oscar Johnson.

A resolution prevailed providing for the June conference being held in conjunction with the reunion which shall take place from June 11 to 21, inclusive. This will be two months earlier than the district has been accustomed to holding the reunion, and remains an experiment.

Brother Garver was the speaker on Saturday evening following a stirring song service by the congregation and a choir which suddenly developed to amazing proportions, and at the gathering of the priesthood on Sunday morning he again brought a message of great strength and force to his hearers. "Brethren, you are charged with a great responsi-

bility. Take heed unto yourselves, first of all, to feed the flock. No journey should be too long, no task too great, no night too dark. Say to yourself, Don't I know what Christ has done for me; don't I know what Christ expects of me? The important part of our ministry is not the date we were ordained, but is, Are we feeding the flock?"

Patriarch W. A. McDowell was the speaker at the service following the Sunday school, and he stressed the importance of heeding the counsel of those God had placed in the church as "ministers unto the people"; of "setting our house in order," with all that implied, and taking up the report of our district president, Brother J. L. Cooper, touching the conditions existing in the branches throughout the district relative to the children being absent from the majority of our church services, Brother McDowell called attention to the results which we now experience because counsel was not heeded in the past; until we have come face to face to-day with evidences of a deplorable lack of interest in the church upon the part of our children.

The sacramental service in the afternoon was marked by a very large attendance and the degree to which God poured out his Spirit upon the assembly. Speaking in words of comfort and assurance, that he had witnessed with pleasure our endeavors to approach him and come up higher, he poured out upon the assembly his kindly counsel and instructions, especially stressing the necessity for a continuity of application to his laws, warning against an attitude of refraining from paying our tithes, and promising rich and bountiful blessings in the future.

Brother Garver's very inspiring message in the evening on "Love," followed by "There's no love like his love to me," feelingly sung by all, was a fitting close of what many felt to have been one of the most wonderfully inspiring, strengthening, and withal the most profitable conference we have ever held in the district. During the day a band of some forty young people carried a message of cheer and comfort in songs and in prayer into the life of our bedfast Sister Bronson and our venerable warrior and missionary of the past, Elder C. H. Burr, and his companion.

Missionaries attending in addition to Brother Garver were Lester Wildermuth and Elder Lenox of Northern Wisconsin and J. E. Wildermuth of our district. Much disappointment was felt in the inability of Brother Richard Baldwin and wife to attend.

The weather, the splendid hospitality of the Plano Saints, the spirit possessed by every attendant, all contributed to our great blessings. May God be praised for these.

O. A. MCDOWELL, *Secretary.*

## Unique Method of Presenting the Gospel

BARBERTON, OHIO, November 15.—I am just starting out on a new method to try to get our work before a class of people which never attend our church services. I am intending to visit the homes of these people as a book agent.

I made my first attempt last Tuesday evening when I visited our coal dealer. I introduced the Book of Mormon, telling them it was a history of the American Indians. They at once became interested, and I had an hour and a half of interesting talk with them. I read from the book concerning polygamy; of their hope in Christ; how the Gentiles would say, "A Bible, a Bible, we need no more Bible"; showed them how it was another witness for Christ and that he was no respecter of persons; how these people looked forward to the coming of Christ the same as did the people on the Eastern Continent. The result of my visit was that I took an order

for the Book of Mormon and sold them tickets for the musicale and supper given by the Orioles last Friday evening at the church under the direction of their monitor, Sister Mildred Roberts. The supper was well patronized, and the musicale was good. Most of the musical numbers were given by a class of young girls to whom Sister Roberts is giving music lessons.

We have a nice lot of young people in this branch whom we hope to see become more interested in the church work in the near future. We have a nice Sunday school of little children and young people. Sunday school is held at half past nine and is presided over by Brother Crispin. We also have a good Religio presided over by Brother Clifford Romig. Religio meets at six in the evening. We have been studying the Book of Mormon without the quarterlies this summer, and there has been good interest. We have also had a Doctrine and Covenants class in the Sunday school this summer, by which many have become acquainted with the law governing the church and the necessity of God revealing his will and mind to the people in this day and age as well as in the past.

Preaching and social services are held alternately on Sundays at a quarter of eleven, and preaching each Sunday evening at half past seven. The traveling ministry are cordially invited to give us a call at any time it is convenient. All are welcome.

J. C. MCCONNAUGHY,  
135 Elmwood Avenue. *Branch President.*

## New Church Edifice Reflects Credit

The following write-up of the opening of the new church at Grand Valley, Ontario, is taken from the *Star and Vidette*:

Ideal weather conditions on Sunday tended in no small way to the wonderful success in the opening services of the new church erected this summer by the Latter Day Saints. The event drew members of the church from all over this section of Ontario, there being about three hundred visitors.

The building is a very attractive and completely fitted edifice, and is a distinct credit to those associated with the preparation of plans and construction. Situated on the old planing mill property, it shows to good advantage right at the foot of King Street. In style of architecture it much resembles Knox Church. Red tapestry brick, laid in white mortar, with cement trimmings gives it a thoroughly modern appearance. The auditorium is seated with circular seats from the Globe Manufacturing Company, finished in antique, harmonizing with the general woodwork, and very pleasantly contrasting with the gray finish of the walls and the softness of the ceiling color. Access to the auditorium is direct from the front entrance, and by a rear stair from the basement, which can be entered either from the front or rear. The choir and pulpit platform extends slightly into the auditorium, is of ample size and well provided with light. Leaded glass of soft mellow colors lends to the attractiveness of the building in which the electric lighting system is most efficient. The basement is full size, has cement floor, ceiling of varnished pine, and in one corner is the heating system and a range. At the south end are two dressing rooms, and beneath the side entrance a toilet. Immediately in front of these rooms is the fount, the water for which is obtained by a pump placed in one of the dressing rooms and piped to the river.

By nine o'clock the church was filled to overflowing, two hours being devoted to prayer and testimony and earnest devotion.

At eleven o'clock Bishop McLean, of Toronto, discoursed on the "Life of Christ," drawing many beautiful lessons appli-

cable to us. Mrs. Needham sang several solos during the day that stirred the hearts of her hearers.

At two o'clock the church was officially opened. The crowd was so large that an overflow meeting was held in the basement, many not being able to gain admittance. Elder Frederick Gregory was the speaker on this occasion, discoursing on the "Fatherhood of God and the brotherhood of man." Pastor J. H. Taylor traced the history of the congregation, and Evangelist John Shields offered a prayer consecrating the church to the service of God.

Again at seven o'clock the church was filled to overflowing. Elder David Pycoc, president of the Toronto District, was the speaker, basing his remarks around the words of Christ, "I will build my church."

The ladies of the congregation provided refreshments in the basement for all visitors, and to those who desired to dine with them.

Thus ended a great day for the opening of a new church. May it stand for all that is good and helpful for humanity.

## Spokane, Washington

The Spokane Branch is anxious to report the experiences of the past month, for it has brought to us a number of good things that will serve to pave the way over many a rough place.

Our young people's convention has passed into history, as far as time is concerned, yet there is that good spirit that prevailed during our meetings, which hesitates to depart, and our desire is that it will continue with us.

We had the good fortune of having President F. M. Smith with us during our convention, and the people came from far and near to hear the leader of the church and the message he brought. I say message, for it was the real hope of every true Saint. Brother Smith answered a few questions that were asked, but Zion was the paramount issue, and we gave Brother Smith supreme and direct control. The troubled water was forgotten, and he unfolded to us the vision of the possibilities that lay just ahead of us. Wonderful and magnificent in construction, mighty and overpowering in its far-reaching possibilities, I wonder as I try to visualize Zion, Have we believed when we have read, "Therefore behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder"?

If supreme and direct control will bring into existence the wonderful condition pictured to us by our leader, then Spokane Branch and a big share of this district say, "Let him have it." I wonder if during the days of Enoch, while he was fitting and preparing a people, did he have like conditions to battle with? If so, Brother Smith can take consolation in the fact that Enoch won out.

We do not want to give all the glory to one. There were others who helped to make the convention a success. Apostle R. S. Budd, A. C. Martin, and Elder Jones, of Seattle, Washington, all did their share, and we were very glad to have them with us.

At the close of our convention there was one of the largest gatherings of the priesthood ever had in Spokane, and we thought it our duty, or an opportune time, to express our confidence in Brother Smith, so the following resolution was passed: "That we assure President Smith of our full love, faith, and confidence, thus pledging to him our support so long as we can continue to feel as we now do, relative to his sincerity of purpose and his loyalty to God and man."

The Religio has purchased a motion picture machine and is showing educational pictures. We are looking forward to an active winter in this department.

Brother Eli Bronson reports some baptisms at Couer D'Alene, Idaho. Brother Jot Bronson, a well-known missionary in this district a few years ago, brushed the dust off his Sunday clothes and came out and gave us a good talk last Sunday night. Come again, Brother Jot.

We are still holding our own at Clark's Fork, Idaho. Several families of Saints have moved away, but we have a nice gathering of people, about two thirds nonmembers. Some have requested baptism on our next trip. Nonmembers are bringing their children to be blessed and are helping to pay our expenses. We are sure the work is onward.

W. W. Wood.

## Good Interest in Missionary Work

CLEARWATER, NEBRASKA, November 7.—Have just completed a series of meetings in Valentine, Nebraska. Four were baptized after a four weeks' effort. I left the Saints rejoicing in the Lord. We have some fine people there striving to do God's will. I gave a lecture on "The World War in prophecy," with a good crowd out to hear. The lecture was given in a large storeroom. We believe much good was accomplished.

From Valentine I came to Clearwater. There is good interest here, and three have handed in their names for baptism, which will take place Sunday at two o'clock, in the Elkhorn River.

I am greatly encouraged to press on to the goal. We will never fail if we do God's will. There is no time to sit idly by. God will take care of his work if we each do our part as well as he does his. It is when we turn our faces from the mirror that we fail to see our own faults and failures. Let us pray oftener for God's guidance and direction in the part of the work he has allotted for us to do. I find pleasure in trying to learn my duty and do it, and I shall be satisfied if I can do the work allotted to me as God would have me do it.

The Lord has greatly blessed me in preaching the word. Great comfort comes to me in preaching this grand gospel, and I love to be at the post of duty. You that feel discouraged learn your duty and do it. Try this for six months and tell the Saints the results of such living. What a grand testimony you will have to bear to the Saints and the world!

As ever your humble servant,

GEORGE JENKINS.

## Valentine, Nebraska

November 5.—It has been such a long time since anything has been sent in about the work here, that I would like to tell the people that though we are quiet we can work.

Brother George Jenkins has just completed a four-week series of meetings here, and although the place of meeting was not in a good location, it was considered quite a success. He baptized four, all women. One was an old lady, about seventy, then her daughter, and another middle-aged lady and her daughter were the others. There were three children blessed also. Two of those baptized have been very bitter until these meetings were held, which were the first they ever attended. This is quite an addition to our small and struggling group.

We are still holding Sunday school, and two weeks ago we enjoyed a visit from Brother and Sister Oehung, of Neligh, Nebraska.

The Utah people are not dead by any means. They have had two elders here for a year, and there are only two members. They baptized three, but one joined the Methodists in

two weeks. However, if they can keep two thirds of all they claim to get, they won't quit for lack of members.

We would appreciate any help we can get here, as we have no one who holds the priesthood. The only time we hear the gospel is when some elder happens to think of us and pays us a visit. Until Brother Jenkins came it had been five months since we had even seen an elder.

We hope and pray that the work here may prosper, as there are quite a few just outside the door who would enter if we had an elder all the time. We need the prayers of the Saints for the work here, and we will remember the up-building of the work in other places. We have been wonderfully blessed and will still press on.

IRMA VROMAN.

### Logan Is Very Much Alive

LOGAN, IOWA, November 14.—We are glad to report that the work here is moving along very well.

We have had some splendid sacramental meetings in which God has given encouragement, and it has brought comfort and assurance to many of the Saints, so we feel encouraged to press on.

We have had six baptisms during the past six months, one a fine young man who has a talent that will in time be of value and service to the church. The Sunday school is doing a good work, and we have a splendid attendance at most all meetings in this department. One hundred forty-nine has been our best record so far. Brother Roy E. Adams is our superintendent, and with Sister Esther Kennedy as assistant they are working hard to make our school one hundred per cent.

The Religio under the management of Brother Gerald Gunsolley is doing very well. We are enjoying some good programs after each lesson hour.

The Department of Women is working hard and doing good work. We expect some time to make some improvements in our building, and these women have now close to five hundred dollars on hand to assist in this program. They have done splendid work in other ways as well; will soon have a Thanksgiving box ready for the Sanitarium, filled with many good things. The women served lunch election day and cleared over sixty dollars. They are true and loyal workers in our branch, and we thank God for such a fine group of faithful Saints.

Our musical department is giving splendid assistance in our branch services. Brother H. L. Peyton is director and is now working on special numbers for the holiday season. We have a splendid little choir of about twenty-five voices, and there is talent among them second to none. We are not boasting, but are happy we have this talent with us, for truly a splendid song service is an inspiration and often buoys up the drooping spirits of a tired and weary preacher, when entering the stand to tell the gospel story. You will hear more from our singers later. We must not forget to tell you we have a splendid junior choir which is coming to the front. We also have in the process of development an orchestra which will some day gladden the hearts of the people with its good music.

We have not had a series of meetings in our branch for nearly two years, and I think it speaks well for our branch, that it maintains the good spiritual condition it is in and the splendid fellowship that exists with its membership. We hope to arrange this winter for a series of meetings and through the effort made, we hope others will be brought into the fold to enjoy the good things of the kingdom, and that it will be a spiritual feast for the Saints as well.

We have lost some of our young people (not to the world, mind you), but they have gone out, some to fields of service in teaching school, one to Graceland, and don't you know, one of our talented young ladies took unto herself a man, to journey life's pathway together; this all happened during the young people's convention.

Young people better look out for the next convention! We are happy in the thought that those who have gone out from us are making good, and especially in the church work. May God bless all and keep them so we may some day have the blessed privilege of meeting again.

We have gained a few loyal members by their moving to our little city, and we welcome all who come. We look forward with pleasure in the near future to having Brother Lloyd Harding and his wife with us. Brother Harding was elected as our county attorney, by a splendid majority; in fact, we had two others of our number who were elected on the county ticket: Brother W. R. Adams, for county auditor; and Brother W. L. Yeaman, as county coroner. These are all Republicans.

We more than raised our quota for the radio, and are now making plans to help out College Day. All in all, we feel grateful for the privileges that are ours, and we hope that as we develop under the blessings of a heavenly Father, we may use our talents, to the furthering of God's wondrous work.

### Tulare, California

November 12.—On Friday evening, October 10, Sister Mary Snively, our new Temple Builder leader, entertained a number of the girls at her home. Many games were played around the camp fire, and a wiener bake was enjoyed.

A series of meetings was begun Sunday, October 12, by Elder E. B. Hull, missionary, and was to continue throughout the week, but on account of the very bad cold which he contracted he was compelled to close the meetings on Thursday evening, which the Saints regretted very much because Elder Hull is a very interesting speaker. Several nonmembers came out to hear him. The sermons were uplifting and inspiring, causing us to feel the importance of living consistent lives.

The Department of Recreation and Expression gave quite a successful program College Day, November 9. Two Graceland songs were sung by the school, a number of poems were read, and interesting talks were given by Brother and Sister Durward Harper. A contribution of about twenty dollars was received from the different departments for the scholarship fund.

### A Publicity Agent's Activity

SHERIDAN, WYOMING, November 3.—I desire to tell the readers of the HERALD something of what I have done as publicity agent.

I came here in December and wrote Brother A. E. McKim for about eight hundred Angel Message Tracts. When they arrived I began distributing them. My method was first to get a little printing outfit, with which I printed on every paper and tract for distribution: "PLEASE RETURN WHEN CALLED FOR." Then I took the first chapters and a large notebook and began a thorough canvass of the town. At each home I explained the nature and purpose of the tract and then gave them one. They could return it when called for or pay five cents for it. They were also to pay for

it if it was lost. At first there was no provision for those lost, but I found that many were maliciously burned or thrown away, so tried the new method of having the lost ones paid for.

I kept the number of every house visited, and tried to keep track of people when they moved, and noted in my notebook whether the tracts were received or rejected.

With eight hundred tracts and two hundred papers to start with, my list shows four thousand tracts and two hundred papers distributed, with three hundred tracts and fifty papers on hand. I did nearly all this work between May 1 and June 1. I have to labor in the summer for wages to carry me through the winter, but I am now back at church work and am planning to preach and distribute tracts at near-by towns and country schoolhouses. If any members have more HERALDS, *Ensigns*, Sunday school papers, quarterlies, or *Autumn Leaves* to give away, I would appreciate receiving a dozen or so; then I will write for more if I need them. A few years ago in a letter to the *ENSIGN* I asked for papers and many responded, some sending a hundred or more and others just a few. I believe this plan is better. I am out of *Autumn Leaves* and Sunday school papers, and many young people and children are calling for them.

Do not waste your papers. Isolated Saints should keep their friends supplied with tracts and church papers.

I would like to hear from any members in northern Wyoming, especially where preaching might accomplish good.

JOHN H. WINCHESTER.

### Senlac, Saskatchewan

ARTLAND, SASKATCHEWAN, November 13.—The ladies of the branch held a bazaar on the evening of November 6, which was a success deserved by the energetic and whole-hearted effort of the committee in charge. Besides a sale of aprons and fancy articles, there followed a sale of sandwiches, cakes, pies, cookies, and ice cream. The result exceeded their highest expectations, \$75.80 being realized, which was turned over to the Christmas offering. Incidentally everyone had a good time. Members from other branches were present, working together for Him.

District President William J. Cornish started out two weeks ago to make a tour of the branches and visit the isolated members. He will be away about two months, leaving the branch in the care of E. Leslie Mogg, A. J. Cornish, George Atkinson, Joseph and Thomas Bates, and Howard Allison.

Elder J. J. Cornish has been called to the Southern Saskatchewan District to hold a three-day meeting; also to Vanscoy to conduct a Thanksgiving service. He writes that he is preaching every night, having good attention even though his sermons were two hours long.

Elder John Tomlinson is selling his farm, and we hear he will soon move to Ontario because of his wife's health.

Preparations for Christmas program and tree are already under way. Sister Grace Huggett has charge of the drilling of the school children, whom she teaches in day school. Rudolph Cornish has charge of the decorating committee, and Sister Bessie Cornish has dialogues under consideration. Elder E. Leslie Mogg and Thomas Bates have charge of the music and songs.

The men of the branch recently went down to the old hall to do some work that would make it warmer for the evening meetings this winter. Now some one is hinting that the ladies go there and make it cleaner. So may it be.

### Modesto, California

October 29.—During the past two months the Saints have been enjoying splendid meetings, and the Spirit has been with us to a remarkable degree. There has been one baptism, a young man who is designed to do a work for God.

The Saints here are planning for a harvest festival on November 9 and are looking forward to a feast of good things. The program will begin at a quarter of ten. After a short review a program will be given, followed by preaching at eleven. Dinner will be served at half past twelve, and preaching services will be held at half past two and a quarter of eight. The Department of Recreation and Expression will meet as usual at a quarter of seven, so we have a full day planned. It is expected that Apostle D. T. Williams will be present.

The Department of Women have been working hard to get their bazaar ready. The sale will be held October 31 and November 1. They have spared no pains or work to make it a success and deserve the support of all.

The Saints have enjoyed some splendid sermons of late by our visiting brothers, A. E. Frazier, priest, and Elder Roy Snively of Stockton.

The junior choir is doing fine work and is improving each week. We hope to have other voices added soon.

The intermediate class in the Department of Recreation and Expression furnished the program for one Sunday evening, which was well rendered. There are thirteen in the class, and they are led by Elder I. A. Phelps. After the opening song, each recited a verse from a poem by Elder Joseph Luff, then gave the names of the books of the Book of Mormon in concert, all of which showed study and planning. The teacher gave each of them an Eversharp pencil, and the children were more than pleased.

### Flint, Michigan

November 18.—The young people's campaign of the city of Flint in conjunction with the Detroit and Pontiac Branches, was brought to a successful close Friday, October 24. Apostle F. Henry Edwards, following in line with Apostle J. A. Gillen, and Bishop Fred B. Blair, presented the closing sermons of the campaign in Flint. The young people's campaign is an annual event in Flint, and while it was put on in the fall of the year this time, there is a very bright outlook for the work of this department during the winter.

The work on the new church is progressing, and at this writing the entire building about inclosed. There are prospects of our being in the building by Thanksgiving, or shortly after. The local brethren are busy every night, and their work stands as a monument of their zeal and sacrifice. Very little work has been paid for, the most of that being for work that required licensed men to do.

Recently our branch president, Elder A. H. DuRose, was asked to substitute for one of the local pastors in teaching his Sunday school class. The pastor, Reverend Clark W. Cummings, of the Central Christian Church, was out of town, and from reports Brother DuRose did a good job. Brother DuRose also attended one of the missionary meetings that were held at the Saint Michael's Catholic church. While there he met the priest of the parish, Monsignor Patrick R. Dunnigan. After a visit together, Monsignor Dunnigan stated to Brother DuRose, "It is a good thing to meet the pastors of other churches, for we find them human, and discover there is a club in their hands to throw at us."

The recent visit of Sister Blanche Edwards to Flint was greatly appreciated. She made a short call while passing



through Flint on her way to London, Ontario, which was all too short, and the people are looking forward to her return and assistance along the line of her work. The local Department of Women are very busy completing the work for the annual bazaar to be held next month.

M. W. LISTON.

### Walthill, Nebraska

November 17.—As my mail has been so uncertain, I take this means of sending greetings to my friends. Letters addressed to Emerson, Nebraska, will reach me.

During the long illness and death of my wife's father, B. L. Burnett, we have been at his home in Walthill caring for him. He had been in the church but a few years, but was a faithful Saint, obeying the laws in every way. How thankful we were, as we watched the long nights through, to have the house full of Saints helping in every way they could. God was good to us and strengthened us in that way for some of the hard trips we later made to sick and dying people, sometimes having to walk miles across the reservation through snowdrifts where horses could not go.

No matter how far my work has been, I have been able to get to Walthill on Sundays, where I have preached once nearly every Sunday the past three or four months. In this way I have been able to help the men in charge here.

Not long ago I baptized two, and yesterday I assisted in the baptism and confirmation of two more adults, so you see we are still increasing here.

We recently enjoyed a fine two-day meeting and were blessed with the manifestation of God's Holy Spirit in the gifts of prophecy, tongues, and interpretation of tongues at the sacramental service. Many were here from all over the district.

When I came to Walthill Saturday night I found the Department of Women serving supper down town, all working together and enjoying the work. Such work as this brings them closer together, and as the business men patronized them they netted a nice sum for their treasury.

CLAUDE E. CARTER.

### Eldorado Springs, Missouri

November 19.—Coal Hill Branch enjoyed a visit last Saturday from two of our district departmental workers, Sisters Martin and Hawley, of Fort Scott, Kansas. Sister Martin represented the Department of Women and Sister Hawley the Department of Recreation and Expression. Both gave some helpful thoughts which we hope will be of profit.

Our missionary, Brother W. E. Haden, visited our branch from last Wednesday night until Monday night. The few sermons we heard were very helpful and encouraging.

Philip L. Ross, aged sixty-nine years, passed from this life November 17 at the home of his daughter, near Oyer, Missouri. He has been a member of our branch ever since his baptism in 1910. Funeral services were held in the Baptist church at Oyer, with W. E. Haden as the speaker. Brother Ross attended the reunion at Eldorado Springs, and though sick then, he enjoyed the meetings and was cheered and comforted. He always loved to be in prayer meeting.

Several of the Saints from Veve Branch drove over Sunday night to hear Brother Haden.

Our Sunday school superintendent has organized a normal class with Sister Lois Adams as teacher.

The ladies of the branch served lunch at a public sale recently and cleared \$20.35. We are planning to have some gas lights for the church.

### Cleveland, Ohio

November 12.—The Cleveland Branch is improving steadily, and the interest from the outside is beginning to take hold in a small way, for which we are very thankful. In every way possible the majority of the members are giving their unstinted support and every available moment to the advancement of the work. This, to say the least, is most gratifying, because where the Saints are united for one common purpose the results sought for will be attained.

We organized a choir the first of the year, and the support and results have been wonderful. The choir has added greatly to our services, performing works of the old masters and also of our own times. We are preparing to give some of the choruses and solos from Handel's Messiah this Christmas.

Our Sunday school and Religio are in a healthy condition, with live teachers in every department, and the influence in these two departments is felt in the branch to a great extent. The branch during this year has improved spiritually, and our one aim here is to live as all latter Saints should live to receive the rich blessings of our heavenly Father. Our one aim is to be of assistance to the church in every way possible, so that God's plan may be carried out successfully here on earth.

The district priesthood conference held in our city November 8 and 9 proved to be a great success, and all seemed to benefit by it. It being the first Kirtland District ever held, left a lasting impression on us all. Those present from outside the district were Gomer T. Griffiths, Bishop Charles Fry, who is now located at Kirtland, and Lemuel Curry of Pittsburgh.

The Cleveland Saints extend a welcome to all who visit our city, and we assure you that you all have our earnest prayers at all times and ask that you do not forget us.

### Rhodes, Iowa

November 10.—On October 18, by previous arrangement, a goodly number of the Rhodes Saints met with the little group of Montour Saints for services and a picnic. This meeting had been put off from time to time for various reasons, but on Saturday, the 18th, the weather being ideal, three cars laden with people and good things to eat, started for Montour, a distance of about thirty miles, arriving in good time for eleven o'clock services. They were met with a hearty welcome from whole-hearted Saints and their friends.

This little group of Saints belongs to the Rhodes Branch, but they can only meet with the branch occasionally. They kept up a little Sunday school for a time but found it impracticable, the Saints being so scattered.

The Saints met at a schoolhouse about one and one half miles from Montour. The view from the schoolhouse is quite picturesque, as it stands on a hillside near the woods overlooking a wide strip of meadowland, through which runs the Iowa River. Brother E. G. Beye spoke to the Saints at eleven o'clock on "Charity, or love," giving some very wholesome advice and instruction.

At noon the sisters spread snowy linen upon the schoolhouse lawn and proceeded to unpack the well-laden baskets. Between thirty-five and forty partook of the sumptuous dinner, after which all who cared to—both old and young—engaged in playing volley ball. Towards evening good-bys were said, and all departed for their homes feeling refreshed both in body and in spirit.

District President Henry Castings has planned a series of home-comings to be held in the various branches of the district, the first of which was held November 2 at Pershing,

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southeast of Des Moines. Eight were in attendance from this branch, and all reported a good time. The brethren have secured Patriarch Ammon White to conduct these meetings and to hold a week's services following the home-coming.

Rhodes Branch hopes to have a better time for their meeting than they had at their home-coming last year just before Christmas. Everyone was busy preparing for Christmas, the worst time of year for a special effort. Patriarch John Martin was with us at that time and preached some wonderful sermons, but all were too full of thoughts of the holiday festivities to care to go to church. It is only natural for the Saints who so seldom have a speaker outside of their own district, and not often outside of their own branch, to want their neighbors to have a chance to hear when they have, and no doubt all the branches feel the same way. They do not want their meeting to come Christmas week.

A few of the Saints are meeting on Friday evening to study the three books. The meetings are interesting and profitable.

Halloween night, after the lesson, the young people put on a little Halloween program in which all joined, both old and young. The rooms were decorated with black cats, witches, grinning pumpkins, and yellow crepe paper.

Last month the Temple Builders, nine in number, enjoyed a picnic with their teacher, Mrs. V. G. Lents, in the woods. They are studying Mothercraft Manual by Mary L. Read, and meet twice a month. At the last meeting of the women they voted to send a box of canned fruit and vegetables to the Children's Home for Christmas.

Those occupying the pulpit during the past months are C. M. Richeson, E. G. Beye, and V. G. Lents.

### San Antonio, Texas

November 11.—A Halloween party was given October 31 at the home of our pastor, Brother T. J. Jett, jr., under the auspices of the Religio. The house was artistically decorated for the occasion, and the lights were shaded, giving a weird appearance which caused one to expect spooks to bob up unceremoniously. And sure enough, when the guests stepped up to the porch, they were met by a spook who shook hands with them, causing some of the ladies to scream when they came in contact with the icy grip. The crowd then joined hands and were led by a spook through the dark shadows of the house and up the stairs to the hall, where each one took his turn at having his fortune told. While the fortunes were being told ghost stories were enjoyed by those waiting for their fortunes. Another feature of the program was an airplane ride, and the last act was a race between the two high schools; the defeated side had to furnish a program for the Religio the second Friday in November. Main High lost out, so will have to furnish the program. After the race all were ready for refreshments, which consisted of molasses cake and pop. Everyone enjoyed the evening.

Last Friday night we were favored with an Armistice Day talk by Brother Miller, who gave a historical sketch of the different wars and the part each nation played in them, giving the events leading up to the signing of the Armistice.

The first Sunday quite a large crowd was present at the sacramental service. Some drove fifty miles to attend. A good spirit was present, and all seemed to enjoy the meeting. In the evening Brother Miller gave an interesting discourse, using for a subject, "The scattering and the gathering."

Brother W. H. Mannering was the speaker October 9 in the morning on "Work out your soul's salvation with fear and trembling." Pastor T. J. Jett, jr., occupied at the evening service.

The San Antonio Saints are looking forward to a visit from

Bishop Benjamin R. McGuire in the near future, who has promised to come and help us solve the problem of remodeling our church building. The Saints are eager to see the work started.

We now have in our midst Brother and Sister Robertson and daughter, formerly of Oklahoma; also Brother R. E. Miller's mother and brother, who will probably spend the winter here. We gladly welcome any Saints who come to San Antonio.

### San Jose, California

November 12.—On September 23 the Saints of San Jose Branch were made to rejoice, especially the parents, when two more of our young Sunday school children were baptized and confirmed. The baptismal service was in charge of the pastor, B. R. Gilbert, a teacher in the branch preaching the sermon, and R. E. Cowden, priest, doing the baptizing. Brother Cowden himself was baptized into this branch when he was nine years old. He now has a family of his own, and he is a very zealous worker in the church. The children baptized were Bettie Mitchell and Richard Holmes, born within the confines of the branch and raised in the Sunday school. They were confirmed by Elders C. J. Cady and C. W. Hawkins.

On October 26 Elder Samuel Wood, president of the Fresno Branch, made us a visit and occupied the pulpit at the eleven o'clock service, giving us a very forceful sermon.

Our pastor was called on November 30 to officiate at the funeral of Brother William Carmichael. Brother William was a brother of Bishop Albert Carmichael. The funeral was from the parlors of Hocking and Williams, funeral directors, in San Jose. Interment in Oak Hill Cemetery.

Again on October 19 the pastor was called fifty miles to administer to Sister Vira Lawn, wife of Brother John Lawn, who is in a very critical condition. She is being remembered by the Saints throughout the district.

Elder J. D. White, president of the district, dropped in on us without warning November 9 and gave us one of his forceful sermons, which, if heeded, may stop some of us from spending our time on Sundays doctoring up our automobiles or doing other physical work instead of going to church as the Lord has commanded.

Apostle D. T. Williams is billed to be with us here on the evening of the 16th to begin a series of meetings, to continue through the week and over next Sunday. We are anticipating a profitable time at these meetings, especially for the young people. Even those of us who are in our second childhood expect to enjoy it.

### Orting, Washington

November 14.—Perhaps a few words regarding the progress of the work in this part of the Lord's vineyard would be of interest.

We moved here about three years ago from Coeur D' Alene, Idaho, and knew of no other Saints nearer than Seattle, excepting one family living at Puyallup. After much writing and inquiry we heard that a few families of Saints were holding Sunday school at Tacoma in a private house. We went to the address given us and found the family had moved the week before. We then went to the neighborhood where they were supposed to have moved, and at last located them.

We continued to meet in Tacoma, about twenty-five miles from here, until recently. Although we greatly enjoyed our meetings, it seemed as though we were making no progress

in getting the work before nonmembers. In the meantime we found there were several families of Saints in Puyallup, and early in the spring I was called there to preach a funeral sermon, this being the first time, as far as anyone around here knows, that a Latter Day Saint service of any kind was ever held in that town. Since then the way has opened up, and we have rented a building and are holding services every Sunday and prayer meeting Thursday night.

Since beginning to hold services here, I have had the pleasure of baptizing one young married woman, and I think her companion will soon ask for baptism.

We are now preparing to hold a series of meetings, through which we hope to reach the honest in heart. We have Brother N. C. Enge with us at present, who will conduct the meetings.

We ever pray for the success of the church.

LESTER W. BRONSON.

### Sedalia Singers Surprise Their Leader

SEDALIA, MISSOURI, November 19.—This branch is very much alive, even if we are seldom heard from. We have several new families now and hold regular services Sunday, Wednesday, and Friday nights.

Several little parties have been enjoyed of late by the church people, a surprise party at the Ferguson home, one at Graham's, and November 18 a birthday surprise for Brother Roscoe Moorman. He was given a pleasant surprise in the church basement following choir practice. Brother Moorman is trying hard to improve our music and train voices for the four different parts. On this particular evening all became fidgety and finally told him they would have to go home. He seemed quite put out to think that we took no more interest than we did and so little appreciated his efforts, but he finally dismissed at nine o'clock. However, when he learned the reason for the seeming lack of interest, his feelings were soothed and all were forgiven.

### C. Ed Miller Leaves Toronto

TORONTO, ONTARIO, November 12.—Halloween was observed in the usual fashion with a masquerade party and a gathering to bid farewell to Brother C. Ed. Miller who has made a good many friends in and out of the church since coming to Toronto. This affair brought out one of the largest crowds since the brother came to our city.

After the grand march and the awarding of prizes for the best costume, an illuminated address was read to our pastor, who was leaving us for new fields of labor in Zion. He also was presented with a purse of over one hundred dollars.

In the temperance campaign our branch lined up with the other churches and rendered service that was appreciated. This has not been our policy up to the present, but it was a mistake, as every branch should not only take part in work of this kind but should lead in place of following some one else. True, we have to preach the gospel with all its principles, but to make it plain that we are trying to make this world a better place in which to live, we should leave it better than we found it. By wiping out liquor we surely are doing that.

When a standing executive was to be elected to be ready for any attempt of the wets to upset the O. T. A., the ministers with whom Brother Miller had labored in the temperance work insisted that our church be represented on that committee. Sister Mary Wilson is on this committee representing our church. Brother Miller was largely responsible for this, as he put our people in a new light with the nonmembers.

The O. T. A. carried in the province but lost in almost every large city. This can be accounted for by the foreign element, as they voted wet almost to a man.

We are sorry to lose our pastor, because we learned better to appreciate his sincerity the longer we knew him, and we will miss his wonderful selection of slides. It is really a pity to see such an array of evidence on the Book of Mormon locked up in a trunk. He should be traveling all the time with his slides in place of being a pastor in any branch. We wish him Godspeed in his new field of labor.

### Galesburg, Illinois

November 21.—The Galesburg Saints are still interested in the work and are striving bravely to hold up the banner.

Our little chapel has just been lathed and plastered, and we are holding services upstairs now. We have a nice furnace installed, which insures our comfort during the coming winter months. Neither the woodwork nor the floors are completed, but we are hoping to have them in the near future. During the floods last June our piano and theater seats were ruined by the water flooding the church basement, where we had been holding meetings.

The ladies' aid has worked hard, taking in \$20 on a bake sale and \$50 on a bazaar held last Saturday, November 15. They have voted to purchase a good second-hand piano from Brother Lermond Holmes, which will be installed for our Sunday services.

Brother E. R. Davis, district president, will be with us a few days next week, and Brother E. A. Curtis will hold a two-week series of meetings the first part of December.

Our district Sunday school superintendent, Elder Harland Cady, was with us a few Sundays ago, and we appreciated his visit very much. Our Sunday school is doing nicely, but we would be glad to see more of our members attend regularly.

Our branch president is very faithful to his duties, even though he has to drive twelve miles to Galesburg. We are hoping that some day he will have cement roads to travel over.

### Lamoni Stake

November 22.—It will be of general interest to HERALD readers to know that in a recent beautifying campaign held by the Lamoni Community Club, two of the church institutions won prizes. The campaign was started last April and lasted all summer, with its object the encouraging of more beautiful gardens, lawns, and general surroundings of homes. The town was divided into four districts, two prizes being awarded in each, one to the most beautifully kept place, and one to the home or institution showing the most improvement during the season. Prizes in the first class were won by the Children's Home and the College in their respective districts.

Miss Mabel Carlile was in Chariton last week organizing a combined choir embracing singers from the four branches of Lucas, Hiteman, Centerville, and Chariton. There were fifty charter members. Miss Carlile expects to meet with the combined chorus about once every three weeks, giving them such instruction as will enable them to work during the interval between the meetings under their individual branch choir leaders in furnishing better music for their branch services. They also expect to prepare a concert to be given in the spring by the joint choir in all four branches. Miss Carlile as stake chorister is putting a zeal and interest into the musical forces which will result in a great improvement along those lines. Her work with the Lamoni-Graceland Oratorio

Society has put Lamoni on the map as a musical center of the State.

The Chariton papers were loud in their praise of the work done by the A Cappella Chorus, which is a group of singers chosen from the Oratorio Society, who gave a concert in that place on College Day.

College Day was celebrated in the Lamoni Branch a week later than elsewhere, on account of our musical talent being dispatched to other branches throughout the state to help in programs October 9. Two programs were presented last Sunday. At the 11 o'clock hour, the time was occupied by speeches from those in a position to know the worth of the college from various angles. Miss Mary Curtis of Independence, former student, now a member of the public school faculty of Lamoni, spoke on what the college means to the student. Mayor G. W. Blair discussed the same subject from the angle of a citizen of the town, and told of the especial advantage of having Graceland located in Lamoni. President G. N. Briggs talked more particularly about the standing of Graceland internationally with reference to other schools of its kind. A musical number by the Lamoni-Graceland Oratorio Society, and a quartet number by the Wells Brothers, Edward, Reese, and Melvin, and Evan Fry were splendid additions to the program.

At the evening hour a pageant was presented by Graceland students. The theme running through the pageant is that told by her slogan, "The school with a personal touch," and was beautifully illustrative of the spirit of Graceland which is the drawing card among the young of the church all over the globe. Dressed in navy and old gold, Miss Florence Jurgens represented Graceland. To her came students from twenty-six States and nine foreign countries, now enrolled at Graceland, many of them in native costume, each with a description of his own land and a story of why he came to Graceland. Those gifted in song chanted their praise in this way. As a fitting climax all raised the Graceland colors and joined in the college song. The pageant was arranged by Sister Vida E. Smith and was very effective. She received almost universal hearty cooperation from the students in her undertaking, which shows the existent loyalty among the student body. The College Day collection in Lamoni was very gratifying.

The reporter from the Andover, Missouri, Branch states that an unusual interest is being experienced in the meetings this winter. Their church is often filled to capacity at preaching services and also at Religio. The membership is small, but the interest is spreading to those not of the fold.

Brethren F. M. McDowell and G. A. Platz threw open their homes Friday evening to their large Sunday school classes of young men and women. A group met at each place and vied with each other to see who could enjoy the evening most, then about ten o'clock the groups exchanged places. Similar entertainment was furnished at each place, refreshments being served by the wives of the hosts. The verdict is quite universal that each teacher excelled in his ability to lead in an evening of pleasure.

Elder L. G. Holloway has just closed a series of meetings at Blythedale. The interest was not what was hoped for, but fairly good crowds attended. There is considerable prejudice there, the Saints are few, but considering their numbers they are doing well, having almost completed paying for a \$900 church purchased three years ago.

President McDowell preached by invitation in the Congregational church at Shenandoah November 9 when he was in that city in the interests of College Day, addressing the Saints

in the morning. The Shenandoah paper spoke well of his talk on "Dare we be Christian?"

Apostle John F. Garver left to-day for Council Bluffs, Iowa, where he will hold a series of meetings.

## Independence

### Stone Church

A very interesting assembly was held in the dining hall Tuesday night, at which time sixty men interested in scouting work held a business meeting and dinner, R. G. Davis, the new scout executive of the local district, being the guest of honor. Mr. Davis, accompanied by Mr. George E. Green, executive of the Kansas City Council, came to Independence expecting to find possibly a dozen men in a business conference and were surprised to find so many. The attendance indicated the rapid growth that has been made in this work during the past few months in this region. The meeting was presided over by F. P. Tandy, commissioner of the Jackson County district, and talks were made by Mr. Tandy; J. Allen Prewitt, president of the district council; Mr. George Green; N. D. Jackson, chairman of the camp committee; Mark Siegfried, chairman of the finance committee; Doctor Tuttle, of Blue Springs, and others. After the speeches Mr. Goodrum, of the Kansas City Scout Office, a specialist in games and entertaining features, took charge of the meeting and conducted several interesting games. Dinner was served following the meeting.

The choir expects to give a Thanksgiving concert Thursday night, November 27, to which everyone is invited. A very fine program has been arranged, consisting of choir numbers, pipe organ and piano duets, solos, a vocal duet, and a reading. A silver collection will be taken to help pay for choir music.

President Elbert A. Smith returned Friday from California, where he had gone to assist in the corner-stone laying of the new Los Angeles church. He was the speaker at the church Sunday morning. President F. M. Smith and Apostle E. J. Gleazer were in Saint Louis over Sunday.

The thank offering from the Stone Church Sunday school amounted to thirteen bushels of fruits and vegetables. The beginner and primary departments furnished two bushels each, the junior department at the Institute Building three bushels, and the intermediate, senior, and adult departments the remaining six bushels, which are to be given to the Sanitarium on or before Thanksgiving Day. In each of these departments the offerings were dedicated with thanksgiving prayers, and in all it was made a very impressive service of thanksgiving.

The Independence Dramatic Club held a French Apache party last Friday evening on the third floor of the Institute Building. The windows and most of the furniture were draped with burlap to represent a poor French gathering place, and refreshments were served on bare tables, the guests having to hold their sandwiches in their hands. The program consisted of French songs by Miss Marcine Smith and Mrs. Lucille Robinson Wright; a one-act comedy by Kenneth Fligg, Morris Filson, and Dick Julian; a violin number by Miss Lillian Green; and popular numbers by a three-piece orchestra. Everyone reported a good time. The Dramatic Club expects to begin work immediately on a three-act play, to be given before they begin on conference work.

### Liberty Street

Sunday morning Brother Frank Hill spoke on "Have faith in God," while in the evening Elder C. Ed. Miller delivered

a very timely sermon on "Is there not a cause." He prefaced his sermon with a short talk on the difference in the behavior of congregations in the United States and those in Canada. He says they do not compare favorably, for here the congregations are given to whispering and laughter, while in Canada the people show reverence and respect for the house of God.

The Saints and their friends are again urged to remember the Thanksgiving dinner the sisters of Liberty Street are planning to serve to help pay off the debt on their church. They will appreciate the patronage of all who can help.

Sunday morning a member of Brother V. W. Gunsolley's orchestra at the Unity School of Christianity visited the Liberty Street Church and gave them some much appreciated music on the marimba and the xylophone. He played two numbers at Sunday school, and also played for church in the morning and Religio in the evening. He, with five others from the same orchestra, will assist the Liberty Street orchestra at the Liberty Hall Thursday.

#### *Walnut Park*

The four groups of district three will unite in a Thanksgiving prayer service in the church basement Wednesday evening, November 26, at eight o'clock.

The speakers Sunday were J. A. Dowker and M. H. Siegfried.

#### *Second Church*

The young people's prayer meeting was an exceptionally earnest and intellectual hour of enjoyment, and the attendance was very good.

Sunday school officers announce that Monday evening, December 1, a business meeting will be held and officers for 1925 will be considered at that time.

The Religio has announced its meeting for the selection of officers for next year, and expect a full attendance Friday evening, November 28.

The pastor, R. J. Lambert, spoke at eleven o'clock. The choir was in evidence and the space allotted them was almost filled. Brother Earl Audet is helping during the absence of Sister Amelia Good, who is confined at home caring for her children, one of whom has scarlet fever.

Brother and Sister Walker, of Wichita, Kansas, were visitors Sunday afternoon, and Sister Walker's voice was heard in testimony.

Apostle T. W. Williams was the evening speaker, and despite the inclement weather the house was packed with hearers, who partook of the spirit of his discourse from the text, "Ye are workers together with God."

Attendants at all the services last week numbered considerably more than seventeen hundred, being about three and one half times the membership.

Saturday evening a very pretty wedding occurred at the church, almost two hundred people witnessing it. Elder Isaac M. Smith was the officiating clergyman, and Sister Jonnie McPherson and Brother Edgar Raveill were the bride and groom. Such dignified yet unostentatious weddings as was this make us favor most strongly the church wedding. Surely a beautiful and impressive atmosphere surrounded this one.

#### *East Independence*

No definite plans have yet been made for Thanksgiving services because of the absence of our pastor the past few weeks.

The speakers Sunday were D. E. Tucker and J. J. Teeter.

#### *Enoch Hill*

The speakers Sunday were Elder Joseph Luff at eleven o'clock and D. O. Cato at seven in the evening.

The time of the Thanksgiving service next Thursday evening has been changed from eight o'clock to seven o'clock.

### **Santa Ana, California**

Sister Laura Burton, district Sunday school superintendent, visited and encouraged our Sunday school recently. Sister Burton, like a good general, is promoting the army of peace, the slogan of which is, "Every Latter Day Saint a member of the Sunday school."

On Sunday, October 26, the Saints here were pleased to make the acquaintance of Apostle Roy S. Budd. Brother Budd remained long enough to preach six spiritual and faith-arousing sermons; the last one especially will be long and well remembered by the young people, to whom it was addressed.

On Friday, Halloween evening, the Religio gave a Halloween party at Brother and Sister Mitchell's ranch three miles west of town. It was crowded with innocent fun and merry-making. Events like these greatly promote fellowship and good will so desirable among the members.

President Elbert A. Smith preached a delightful and spiritual sermon, "The fruits of the Spirit," to us on Friday evening, November 7. He was the guest of Brother and Sister David Carmichael. Brother Smith was in California to assist in laying the corner stone of the new Los Angeles church. Many Santa Ana Saints, with others from all over the district, attended the ceremonies and rejoiced with Los Angeles in the progress of their new church home.

Shall not the church pray for a revelation of peace?

### **Holden Stake Items**

#### *Holden*

Bishop C. J. Hunt was the speaker morning and evening at the church and at the home in the afternoon. The Saints were greatly pleased to have a visit from him. The years of service which he has rendered in the stake have been greatly appreciated. He has many friends here.

Sister Priscilla Young was an attentive listener at the morning meeting. This was her 93d birthday. She united with the church in 1839 or 1840. Her father, Pierce Hawley, was a minister, joining the church shortly after its organization. Sister Young is still quite active, and her mind is clear and alert to the questions of the day.

The Holden Home for the aged will celebrate the anniversary of its opening seven years ago on November 21. A program will be rendered in the evening.

D. R. Carmichael, superintendent of the Department of Recreation and Expression, is announced for next Sunday. He will speak at 11 o'clock and hold a round table in the afternoon.

#### *Lees Summit*

Lees Summit was pleased to have Brother J. W. A. Bailey with them Sunday, November 9. He gave two splendid sermons. They were enjoyed by everyone present. He was with the young people in their prayer meeting on Sunday afternoon.

The choir is busy practicing every Tuesday night so they can give an anthem each Sunday. The junior choir gave a selection Sunday evening, after which Brother C. DePuy spoke to us.

#### *Marshall*

Elder C. L. House, of Houstonia, Missouri, gave splendid discourses morning and night of Sunday, November 9. Brother House always brings a breeze of good cheer.



Sister D. W. Palmer of Independence was in Marshall a few days the past week on business and visiting friends. She gave an encouraging testimony at prayer meeting.

W. H. Haig and wife, of Independence were at church Sunday, November 16.

W. A. Ridge was the speaker in the morning, and Pastor Phelps at night, November 16.

#### *Sedalia*

Elder R. E. Burgess stopped off on his way to Lexington and occupied at the 11 o'clock service, and all enjoyed hearing him. Elder R. E. Bozarth occupied in the evening. A splendid spirit prevailed in all services of the day, and the Saints feel encouraged with the unity and interest which is manifested.

Our Sunday school is growing continually, and there is also a good interest in the Religio.

A splendid social affair was held Tuesday evening, November 11, when sixty members and friends surprised Brother and Sister W. H. Graham and family. Games were indulged in by young and old, after which refreshments were served.

Several such gatherings are in view the coming months.

#### Fairview, Montana

November 11.—So many of the Fairview Branch wished to attend the district conference at Andes that no services were held November 9. Two families of the little flock are quarantined.

Conference was well attended considering the distances to be traveled, and the meetings were quite spiritual. District officers present were Elder George W. Thorburn, missionary in charge, the two counselors, Bishop's agent, and district secretary.

A statistical report of Fairview Branch showed a membership of twenty-four, an increase of two since last report.

#### Ackworth, Iowa

November 21.—The members of Sandyville Branch enjoyed their home-coming, which was held here last Sunday, and it was indeed a home-coming. Spiritual blessings were enjoyed by each one present. Saints attended from Rhodes, Des Moines, Runnells, Dunreath, Pershing, Knoxville, and scattered Saints from all over the branch here were there to enjoy the feast of good things from the Master's table.

We were somewhat disappointed when Brother Castings announced that Brother Ammon White could not be with us on account of sickness in his family, but we have learned in our religious experience to change the letter "d" in disappointment and substitute "H," calling it His appointment. Doctor Hull, from Des Moines, was the speaker both morning and evening, and he broke unto us the bread of life in his most humble and efficient way, feeding our hungry souls so fast that we were unable to assimilate it all at once, so had food for thought for several days following.

The prayer meeting in the afternoon was an inspiration to all present, several expressing their need and a deep desire to reconsecrate their lives for service. One sister with her four little ones drove one horse to an open buggy several miles in the cold to attend the home-coming. She said in her testimony the home-coming she attended at Sandyville in 1923 had been a help to her during the whole year, and as she had not been privileged to attend Latter Day Saint services since the home-coming in 1923, she made a special effort to attend this one. Another sister in her testimony said, "It is just a foretaste of the last great home-coming."

When I see so many falling away from the true principles

of Christ I am made to wonder who will be among the faithful. I realize it will mean more from now on to stand by the church and its pure principles than ever before, because Satan knows his time is limited and is going to work hard in his cunning way to lead us away from the Redeemer who is so anxiously waiting to redeem Zion.

Next Sunday, November 23, the home-coming will be held at Dunreath, and the following Sunday at Runnells.

#### Graceland Chats

One of the cleanest, finest, upstanding football teams in all creation is the one at Graceland—and this includes the Reserves. On the first team are a few boys that have played their last game with Graceland. This fact added more than just a touch of sadness to the preparation and the game, as well as the rejoicing that followed. No school could look on that group of boys and not feel a rush of honest pride, and when a victory of 20 to 0 crowned the game, everyone was glad, excepting Iowa-Wesleyan, and they were fine fellows, too. Coach Gilbert beamed in his sincere Gilbertonian way, and Captain Curtis was deservedly and evidently proud. Several old-time students made the trip from various points to see this game by their old team. The Reserves won their game on Thursday and are proud to leave their record as it stands.

Leland Omans, last year graduate, is teaching in Redding, Iowa, and often runs over for week-end visits. Saturday he brought his debating team with him and superintended their research work in Graceland library. There were six in the group—four boys and two girls, and we are sure Leland felt a sense of justifiable pride in entertaining his charges in the halls of his alma mater.

Bernard Hurshman, a student, was quite badly burned when a steam pipe in the engine room burst. Happily he had rare presence of mind and saved himself what might have been lamentable injury. Miss Olds, the college nurse, gave commendable first aid and Bernard is able to be about again, to the pleasure of everyone.

Much attention is being given to preparation for inter-society debates. Sometimes the entering of these forensics becomes a hardship to students already burdened with a heavy schedule—loyalty to society has loaded many a student with extra hours. It's the spirit of the place.

On Monday evening Graceland broadcasted her first regular program from the chapel. This was the musical number, and on Thursday evening the program was in the nature of college activities. College songs accompanied by Ukelele Club and Miss Hazel Shank at piano, and then followed college yells. The alma mater and "line songs" for the football team, with a short talk on "High lights on Graceland history." Dean of Herald Hall, Roy Cheville, had charge of the program, and in his characteristically genial way (and nifty white outfit) made the whole affair informal and interesting. Monday night listen in for our orchestra and other musical program. On Thursday listen for the sound of your own fireside voices now heard in Graceland; see if you recognize the girl or boy in whom you are most interested, and tell us about it. Hear them say, "Hello, folks!"

At Friday chapel Miss Blanche Edwards presented Browning's Pippa Passes. Her reading was accompanied with delightful personal touches that made the little article more than usually sweet.

Saturday night, regular Athenian night, all the societies met in chapel and participated in a program of plays and music, Mrs. A. E. Bullard giving a Thanksgiving reading between plays.

Historian S. A. Burgess was a visitor during the week and his visit was much appreciated by his old friends.

## Radio

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, NOVEMBER 30, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Seek ye the Lord," Roberts.  
By the choir, with tenor solo and obligato by Mr. George Anway.  
Sermon by Elder C. Ed. Miller, Acting Pastor.  
Hymn.

SUNDAY, NOVEMBER 30, 1924

7.30 P. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Contralto Solo: "Open the gates of the temple," Knapp.  
By Mrs. Dorcas Bauer.  
Duet: "My faith looks up to thee," Nevin.  
By Miss Bernice Griffith, soprano, and Mr. Ross Evans, tenor.  
Soprano Solo: "There is a beautiful land on high," Taylor.  
By Miss Bernice Griffith.  
Sermon by Elder Alvin Knisley.  
Hymn.

TUESDAY, DECEMBER 2, 1924

9.00 P. M., From the L. D. S. Radio Studio  
A junior program.  
Address by Doctor E. S. Harris.

THURSDAY, DECEMBER 4, 1924

9.00 P. M., From the L. D. S. Radio Studio  
Music numbers will be furnished by the following:  
Miss Marceine Smith, soprano.  
Mr. Fields Jones, bass.  
Mr. A. H. Mills, pianist.  
Address by W. L. Webb.

## K F F V

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters.

SUNDAY, NOVEMBER 30, 1924

11.00 A. M., From the L. D. S. Church

Hymn.  
Prayer.  
Violin solo by Miss Emma Snead.  
Anthem: "Seek ye the Lord," Roberts.  
By the Lamoni-Graceland Oratorio Society.  
Solo and obligato by Miss Ailene Brackenburg.  
Sermon: "The word made flesh."  
By Elder C. E. Wight.  
Quartet.

MONDAY, DECEMBER 1, 1924

7.30 P. M., From the Graceland College Studio

Prelude "C Minor," Rachmaninoff.  
By Nola Epperly.  
"E'en as the flower," E. F. Logan.  
By Pearl Darrington.  
(a) "Russian melody," Friml.  
(b) "Russian dance," Friml.  
By Rae Lysinger.  
"The blackbird's song," Cyril Scott.  
By Gertrude White.  
Vocal Solos: Selected.  
By Job Negeim.  
(a) "Saltervillia," Neller.  
(b) "Summertime," Grunn.  
By Loene Kibler.  
Vocal Solos: Selected.  
By Ailene Brackenburg.

THURSDAY, DECEMBER 4, 1924

7.30 P. M., From the Graceland College Studio

Selections from the Annual Academy Declamatory Contest of Graceland College.

## MISCELLANEOUS

## Notice of Appointment

Appointment is hereby made of Brother William S. Methner, of Coleman, Michigan, as Bishop's agent of Central Michigan District. Brother Methner not only comes to us well recommended by those who know him, but his business training and experience in banking circles, we feel, will abundantly qualify him from a business standpoint for the task which is now assigned to him. We solicit for Brother Methner the confidence and loyal support of all the Saints. There is nothing which tests our fidelity to the Lord's work more than our willingness to support it in a financial way, for as has been stated in the Scriptures, "Where your treasure is, there will your heart be also." May God's people learn to prize this pearl of great price. We wish to express our appreciation of the long and faithful services of Brother George W. Burt.

BENJAMIN R. MCGUIRE,  
Presiding Bishop.

## Conference Notices

Florida, at Alafora Branch, Dixonville, Alabama, December 13 and 14.

## Conference Minutes

CENTRAL MICHIGAN.—At Beaverton, October 4 and 5, in charge of District President Matthew Umphrey. Minutes of previous conference and officers' reports read and accepted. Committee of five chosen to have charge of reunion the coming year at Midland if the grounds can be obtained. Each branch to elect committee of three to have charge of raising their part of finance, names to be reported at once to William S. Methner, Coleman, Michigan, secretary of committee. Following officers elected for ensuing year: Matthew Umphrey, president; Gladys Umphrey, secretary; William Methner, Bishop's agent in place of G. W. Burt, who resigned after years of faithful service; G. C. Tomlinson, Sunday school superintendent; Otto Bartlette, Religio president; Mrs. G. W. Burt, head of Department of Women. Prayer service held Sunday morning in charge of G. W. Burt, followed by Sunday school in charge of district officers. Speakers of conference were G. C. Tomlinson, M. A. Sommerfield and S. T. Pendleton. After rising vote of thanks to Beaverton Saints for their care of the visitors conference adjourned to meet again at call of president. Gladys Umphrey, secretary.

LITTLE SIOUX.—At Woodbine, Iowa, October 10, 11, and 12, in charge of district presidency: J. W. Lane, C. B. Woodstock, and W. R. Adams. Statistical reports showed membership of 1,883. Bishop's agent reported receipt of \$1,685.22 for four months ending October 1. Statements as to spiritual condition of branches encouraging. Decided to hold quarterly conferences and give special attention to ministerial and educational features, election of officers and selection of General Conference delegates to occur at conference just preceding General Conference, which does not preclude transacting necessary business at each conference. Ray Miller of Logan and Oscar Deal of Woodbine ordained teachers; and George Young of Woodbine priest. Apostles T. W. Williams and J. F. Garver were present, and the Saints were edified by the two sermons each which they were permitted to hear. Next conference to convene at Missouri Valley, Iowa. Attendance throughout was good, the condition of the roads and ideal weather making it possible for many to attend, especially Sunday. Ada S. Putnam, district secretary.

GALLANDS GROVE.—At Mallard, Iowa, November 8 and 9, in charge of F. T. Mussell, district president. Resignation of Bessie Pearsall as secretary accepted, and a vote of thanks was accorded her for faithful service. W. W. Reeder of Cherokee chosen to fill the office. Delegates to General Conference chosen at this time. It was decided to withdraw from the joint reunion with Little Sioux District, arrangements for next reunion being left to a committee. Cherokee extended invitation for June conference, and arrangements were left to district presidency. Priesthood reports show an increased amount of work done and greater interest being manifested by the membership. President F. M. McDowell and Apostle J. F. Garver were present, and each presented two very inspiring sermons. Missionaries W. A. Smith and F. T. Mussell and a goodly number of the priesthood from the district also attended. One baby was blessed Sunday morning, and one elder and one priest were ordained. The gifts of prophecy and tongues were given, and a good spirit was present at all services. Over one hundred Saints attended from fourteen towns in the district, and the Mallard Saints were taxed to the uttermost to take care of them, but they responded nobly and were voted the heartfelt thanks of the visitors. W. W. Reeder, district secretary.

## Our Departed Ones

HALSTEAD.—Zebedee M. Halstead was born March 17, 1860, in Mercer County, Illinois. Baptized by T. W. Smith in Duncan, Illinois, January 16, 1878. Married Ida Cooper in May, 1893, to which union four children were born. Moved to Independence, Missouri, in June, 1920. Died October 2, 1924, following a paralytic stroke on September 7. Leaves widow and three children. Funeral sermon by James F. Keir. Interment in Mound Grove Cemetery.

MCCARRISON.—Ina Bell McNemar McCarrison was born in Cheyenne, Wyoming, September 26, 1898; baptized September 20, 1906; married William J. McCarrison May 20, 1920, at Kansas City, Missouri. Died October 14, 1924, in Kansas City, Missouri. She was much devoted to the church and at times showed great faith. Leaves husband, one daughter, mother,

and great-aunt. One son and one daughter preceded her. Funeral from Central Church in charge of J. A. Tanner. Interment in Mound Grove Cemetery, Independence, Missouri.

**THOMPSON.**—Finis Thompson was born October 17, 1850, in Louisiana. Married Mary J. Geer July 13, 1871, to which union nine children were born, six still living. Baptized about thirty-three years ago by John Moore, at Manchester, Texas, where he made his home for forty years. Died October 14, 1924. Funeral in charge of W. P. Bootman, who preached the sermon. Interment in Saints' Chapel Cemetery.

**YORK.**—Terry Alma York was born June 28, 1908. Baptized May 16, 1920. Died October 16, 1924, at the home of his parents, Chico, California, after a short illness. Leaves parents and seven brothers and sisters. Funeral from the Latter Day Saint church with sermon by G. H. Wixom. Six classmates acted as pallbearers. Interment in Chico City Cemetery.

**THOMPSON.**—William Douglas Thompson was born June 5, 1851, at Camden, Ontario. Married Barbara Ellen Leitch April 19, 1876. Baptized May 27, 1894, at Clifford, North Dakota. Died October 8, 1924, at Independence, Missouri. Leaves wife and three children.

**BARTON.**—Avenella Naomi Barton, daughter of Mr. and Mrs. Anderson Barton, was born December 5, 1923. Blessed October 20, 1924. Died October 28, 1924. Funeral service at Saints' church, Ironton, Ohio, in charge of James E. Bishop. Interment in LaGrange Cemetery October 30, 1924.

**JACKSON.**—Florence McClung Jackson was born December 12, 1886, at Lincoln Center, South Dakota. Married Charles E. Jackson October 26, 1905, to which union six children were born. One, Lela, preceded her mother four years ago. Baptized October 10, 1920, by C. W. Prettyman. Died October 20, 1924, of typhoid fever. Funeral services from Saints' church at Spearfish, South Dakota, October 12, with sermon by F. E. Coht. Interment in Spearfish Cemetery.

**HALL.**—Owen M. Hall was born in Lee County, Iowa, April 12, 1857. Moved to Pottawattamie County about twenty-nine years ago. Married Hattie H. Hudson August 24, 1892, to which union five children were born. Baptized October 2, 1895. Died of heart failure October 8, 1924. Leaves wife and five children, one brother, and three grandchildren. Funeral sermon by J. F. Mintun. Interment at Pleasanton, Iowa.

**SMITH.**—John L. Smith was born May 3, 1852, on Prince Edward Island, Canada, coming to Iowa in 1863. Married Christina Peterson October 11, 1876, to which union two children were born. Baptized by D. R. Chambers at Crescent, Iowa, June 24, 1900. Died October 19, 1924, at his home in Council Bluffs, Iowa. Leaves his wife, daughter, and three grandchildren. His son preceded him. Funeral services at Council Bluffs, with sermon by D. R. Chambers, assisted by J. F. Mintun.

**PIERCE.**—Charles H. Pierce was born February 7, 1850, at Theresa, New York. Baptized July 26, 1875, at Silver Lake, Minnesota, by Thomas W. Smith, and a few days later, August 2, was ordained a deacon. Ordained January 18, 1886, to office of priest. Died at the Independence Sanitarium, Independence, Missouri, November 6, 1924. Funeral sermon by H. O. Smith, assisted by George Harrington.

**MUNSLOW.**—Annie, wife of Albert J. Munslow, born at Birmingham, England, fifty-eight years ago, died on October 29, 1924, at 312 Magdalen Street, Montreal, Canada.

**SOUTH.**—Joseph Franklin South was born December 18, 1854, at Athens, Ohio. Married Angie Miller August 11, 1880, to which union six children were born. He also raised a grandson. Baptized in August, 1910, by F. J. Ebeling. Died September 29, 1924. Leaves besides his children, four brothers, two sisters, and many friends. Funeral sermon by J. D. Shower, of Independence, Missouri.

**GOFF.**—Mary L. Hunt was born September 13, 1858, at Tecumseh, Nebraska. Baptized in 1872. Married John F. Goff at Deloit, Iowa, September 13, 1874. Celebrated golden wedding September 13, 1924. Died October 11, 1924, at Glen, Minnesota. Leaves husband, two daughters, three sons, six grandchildren. C. J. Hunt, her brother, was with the family two weeks before her death. Funeral services in charge of J. G. Myers. Sermon by George W. Day.

**PRESTON.**—Agnes Preston, aged seventy-two years, was born in Ireland. Baptized by William Osler, at Philadelphia, Pennsylvania. Died at the Independence Sanitarium October 29, 1924. She had no immediate relatives. Funeral sermon by R. S. Salyards, assisted by J. F. Keir and C. B. Hartshorn.

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**THE SAINTS' HERALD**

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, December 3, 1924

Number 49

## EDITORIAL

### A Trip Afield

(Continued from last week.)

California comes down from the romance and glamor of the Spanish regime, through the era of the Missions and Padres, through the wild adventure of the gold rush of forty-nine, and into the modern and no less thrilling era of radio, automobile, and airplane.

She is cosmopolitan at every point: in climate ranging from the Sahara of Death Valley, through the equable beach temperatures, to the extremes of the high Sierras; in buildings, from the bungalow to the skyscraper; in products, about all that man can imagine from the Bible pomegranate and fig to modern corn and hogs, and including her walnuts, raisins, cotton, wool, oil, and what not; in population, all colors and creeds, from proud old Castilian families with the crucifix still reverently adored, to newly awakened Japanese, clinging to the religions of the Far East, with a foothold and a handhold on American soil, and with keen, attentive eyes studying the next move on the chessboard of nations.

California does not greatly care to talk about anything in which she does not excel; and she has always many themes left for her discourses. Usually laughing with sunshine and birds and flowers, and decked with orange blossoms as for a perpetual marriage feast, even so at times she can be as dolorous as any of her more prosaic sisters of the East in their March moods. Such was her mood on Sunday, November 9, as I took the train from Los Angeles to San Bernardino. Rain beat incessantly against the car window. Automobiles were hub deep in water at street intersections. The mountains had retreated into obscurity. The orange groves, like nuns, had foresworn their nuptial blossoms and taken to the veil.

It was dark and still raining as I made my way from my lodging in the home of Brother and Sister Marion Aldridge (old-time friends in more than one period of sickness as well as health) to the chapel at the corner of Fifth and G Streets.

I recalled the many who had contributed to the work in this place, for San Bernardino is one of our oldest branches. Most of the best-known general church officers under the administration of the late President Joseph Smith have preached there. And such local men as David L. Harris, William Gibson, Alonzo Jones, and others, have rendered valiant service. When first I entered that chapel, twenty-four years ago, as a total stranger, the first man to greet me was Nels Paulson. I did not reveal my identity at once, and at the close of the Sunday school service when Brother Paulson handed me a copy of *Zion's Hope*, I found some of our first principle tracts included. He was on the watch tower. This attempt at conversion was a standing joke between us whenever we met to the day of his death. He has gone to a well-earned reward. If I shall be so fortunate as to get into Paradise when my work is ended, I shall expect him to meet me at the gates with a religious tract—provided such friendly jests are permitted in Paradise. Perhaps, even at that, a friendly hand and some printed instructions in one-syllable words will be useful to freshmen in the university of heaven.

Many of the old-time Saints of San Bernardino who were so very kind and helpful to me in the beginning of my ministry when I had very little to offer, have passed on to the upper classes or are scattered or disabled by age or sickness. Time works sad changes, and there is only one story that does not grow old and lose its zest and wander off into inanities—and that is the gospel story.

"Change and decay in all about I see;

Oh, thou who changest not, abide with me."

San Bernardino still has a good congregation of fine Saints, with a considerable number of bright young people coming forward, but for a long time has had a lack of local priesthood. At present Brother James Yates, of the missionary force, is acting as pastor. Despite the rain and the darkness, I found him at the church with a much larger congregation awaiting me than I had expected, considering the night—and among them, of course, "Uncle Jimmie Miller," who, if humble and willing service to others is to be our yardstick, is perhaps as tall as any.

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With Brother Yates to offer the prayer and a small but efficient choir to lead the singing, I was soon at work behind the old familiar pulpit upon an old familiar gospel theme. The service was very pleasant to me—the cheer and fellowship and brightness within the church, in contrast to the night without, seeming to emphasize the Master's statement that in the world we shall have tribulation, but in him we shall have peace.

Some years ago, when Elder George Wixom was pastor of the church and at the same time mayor of the city, he desired to make some changes within the church building, such as shifting the pulpit from one end of the church to the other, reversing the seats, etc. So he took a detail of prisoners from the city jail, men who were glad, no doubt, for the change, and went to the church with them, and they assisted him to make the changes. One of them straightened from his work, and, surveying the surroundings, remarked, "Some change—from jail to church!" Those who have in any sense been prisoners should appreciate the freedom of the gospel.

In San Bernardino some years ago I met a very intelligent and cultured young man who had traveled in many lands. After we had talked religion for some time, he said, "Mr. Smith, the trouble with me is that I know what I should do, but I cannot do it; and I know what I should not do, but I cannot keep from doing it."

I replied, "What! You, a young man, in the prime of life, an athlete, six feet tall, cultured and educated, and yet cannot do that which you know to be right and cannot resist that which you know to be wrong? You are not free!"

Nor was he. True, he lived in the land of the free and the home of the brave. Thousands had died to set him free. The Army and Navy existed to protect him in his rights; the Starry Banner floated over him—yet he was a slave. Ethics and morals and philosophy will not save such men, of whom there are many, for they already know what is right and wrong. It is of no use to tell them that which they know. Only God can stoop down to break the chains of habit that hold them bound and set them free to do the things they know to be right and inwardly admire. He does it through his Son. And his Son works through the gospel. I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. If the Son of Man shall set any man free he shall be free indeed.

A part of Monday was spent with Brother Yates in his missionary car (manufactured for him by the well-known Henry Ford), making pastoral calls. But time did not permit a visit to all of the Saints.

My next appointment was at Ontario, with the

Saints of Ontario, Cucamonga, and adjacent territory. Brother N. T. Chapman picked me up in Los Angeles, and with Brother Roy S. Budd added to our number, we drove to Ontario. California had returned to her habitual high spirits. The mountains had come from their hiding; the orange orchards were again at the altar; the weather again delightful, i. e., usual, ordinary, "Californian," according to all good real estate agents.

The welcome at Ontario was also usual, i. e., warm and friendly, and the congregation attentive. We spent the night with Brother and Sister Frank Van Fleet, he being pastor of the church at that place. They are, in a sense, of pioneer stock, certainly of pioneer type. Starting in their early married life with bare hands, they, by hard labor, have won two hundred acres of good California soil, and in the meantime have given to the community eleven sons and daughters. Their home is embowered in orange trees, almost at the foot of Cucamonga Mountain (the Indian for "Sun-behind-the-mountain"), and their barns are crammed with raisins, as Iowa barns are with oats and corn.

After considerable converse with these people on gospel themes, with some diversions in jest and friendly banter, we three again returned to Los Angeles via the foothill drive, visiting the home of Brother Peter Kauffman at Montebello. Peter has a fine orchard of oranges, with some persimmons and avocado pears—and among them some late Valencia oranges, sweet and fine—that is, he *had* such oranges prior to our visit. But all these are as nothing in Peter's sight as compared to his wife and recently arrived baby. Having known Brother Kauffman for 10, these many years, we could enjoy his happiness and his oranges, knowing that he deserved the one and that we were welcome to the other. This ended my tour of the Southern California District.

ELBERT A. SMITH.

(To be continued)

### December "Autumn Leaves"

There is placed on our desk a beautiful magazine well known to the church, and this particular number, the Christmas number, is unusually attractive, from cover to cover.

Four full pages are strictly Christmas subjects, and Elder Joseph Luff treats of "Jesus" in his unexcelled contemplative style. The editor, Sister Christiana Salyards, writes of the night before Christmas in such a way as to give much information and correct some wrong impressions gained by many of us from the reading of careless writers.

The Christmas number of *Autumn Leaves* should be on the reading table of every family of Saints.

## Graceland's Tribute to Bishop E. L. Kelley

On November 14, 1924, Graceland College rendered and broadcast a program in commemoration of the eightieth birthday of Edmund L. Kelley, formerly Presiding Bishop of the church, for a long time connected closely with the building, administration, and development of this educational institution.

In this column we are reproducing the address delivered by President Frederick M. Smith on that occasion, and a few of the letters received by Brother Kelley as reminders of his strenuously active days for Graceland.

### *Address of President Smith*

Let me repeat what Brother Gunsolley has so graciously said, that my official relations with Bishop E. L. Kelley have been rather intimate. I not only have known him long and well as a man but have been actively and intimately associated with him in official relations. He was president of the Board of Publication when I was a proof reader starting in at the munificent salary of \$2.50 a week. Later on I was his whole office force, bookkeeper, stenographer, and general utility man. Later, as one of the college professors I served while he was member of the Board of College Trustees, and later as an assistant or associate editor of the HERALD I served in that capacity when he was president of the Board of Publication, and later on as I began to serve as editor in chief of the HERALD, he was president of the Board of Publication.

In my early church work as a member of the Lamoni stake bishopric I was intimately associated with him in an official way in the financial arm of the church. Beside all this I have been his associate on boards of various kinds, the College Board, the Board of Sanitarium Trustees, Trustees of the Order of Enoch, and some others that I do not now recall. Later, as counselor to President Joseph Smith, my relations with Bishop Kelley were even more intimate because of the large amount of details which I took off my father's shoulders. Later, on becoming President of the church, this relationship was even more intimate. I can, therefore, to-night feel with some degree of assurance that I can speak accurately and from an intimate personal knowledge of the character of the man whose birthday anniversary we celebrate, and I can say that it is with genuine pleasure that I hope that he is, in his Independence home to-night, still able to listen to this program, for I am glad that he is still with us.

I know him to be a man of unquestioned integrity, a man of Christian gentleness and fortitude, with one of the most unquenchable faiths it has been my experience to come in contact with. I know him to be possessed of a deep loyalty to the cause we all love and which we are trying to promote, and hence I am glad to assist in this commemoration.

Every people standing for special ideals, or which has a philosophy which it is trying to present to the world, is a people who look forward, and their eyes are never in the rear or never toward the past except as they shall attempt to get an evaluation of past experiences as a guide to possible future contingencies. Will the generation of to-morrow cling to and advance the ideals for which we stand? is a question which arises with every people who are thus progressive; and it is an inevitable and a natural conclusion that in attempting to answer this question there is resort made to

one of the surest ways of insuring that this will be true, and that is to depend upon the processes of education. The organization of which we are component parts to-night has been distinctly from the first an educational institution, and that educational work has been carried on largely from the pulpit. I cannot conceive of the pulpit being anything else than an institution which is largely if not chiefly educational in its character and in its work. Education of course is expedited in schools, but is not by any means confined to them. Hence it follows as an inevitable result that a people who look to education to cause the future generation to appreciate their ideals of thought and philosophy shall establish schools and colleges for the promotion of the ideals for which they stand. Sooner or later all peoples with a definite program will have a system of education adapted to their needs.

For the institution or establishment of Graceland a certain or definite but somewhat small group of men was chiefly responsible. This group largely, if not exclusively, was connected with an organization with religious and philosophical ideals which are peculiar to it. I refer, of course, to the institution which is known by the laws of the land as the Reorganized Church of Jesus Christ of Latter Day Saints. This small group of men was gathered up from among the leaders of this religious thought and philosophy. And among these stood Edmund L. Kelley, whose eightieth birthday anniversary we commemorate to-night. It is not likely that the founders of Graceland had in view the dogmatic inculcation of the principles and teachings of the religion of the Reorganized Church of Jesus Christ of Latter Day Saints, but rather the promotion of the spirit of the organization and of their religion. It is an indefinable something that we sometimes speak of as *esprit de corps* which marks every aggregation of people, and it becomes distinctive of that people ever after. It may change as the temperaments of the people change; it will change surely as their ideals change.

So far as the establishment of Graceland College is concerned from an educational way, it was founded by a group of men with strong religious inclinations, yet the educational attitude was extremely liberal, as has been evidenced by the inscription on the corner stone, but more substantially evidenced by the methods of educating students. It has always been recognized that attitude is of prime importance, and attitude as an end result of the work of an educational institution is determined as much (if not more) by its general atmosphere than by its classroom work. Every school has its "spirit" and out of its traditions grow this spirit; or rather I should say, out of this spirit in its manifestation grows the wealth of traditions that sooner or later must attach to every institution.

In the theological ideals that were held by the men who founded Graceland College, there was the same characteristic liberality that was manifested in their attitude towards education, and this liberality is determined by a marked tendency towards literalism in scriptural interpretation, and this liberality has always been apparent in the literature as well as the sermons which have been preached by the men who stand for this religion. This, with the freedom from creedmaking, has developed a wide range of belief which has permitted a wide latitude in personal opinion in theology, with the happy result that heresy hunting is rare. This permits progress in thought, a modification of interpretation with adaptation to thought concept and expression, not for one moment losing sight of the fact that religion is based upon eternal principles which do not change, but recognizing also the fact that its eternal verities, have constantly new application as conditions change.

But some of the objectives of the church are so definite as to require common understandings and common methods of operation and might even take a strongly centralized form of institutional government. Many of these objectives are incidental to and group themselves around an outstanding belief that religion is socially purposeful and that a perfect manifestation or demonstration of the Latter Day Saint religion will issue in perfect and harmonious social and industrial relations and conditions as a prime essential to higher spirituality. Let us not forget that spirituality has always been and must always be a prime motivation of ecclesiastical functioning. I think it is generally recognized, at least I am here to assert, that social consciousness is necessary to a comprehension of the very objectives for which this church stands in a social way and which I have tried to outline. Leaders in this line of thought must be developed in order that eventually there shall be engendered a social consciousness without which we cannot accomplish the social objectives of the church. The social consciousness which must be developed is not alone an awareness that one exists and moves and works among others, and that one's deeds, thoughts, and work all have definite bearings and effect upon the lives and welfare of others, but the *pari passu* development of the feeling of obligation to function to the maximum limit of capabilities in promoting the common welfare and augmenting the fund of common good. This social consciousness and sense of moral responsibility is in my opinion not aroused or maintained by an appeal to reason alone but springs from forces lying deep in the springs of emotion. Hence the demand for a large religious content in the thought which will promote this ideal social condition. Every man working, and thinking, and being, always with the interests of the group in mind and in heart, demands not only a soul-stirring consciousness of brother, but a deep and reverent consciousness of God. It is deep religious feeling crystallizing into fine social betterment.

In my opinion this consciousness of the social ideals and objective of the church in the minds of those instrumental in founding Graceland bulked larger as a determining factor than any other one. It may not have been consciously so, or it may have been, but those men were innately aware that a social consciousness of the higher type demanded to develop the order of society to be striven for, is not developed overnight, but must be the result of attitude inbred by lineage and association and by intuition plus the renaissance springing from close and powerful contact with the Divine.

The social ideal demands not alone social consciousness, but the exercise of talent. This means, if it means anything, that talent in each individual case, in the group at large, in the whole society must be discovered, and once discovered must be developed. In each individual case this must be true. In all cases there must be created the desire for these results. This requires willingness to be taught and have talent developed, and this willingness must be apparent; and it must be accompanied by something more, a willingness to work. For if our social ideas are to be crystallized, our goal achieved, it means that we will form one society at least in which there is no leisure class, but leisure will have become communized; all will be permitted to share it proportionately. This all requires a realignment of educational machinery for this educational process or our educational equipment or educational machinery must function first in discovering the talents that each are particularly supplied with, from the exercise of which they shall be able to contribute to the welfare of society. Furthermore, this educational machinery must

be equipped for the development of such talent when it has been uncovered.

It ought not to be necessary for me to say that the student will not choose nor the parent choose, but that society will choose the line of education that each individual must follow. And here I know that I am confronted with the danger of having our social philosophy confused with communism where the society will arbitrarily force the individual into that particular line of endeavor which it particularly desires. Too long have we depended upon chance and haphazard methods in the developing of future citizens. The compulsion will not be by force, it will not be by fear, but it will be from a sense of moral responsibility and public opinion. The method of accident must give place to social telestis in our educational system.

The fruits of the foresight of the group of men who were instrumental in institutionalizing Graceland College have already appeared. I am touching a little bit upon a personal element when I say that in contemplating some of the conditions which have arisen in the church running parallel with conditions in the world at large, there have been moments when I have been greatly depressed because of the outlook which those conditions hold with regard to the final success of the work itself; and one of the places to which I go to renew my hope, to renew my faith, is a contemplation of the work of Graceland College. The Graceland spirit has furnished some of the most active workers to-day in the field and has developed a consecration which holds promise as in no other direction that eventually we shall be able to accomplish the establishment of our social ideals. The Graceland spirit is easily carried over into the Latter Day Saint spirit, the *esprit de corps* of the entire organization. But the work and the sphere of Graceland's activity must yet be greatly enlarged. As yet we have not permitted that institution to enter upon the work that it should, and would it be beside the question to-night, or beside the spirit of the occasion, for me to express the hope which has been ever present in my heart, that eventually Graceland College shall develop not only into a standard college but eventually become a university, the university of the church; and looking still farther beyond the time when it shall become the university of the church I can also see how it shall establish branches in various parts of the country as our work might demand for further inculcation of the Graceland spirit. This means that I have expressed in other words the hope that Graceland is and will become more pronouncedly the nucleus of a new system of education which will function first with our own people and later spread until it shall function in the education of still other people—an education with a social objective always in view.

I shall therefore leave this message with young as well as old to-night; let the young who have found their way through Graceland College and have gotten a start in this new social life that we hope to see eventually permeate and saturate the entire membership of the church, go out into the world and study all the methods that are developed so far as education is concerned, carrying still with them the spirit of the institution where they have gotten their start, and then coming back to us with a new vision, make a readaptation of that which they have learned until out of their efforts shall grow a new spirit and system of education that shall have primarily the objective in view of closeness to God and to an active brotherhood of mankind that shall result in better conditions in the earth. Let us honor the men who stood shoulder to shoulder with Bishop Kelley who have been able to start on its journey of usefulness the institution of which

we all are proud; but let us honor them also not only on their recurring birthday anniversaries, but let us give them the larger honor of carrying on the work which they have begun, recognizing the completeness of their work but carrying on to greater usefulness not only in the history of the church but eventually in the general field of education.

May God grant that this will be our determination and our happy lot is my prayer.—Reported by Ruth Ortleb.

President George N. Briggs sent a letter to six former presidents and eminent friends of Graceland College, asking them to mail letters of appreciation to Brother Kelley, thus participating in the celebration. From these letters we are extracting interesting paragraphs, as follows:

*Joseph T. Pence, a Former President*

I received your letter of the 6th instant and was highly gratified to know that Graceland College contemplates having a celebration in honor of Bishop Kelley. Graceland College is honored in having an opportunity to express its appreciation for Bishop Kelley and lay claim to him as one of the pioneers of its establishment. The pioneer occupies a pedestal, in my estimation, in almost any line of endeavor. I am sorry that the pioneer is passing and must necessarily pass, because there is little opportunity now for pioneering. Those who crossed the plains in the early days into the great West and Northwest were those who were not content with the narrow horizon that the East afforded, and with their characteristic hardihood left the more dependent and less ambitious to continue their existence near their household penates.

I am witnessing now the passing of the last of these early pioneers that blazed the trail, explored and settled the West. Bishop E. L. Kelley was a pioneer, and he rose to the heights to which pioneers usually arise, and is a worthy member of that fast passing generation of men.

It is easy for others to enjoy the fruits of the accomplishment of those who paved the way. The pioneer necessarily draws upon his imagination, he must pierce the future, and Bishop Kelley saw the beautiful stone and brick structures now on the Graceland campus long before they had actual existence; others did not see them, but his vision, originality, ambition, and energy brought this institution into existence, and his gratification in the accomplishment of his purpose cannot but be greater than that of those who simply find them a living reality and now enjoy them.

He never lost faith in his original purpose, and during my association with the institution was the guiding star in its progress and development. It gives me pleasure more than I can express to be able to participate in a small way in showing Bishop Kelley that those who are interested in the college at its very inception have not forgotten the singleness of purpose with which he worked, and to say that the institution of which he was and is the main corner stone, continues to exercise and widen its horizon in the interests of good citizenship.

*H. S. Salisbury, a Former President*

During the time of my presidency of Graceland, Bishop Kelley was still one of the strong cedars that supported the roof over Graceland. With the feeling that I am a fellow craftsman, only, in comparison to his work as the builder of Graceland, I hereby take great pleasure in saluting him as a master builder of our college, and I commend him to the Supreme Grand Architect on high for the pleasant reward which surely awaits him on the completion of his good, true, and square work here below.

*Rolland M. Stewart, a Long-Time President*

Without extending this letter long, which my present reflection and my high regard for Bishop Kelley prompt me to do, I wish to say that during the days of the reopening of the college following the vote to close her doors in the spring of 1904, it was my pleasure to have the association of Graceland's strongest supporters. I have never regretted that I was invited to the staff of the college during those reopening days, nor that I had the opportunity to be Graceland's president for a term of years.

Among these supporters of the college, sacrificing at every turn for the principle of which Graceland was the embodiment, was Bishop Kelley. His position was central in the establishment of special educational opportunities for the young people of the church he loved so well. Whether from the standpoint of the principle involved in giving educational opportunities to the young people of the church, or to provide a satisfactory way of financing the institution against odds, or to stimulate young people to aspire to serve their church better by improving the tools of thought, Bishop Kelley was always concerned and successful.

I have admired his great human sympathy as expressed in what he had to say and write; his executive ability in assuring his coworkers of the outcome of their constructive work and in laying out sound business plans for meeting the accumulated debt and the larger plans; his personal sacrifice in giving so freely of his time, energy, and money to the educational interests of the church when he could so readily have turned to more remunerative fields.

My own impression, with all due credit for all who "put their shoulders to the wheel," is that the satisfactory outcome of Graceland's educational record since 1904 would have been quite impossible without the generous, far-seeing, and constructive work of Bishop Kelley, who in 1904 when I went to the college held a strategic position with reference to Graceland's future and the educational interest of the church. He recognized fully a principle which I have always espoused, namely, that any organization, church, court, or any constituted group with a special purpose to serve in the world, must provide means for the training of its own leaders. Bishop Kelley saw that principle, I think, and served his church well, as far as I knew him in connection with Graceland, in establishing it in the hearts of Graceland supporters.

*Fred B. Blair, a Trustee for Many Years*

I had the pleasure of serving with Bishop Kelley on the Board of Publication of the church for a number of years and also as one of the trustees of Graceland College, and through this association I came to know him quite intimately and, as a result, he won a place in my affection second to few, if any, men of our church.

We have long believed that the Lord raised up men for particular tasks, and our association with Bishop Kelley on the Board of Publication and Board of Trustees of Graceland College at a time when the future of the college hung by a very slender thread, strengthens our belief. If Bishop Kelley ever had any doubts as to the future of the institution or of its planting by divine authority he never intimated it to his associate trustees.

A man of wonderful courage, of sterling integrity and unquestioned devotion to the principles of the Master, he represents a type of man that the students of Graceland College can well follow as a pattern.

### *Marietta Walker, Benefactor and Patron*

I find myself almost dreaming again of those days and years of long ago; days when we labored together so earnestly for the advancement of the work of the church. Prominent in that work, standing out through the years like a fadeless star, I see the work of the establishment of Graceland.

It is a very pleasant thing for me to review those memories, and I am wondering if we will not carry them into the beyond, across the beautiful river to which we are both hastening.

I am sure, Brother Kelley, that you must have great peace and satisfaction in recalling the days of your past labors, and I see by your recent articles that you still have that vigor of mind which enables you to strike from the shoulder for truth and righteousness as you see it.

This is a gift that we should all earnestly desire to possess. I recall with keenest pleasure yet, the eagerness with which your spirit responded to any appeal made to you for youth or age. Your faith was always strong, and your hand did not fail the task set for it by your tireless, energetic spirit.

### *Elbert A. Smith, a Companion Worker*

It affords me pleasure to learn that Graceland College is preparing to honor you as you deserve as one of the men chiefly concerned in founding and maintaining that institution. Together with our late venerated President Joseph Smith and Sister M. Walker, you helped to foster an institution of learning under church control, and probably as much as any other person are responsible for making this vision a reality.

Later, during a dark and cloudy day under serious financial handicap, you by your courage and faith stood in the breach and kept the doors open, so that your personal influence was given always to maintain Graceland. As a result her life has been prolonged and has been brought to more secure footing, and she has been able to minister to the spiritual as well as the intellectual needs of hundreds of our young men and women. These benefits have even come into my own family through my son Ronald who was for two years a student at Graceland. So that my home, and thousands of other homes have been blessed through the college, and the college having been aided through you, the gratitude, much of it, comes back to you personally.

I am happy on this occasion to join with others in this expression of appreciation and honor. Having served the church faithfully as Bishop during many years, some of which were stormy and trying, you are now in your declining years setting an example of good temper, cheerfulness, and steadfastness which all of us may well take note of and emulate.

### *The Faculty and Student Body*

1. That you have always had a heart and mind to work in the cause of our Master with an optimism that was never dimmed by the darkest clouds of storm and adversity.

2. That in establishing his kingdom you have regarded the welfare of the church of paramount importance.

3. That in the work of the church you have regarded the young people as an important factor.

4. That you saw that in order for this factor to be developed to its highest capacity an institution of higher learning controlled by the church was a prime necessity.

5. That you gave to Graceland College, as such institution, your administration as Bishop of the church, and as a citizen

and member of the church you have supported the work of the institution both morally and financially.

6. That due largely to your efforts the college has grown in members, and efficiency, and her influence widened until the beneficial results of her work are felt throughout the church for good in all the world.

In consideration of these facts, and the many others characterizing your devoted service which might be mentioned, it is fitting that upon this your eightieth anniversary your friends should express to you their appreciation of you and your work.

### Let Us Form Another Good Habit

Recently President Frederick M. Smith spoke to one of the congregations in Zion, and many were well pleased and benefited. The usual procedure prevailed, however, and very few took the time to express their pleasure to President Smith. It is possible that some failed in this because of the conviction that he did not particularly need approval or encouragement, is a man who knows his worth and might not welcome expressions such as are often indulged. This may be partially true, but it has been the observation of the writer that any public man welcomes the candid comment of those who have been hearers. It is hardly safe to draw another conclusion about any man.

In order for a man to do his best work in the pulpit, even in addition to the spirit and power of his calling, he must be assured of the interest and sympathy of his hearers. He may rise above conditions to some extent, and the large and liberal minded man can be more successful in this than the mediocre and inexperienced minister, but the effect of a full appreciation of one's effort at one time is discernible in subsequent attempts of each and all, and this is a mark of sympathetic response in a minister.

To do the thing which will bring forth the best results from our ministers is a responsibility of each adherent, and the habit of expressing appreciation in a few well-chosen words should be formed. Flattery or insincere complimentary remarks are not encouraging to the thoughtful man and should be avoided for his sake and our own. Adverse criticism is not discouraging to the earnest man, if it be mixed with kindness and expressed in phrases that convey our love of the one to whom it is given. Remaining silent and noncommittal is perhaps the most unkind treatment which can be accorded, just as lethargy and lack of interest are harder to meet and overcome than is active opposition.

We have mentioned one instance, and that happens to involve the personality of the most prominent minister of our church. Our attention was directed to this because one of his hearers wrote him the following note:



*Dear Brother:* Your sermon last night reminded me of a poem I picked up the other day. Perhaps you have not seen it, so I'll copy it:

*The Rational Outlook*

We know not whence we came,  
We know not whither we go,  
But the fact stands clear that we are here  
In this world of pleasure and woe.

And out of the mist and murk  
Another truth shines plain;  
It is in our power, each day and hour,  
To add to its joy and its pain.

We know that the earth exists,  
We know some of the reasons why;  
We will find out what it's all about  
When we take the time to try.

The trouble, I think, with us all  
Is the *lack* of a *high conceit*.  
If each one thought he was sent to this spot  
To make it a bit more sweet,

We would soon gladden the world;  
We would easily right the wrong;  
If nobody shirked and each one worked  
To help the whole along.

Cease wondering why you came;  
Stop looking for faults and flaws;  
Rise up to-day in your might, and say,  
"I am part of the first great cause.

"However full the world,  
It has room for an earnest man;  
It has need of me, or I would not be—  
I am here to strengthen the plan."

But we are not quite so anxious about the effect upon President Smith as we are about the many honest men who have not because of a high office the sympathy and support which flow to him. We are concerned that the man who studies to give the people all there is in him, though he may realize it to be a paltry offering, plus the portion of the Spirit of God which he is able to draw because of his need and his humility, shall be recognized of his brother and sister and encouraged to advance.

The rule laid down by the Master along another line contains the philosophy which may be applied here. He said,

He who seeketh to save his life shall lose it; and he who loseth his life for my sake shall find it. He who receiveth you, receiveth me; and he who receiveth me, receiveth him that sent me. . . . He that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, . . . he shall in nowise lose his reward.

We can afford to form the good habit of speaking in terms of kind and honest appreciation to the men who minister unto us the word of God; and we are

likewise privileged to voice a protest if the minister speak not according to the word of life. The honest, earnest man of integrity will take no such expression as either flattery or affront, and for our own sakes we can afford to form this good habit.

RICHARD J. LAMBERT.

### Buys Equipment for New Radio Station

The manager of the church radio activities, Arthur B. Church, has just returned to Independence from a trip to eastern points, where he purchased most of the necessary apparatus for the new 1000-watt church broadcasting station. Included in the equipment ordered thus far are: Latest type Western Electric 8-A Amplifier; 2400-volts storage battery for plate power supply; filament storage battery; 5000-watt vacuum tubes (to be operated at first on 1000-watt output); power amplifier tubes; and considerable miscellaneous small equipment and parts.

It will be possible to increase the power of the new broadcasting station by merely adding storage batteries to the plate power supply. The power supply room of the new radio building has been built to accommodate a 4000-volt battery which would give a power output of approximately 2,000 watts.

The 5000-watt tubes give their full output on 10,000 volts. They are of the latest water-cooled type. The only broadcasting station using these tubes at the present time is W T A M, the Willard Storage Battery Company, Cleveland, Ohio. The transmitting quality of this station is well known. Several other broadcasting stations are successfully using the same type of tube in lower power installations.

Work on the new station is progressing splendidly. The steel towers are practically completed. The radio building is also nearing completion. Without doubt it will be possible to use the new antenna and studio before Christmas, but it is unlikely that the 1000-watt equipment will be ready to put on the air before January 10.

The radio committee reports that enough money has been received to complete the new station, with the exception of the studio furnishings which should include a very high grade grand piano. It is believed that many branches have not completed their radio reports, and that quite a number of individuals who have been unable to send in their contributions will do so soon. The radio drive was advertised to cease December first, and there will be no further soliciting on the part of the radio committee. However, no contributions will be refused, and any surplus will be turned into the radio fund to later purchase improved equipment and batteries for increased power.

## Paying Our Debts

Debts have been accumulating in various parts of the church for several years, and Independence congregations have been no exception. Bishop J. A. Becker has been active in keeping before the people the fact that more money should be raised or less undertakings should be entered into. Many desirable improvements have been postponed, but now and then one seems to be so necessary to the onward progress of the work that it has been executed and debt incurred.

Recently the officers who have kept up the continual warning that the debt has been growing larger have been exerting themselves to bring to pass the cutting down of the same, and Brother Becker has been quoting figures which should be alarming to conservative people.

Of course the building fund shows the largest deficit, and with the purchase of the North Liberty Street Church; the installation of a splendid new heating plant and other improvements at the Stone Church; the building of the Walnut Park Church, which is a credit to any congregation, being one of the most serviceable and beautiful church buildings in the city of Zion; the purchasing of some extra ground and the installation of a toilet system at the Second Church; and the building of a new church at Spring Branch, it is not any wonder that all have not been paid for.

The movement to pay off the debt accumulated here, however, is earnest and is gathering strength as it advances. North Liberty congregation is putting forth a strenuous effort to show real results before the first of the year; Second Church has raised about thirty-five per cent of its debt and intends to wipe out the balance before the New Year opens; Walnut Park is active and is trying hard to lighten the load by raising funds in various ways; other congregations are at work and are making good showings.

It is a good omen that so much is being accomplished at the time of year when there are many demands made upon the financial resources of the people, and if not successful to the point of lifting the entire onerous load, it means that success lies only a short distance in the future.

Let us free ourselves as the people of Zion and the church of the Latter Day Saints, from owing for our church properties or our general or local church activities, and then let us keep ourselves in mind of the fact that we are not required to run further or faster than we are given strength with which to run. We should not because of this slow down to a walk, or stop improvements altogether. Extremes are usually mistakes.

RICHARD J. LAMBERT.

## Deacons, Watch for the Comfort and Health of Your Congregation

We were privileged to see a letter sent by a visiting bishop to one of the pastors in Zion. In his communication he said:

As you know, I attended the services last night at the ——. I estimated that there were not less than two hundred and fifty people in the room. Shortly after entering the room I noticed that the only ventilation was two windows on the north side which were down about an inch and a half, and after we had been in the room an hour one of these was closed. I called the attention of three of the deacons to the fact without securing any results. The thermometer, I was told, stood at eighty. To me it seems a crime to crowd that number of people into a building and force them to breathe over and over again the foul air. It is a violation of God's law and quite inconsistent with the efforts of our health department. While the atmosphere outside was possibly hovering around eight or ten degrees above freezing with a slight wind from the west, windows could have been opened on the opposite side of the building so that the air would have been going out and not coming in.

It is a question with me as to what is the best way to get at a problem of this kind and correct it. Good health is such an important factor in life that I feel that we cannot afford to wink at such violations of health rules. I know that you will be interested in the problem and will set in motion the necessary instructions to correct it.

If this were the only church house in Zion where violations of health rules are of frequent occurrence, we should not use space to call attention to it. We visited a very beautiful church building on a Friday evening in late November, and there was no fire. A few days after we were at the same place, and the temperature was more than twenty degrees higher, hovering around the eighty mark.

The comfort of the congregated people, their health, and the creation of an atmosphere where they can exercise untrammelled thought, is in the hands of the caretaker and the attendant deacons. Often the reason for overlooking one or more factors which militate is that no particular person present is selected to see to this line of work. It is possible in most church buildings to so ventilate that none will be inconvenienced, but it takes thought and attention. There are some buildings where it is next to impossible to achieve proper results, and in these the congregations should not be satisfied until an adequate system is installed. It should be impossible to make such comments as are made here, and they be representations of existing conditions.

R. J. L.

Success is nothing but a proper fraction, the numerator being that which we really attain, and the denominator being that which we consider as our ideal to be attained.—Doctor Frank Crane.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Interpreters, and a Seer

BY D. J. WILLIAMS

In the HERALD for September 24, under the title, "The Book of Mormon and the present status," an article appears which refers to a previous article as not representing the book correctly. Yes, what we want is that which properly represents the book which we believe is in harmony with other scriptures.

Referring to Mosiah 5: 79, 80, the article contains a statement which says, "These verses refer to the interpreters by which Ammon told King Limhi Mosiah could translate the twenty-four gold plates. The instrument, not the man, is described." Perhaps this is the basis of much of our misunderstanding, for it leads to other statements which are not in harmony with God's revelations through other prophets. I see no description of the instrument in these verses.

It seems very clear that Ammon and the king were discussing in these words the office work of a seer, not the interpreters. The records being in Zarahemla with Mosiah, and being unable to read the twenty-four gold plates, it is evident that King Limhi knew but little, if any, of the work of a seer. After hearing Ammon tell of Mosiah and the interpreters, it seems that an opinion only was expressed when "the king said, that a seer is greater than a prophet." Ammon apparently endeavors to correct this opinion by more fully explaining what a seer is. Notice:

Ammon said that a seer is a revelator, and a prophet also; and a gift [spiritual qualification] which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which have past, and also of things which are to come; and by them [seers] shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them.

To say that the word *gift* refers to the interpreters, and that there is none greater, is to discount the work of the Holy Spirit, one of the Godhead, and since the instrument is useless without the gift, it would not be reasonable to say that by the interpreters "shall all things be revealed," etc. It is very clear that the gift is described, rather than the instrument, but the following will show that the gift is not useless without the instrument.

### What Constitutes a Seer?

Is it true that "a man is not a seer without the instrument"? If so, then we have a peculiar situation confronting us in the experience of Moses and Aaron. To Aaron was assigned the wearing of the breastplate to which the Urim and Thummim were attached, "and they shall be upon Aaron's heart." (Exodus 28: 30.) Having both gift and instrument he would be greater than Moses, for having no instrument, Moses could not be a seer, according to the article previously mentioned. This, of course, is not true, for Joseph in Egypt under the spirit of inspiration prophesied of Moses, calling him a seer. (Genesis 50: 26, 29, Inspired Version.) Read of Moses' wonderful experience as given in Doctrine and Covenants, section 22, at which time he said, "Now mine eyes have beheld God; but not mine natural, but my spiritual eyes . . . his glory was upon me, and I beheld his face, for I was transfigured before him." (Verse 7.) This was evidently while he was still at Midian and some time before he led Israel to the foot of Sinai at which place he delivered to Aaron the Urim and Thummim. It is said there was not a particle of the earth which he did not behold, "discerning it by the Spirit of God" (verse 19), therefore not by the Urim. At Sinai we have two seers together and one of them (Moses) without the instrument, yet history shows him to be greater than Aaron. (See Exodus 4: 15, 16.) After leaving Sinai acknowledged so. (Numbers 12.)

It appears that the Lord provided the Urim and Thummim for the work of the lesser priesthood in the absence of those of the Melchisedec order, for we have little evidence of its use while Moses lived. In harmony with the Lord's instruction, it was not found outside of Aaron's line while the instrument was in Israel, yet we find that prophets were called seers during that time. (1 Samuel 9: 9.) In the 19th verse we have further information that "Samuel answered Saul, and said, I am a seer." Though a seer he was not of Aaron's line (1 Chronicles 6: 22, 28), and Ahiah was wearing the ephod (1 Samuel 14: 3). Those who are acquainted with Samuel's history know that he was greater than the priest, though the Lord answered David through the Urim. (1 Samuel 23: 9, 10.)

Both Moses and Samuel were seers, which fact is in opposition to the idea that "a man is not a seer without the instrument," and, "The instrument and the gift go together, since one is useless without the other."

### Seers of the Melchisedec Priesthood

We have no record of a Melchisedec high priest receiving counsel through an instrument, but since the higher may officiate in the lesser offices of the

priesthood, he may do so. Let us mention a few men of this order who, without question, were seers. To them the windows of heaven were opened, and they beheld the past, the future, and the secret things of God by the power of his Spirit, not by the interpreters. As previously shown, Moses was a seer, but he received the Melchisedec priesthood under the hands of his father-in-law, Jethro, while in Midian. (Doctrine and Covenants 83: 1, 4.) Enoch was also of this priesthood (Doctrine and Covenants 76: 5) and was a seer (Genesis 6: 38, I. V.). John was of the twelve (Luke 6: 14), later becoming a revelator to the church; and Mosiah 5: 77 says "a seer is a revelator." Joseph the Martyr evidently returned the instrument with the plates before his ordination, and as late as 1841 the Lord said, "I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet." (Doctrine and Covenants 107: 39.) This statement was preceded by one as early as 1830, saying, "Thou shalt be called a seer." (19: 1.)

It is evident that when the Melchisedec priesthood was on earth, the Lord used one of that order in the direction of his people regardless of the fact that the use of the instrument was possible, as in Moses' case. Though we have shown two instances when two seers were in Israel, we have no evidence in either case of the Aaronic priest receiving spiritual direction through the instrument for the church. We have heard of no objection among the Saints as to others enjoying the prophetic gift otherwise. Then why the statement, "Sometimes there were more than one prophet at a time"? Do we want two or more prophets directing the church? Such a position would open up the way for greater division, and possible disaster, as in the case of Jeremiah and Hananiah. (Jeremiah 28.) To provide against such possibility the Lord gave the following about six months after the church was organized:

Behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church except my servant Joseph Smith, jr., for he receiveth them even as Moses.—Doctrine and Covenants 27: 2.

This was given as a law unto the church and was confirmed about six months later, at which time the Lord said:

Behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this shall ye know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him.—Doctrine and Covenants 43: 1, 2.

Thus we see that the Lord himself provided for only one prophet as seer to the church, and since he

has also provided for necessity, let us have faith that even now he will direct in our difficulty.

Let the reader note the difference in the duties and privileges of the two priesthoods, and the reason for placing the Urim and Thummim with the Aaronic order will be readily seen:

The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant. The power and authority of the lesser, or Aaronic, priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—Doctrine and Covenants 104: 9, 10.

Whether the ability to be a prophet is attached to the priesthood, or is not, we know that the greatest of seers have held the high priesthood. Since the Lord has said that this priesthood holds the keys to all the spiritual blessings of the church, to have the privilege of receiving the mysteries," which is not the privilege of the Aaronic priesthood, it is evident that he provided the instrument for the lesser order. It is inconsistent, therefore, to say that the ability to be a seer is not attached to the priesthood. The Reorganization is still in harmony with the law as above mentioned therefore, the Lord having appointed a high priest as seer to the church, and the people sustaining him by vote. Have we not confidence in that one as president? If not, where is our faith? It may be questioned as being in the word as given.

## Democracy and Church Government

BY BISHOP C. E. IRWIN

The purpose of this article is not to set up a standard terminology to be used in defining the word *democracy*, but rather to call attention to the fact that the term has various connotations, and that in its popular usage has an almost infinite variety of shades of meaning. Unless one is especially careful, therefore, to define the term, others may construe it in a manner altogether foreign to the intention of the writer or speaker.

In recent months in the columns of the *HERALD* there have been frequent occasions when contributors have failed to use due care in this regard. Not only is this in itself a grievous blunder, but it has entailed more serious consequences because of the fact that this loose, unguarded usage has been employed presumably to discover the truth about a vital issue in the church.

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It has generally been the belief among the membership of the church that the form of government was a theocratic-democracy, or perhaps a democratic-theocracy. None of us have been greatly perturbed about this hyphenated designation, simply because no issue has ever before arisen regarding it. But now that the issue has arisen, we should, in the interest of truth, begin to analyze terms, reserving our decisions until we are sure what implications are intended by those who essay to discuss the problem.

If the government of the church is a system which has incorporated into it both democratic and theocratic principles, then the discussion of either one of these groups of principles to the neglect of the other group, places an emphasis which is in no sense justified by the original assumption, viz, that they are to be considered, for our purposes, inseparable. Not that they are of equal importance, but that each is mutually dependent upon the other.

More than a few of the recent contributions have, however, been open to the criticism that democracy of one sort or another has received more than its full measure of attention. We have read articles in which the issue seems to have been whether we were to have more democracy or less democracy in church government; or as it more often has been stated, "Shall we have democracy or autocracy in the administration of church affairs?" In these arguments the implication is that the theocratic part of our governmental structure has been discarded, our former assumptions abandoned, and we are urged to become at once the ardent devotees of democracy rather than theocratic-democracy.

The writer has no quarrel with this view, though it does certainly force the consideration of two important alternatives. In the first place, one may accept the revised hypothesis, namely, that instead of the church being a theocratic-democracy, it now becomes merely a democracy. Proceeding upon this assumption there remains, then, only to define terms and move ahead. If, however, this revised hypothesis should prove unacceptable, and the choice is to retain the original one instead, then a more careful analysis must be made than has been thought necessary up to the present time.

Let there be no mistake: democracy as it is practiced in the conduct of the political affairs of the Nation or State, particularly the United States, is not compatible with the theocratic-democracy as it has operated in the church. In the Declaration of Independence is clearly enunciated the doctrine that power and authority to govern is derived from the consent of the governed. In other words, in a democracy authority flows up from the masses and is conferred on the leader, to be used by him in a manner agreed upon. But in a theocratic-democracy

such as we have had in operation, authority flows down from God, and is administered by agents of his own choosing. The only element of democracy apparent in this form of government, therefore, is the right to reject the divine mandates and to refuse to be governed by them.

There, of course, can be no middle ground, for to reject government by divine mandate in specific instances is to reject it altogether.

Tradition would bid us perpetuate the established customs, but the adoption of this new hypothesis commits one to the abrogation of the old forms of government. We are facing a period fraught with great potential social changes. Let us not allow personal bias to distort our vision.

NOTE.—This is the second of four papers written by Bishop C. E. Irwin, 427 East Twelfth Street, Chester, Pennsylvania. The third will appear in an early issue.—EDITOR.

## Servant of Two Masters

BY BROOKS CUMMINS

It is doubtless very becoming that one of my age and rating should hesitate when great questions are to be considered, and restrain oneself with the feeling that "Days should speak," and that a multitude of years should be warrant of wisdom.

But while we acknowledge some measure of a tendency to that attitude, we find excuse for the utterance of a few words from the realization that "great men are not *always* wise," and that it is not an essential attribute of age always to understand judgment.

A very unusual question that seems to hold possibilities of some mischief has arisen in the form of an ambition to have some one other than the President give a revelation to the church to clarify present conditions.

For two or three years this policy has been advocated by men of some prominence, but reference to the following law authorizing this procedure has appeared only recently:

That my servant Hyrum may take the office of priesthood and patriarch, . . . and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall *show unto him* the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.—Doctrine and Covenants 107: 29.

Now if we can find what honor, priesthood, gifts, etc., were put upon Oliver Cowdery, it should reflect the gifts and prerogatives invested in the presiding patriarch by the above commandment.

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In section 8 we find Oliver is promised that he will receive a knowledge of ancient records, but in section 9 the gift of translating seems to be taken from him. However he is known to have been exalted to high privileges before the Lord, but at no time was he given power to command him who was at the head.

The exclusive right of the prophet to receive commandments seems strictly guarded in a revelation to Oliver Cowdery, section 27, as follows:

Behold, I say unto thee, Oliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, *concerning the revelations and commandments which I have given.*

But, behold, verily, verily I say unto thee, *no one* shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations . . . unto the church.—Doctrine and Covenants 27: 1, 2.

The relation of Moses and Aaron are very definitely provided for Joseph and Oliver, but we notice further:

And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. [Same as any other minister, "notwithstanding what is written"?] But thou shalt not write by way of commandment, but by wisdom; and *thou shalt not command him who is at thy head*, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.—Doctrine and Covenants 27: 2.

That would seem very definitely to indicate that the president had the exclusive right in the premises, but this theory is strengthened still more in another revelation as follows:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know *assuredly*, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.—Doctrine and Covenants 43: 1.

But suppose the president abide not in the Lord, and that he transgress. Well, in same section provision is made for such emergency as follows:

But verily, verily I say unto you, that *none else* shall be appointed unto this gift except it be through him, for if it be taken from him [by transgression?] he shall not have power, *except to appoint another* in his stead; and this shall be a law unto you, that ye *receive not the teachings of any* that shall come before you as revelations, or commandments; and this I give unto you, that you *may not be deceived*, that you may know *they are not of me.*—Doctrine and Covenants 43: 2.

The notion that we may receive revelations

through some one other than the one appointed, and that through most anyone that is convenient, patriarch, counselor, or whoever, is perhaps the direct outgrowth of another error we have fallen into, with effort, in supposing that the revelation designating the President now occupying carries a hint that he would be unfaithful and suggests his removal.

Perhaps there is no corner of the church where Saints have not been reminded that:

Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen according to the law already given.—Doctrine and Covenants 127: 8.

From that as it stands may be gathered the suggestion of his unfaithfulness and the choosing of another, as seems to be the ambition of some, but if the entire paragraph is considered it will be found to bear evidence equally as strong of the transgression of his predecessor. But we are well satisfied that unfaithfulness or transgression was not by this predicted of either.

We offer the entire paragraph, with addition of words in brackets suggestive of its true meaning:

It is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast [up to that time], should be chosen. . . . Should my servant Frederick M. Smith [before that time] prove unstable and unfaithful, another may be chosen, according to the law already given.—Doctrine and Covenants 127: 8.

To me this revelation seems very clearly to indicate that if the present incumbent should prove unstable or unfaithful before the emergency arising from his father's death or transgression, then, in that event, another might be chosen, *by his father*. But as he remained faithful till his father's death, and was then inducted into office, he is forever afterwards exclusively empowered to designate his successor: "None other shall be appointed to this gift save it be through him."—Doctrine and Covenants 43.

Perhaps it would do at this time to realize that a definite law must be followed in this matter, and that it is not possible for us just to "turn in" and elect a prophet, seer, and revelator to the church.

The reason is that that officer is not the servant of the people merely. He is that, indeed, but before he can be the servant of the people in that office, he is and must be the servant of God. And if we feel we have the right to direct our servants, or in any measure to choose our own, we must recognize that the Almighty has very definitely reserved the right to select his.

Even Jesus did not have the right to select the servants of the Father, and he said, "The thing ye ask is not in my hands to give."

If we are to have the services of a prophet, seer,

and revelator, it will be, and can *only be*, by our consent to accept the service of him whom God selects. And after he has selected such a servant, and he has been ordained, even though he fall thereafter by transgression, still the right is in him, and in him alone, to designate his successor. And all revelations that come to the church from God must come through that servant, and through him alone, till his successor is appointed and qualified.

Of course it is well understood that the highest officer in the church is not immune from the law. If he transgress there is ample provision for his removal, and an additional text may be cited as follows:

And if thine eye which seeth for thee, him [the seer] that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out.—Mark 9: 46. Inspired Translation.

There is no question but that the prophet may be removed for transgression and offenses, but upon the admission of this rule immediately arises the necessity for some means of ascertaining that an offense has been committed.

It would be dangerous to depose a man for transgression till the offense is determined by a court lawfully constituted, where he may be heard in his defense, a right afforded the grossest criminals.

There remains the question whether political offenses, errors of policy, etc., as well as transgressions of the moral law, are sufficient to the removal of an officer.

I believe there has not been heard the remotest intimation that the moral law has been infringed; it is simply a complaint that the policies of the administration are not right.

Well, perhaps it will not be amiss here to confess that the writer has been as far displeased in this respect as anyone. It has been a matter of the keenest regret to him to see the wisdom of this world exalted above its true merit, to the displacement, as it seems to us, of the good word of God. And we could name other matters that have been distinctly contrary to our own views, and distasteful. But with it all we have wondered if the President is directly and solely responsible for the whole program of the church, or if there may be some of the movements that he merely tolerates.

However this may be, we know one thing, that we have suffered. But we have tried to endure in hope that the present program would change to the degree that men find out its emptiness, and we can think it just possible the President of the church may come to see that some of his present policies have been marked above their true value, and his own rating of them may be changed.

We have been encouraged to hope that he will experience this change of his own views in time, by a dream at about the time he was ordained which we give in brief for what it may be worth, as follows:

The President sat in a congregation, somewhat towards the front, while I sat well towards the rear, and he arose and started down the aisle singing in a manner that, though I felt it a duty to join in and help carry the song, it seemed impossible for me to join my voice to such an effort, but I thought I should join in at the beginning of the next stanza.

Then the scene changed, and we appeared on opposite sides of the church, starting forward through the aisles which were widely separated where we stood, but as we moved forward our courses drew towards each other, till finally we stood together at the Martyr's grave, and witnessed manifestations not pertinent to this discussion.

Of whatever worth this may be to others, it has inclined me ever to hope, and to wait for the time of a better understanding that we think may result from the softening of the views of many, including some of the highest. And with this hope, and the position sustained as we think by the scriptures above, and without minimizing the fine respect we feel for all the other officers of the church, we conclude the President is the one to look to for whatever message the Lord may have, till his successor is found and ordained.

I pray that we may be able to develop a spirit of charity, and of tolerance and love for one another.  
AKRON, OHIO, 209 Second National Building.

## The Past and Present of Magnolia Branch

BY A. M. FYRANDO

### *Historical and Narrative*

It may be of information and interest to many to consider some events and history from Magnolia, Iowa. The branch of the church here was organized fifty-five years ago; its church building dedicated fifty years ago. The history of the branch stands prominent in Western Iowa.

In the early years of the Reorganization Joseph and Alexander H. Smith, Heman C. Smith, E. C. Brand, Mark H. Forscutt, Joseph R. and Daniel F. Lambert, Charles Derry, James Caffall, J. W. Wight, and J. C. Crabb were frequent visitors to our little city of three hundred inhabitants and six church denominations. Resident missionaries at various times in Magnolia have been: J. R. Lambert, George Montague, James Caffall, J. F. Mintun, J. F. McDowell, R. C. Chambers, D. R. Chambers, Magnus A. and A. M. Fyrando, E. F. Shupe, C. F. Put-

nam, and Charles Derry. The branch membership at one time reached three hundred, and of this numbers contributed largely to the foundation of several near-by branches, and in the past two years has yielded up some forty members to Independence, Missouri. The present membership makes the few early members here lonely, as only about thirty are left within reach of the branch.

The past summer depletion and sorrow came to these few when Guy Chatburn met death near Ashland, Nebraska, in an automobile accident on June 14. Though not a member, he came of saintly forebears; and his wife, Carrie, was a member of the branch. Thirty-four years of age, he left parents, widow, and four children of tender age. His funeral service was held in Magnolia chapel, with an attendance of more than five hundred.

Then on June 18 Sister Gladys Foland passed to the beyond at the age of twenty-six years, and again hundreds assembled on June 20 to pay tender tribute to a departed Saint.

On August 3 Sister Inez Brown Stebbins, aged thirty-two, passed on, leaving eight boys and girls, all under sixteen years of age. Hundreds again assembled to show respect. The funeral sermon in each case was by the writer. We had known them all from infancy, and our feelings centered in their acquaintance.

August 31 Magnolia's oldest citizen and long-time friend, in the person of Andrew Johnson, aged ninety-seven years and six months, passed in peace to his eternal home. He united with the church in Sweden in 1857 and with the Reorganized Church at Omaha in 1870; was ordained an elder in 1872. The funeral service occurred at the home October 5, A. M. Fyrando in charge and J. F. McDowell giving a brief memorial address. The writer's father, Magnus A. Fyrando and Brother Johnson were seventy years ago in their youth acquaintances in Sweden, the land of their nativity.

The town of Magnolia has long been noted for its schools and churches, and as the birthplace of Reverend Newell Dwight Hillis. Its schools developed more missionaries (foreign), ministers, physicians, professional and business men than any town in the United States, considering its size. The churches all have lost in membership, due, we believe, to the trend of the times, in which the pleasures of the world hold sway over the desire for religious worship. We hope to have a home-coming early in 1925.

The few here are trying to feel encouraged and to do their humble part. Sister Bessie Laughlin, daughter Aleta and son Harold, of Rhodes, Iowa, are at home here, Aleta being a member of our consoli-

## NEWS AND LETTERS

### Merlin Congregation Spent a Very Interesting Time on November 9

The members of the Latter Day Saints' Church at Merlin held their anniversary services on Sunday, November 9, representatives of the church being present from various branches of Chatham District. At every meeting during the day the church was filled to capacity, and the services were interesting and instructive.

Elder Arthur Leverton, of Minden, Michigan, with Elder Henry Atkinson of Chatham, an old member of the Merlin Branch, and Elder Stewart Lamont of Chatham presided over prayer service.

Elder Robert Brown, district president, preached at eleven o'clock. Bishop J. C. Dent of Bothwell, preached at three, giving an instructive address on church principles, and Elder B. H. Doty, of Traverse City, Michigan, presiding missionary of Chatham District, gave a very fine sermon at half past seven.

The pastor of the Angelican Church withheld his service in order to enable himself and his congregation to attend our services.

Elder John Dent, president of the Merlin Branch, and the members of his congregation provided meals in the basement of the church to all the visitors. Recently improvements have been made to the basement of this church, and the reports are that the work of the congregation there is prospering greatly.

### The Convention of Young People

FLINT, MICHIGAN, November 18.—The convention of the young people of the State of Michigan was brought to a successful close Sunday evening, October 26. The convention was the culmination of a successful campaign fostered by the young people of the Detroit District, in which the three main churches participated. At Detroit the meetings were held in the Central Church, Pontiac, and the First Church at Flint. In both Flint and Detroit the meetings were a union of all the churches of these cities. At Pontiac, the Orion Branch assisted as much as they could, having several miles to drive each evening.

On Saturday the young people of the State gathered at the new high school auditorium and enjoyed a prayer service at nine o'clock. Following this the assembly met in class,

dated school faculty, teaching home economics. We are glad for their help.

As we become older and understand better the principles of soul life, we incline more to believe it is "not so much where you are as what you are." Brother J. F. McDowell speaks for us on occasion; also Brother R. D. Chambers, though he generally has outside appointments three Sundays each month.

The first female white child born in Harrison County was an early member of our church. She still lives and labors for the church at Valentine, Nebraska, known to many as Mrs. Julia Vincent Shepard. What memories come, some sad, others joyous, after fifty years in the old home town.

at which the three speakers of the campaign, Apostles F. Henry Edwards and J. A. Gillen, and Bishop Fred B. Blair were the speakers. Each took an interesting topic and gave a forty-five minute lecture. This was continued in the afternoon, after which a round table discussion was held in the auditorium. Bishop Blair was very busy between times, having made Room 13 his headquarters, where the people went to seek counsel and make their inventories.

In the evening a state program was rendered. The various districts throughout the entire State were represented, vocal and musical numbers predominating. The special feature of the program was the appearance of the Industrial Mutual Association Glee Club. This was a group of men of the various factories of the city, under the direction of William Wellington Norton, director of the Flint Community Music Association. They sang a group of four songs, among which was the Dudley Buck arrangement of Annie Laurie. After the fourth song they were called back for an encore, when they responded with "Lead, kindly light," also arranged by Dudley Buck.

Sunday morning at an early hour the Saints began to gather for the prayer meeting which was opened at eight o'clock in charge of Apostles Gillen and Edwards and Bishop Blair. Many had driven from their distant homes, which necessitated an early start, but all were repaid for their sacrifice by the prevalence of the Spirit of God. The prayers and testimonies of these young people came from their hearts, and their desires as expressed meant much in their future work in the church.

At eleven o'clock the Sunday school was held in charge of V. D. Schaar, superintendent of Detroit District, and Henry Hartzler, superintendent of First Flint Sunday school. At the same hour the children were taken to the gymnasium, where seats were provided, and they were taken care of under the direction of Sister William M. Brewster and Elder John R. Grice. During this time the presidents and counselors of the various districts of Michigan were in session, effecting an association which will be instrumental in bringing about a closer cooperation among the workers of the State. Each district was represented, except the Western District. Elder William M. Grice was elected president, and Elder Alma Grant of Detroit, secretary.

At half past two a "sandwich" service was held. The three men who were the guests of the convention each spoke on interesting subjects, which were interspersed with musical numbers. These subjects were prepared, and some very useful information was gleaned. After this service a flash-light picture was taken. Many present gave their orders, and if they have not been received at this time they will be mailed soon. The evening sermon by Apostle Gillen was a fitting close to a successful gathering. His subject, "Cast your net on the other side of the boat," brought to many the realization of their lethargy, and they left with a determination to get in the harness.

The music of the convention was furnished by the mass orchestra of the State. This department is only in its infancy, and more may be expected of it in the future. There are some consecrated workers in this department, and their interest in music will be a blessing to many in days to come.

On Saturday afternoon at the round table the question was asked with reference to another annual convention next year. The voice of the people was to the effect that another convention be held. A committee was asked for, to arrange such a convention, time and place to be decided by them. Brother Carlisle Whitehead of Pontiac, director of the Department of Recreation and Expression of the Detroit District, was chosen chairman, and he chose as his associates on the committee Brother Hector McKinnon of East Jordan, of the Northern

Michigan District, and Otto Bartlette of Bentley, of the Central Michigan District. It is hoped next year that more of the churches of the State will prepare for a campaign to precede the convention.

One interesting thing about the convention is that there was no age limit. This convention was fostered by the young people, and all were invited to attend. Every district of Michigan was represented by several members. The older Saints were present and seemed to regain the gladness of their youth. One sister, from Davison, a member of the Flint Branch, Sister Ella Lucas, celebrated her seventy-second birthday by attending this convention. Thus the older members enjoyed the association of the young, and the young were very well pleased to be the hosts of the old. The attendance was over a thousand, and the conduct and decorum of each made a very good impression on the nonmembers who had chanced to meet some of our people. The treasurer of the Board of Education passed the high school after the morning prayer service had been in session for about three quarters of an hour. His comment was, he never saw so many church members get out so early for a prayer meeting. Thus everyone left after an enjoyable time, looking forward to next year to a bigger and better gathering of the youth of the church in Michigan.

MATTHEW W. LISTON.

### Lancaster, Ohio

November 20—Probably most of the Saints read in the pages of the *Ensign* some time ago that Elder S. E. Dickson was progressing rapidly in the spreading of the gospel message at Lancaster, Ohio.

A branch, known as Lancaster Number 1 was organized November 9, with a membership of thirty-seven. We have some very willing workers at Lancaster. Already one brother has been ordained to the office of priest and one to the office of teacher.

Elder S. E. Dickson was chosen as president of the branch and Brother William Vickroy ordained as priest; also, Brother Charles Wason, teacher.

Interest still seems to be growing.

Any time that officers or members of the church see fit to visit Lancaster they will be most cordially welcomed by Lancaster Branch.

EARLE E. CAMPBELL.

### Encouraging Conditions at Attleboro

ATTLEBORO, MASSACHUSETTS, November 7.—Just a line from Attleboro to let you know that we are still in the race for perfection, and going strong. Unity prevails, and everyone is desirous of doing his part to keep the branch in its present spiritual condition.

We have two prayer meetings every Wednesday evening, one for the children at seven o'clock, and one for the adults at a quarter till eight.

We have a young men's club called the "Equality Club," which is taking up the study of the Book of Mormon, with the pastor, Earle R. Bradshaw, as the teacher. There are several young men who belong that are not members of the church. From half past seven to a quarter after eight is the lesson period, the rest of the evening being devoted to sociability and entertainment. This club has not only benefited us as individuals but has reacted for good to the branch.

The young women have organized a chapter of Temple Builders, while the young girls find expression in their club called the "Wetamachic Girls." The young boys are active in a troop of Boy Scouts under the direction of Nathaniel Moore.

If our former pastor, Elder Peter Whalley, sees this letter, he will know that we have not drifted away from the aggressiveness and activity that he drilled into us.

Recently Elder Orville L. Thompson was with us holding a week's meetings. To be privileged to listen to such an able and spiritual man as he, could not help but bring us up to a higher spiritual plane and give us a bigger and broader vision of the work that lies before us. We were reminded of the wonderful days spent at the Onset reunion this summer, when we were so ably supplied with the bread of life by Brother Floyd McDowell.

The attitude of the local newspaper towards us is very good, and we run regular church notices in it every week, advertising the activities of the week as well as the Sunday services. The branch at the present time is in a sound condition temporally and spiritually, and we aim to keep it so by trying to live our lives in harmony with the will of God.

### Vinal Haven, Maine

November 2.—Pastor Archie Beggs was present at the sacramental service to-day and is again on duty after an absence of many weeks because of having to be in the hospital with appendicitis. This is a day of thanksgiving and enjoyment for the Saints. There was a wonderful spirit present, and all the Saints in this part of the vineyard express desires of still continuing to work in the service of the Lord.

The Department of Women, under the leadership of Sister Frieda Barton, are doing fine work in having suppers each fortnight and meeting together each week for transacting business and making comforters and fancy articles to sell to help pay the debt on the church building.

The Sunday school is getting along fine under the supervision of Sister Agnes Minton; also the Department of Recreation and Expression under Brother Ralph Candage.

Elder Harvey Minton has been in Vinal Haven the past few days and preached a funeral sermon, besides performing the marriage ceremony for a couple outside the church. The groom is an electrician by trade, and the manager of the Vinal Haven Electric Light and Power Company and his wife were witnesses. It seems that good is being done outside the church by our people in this part of the vineyard, and the Lord is blessing us.

### Accidental Death of Sister Elizabeth Smith

OKLAHOMA CITY, OKLAHOMA, November 19.—A very sad accident occurred at front of our church at Seventh and Lottie Streets in Oklahoma City on Wednesday evening, November 12, 1924.

Sister Elizabeth Smith, daughter of Brother J. R. Lewis (deceased), and wife of Brother Joseph M. Smith of 3017 West Thirteenth Street, Oklahoma City, had put in the forenoon of the day in assisting the War Mothers serve lunch, (she being a Star Mother,) and at noon she came to the church and assisted the Department of Women in quilting, and remained until after the regular Wednesday evening prayer meeting. On passing north across Seventh Street she was struck by a seven-passenger automobile driven by Mr. Mann, a florist, which lifted her clear of the ground. In the fall her brain was crushed. An ambulance was called, but before it arrived she was administered to by the brethren. Upon the arrival of the ambulance she was placed in it and rushed to the University Hospital, where she died in a few minutes.

The body was then removed to an undertaking establishment, thence to the home of her son, Gomer Smith. The

funeral was held on Monday, November 17, sermon by J. Arthur Gillen, prayer by Brother J. M. Terry, of El Reno, Oklahoma. A quartet of the Apollo Music Club sang, and a solo, "Leave it to Him," was sung by Sister James M. Kelley, of Omaha, Nebraska. The War Mothers Association took part in the ceremonies, one of their number singing a splendid solo, "Mother." The body was then removed to Fairlawn Cemetery, where it was placed in a vault.

Sister Smith would have been fifty years of age in December of this year. Her work in this life came to a close in a very sudden and tragic manner, but so it seemed to have pleased God. She was the mother of seven boys, six of whom are living, all members of the church except the youngest, who is only seven years of age. Her husband was baptized last month by Brother William Bath.

Her mother and two sisters from Los Angeles, California, one sister from Kansas City, and a sister-in-law from Miles City, Montana, were in attendance. F. ED. DILLON.

### Kewanee District Conference

The conference of the Kewanee District was held at Moline, Illinois, October 3, 4, and 5.

A departmental institute was held Friday with the district Sunday school superintendent, Harland Cady, in charge, assisted by District President E. R. Davis. Because of the absence of the papers to have been prepared and read at this meeting, a discussion on general Sunday school work was held, and several short talks on teachers' meetings and the Department of Recreation and Expression were enjoyed.

At nine o'clock Saturday morning the prayer meeting was in charge of Apostle John F. Garver, assisted by Elders E. R. Davis and E. A. Curtis. It was a very spiritual service, and the time was well occupied.

At eleven o'clock business meeting was called to order by District President E. R. Davis. He was assisted by his two counselors, Ed Jones of Kewanee and Bert E. Sartwell of Savanna. Brother Garver was given charge of the meeting. As the district secretary, Sister Mary E. Gillin, was ill, our assistant secretary, Sister Winifred Douglas, took the minutes. She was assisted by Brother A. H. McCormack.

Reports were read from the district president and his counselors, secretary, assistant secretary, treasurer, Bishop's agent, district chorister, the Sunday school superintendent, superintendent of the Department of Women, and the ministers. Twenty local men reported their labors, while thirty-one did not. The statistical report was accepted.

At a quarter of three in the afternoon business session was opened in charge of the same brethren. A baby was blessed, after which it was voted that the delegate system be adopted. After the Sunday school secretary's report, the reunion committee reported a balance on hand of \$7.40. It was decided to hold the next reunion at Galva, while the next conference will be held at Savanna the second Friday, Saturday, and Sunday in June, 1925.

The following ordinations were voted upon and carried: Ambrose King and Harry Jones, elder; Elbert Holmes, priest.

The young people's convention will be held at Rock Island during the Thanksgiving holidays, Thursday, Friday, Saturday, and Sunday. Eastern Iowa District is invited to join us.

The eight delegates chosen to General Conference are: Elders E. R. Davis, E. A. Curtis, Charles Holmes, Bert Sartwell, Edward Jones, George Sackfield, Joseph Cole, and Leonard Stiegel. We are sorry that none of our sisters will have a voice in the coming General Conference and trust that other districts will not leave them all to the back seats.

At half past nine Sunday morning the Sunday school was in charge of the district officers, Harland Cady, superintendent-



ent, Elbert Holmes, secretary, and Leah Denton, chorister. The church was crowded, and fine lessons were reported.

Sacramental service was held at eleven o'clock, at which time two babies were blessed and three men ordained. A good spirit prevailed. In the afternoon Brother Garver spoke on, "Let us have grace," and in the evening Brother E. A. Curtis occupied.

A program by the Department of Recreation and Expression was greatly appreciated Friday evening. At noon Sunday a picture was taken, which proved to be very good. Meals were served cafeteria style in the basement by the Moline Saints and were very excellent indeed. Everyone attending felt greatly repaid for the effort in being present.

### College Day in Philadelphia

PHILADELPHIA, PENNSYLVANIA, November 11.—College Day was observed last Sunday by a special service in the morning, with addresses by Bishop Charles E. Irwin, formerly a member of the faculty of Graceland College, and Elder William B. Hartley, who took a course of study there.

Sister Willamena Johnson also read a paper appropriate to the occasion. The choir rendered a fine anthem, and Sister Helen Bootman, formerly of Lamoni, sang a solo that was greatly appreciated by the Saints present.

The collections for the day amounted to about \$175, which will be forwarded for the benefit of Graceland.

While at times it seems as if Philadelphia was not advancing in the work as much as some might desire, on reflection we are assured that under the able guidance and direction of Pastor Arthur E. Stoff we are surely moving ahead.

The Department of Women, with Sister Zimmermann as supervisor, is taking a very active interest in church affairs, and last Wednesday held a rally at which upwards of one hundred of the sisters attended and passed a very enjoyable evening.

The choir is again becoming quite a feature in the branch, under the leadership of Sister Clara N. Thumm; and in addition to rendering anthems at both morning and evening services on Sunday, gave on October 12 a splendid rendition of the cantata, "Ruth," by Gaul. They are preparing other special work for the Christmas holidays.

### Successful Efforts at Woodbine

WOODBINE, IOWA, November 14.—We feel that we have been greatly favored the past few weeks. The Little Sioux district conference was held here on October 11 and 12 with good attendance and profitable time. George and Oscar Deal were ordained to the priesthood and seem very earnest in the new responsibility.

One week prior to conference, and three weeks since, Apostle T. W. Williams has preached the gospel to a full house. People from nearly every church in the town, of which there are five, helped to make up the congregation. Seven were baptized, and a great deal of prejudice has been removed, thus paving the way for a more thorough investigation of the gospel. The Saints received much spiritual food, and a broader vision of the field in which God's people should occupy that their influence may be more effectually felt in the community.

On November 6 the Department of Women held their monthly business and social meeting. Brother Williams gave a very interesting talk on "Woman's influence," not forgetting to emphasize her power in the ballot.

The community was saddened by the fatal accident that

took the life of Sister Bernice Holeton on November 3. Late in the afternoon she took a gun and started to a near-by grove, hoping to shoot a squirrel. About thirty minutes later her younger brother, coming home from school, found her lifeless form by the roadside. She was a school-teacher and the only daughter. Our sympathy goes out to those who mourn.

### The Passing of Elder J. W. Taylor

MANCHESTER, ENGLAND, November 1.—We write for the information of Saints who were formerly resident in the British Isles.

There has recently passed to his rest a minister of Jesus Christ, Elder J. W. Taylor, high priest and bishop's counselor. We first carried the gospel to this modest man about twenty-seven years ago, and he has remained faithful and true. He leaves a widow and four children to mourn their loss. When called away, Brother Taylor was busy with the perfecting of an invention to be used in building construction that probably would have made him a wealthy man. Others will now likely reap the benefit, but not his widow and children. However, we are satisfied that God will remember them.

We can scarcely realize that Brother John has passed away. We had just received his quorum report and hoped to meet him in the usual course. There is now a vacant place in his home and in the church, and there is a void in our hearts. He has left the jangling and the strife, the empty things that men struggle and hurt one another to obtain, for the heavenly calm. He met opposition with calmness, and unkindness with love, which was like oil on the stormy waters of the Atlantic, often saving the bark. He had "Christ in the vessel," so he "smiled at the storm."

Brother Taylor had great ability as a draftsman and an engineer, yet he was modest. His influence was remarkable.

He was laid to rest on September 26 in Weaste Cemetery, which lies near his earthly home. The funeral service was conducted by Elder David Hughes, in the Beresford Road Church. It was largely attended by both members and non-members and was very impressive, witnessing to the high esteem in which the departed servant of the Lord was held.

A memorial service was held October 26 at Beresford Road. In the evening the members of several branches congregated, together with friends. The building was beautifully decorated with flowers by Sister Ada Green. Service was in charge of Elder W. R. Armstrong, and Elder S. F. Mather conducted the singing, assisted by Elder J. W. Green, while Sister A. Green presided at the organ. Opening prayer was offered by Elder G. W. Leggott. The hymns sung and the Lord's prayer were very inspiring. "There is a green hill far away," was sung by the Preston family, and those present will not easily forget the melodious voices.

The lesson of the evening was read by Apostle Paul M. Hanson. This modest missionary of Christ reminds us of another Paul who, although one of the greatest minds of all time, said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." What modesty! No wonder the saints at Ephesus and other places loved him. There was an inward force palpable to those to whom he ministered. Yet he was brave in the face of howling mobs and death. We long for such to visit us and "feed the flock of Christ which he purchased with his own blood." Just now we think of James W. Gillen, Gomer T. Griffiths, James Caffall, Herman C. Smith, William Newton, Fred G. Pitt, John W. Rush-ton, Roderick May, Richard Baldwin, and U. W. Greene. These humble, faithful men have ministered to our necessities, and the depth of our love and esteem does not pass with the years. It will abide forever. Who can forget our dear

Brother Joseph Smith? What a modest, loving soul he was. And last, but not least, come Brother Hanson and Brother Curtis. God bless them and preserve them until they reach dear ones and home again.

We have sung:

"O Zion, when I think of thee  
I long for pinion, like a dove;  
And mourn to think that I should be  
So distant from the land I love,"

and hoped to realize it here. We have given up the thought of seeing it. Like Israel in captivity, we have "hanged our harps on the willow trees" and look for the Master to come and establish Zion. Do we wish to forget Zion? No. Lest our right hand forget its cunning.

Prior to delivering his sermon, Brother Hanson unveiled a brass tablet which had been fastened to the church wall behind the spot where Brother Taylor preached his last discourse to the Saints. It bears the following inscription:

"In loving memory of Elder John William Taylor (high priest) who dedicated this church 15th of July, 1923, and passed to his rest 22d September, 1924. 'He that loveth Me keepeth My words, and My Father will love him.'"

The address was listened to with close attention. Brother Taylor was born in 1867 and joined our church twenty-seven years ago. He has variously held the offices of priest, elder, and high priest and has acted as counselor to Bishops Roderick May and Charles Fry. Brother Hanson told us with no uncertain sound that Brother Taylor had entered into the paradise of God. He also spoke of the beautiful character and Christlike example. Those present were exhorted to emulate his example so that they also might at last enter into the same rest and live forever with the Lord. All present felt the influence of the Holy Spirit as Brother Paul unfolded the glorious hope held out to all God's faithful children when this earthly life is past. All felt truly blessed by the service of the evening and were encouraged to press forward with renewed hope.

The comfort of the Saints was left in the hands of our genial deacon, Brother Edward Britten, who was ably assisted by our missionary, Brother Harold Dewsnup, and Teacher Francis Smith. Their efforts were untiring and helped to make our service a marked success.

The service closed with the singing of "Sweet peace, the gift of God's love," and the vesper hymn. Elder Hughes offered the closing prayer, and the Saints dispersed to their homes to ponder over the events of the day.

W. R. ARMSTRONG.

## Spokane, Washington

November 28.—We are just holding our own in Spokane at present. There is nothing very exciting as we have not had any special services since the young people's convention. We might mention the fact that Elder Eli Bronson has been here for a few Sunday nights and has preached some splendid sermons. He also reports five baptisms at Coeur D' Alene, Idaho.

The Religio is increasing in attendance, and we are having some good programs. We are going to do some hard work to keep up an interest. One of the classes is taking the initiative in putting a basement under the church. We have felt the need of a basement for a long time and hope we may be able to make a finished job this time.

We are looking forward to our coming conference, which will convene in December. It is expected that Apostle Roy S. Budd will be with us at that time.

## Kansas City Stake

The stake conference which was held November 16 and 17 was one of the best held in the stake. The Sunday morning sermon was by President Frederick M. Smith, who presented a splendid lesson, using as his text, "No man liveth unto himself alone." The house was packed, many having to stand, and some were glad to be listeners from the various entrances to adjoining rooms.

At the same hour the children had the privilege of attending a special service adapted to their needs, held in the parlors. These services seem to be a good thing for the young folks who cannot fully appreciate the usual sermon.

Priesthood quorum meetings were held at half past one, and at half past two social services were held for both old and young in the north and south rooms of the church. The Spirit of God was present to a marked degree to the comfort of a splendid attendance at both places.

The Department of Women was especially favored at half past four, when Sister Blanche Edwards, superintendent of the department, lectured on "Our heritage." The Heathwood and Quindaro orchestras furnished excellent music for them. At the same hour the ministry occupied their usual quarters and were addressed by Bishop F. B. Blair on the financial condition of the church.

The meeting at a quarter of eight was preceded by a song service, and William I. Fligg dispensed the word to the uplift of those present.

The business session the following Monday night was occupied with passing on appointments, previously nominated by the various churches. Stake President J. A. Tanner was ably assisted in presiding by President F. M. Smith. Reports were made a matter of record of the stake presidency. The stake bishop reported a balance on hand of \$3,181.79; received since, \$19,716.14; expenditures, \$22,585.39; balance now on hand, \$312.54. Others reporting were the stake secretary and recorder, stake missionary, elders, priests, teachers, Department of Women, Sunday school, and Religio. On separate motions the stake presidency, stake bishopric, high council, secretary, recorder, historian, and reporter were by motion sustained. The appointment of the following pastors was ratified: Second Kansas City, F. A. Evans; Fourth, J. O. Worden; Bennington, H. W. Goold; Northeast Mission, C. A. Selbe; Mount Washington, R. L. Bishop; Chelsea Park, J. A. Harrington; Quindaro, E. N. Palmer; Heathwood, John Tucker; Grandview, C. D. Jellings; Armourdale, John Gross; Argentine, R. E. Brown; Malvern Hill, Sidney N. Gray. The appointment of the following department heads was ratified: Religious Education and Recreation and Expression, J. Ray Lloyd; Department of Women, Fern Lloyd; Department of Music, Bernice Griffith. Local department heads were also appointed by ratification of nominations previously made.

The following brethren were recommended for ordination, which was concurred in by the conference: D. J. Kennedy, elder; Burdette B. Root, W. K. Williams, and L. E. Babcock, priest; Clarence Penticuff, deacon.

A resolution was passed regulating the election of delegates for next General Conference, who will be chosen next stake conference. The pastors of the various churches were requested to furnish a list of names of those who intend to attend to the stake secretary, who in turn is to furnish the stake conference with a tabulated list, so an intelligent vote may be taken.

A resolution was also taken approving the bishop's taking steps at this time to raise the amount of money apportioned as our share towards the building of a more powerful radio station in Independence.

## Good Conference and Fine Conditions

*From a Letter to the First Presidency*

Our conference was held with the Mallard Branch last week end, and to say it was a good one is only partially telling it—from the opening session on Friday evening when a program was rendered by local talent of all ages from the infant to the aged and saintly grandmother, thus showing that all can be of service and recognized in this great work.

On Saturday morning the service opened with a prayer service which was truly an inspirational one, and at eleven o'clock Brother F. M. McDowell was the speaker. He acquitted himself with credit and to the comfort and joy of those present. In the afternoon a business session was held, when peace and harmony again prevailed.

The holding of a February conference was left for the officers to determine, as were the time and place of same. There was a recommendation from the Dow City Branch for the ordination of two of the brethren for different grades of the priesthood, viz, elder and priest.

Brother J. F. Garver was present and was the speaker on Saturday evening, and he was blessed in his effort to the comfort and strengthening of all. Sunday was truly an enjoyable day. The assembly met at half past eight, in a social and sacramental service, coming with fasting and prayer. At this service the emblems were administered, a babe blessed, and the ordinations before referred to were taken care of and nearly two hours spent in social service, at which time a goodly degree of the Spirit was felt and manifested in the gifts of the gospel, speaking through Brother Garver, commending the efforts put forth for the preparation made to make the gathering a success and commending those who had come as well as those who had made an effort to make this a profitable gathering.

This was Brother McDowell's and Brother Garver's first visit to this part of the district and it was timely and profitable to all assembled, and the counsel given and experiences enjoyed were good. It was conceded by all present that this gathering excelled to a goodly degree those of past years, in the interest manifested, the numbers gathered, and the spirit enjoyed.

Brother W. A. Smith, of the missionary force, was present and feeling well and happy in the work, as justly he should, having just closed a seven-week effort in the old Gallands Grove Branch where he had been permitted to baptize some thirty-two into the fold and had quite a number accompanying him to the conference, which required a drive of one hundred and thirty-five miles. They were present and on time for the opening session, as were quite a number of others, thus giving us joy to know that they had tried to comply with our suggestion that as many as could be present for the opening and remain all through.

The Saints of Mallard are to be commended for the way they showed their generosity in caring for such a large number in such a way that all were at the several different meetings and mostly all on time.

Like all other good times, they come to a close; and all too soon we were made to realize this was history, and we were left alone to again take up the thread of routine work. After stopping over one day to rest a little, we wended our way to Dow City to begin a series of meetings with the branch and try to revive and cheer if we can. We started in last evening with a fair representation out and a goodly influence present.

I omitted mentioning the fact that we had a hundred or more visitors in attendance at our conference, thus clearly

manifesting to those present that it won't be long till they will have to sing in reality where they want the conference to be located, "Give us room that we may dwell," etc.

Kind regards to you brethren in the office. I assure you that the cause seems to be onward and the people desirous for its welfare and ultimate triumph.

F. T. MUSSELL, *District President.*

## Nauvoo, Illinois

November 29.—District conference convened at Fort Madison November 15 and 16, at which time unity and peace prevailed, and a wonderful spirit of cooperation was manifested among the priesthood. The speakers were Patriarch F. A. Smith and Elder G. S. Daniel. At one of the priesthood meetings Patriarch Smith addressed the priesthood, giving timely advice that was enjoyed by all. A fine dinner was served in the basement of the church. The next conference will be held in June at Rock Creek, at which time institute work will be taken up, it being decided that one conference a year be devoted to business and one to educational work.

On the evening of November 16, Patriarch F. A. Smith commenced a series of meetings in Nauvoo on the first principles of the gospel. The weather was cold and disagreeable, and the call of religion was not strong enough to induce many nonmembers to leave their warm firesides. The Saints were in attendance at every meeting, and the young people had an opportunity of hearing the first principles set forth in a convincing manner, although it was a disappointment that more nonmembers were no present. At the close of the week, Brother Smith decided to discontinue the services and on Sunday morning directed his sermon to the Saints, giving them an inspiring talk on "Zion, the pure in heart." In the evening he delivered his closing sermon on "The resurrection" to a well-filled house.

During his stay Brother Smith visited some of his relatives, who were old-timers in Nauvoo. Brother Don Carlos Milliken, son of Lucy Smith, sister of the Martyrs, came out Sunday morning. He is a quiet, unassuming man, who has lived an honest, upright life in his community; but being far removed from a branch, he has never taken an active part in church affairs. Brother Smith gave him his patriarchal blessing, which was very comforting to him.

A father and son banquet was held in Burlington, at which time our pastor, Elder Amos Berve, delivered an address to the fathers and sons. A good time was reported by all.

Our Sunday school is still growing, which is very encouraging to the superintendent, Brother Henderson. We now have a membership of fifty-two, several of these being children of nonmembers who send the children to us because they say the children learn more about the Bible in our Sunday school than they did when they went to their own Sunday school.

Thanksgiving eve only eighteen braved the storm to attend prayer meeting, but all responded to the theme, even five-year-old Joseph Henderson, who said he was thankful for his baby sister. The week before the testimonies of all the children mingled with those of the older ones. Out of a membership of forty-two, eighteen are under eighteen years of age, and all take an active part in the affairs of the branch.

The Saints were invited to participate in a union service Thanksgiving Day at the Methodist church, with the Presbyterian minister as speaker. A year ago a similar service was held in the Presbyterian church with Elder Berve as speaker.

## Independence

### Stone Church

Sister Marie E. Salyards, the aged mother of our Brother Richard S. Salyards, passed away at the home of her son Friday morning, November 28. Sister Salyards was born in Fairhaven, Massachusetts, January 1, 1835, and had lived in Pittsburgh, Pennsylvania, Lamoni, Iowa, and Independence. She was of Puritan stock, and one of her ancestors, Thomas Savery, was the first constable of Plymouth Colony and a close associate of Governor Bradford and other of the Pilgrim Fathers. She leaves her son, Richard S. Salyards; two sisters, Mrs. W. H. Odwyer and Mrs. Clara L. French; and three grandchildren, Zaide A. Salyards, of Denver, Colorado; Joseph R. Salyards, of Omaha, Nebraska; and Richard S. Salyards, jr., of Colorado Springs. After prayer at the home, funeral services were held at the Stone Church in charge of Bishop B. R. McGuire, with sermon by Patriarch Frederick A. Smith and prayer by Elder Joseph Luff. Interment was in Mound Grove Cemetery following a very beautiful prayer by Bishop McGuire.

The concert given by the Stone Church choir Thanksgiving night was exceptionally fine and was enjoyed by a good-sized audience. Music of the best types was presented, and the choir should be justly proud of the very fine rendition they gave of difficult numbers. No little credit is due Brother Paul Craig for the success of the choir. They are very thankful that they have the services of such a splendid conductor as Brother Craig. Other special numbers consisting of a vocal duet by Mrs. I. A. Smith and Miss Marcine Smith, soprano solos by Miss Pauline James, the piano and organ duets by the Miller brothers, and a reading by Joseph Anway, were also very much enjoyed. The work of Brothers Robert and George Miller on the pipe organ and piano is to be very highly commended.

The Messiah Chorus is making splendid progress in their preparation for the rendition of the Oratorio, "Messiah," by Handel, to be given the evening of December 28, in the Stone Church. This chorus is made up of members from all the groups in Zion and Kansas City Stake, totaling a membership of some hundred twenty-five voices. This chorus is also directed by Brother Paul Craig.

A nice surprise was planned by the daughters of Brother and Sister Frederick A. Smith in honor of their fortieth wedding anniversary. They had been married forty years November 16, but because Brother Smith was away from home at that time the celebration was held November 28. Between thirty and forty friends spent a very enjoyable evening with them and wished them many happy returns of the day. Brother Smith says he and Sister Smith saw a gleam of "starlight" and suspected something, but that did not mar their pleasure in the gathering.

The Department of Women of the Stone Church met in special session Tuesday, November 18, at half past two, and a very fine program was enjoyed. The main item of the program was an address by Sister Blanche Edwards on the subject, "The call to the women of the church to-day; a wonderful opportunity and a wonderful responsibility." Faithful tributes were paid to Emma Smith and the women of her day; also to Marietta Walker. Are we worthy successors to such women? God has called each of us to a work that no one else in the world can do for us. Are we answering the call? The address was beautifully supplemented by two solos by Sister R. D. Etzenhouser. After a round table discussion, the service closed with singing "Blessed be the tie that binds," followed by prayer by Sister Alice Cowan. The regular meet-

ing will be held at the Stone Church Friday, December 5, at half past two. Bishop J. A. Becker and Mrs. W. S. Pender, missionary from the Isle of Pines, will speak. Following this meeting will be a business session of the W. C. T. U. All are welcome.

The Laurel Club is planning to hold a bazaar December 9.

President F. M. Smith spent Sunday in Omaha but has now returned to Independence.

Apostle T. W. Williams is in Independence; John W. Rush-ton is in Los Angeles recovering from his recent illness; J. Frank Curtis and Paul M. Hanson are in England, where Brother Curtis is recuperating from a case of bronchial pneumonia in London; E. J. Gleazer is in Sperry, Oklahoma, with Hubert Case; and J. A. Gillen is in Ohio where he will attend a conference at Middletown this week end.

Brother R. C. Russell came to the Independence Sanitarium November 25, suffering from a general breakdown. Since Thanksgiving Day he has been with Brother G. A. Taylor and family, with whom he made his home for many years in Canada. He is improving steadily, and will doubtless be ready for work again soon.

News of a very sad accident recently came from Brother A. M. Baker, missionary, whose home is in Springfield, Missouri. Sister Baker got up early Thanksgiving morning and in some way caught her clothes on fire. She ran to the street screaming, which awakened her husband. He ran to her as soon as possible and wrapped her in a wet quilt to extinguish the fire, but she was too badly burned to recover and died the same day. Brother Baker is left alone with two children.

### Second Church

Our eight o'clock Sunday morning prayer service for the young people is recording an attendance of fifty and upwards, and the interest is very good. Six boys under twelve years of age rose Sunday morning and bore their short testimonies.

Sunday school is promising a Christmas entertainment, and Sisters Alice McBride, Vera Redfield, and Laura Weir are in charge of it. The school has over \$513 now in the Christmas offering fund.

Elder Delbert A. Whiting was the speaker at eleven o'clock, and he made a strong appeal for sacrifice and real effort to liquidate the debt on church property. Following up his discourse the priesthood of Section 2 met at six o'clock and agreed to canvass the entire section at the earliest possible moment, and to use the next three weeks for a campaign to that end. The Religio, Sunday school, and the priesthood, together with three collections taken, have raised approximately five hundred dollars to date, and this does not include any of the detail canvass, which has not been reported. We hope to reach our goal, but it means we must raise at least \$2.50 from each member, and will take work.

Sunday evening Patriarch Frederick A. Smith delivered an elaborate sermon on the subject of true worship, and the house was filled with attentive listeners. The pastor announced that on the evening of December 7 Elder C. Ed. Miller would begin a series of lectures on the Book of Mormon, to be illustrated by lantern slides from his valuable collection. His first lecture will be upon the biblical evidences in favor of the book. December 14 he will lecture again, answering the world's objections to our contention that the Book of Mormon is a divine record. December 21 his subject will be archæological and Indian evidences for the Book of Mormon.

Friday evening the Religio met and chose its officers for the coming year. Brother Rawlings was chosen for superintendent.

ent, Brothers Harold Hatty and Charles Edmunds, assistants; and a full corps of officers was chosen to serve for the year. Considerable interest was apparent.

Monday evening the Sunday school chose Brothers P. A. Sherman and Heman H. Davies as superintendent and assistant; Sister Alice Chappelow as superintendent of the juniors; Sister Grace Nave, superintendent of the primaries. Sister Vivian Carroll was elected secretary; Brother Ross Leverton, treasurer; Brother Frank Redfield, chorister; F. W. Chappelow, member of library board.

*Walnut Park*

Sunday speakers were B. J. Scott and Edward Rannie.

Group 29 contributed \$80.70 to the building fund, as proceeds of their oyster supper held November 24, and Group 28 raised more than \$35 for the same purpose at a bake sale held in town on the day preceding Thanksgiving.

Mrs. Alice Cowan, superintendent of Sunday schools in Zion, addressed the early Sunday morning teachers' meeting.

*Liberty Street*

The Thanksgiving dinner served by the women of the Liberty Street group proved to be a decided success. More than four hundred people were served. Something over \$150 was cleared, which is to be applied on the church debt. These sisters are planning to have a bazaar before Christmas and will have useful household articles for sale such as quilts, comforters, towels, aprons, buffet sets, etc. A bake sale will be held at the same time.

The speakers Sunday were J. D. Gault in the morning, on "There is a way that seemeth right unto a man, but the end thereof is death," and Bishop I. A. Smith at night on "Stewardships."

*Enoch Hill*

At seven o'clock Sunday evening Elder C. Ed. Miller paid us a visit in his new capacity as acting pastor in Zion. The speaker in the morning was Elder J. W. Metcalf.

Our Thanksgiving effort was quite a success in many ways. A substantial amount was collected at this time toward the reduction of our building debt.

*Englewood*

The women of this group will appreciate the patronage of the Saints and friends at their bazaar to be given December 16 in the dining hall at the Stone Church. A chicken dinner will be served in the evening for fifty cents. These sisters are trying to raise money to help build a much needed church in that community.

The Saints enjoyed two very excellent sermons Sunday, Brother Lyman Fike being the speaker in the morning and Brother N. Carmichael in the evening.

*East Independence*

No Thanksgiving services were held at this church this year, but the Saints had an opportunity to attend elsewhere.

The Willing Workers Club expect to have a booth at the bazaar held by the sisters of Englewood group December 16, the money to be applied on our new church.

Elder D. E. Tucker addressed the Saints Sunday morning, and Elder W. H. Kelley paid us a visit in the evening, giving a very fine sermon.

Quite a number of our people have had attacks of the flu, and Brother Arens was quite sick Sunday morning but is better now.

**Radio Flashes**

Marine Barracks, Paris Island, South Carolina.—My mother and I enjoyed your program of last evening (October 30), especially the reading, "The love of a man." It was the first occasion on which I have been able to pick up your station, and it provided quite a kick, as it was the 100th station I have picked up on my three-tube set.—Frank L. Tyree, Q. M. Sgt., U. S. S. Marine Corps.

Stratford, Oklahoma.—We picked up your station last night, and it was simply great. You came in loud and clear. Will say that it is the best we have picked up yet.—Mr. and Mrs. O. L. Nease.

Sidney, Manitoba, Canada.—A few lines of appreciation for the church service which was received very distinctly and much enjoyed. Sermon by Elder Lonzo Jones came in very strong on loud speaker. I got this church last winter and always enjoyed it. The sermon last Sunday was very good.—Ed. Willis.

Montague, Montana.—Greetings and thanks for your program last Sunday evening. The sermon by Reverend Tanner of Kansas City was especially enjoyed, since our town has no regular pastor. Our town is in a hole in the old earth and is surrounded by mountains, but your station came in strong. Hope to hear you again.—M. V. Chapin.

Union Furnace, Ohio.—We tuned in to-night (November 9) on our Crosley Trirdyn with loud speaker, and your services came in clear and loud. For some time we have hoped to get you, but as we both hold district offices we are hardly ever at home on Sunday. We are at some branch in the district nearly every Sunday trying to do what we can in God's work. We hope to hear you often now.—Elder and Mrs. Gard H. Kirkendall.

**K F I X**

*Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.*

SUNDAY, DECEMBER 7, 1924

11.00 A. M., From the L. D. S. Radio Studio

The musical numbers will be furnished by the I. X. L. Sunday school class double quartet consisting of:

- Miss Helen White, soprano.
- Mrs. Robert Miller, soprano.
- Mr. Douglas Flanders, tenor.
- Mr. Francis Holm, tenor.
- Mrs. Velma Nunn, alto.
- Mrs. Essie Isenhardt, alto.
- Mr. Jack Custead, bass.
- Mr. Robert Miller, bass.

Sermon by Patriarch H. O. Smith.

SUNDAY, DECEMBER 7, 1924

7.30 P. M., From the First Independence L. D. S. Church

Program by Junior College Glee Club, Kansas City, Missouri.  
Miss Virginia French, director.  
Miss Marybelle Eubank, accompanist.

Chorus:

- (a) "Prayer of thanksgiving," Dutch folk song.
- (b) "The heavens resound," Beethoven.

Girls' Chorus:

- (a) "Drake's drum," Coleridge-Taylor.
- (b) "Green Cathedral," C. Huhn.

Chorus:

- (a) "Send out thy light," Gounod.
- (b) "Massa dear," from "New World Symphony," Dvorak.

Boys' Chorus:

- (a) "Rolling down to Rio," German.
- (b) "Invictus," B. Huhn.

Duet and Chorus:

"Cantique de Noel," Adam.  
Group of ancient Christmas carols:

- 1. "What child is this."
- 2. "Lying amid the oxen wild."
- 3. "Angels o'er the country side."  
Girls' Chorus.
- 4. "I saw three ships."  
Boys' Chorus:

"Recessional," (Kipling), DeKoven.  
Talk by Professor William A. Lewis of the Junior College.



TUESDAY, DECEMBER 9, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Soprano Solo: "Little mother o' mine."  
Mrs. R. D. Etzenhouser.
- Cornet Solo: Selected.  
Mr. Glen Sinclair.
- Soprano Solo: "Not understood," Houghton.  
Mrs. Clarence Koenig.
- Vocal Trio: "Sweet and low," Barndy.  
Mr. Erwin Moorman.  
Mrs. W. C. Norman.  
Mr. W. C. Norman.
- Address by Frank W. Rucker, president of the Independence Chamber of Commerce.
- Soprano Solo: "The land of the sky blue water," Cadman.  
Mrs. Clarence Koenig.
- Vocal Trio: "Little boy blue," Parks.  
Mr. Erwin Moorman.  
Mrs. W. C. Norman.  
Mr. W. C. Norman.
- Soprano Solo: "Just a wearyin' for you," Bond.  
Mrs. R. D. Etzenhouser.
- Cornet Solo: "Pearl's Polke," Chambers.  
Mr. Glen Sinclair.
- Soprano Solo: "Little grey home in the west," Lohr.  
Mrs. R. D. Etzenhouser.

THURSDAY, DECEMBER 11, 1924

9.00 P. M., From the L. D. S. Radio Studio

- Soprano Solo: "Out of the dusk to you," Dorothy Lee.  
Mabel Ireland.
- Baritone Solo:  
(a) "Anchored," Michael Watson.  
(b) "An evening prayer," Gabriel.  
Jay Turner.
- Reading: "The labor question."  
Blaine Bender.
- Soprano Solo by Tillie Schermesser.  
Address by A. B. Phillips.
- Contralto Solo: "Perfect day," Bond.  
Mrs. Cleo Salisbury.  
Cello accompaniment by Stewart Tanberg.
- Vocal Duet: "Whispering hope."  
Kathleen Ireland.  
Mabel Ireland.
- Soprano solo by Regine McCray.  
Piano Solo: "Rondo capriccioso," Mendelssohn.  
Miss Florence Koehler.

## K F F V

Broadcast by Graceland College, Lamoni, Iowa, for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters.

SUNDAY, DECEMBER 7, 1924

7.45 P. M., From the L. D. S. Church

- Hymn.  
Prayer.
- Duet: "The Lord is my shepherd," Henry Smart.  
By Misses Ailene Brackenbury and Mabel Carlile.
- Piano Solo: "Impromptu," Schubert.  
By Miss Jessie Mae Norris.
- Contralto Solo: "Come, ye blessed," John Prindle Scott.  
By Mrs. Frances Norris.
- Anthem: "Inflammatus," from "Stabat Mater" by Rosini.  
By Lamoni-Graceland Oratorio Society.
- Soprano solo by Miss Ailene Brackenbury.
- Sermon: "The great comradeship."  
By Elder Roy Cheville.
- Quartet.

MONDAY, DECEMBER 8, 1924

7.30 P. M., From the Graceland College Studio

- "Polonaise, C Sharp Minor," Chopin.  
By Miss Jessie Mae Norris.
- Vocal Solos:  
(a) "To a wild rose," MacDowell.  
(b) "Thy beaming eyes," MacDowell.  
By Miss Doris Gieselman.
- (a) "Impromptu, E Major," Schubert.  
(b) "Clair de Lune," Debussy.  
(c) "March wind," MacDowell.  
By Miss Norris.
- (a) "Still wie die nicht," Bohn.  
(b) "Widmung," Franz.  
By Miss Gieselman.
- Carnival Scene, Schumann.  
By Miss Norris.
- (a) "I hear a thrush at eve," Cadman.  
(b) "Friend o' mine," Sanderson.  
By Miss Norris.  
Miss Gieselman.

THURSDAY, DECEMBER 11, 1924

7.30 P. M., From the Graceland College Studio

One-act play by Graceland College Players.

## MISCELLANEOUS

## Graphic Arts Bureau

Will those who have slides and equipment belonging to the Graphic Arts Bureau, please express the same immediately to the bureau, Box 255, Independence, Missouri.

A. H. Knowlton, the secretary, has done a lot of hard pioneer work, giving of his time and means to build up the bureau. He has moved to California, so we will be deprived of his services.

Brother J. E. Warren has taken charge in Brother Knowlton's absence, but he also has interests elsewhere. C. I. Carpenter, church librarian, has consented to look after the circulation of the lantern slide sets.

It is absolutely necessary to call in all the slides and equipment in circulation so we can properly handle the situation for the future in an efficient manner.

Will those who have lantern slides, stereopticons or parts, lenses, valuable negatives, etc., which we could use, donate such to the department?

Lenses and negatives will be kept in the big, fireproof vault. C. Edward Miller, Box 255, Independence, Missouri.

## Two-Day Meeting

Central and Southeastern Illinois Districts, at Bellair, Illinois, November 29 and 30. We are looking forward to a spiritual feast. Two or three of the Seventy and one of the Twelve are expected. Come and spend the time with us. H. M. Curtis, branch president.

## Addresses

Wilfrid D. Tordoff, home address, 702 N. Cottage, Independence, Missouri; field address, Eagle City, Oklahoma.

## One-Day Meeting

At Galesburg, Illinois, Sunday, December 14, in commemoration of the anniversary of the organization of that branch. District President E. R. Davis and Missionary E. A. Curtis will be present. Basket lunch will be served at the church, North Henderson Street. All are welcome. E. R. Davis, district president.

## Our Departed Ones

BOWEN.—Laura Mary Bowen was born July 11, 1879. Baptized July 11, 1894, and lived a consistent life. Died November 7, 1924. Leaves aged father, four brothers, one niece, and many friends. Her mother, a brother, and a sister preceded her. Funeral services at Saints' church, in charge of Gard Kirkendall. Interment in the family burial grounds at Vales Mills, Ohio.

WILLIAMS.—David M. Williams was born May 18, 1832, in Glamorgan-shire, South Wales. Came to America in 1854, and moved to Malad, Idaho, at an early date. Married Elizabeth Richards, who preceded him about thirteen years. Eight of ten children survive. Died October 23, 1924, at Malad, Idaho. Services at the church in charge of E. E. Richards, with sermon by R. C. Chambers, of Rupert, Idaho. Interment in Saint John Cemetery.

JONES.—Margaret Jones was born October 12, 1862, in Wales. Came to this country with her parents when a child. Married Morgan P. Jones December 29, 1881, to which union five children were born. Baptized March 14, 1920, by R. L. Fulk. Died September 26, 1924, at Malad, Idaho. Leaves her five children. Funeral services in the Second Ward Tabernacle in charge of E. E. Richards, sermon by R. C. Chambers, of Rupert, Idaho.

THOMAS.—Sarah Ann Baldwin Thomas, wife of T. U. Thomas, was born December 21, 1863, in Victoria, Monmouthshire, England. Baptized June 5, 1887, by W. H. Garrett at Sharon, Pennsylvania. Died August 30, 1924, at Niles, Ohio. Leaves husband and daughter. Funeral sermon by J. E. Bishop. Interment at Oakwood Cemetery, Sharon, Pennsylvania.

CARMICHAEL.—William Carmichael, brother of Bishop A. Carmichael, was born in Salt Lake City, Utah, June 21, 1857. Baptized at San Benito, California, February 22, 1875, by Joseph F. Burton. Died October 28, 1924, at San Jose, California. Funeral in charge of C. W. Hawkins. Interment in Oak Hill Cemetery, San Jose, California.

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

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

Volume 71

Independence, Missouri, December 10, 1924

Number 50

## EDITORIAL

### A Trip Afield

(Concluded from last week.)

Leaving Los Angeles, I took train for San Francisco, arriving there Saturday morning, November 15. Soon we were aboard one of the numerous ferries that shuttle back and forth across the bay between San Francisco and Oakland; and a little later, in company with the district president, J. D. White, were on the road to Irvington.

The Northern California district officers had arranged for a rallying of the various branches at the reunion grounds in Irvington. The afternoon was devoted to planting trees, shrubs, and flowers; the day being known as district arbor day.

Districts that have permanent reunion grounds do well to make them so far as possible a community center for the district. In many instances they can be utilized for much more than the annual reunion period. Individual branches, or all of the branches of a given district, may well gather there for picnics and outings or for periodical meetings of religious nature.

At Irvington the tree planting served as a legitimate enterprise to draw the Saints together. The occasion was more or less ceremonial, with speeches preceding the planting. Brother Budd planted a lilac, Brother D. T. Williams a pepper tree, and I a fig tree. Various branches then planted trees or shrubs according to a general design. Having planted, like Paul, we well knew that we must leave Apollos to water; and both must wait upon God to give the increase.

The ceremony appealed to me as being both poetic and practical. I have always admired beautiful trees and have planted and cultivated numbers of them; and with some have been on intimate terms. In my boyhood there was one particularly big and fine maple tree in the planting about my home. Its branches served often as a retreat for play or meditation. Later, when I fell in love, as every young man does who is not unfortunate, I returned to inscribe two sets of initials upon its sturdy trunk.

What young man has not done the same? Trees seem at such times made for such confidences. Still later, returning after many years, with the early dreams happily realized, I found that the old tree had covered the initials over and taken the secret to its heart.

There was another tree of my own planting that grew to such proportions that its branches upheld the playhouse where my children had habitation on sunny days in the good town of Lamon. The lives of men are related to trees; and it is the emblem and figure of prosperity and peace that finally every man shall "sit under his own vine and fig tree." It was a new experience to me to plant a fig tree and to be assured that it might be expected to bear fruit within two years. I hope it may, so that if the Master passes that way he may have occasion to bless rather than to curse.

The man who plants trees and flowers blesses humanity. He may not know who will eat the fruit or admire the flowers. He is planting for the future. And the man who plants trees works with God to produce a living masterpiece. Planting, I was reminded of the soldier poet, Joyce Kilmer, killed in action in France, who left this fine poem, a favorite of mine, as a memorial:

I think that I shall never see  
A poem lovely as a tree;  
A tree whose hungry mouth is pressed  
Against the earth's sweet flowing breast;  
A tree that looks at God all day  
And lifts her leafy arms to pray;  
A tree that may in summer wear  
A nest of robins in her hair;  
Upon whose bosom snow has lain;  
Who intimately lives with rain.  
Poems are made by fools like me,  
But only God can make a tree.

It is a fascinating thing to work with life. Burbank spent twenty-five years developing the Shasta Daisy. Some work with flowers; some spend their time and money to develop cows or horses of the highest type and purest pedigree; some fancy cats and dogs. And that reminds me of a story. Years ago when the veteran missionary, T. W. Chatburn, was laboring in California, he met a man whose wife

belonged to the church. The man himself was so opposed to the faith that he would not talk religion. He was a fancier of thoroughbred dogs. Brother Chatburn at once became much interested in dogs. The man responded and promised him a puppy. Brother Chatburn came often to see the puppy and became so intimate with the man that soon he was able to tell him the gospel story, and shortly baptized him. Presently the man said, "Brother Chatburn, the puppy is old enough now so that you can take it." Brother Chatburn replied in his characteristically blunt fashion, "Puppy, nothing! I don't want any puppy! You were the puppy that I was after." He had the man always in view. Some love to develop flowers; some to develop horses or birds or dogs; God loves to develop men and women. And knowing that his gospel is the greatest single agent to "enlarge the souls of men," as Alma expresses it, we can enter upon the proclamation of the gospel with zest and conviction—we are working with him in the development of life.

In the evening a banquet was served in the dining hall to something over one hundred. Elder Virgil Etzenhouser acted as toastmaster. The time spent in speeches and social intercourse was very enjoyable.

The next morning, being Sunday, prayer meeting convened with a large attendance. A good spirit was present, and the spirit of prophecy gave utterance to blessing and commandment.

The aged who had grown gray in service were comforted; the young men were referred to "as the trees of my forest," and were admonished to keep themselves strong and clean and fine; the young women of the church, "as the flowers of my garden," were told to keep themselves virtuous and lovely; the middle aged, burdened and sometimes oppressed by the labor of life, were encouraged. The Saints were told to lay aside their differences and take each other by the hand, that the Lord might say to them, as the Master did of old, "My peace I leave with you." All were admonished that when they returned to their several homes they should remember their prayers and devotions, attend church services, and seek to build up the work in their respective branches, and forget not to pay their tithes. They were told that if indeed they would do these things the Lord's peace would be with them in their homes.

At half past ten I was the speaker to a large and attentive audience. Ten of the thirteen branches of the district were represented, and I was told that some drove two hundred miles to be present. The responsibility to meet expectation evidenced by such an attendance is keenly felt; but our Great Helper never deserts us if we do not desert him; and on this

occasion my heart was made glad again by the presence of the Spirit of power and light.

At this place I was pleased to meet Sister Stivers, at whose home near Irvington, my father, David H. Smith, sojourned as a missionary to California more than fifty years ago. She gave me one of his drawings that she had treasured all those years: a very fine pencil drawing of two heads, symbolical of joy and sorrow. At her home and in the hills about, he wrote some of the poems found in *Hesperis*, among them, I believe, the one beginning:

Behold the hills sweep down with round outline  
As if their hearts were happy; see the sun  
Shed forth broad bands of golden luster fine;  
Hear the swift winds go singing as they run;  
How glad the atmosphere of this fair day;  
All nature silent stands as if to pray.

I think, too, that the splendid rampart of hills back of Irvington and Berkeley inspired a song which he set to music exactly suited to the words and often sang:

O come and let us clamber up the mountain side,  
Where the shrill winds wander free;  
Where the dancing little streamlets from the cleft rock glide  
'Neath the shade of the mountain tree.

Behold the record of the earthquake shock,  
In mighty grandeur, in the splintered rock—  
How many ages do their seams declare,  
How old and gray they are.

View the plains below, see the clouds above,  
See the wide-spreading, verdure-covered, undulating field,  
Where the cattle rove; see the eagle soar  
Through the air, how gracefully he wheels;  
While silence like a presence broods mournfully there.

Yet when we reach the summit what a boundless view  
To the startled eye expands,  
How far away above us floats the heaven's blue,  
Where the sun in glory stands.

The tranquil waters of the distant bay  
Reflect the sunlight with a golden play,  
The silver river through the wilds astray  
Pursues a winding way.

Note the countless chains of the mountain range  
Sublime, innumerable, measureless, and strange.  
Here the cold winds sweep, there the high clouds sleep  
In the stillness of the upper deep;  
While silence like a presence its hushed watch doth keep.

Following Sunday forenoon services luncheon was served to the Saints, and after considerable visiting among groups and much shaking of hands and many farewells the brethren and sisters returned to their respective homes. By invitation of Brother J. B. Carmichael, pastor of the church in Oakland, I spoke



there in the evening. Brother A. J. Saxe, pastor of the San Francisco church, courteously discontinued their services for the evening and advised his people to meet with the Oakland people. So we had a union service with good attendance.

At the Oakland church I was pleased to meet Sister Earlita Inslee, my cousin, a daughter of Heman and Vida Smith. She now has two small daughters of her own, and the elder one, Nelda, occupied the time of my evening discourse composing two poems for my benefit. The sermon seemed not to interfere with her composition in the least; and no doubt she spent the time more profitably than some who sleep in church. So Sister Vida has a granddaughter who may sometime carry forward the literary enterprises of the esteemed author of "The old, old path."

My stay in Oakland was at the home of Brother and Sister John D. White, who spared no pains to make my visit pleasant. Incidentally the Oakland Saints had planned a surprise on Brother White, as Monday was his birthday, so quite unexpectedly I came in on another pleasant social gathering.

Monday was spent with Brother and Sister White and Brother Budd, viewing some of the sights in and about the Bay Cities. Not the least interesting was a visit to two of our great modern universities: the University of California at Berkeley and Stanford University at Palo Alto.

Stanford buildings are a unit, built to plan, in one style, almost in one piece. They are splendid in color, contour, and magnitude. Attendance at Stanford is limited, so that the buildings are not crowded. Indeed her immense courts are quiet, and as the buildings are in mission style, there is something of the dreamy peace of the old missions, enhanced by little groups of art students at various advantageous points, either in the vivid sunlight of the California day or in the purple shadows of the long colonnades, silently at their work with colors. The place suggests leisure—time for the arts and sciences, time for literature, time for reverie.

California University on the other hand has a great diversity of buildings. Back of the campus rise the splendid hills. The stadium is in a vast natural amphitheater. The natural setting is impressive beyond words to describe. Here there is a crowd, a throng, of students. The tide of student life flows strongly up and down the stairs and terraces, through the library, along the streets, from classroom to classroom. Here all is action; the suggestion is of intense preparation for the super-strenuous life.

At our great modern universities the material paraphernalia is on a vast and splendid scale, whether for study or for recreation. The stadium

at Berkeley seats seventy-five thousand, and temporary seats for other thousands were in course of erection for the annual gridiron contest with Stanford—which proved to be a tie. It is all on a scale Homeric. It is Epic in proportions. These institutions mark our era and are typical as certain institutions were of Rome and others of Grecian culture. A later age may try vainly to picture and imagine the vivid, dynamic life that I saw at Berkeley and Palo Alto.

To me the human element was most interesting. I doubt not that in our universities are gathered the very pick and cream of the young manhood and womanhood of our present civilization. Tall, strong, handsome young men; lovely, strong-bodied young women. They are clear-eyed, keen-brained, self-poised, self-confident. I wonder if they fully appreciate the opportunities that are theirs. They should far outstrip Abraham Lincoln. But I fear that they will not. However, that is not a fair challenge, since a Lincoln is produced but once in the ages. Mechanical helps cannot make another. Only the dynamics of ideals and devotion can do that, with the good favor of God to give the right man at the right time and to lead his steps aright.

Observing this splendid tide of young life, I could but wish that in some way religion might be given its proper place there. For I am more and more convinced that religion alone can give a sure basis for such a philosophy of life as these young people should have to enlist the fine physical and mental equipment that they bring to life. Our universities should foster faith—not atheism. Peter was right when he made the acquisition of knowledge to follow after the culture of faith and virtue: "To your faith add virtue; and to your virtue knowledge."

I am glad that we have one institution of learning, Graceland College, which, though deficient in equipment and buildings, nevertheless can and does put a steadying hand on the shoulder of youth in the formative period of life; which to its youth says, "First, believe in God. And I will help you to acquire knowledge, even as commanded, by study and also by faith."

Tuesday forenoon Brother Saxe and his son drove me about San Francisco during the limited time at my disposal—to view the wonders of the city and the ocean. And in the afternoon, bidding the brethren good-by, I took the train for home.

During the past year and a half I have visited the Saints in many places, literally from Maine to California. I have found them in most places responsive, ready, and eager to go forward in church work. The noise of many voices may have confused them a bit; but they wish generally to know definitely what

the church wants them to do and then to help do it. The eager response to the radio drive is an illustration. The more distant response to the auditorium drive is another illustration. When it is decided what shall be done, they will respond within reason.

And I can add my testimony to that of scores of others, apostles, seventies, high priests, that never before in my life have I felt so much of the presence and power of the Spirit in delivering the constructive gospel message as I have felt in recent months. Being duly thankful therefor, and trusting that the experience presages good things yet to be,

I remain yours in gospel bonds,

ELBERT A. SMITH.

### Instructing Delegates

Another district has indorsed supreme directional control and has instructed its delegates to General Conference to support the document on church government. It is quite probable that a definite effort will be made to have other districts do likewise. In view of this I offer the following:

We have not questioned, nor do we question, the right of district conference to pass resolutions when necessary, and even to instruct delegates under proper conditions. We have insisted, and do insist, that before a district conference indorses any resolution affecting the entire body, and particularly one with so many far-reaching possibilities as this resolution dealing with supreme directional control, that all the members of the district be apprised of the time, and place, and nature of the action to be taken, and that free and full discussion obtain where those for and against the proposition have ample opportunity to state their case. To instruct delegates where this has not obtained is abortive of democracy and subversive of the real purposes of representative government. We have advised and do advise proponents of the "Open Letter" even when they may be in the majority, to refrain from making any attempt to bind the delegates to any action.

The action of the districts which have indorsed supreme directional control has been taken with no evidence of any protest from the Presidency of the church. If they do disapprove, let us hear from them in no uncertain terms, and at the present, for not all are aware of the ground occupied by them in the past. In the meantime, let us bear in mind that President F. M. Smith at one time advised against this course, as follows:

That since it seems the matters in controversy are to be brought before General Conference, it will be well for the Saints and delegates to study further the law and weigh matters presented for their consideration, *reserving final judgment until the conference meets to hear the cause, and*

*most assuredly none will finally reach conclusions from the basis of unanswered reasoning or statements, publicly or privately made.*—SAINTS' HERALD, vol. 71, No. 28, p. 651, July 9, 1924.

And President Elbert A. Smith at one time took a strong and definite position against instructing delegates. He said:

Districts sometimes instruct their delegates to vote in a certain way upon certain subjects that are expected to come before the General Conference. This custom seems to us to be open to adverse criticism. There may be questions of more or less local interest upon which the members of the district are well posted and concerning which they have all the light obtainable, and touching these questions it may be proper for a district to instruct its delegates; but as a rule we believe that it is better for the delegates to be left free to weigh every argument that may be presented at the General Conference and then to cast their delegate vote in the interests of right. Among the many reasons for pursuing such a course we suggest the following:

We believe in divine guidance. At any General Conference a revelation may be given to the church touching important questions; and there is no assurance that its provisions will be in line with the instruction which we may have given our delegation.

At the General Conference a broader discussion obtains than can be hoped for in the district or stake conferences; yet if we instruct our delegation we cut ourselves off from any benefit that might result therefrom. We thus narrow ourselves down to the information and light obtainable in our own district or stake.

It is often the case that only a few of the elders are present at the district conference. Possibly there is one of the number who is possessed of unusual eloquence and power in debate. He is sincere, but he presents only one side of the question and the other side has no proper presentation. We may instruct our delegates and at the General Conference they may discover that there is another side to the question with able representatives who have the facts back of them. In such an event our delegates are bound to vote against their convictions. We have delegated them to represent us, but they cannot properly represent us because they cannot make the change which we would make if we were there to vote in person.

It is poor encouragement to a man who goes before the conference prepared to plead any cause to realize that the delegates before him are pledged to vote in a certain way no matter what argument he may present; he finds his matter judged before it is heard and will form his own opinion of the wisdom of such judgment.

It may be urged that the delegates are sent to represent us, and should vote in harmony with our opinion; but what is our opinion? We cannot tell definitely what our opinion would be in case we did attend and hear both sides of the question properly represented in debate upon the floors of the General Conference. Possibly up to the hour of voting our opinion would be subject to modification by the arguments presented. It would seem then that if we select a man to represent us, we should give him all the rights which we would reserve for ourselves.

Having selected wise and competent men or women as our delegates, we must of necessity trust them to be the voice for us; why not also trust them to see, hear, and decide, unless as before stated the question be of local importance and so well understood in the district that no additional light

may be received from the combined intelligence of such a concourse of representative men as is found at the General Conference?—Editorial in SAINTS' HERALD, February 20, 1907.

I believe wholeheartedly in the principle of common consent and, if it were possible, would be glad to have every individual member of this church vote on this question of supreme directional control. Inasmuch, however, as we are working under a representative form of government, it follows that a minority of the membership of any district assembled at a district conference, without previous notification to the membership that a certain action will be taken, and a free and full discussion of the matter obtaining, should not commit the members of the entire district to any proposition affecting general church law and procedure. District conference should not presume to bind the hands and fetter the minds of the delegates who are selected not only to represent the district as a whole, but likewise to conserve the interests of the entire church.

If supreme directional control is meritorious it can win without resorting to hasty and premature decisions. The fact that its proponents are endeavoring to commit district conferences and to bind delegates before General Conference suggests that they are afraid to leave the determination to the body having jurisdiction—the General Conference.

As members and officers we are morally obligated to abide the decision of the majority when such decision is arrived at after unhampered investigation, in keeping with the law, and where free expression has obtained. Decisions by delegates who have been instructed by a minority of their constituents and based on "unanswered reasoning or statements," and who are therefore not amenable to either revelation or reason, will not tend to unify the church.

Sensing the imminent danger to the church in this attempt to put over this document on supreme directional control without due regard for the rights of all, I wish once again to enter my emphatic protest against such procedure. I think it was the late W. W. Blair who aptly said, "*Priestly dictation is priestcraft.*"

T. W. WILLIAMS.

### The Christmas Offering

As the season advances toward the closing date, many individuals and schools are harassed by the fact that the goal set by them the first of the year has not been reached. They had expected to make a personal offering of such size as to indicate their love for the Christ and their interest in the promulgation of his gospel, but other things, some of them just mere luxuries, have received attention first, and

now it seems difficult, almost impossible, to do as had been purposed.

Next year let us try reversing the order, and see if results will not indicate this to be the better way. Let us lay by the bulk of our offering in the first months of the year, and then we may find joy for many months in the thought of one piece of work accomplished beforehand. Also, December shopping days will be less burdened with cross purposes, and these are what take the joy from Christmas giving.

### Authority in Church Government.—No. 1

According to the Scriptures, the church exists because God authorized it, not because man so willed it. The form of its government, also, is of divine origin and determination, though it depends on human cooperation. This cooperation with God is the work of the church, which is under his direction through an authorized ministry acting for and in his name. His purpose is to serve mankind, not at the dictation of man or to gratify human notions, but for the development of the soul, the benefits derived being in proportion to man's obedience to his will.

The divine commission, and not human preference, qualifies God's ministry. This is clearly taught in the statement that Jesus "taught them as one having authority from God, and not as having authority from the scribes." (Matthew 7: 37, Inspired Version.) It is also plainly stated in his words to the apostles: "Ye have not chosen me, but I have chosen you," and in the words of John (3: 34): "For he whom God hath sent, speaketh the words of God."

### The Significance of Priesthood

When sending men with authority to represent him, God distinguished this authority by the term *priesthood*. To further distinguish the character and scope of priesthood activities, it was classified under two headings or names, the Melchisedec or greater, and the Aaronic or lesser priesthood. It is through priesthood that the authority of God is exercised in his church. (Genesis 6: 5-7, Inspired Version; Doctrine and Covenants 104: 18.) Of the Melchisedec priesthood the Lord states:

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh, etc.—Doctrine and Covenants 83: 3.

The keys of the kingdom are of great importance, for they are given to those holding presiding authority, the greatness of which was revealed when it was conferred on Peter by Jesus, who said:

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.—Matthew 16: 19.

When through Joseph Smith, jr., the Lord restored his gospel and church, he announced that the keys had been given to Joseph, "which belongeth always unto the presidency of the high priesthood." (Doctrine and Covenants 80: 1.) In 1830 the promise was made that if obedient, Zion should flourish and Israel should be saved, "And by the keys which I have given shall they be led, and no more be confounded at all." (Doctrine and Covenants 34: 6.) The manner in which the people should be led, so as to realize this great promise, was declared by the Lord as follows:

Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm.—Doctrine and Covenants 100: 3.

The authority of Moses, as the authorized messenger of God and leader of the Hebrews, was not primarily derived from the people; nor was that of Joseph Smith so derived, but was from God. We are told that Moses taught the Israelites in the wilderness, and "sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts," which so kindled the wrath of God against them that they could not enter his rest:

Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, etc.—Doctrine and Covenants 83: 4.

This history proves that the authority of the holy priesthood may be taken from the midst of a people who refuse their support, the common consent which God asks of his people in this respect. So with the law of God, his people are asked to receive and adhere to it, but the manner of its administration is by priesthood authority, the authority of God. The importance of priesthood authority is taught in the revelations given to the church and in the acts of General Conference, its highest collective expression being in the General Assembly, to which alone appeal may be made from any unanimous quorum decision of the Presidency, Twelve, and Seventy, as a revelation on priesthood, given March, 1835, states:

And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—Doctrine and Covenants 104: 11.

As defined by Joseph Smith and Thomas W. Smith in 1876, adopted by the church, and with clarified

phrasing readopted in 1904 by General Conference (Resolution 554), it states:

A General Assembly of the authorities of the church is a convocation of the officers in the church, met as quorums, for deliberative purposes. This is the highest and only authoritative body known to the church as an Assembly.

It was by a General Assembly that the Book of Doctrine and Covenants was first adopted and made binding upon the church, and in 1879, 1880, 1887, 1891, and 1894, the authority of a General Assembly was repeatedly recognized by the General Conference. From the beginning the government of the church has been through priesthood, and every church officer, from president to deacon, constituting the authorities in every department fundamental to its existence, must receive ordination to the priesthood as divinely appointed, in order that the authority of their office may be vested in them.

#### *Grades of Priesthood Authority*

For general and local convenience the work of the church is arranged in various departments, each with expressly outlined functions. To facilitate church activities, missions, stakes, districts, and branches are provided, and men holding various grades of authority in the priesthood are chosen and authorized to perform specified labors for the church. None of these officers has the right to disregard the advice and direction of a higher church official appointed to supervise his labors. These grades of authority are in accordance with the character and scope of the office held, and are further distinguished by the particular priesthood to which the office inures. Of the leading quorums a revelation declares:

The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected.—Doctrine and Covenants 122: 9.

After organization has been effected and the proper officers have been installed, they are to be recognized according to the rank of each officer, "the standing ministry in their order," as follows:

In the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.—Ibid.

The government of the church, and the rank of its officers, has been set forth in its Articles of Incorporation, as adopted in 1872 under the laws of Illinois, and readopted in 1891 under the laws of Iowa. As a corporate body, its government and administrative work are limited by these Articles, prepared by Joseph Smith and others, which declare:

The church government consists:

First.—Of a First Presidency, consisting of a president and two counselors.

Second.—A Quorum of Twelve, (a traveling high council).

Third.—A "Standing High Council" of the church; and at each stake a similar subordinate standing high council, consisting of twelve chosen for that purpose.

Fourth.—A High Priests' Quorum.

Fifth.—One or more Quorums of Seventy, not exceeding seven.

Sixth.—Quorums of Elders.

Seventh.—Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.

Eighth.—Quorums of Priests.

Ninth.—Quorums of Teachers.

Tenth.—Quorums of Deacons. (See Church History, vol. 3, pp. 709-713.)

It will be seen that in these Articles the temporal jurisdiction of the bishops is placed in the seventh rank, and is subject to "higher church authorities." The reason for this is clear when it is remembered that the duties of the office belong to the Aaronic priesthood (Doctrine and Covenants 68:2), and may be claimed by the firstborn son of a literal descendant of Aaron. Otherwise the office is to be occupied by a high priest, who may officiate in all the "lesser offices" in the church, provided he is appointed by the Presidency of the church. (See Doctrine and Covenants 104:32-35.)

#### *Primary Presiding Duty of Bishops*

It should also be noted that the Presiding Bishop does not have temporal jurisdiction alone, but this responsibility is shared by all the "associate or local bishops." The term *Presiding Bishop* may be misunderstood by some in this connection, as it has been loosely applied at times in ways that the revelations of God do not indicate. The presiding rights of the Bishop arise primarily from the fact that the Bishop holds the right of presiding over the Aaronic priesthood. This is clearly stated in a revelation given to the church as early as 1831, as follows:

There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same.—Doctrine and Covenants 68:2.

This presiding right of the bishop, therefore, is held by virtue of office when a high priest is chosen for that work, and while a bishop might also preside over an assembly of bishops when met to consider their temporal work as an executive body, and the

Order under a "presiding head" is provided for, his presiding capacity in a fundamental sense would rest upon the fact that these men were acting in an office of the Aaronic priesthood. This principle is clearly declared in the revelation just quoted, and in a later one, as follows:

No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron; but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedec priesthood.—Doctrine and Covenants 68:2; 104:8.

#### *An Appendage to the Greater Priesthood*

As may be seen, these revelations already mentioned show very plainly that the temporal work for which the Bishop is responsible is the duty of a lesser office which is an appendage to the greater office of the Melchisedec order, hence is subordinate to the greater authority vested in the presidency of the Melchisedec priesthood, and is dependent upon it; in fact, it is called an "appendage" to it:

Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same.—Doctrine and Covenants 104:8.

It is consonant with both the divine law and logic that the authority of the lesser is inferior to that of the greater so far as it relates to appointive offices. This is true in the present instance also, for the presiding rights of the one holding the presidency of the Aaronic priesthood are not outside of the rights of the presidency of the Melchisedec priesthood. This will be more fully considered at a later time. It may be well to note, however, that if the presidency of the Aaronic priesthood excluded the right of the presidency of the Melchisedec priesthood from administering in the duties of its office, such an assumption of power would be in defiance of the word of the Lord to the church, which states:

The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.—Doctrine and Covenants 104:4.

These and other revelations prove indisputably that not only are there grades of authority in the church with respect to all of its offices, but that the lesser is subject to the direction of the greater. This important truth makes very significant the words of John the Baptist to Joseph Smith when the latter was ordained to the Aaronic priesthood, for he stated that he "acted under the direction of Peter, James, and John, who held the keys of the Melchise-



dec priesthood." (See Church History, vol. 1, p. 36.)

### The Facts as Summarized

It will be readily seen that as outlined in the revelations given to the church, a working harmony should exist in all of its departments, each officer ranking in accordance with a clearly stated line of precedence, the observance of which must result in an effective administration of its affairs when all intelligently cooperate to the desired ends sought under wise leadership. The principles and factors here shown may be summarized in part as follows:

1. The word of the Lord shows that the church belongs to God, and that its government is to be administered by the priesthood which he has authorized, and in accordance with his instructions.
2. That this priesthood is classified under two divisions, of which one is the greater and the other the lesser, the lesser being an appendage to the greater and subject to its authority.
3. That the keys of the kingdom, by which the church is to be led, to prevent being confounded, belong always unto the presidency of the high priesthood.
4. That failure to support the administration and leadership thus divinely provided for works disastrously to the body, of which the Lord has given us examples and warnings.
5. That the General Assembly, which consists of the officers of the church, met as quorums, is the highest authority in the church which may render decisions for its government.
6. That the rank of every officer of the church, including its departments, is pointed out in the law, the presidency being first and taking precedence over all, the other officers ranking in subordinate positions, the lower being subject to the higher according to the jurisdictions concerned.
7. That authority over every office in the church, and the right to administer in all offices of the church, is held by the First Presidency.
8. That the office of bishop is a presiding office belonging to the firstborn of the descendants of Aaron, and is in the Aaronic priesthood, but that the presidency have power to appoint high priests to that office, which entitles them to preside over the Aaronic priesthood and exercise temporal jurisdiction, subject to higher church authorities.

Inasmuch as this church is founded upon the word of God, it behooves us to consider our subject prayerfully, reverently, and with unbiased minds. It is in this spirit that I have sought to present these divine principles as God has revealed them to the church. To publicly charge others with questionable intentions or behavior is an act of disobedience to the law of God, and may mislead some who suppose such accusations cannot be refuted. I do not desire to "garnish the sepulcher" of the dead, or to stone the living, and nothing here stated is of that intent. To promote unity and love requires understanding—but it requires, more than all, that kind spirit which was in Christ.

A. B. PHILLIPS.

(To be continued.)

### What We Number

Readers of the HERALD may be interested in the following statistics submitted to the First Presidency by the Department of Statistics under date of December 4, 1924:

During the month of November, 1924, we had the following gains and losses in this office:

Baptisms .....	336
Gain from unknown .....	21
Total Gain .....	357
Deaths .....	50
Expulsions .....	1
Loss to unknown .....	38
Total Loss .....	89

Total membership of church November 30, 1924, 98,024.

### Equipment Arriving for 1000-Watt Station

Almost daily new parts of apparatus are being received at K F I X for the new powerful church radio-casting station. Vacuum tubes for the new broadcaster have arrived, and it may be of interest to our readers to know that they are the largest tubes manufactured for broadcasting purposes. The word *largest* is perhaps misleading, because they are of the water-cooled type, and quite small in physical dimensions, but they are very powerful.

The plate voltage batteries—1,200 cells—have been received of Willard Storage Battery Company, Cleveland, Ohio. Some idea of the size of the plate battery may be obtained from the shipping weight—nearly 8,000 pounds. The normal voltage of this battery is 2,400, which will make possible a power output from the tubes of slightly over 1,000 watts. The plate storage battery room has been built to eventually accommodate sufficient batteries to give a power output of over 2,000 watts.

The 150-foot steel towers are now up full height, but at this writing there is yet some work to be done on them. When completed they are to receive another coat of paint. Unfavorable weather conditions have delayed the completion of the towers, but it is believed that the new antenna can be completed before Christmas.

Brother Alfred Curtis, foreman of the builders, has made splendid progress with his work. He and his men are putting finishing touches on the new building, which is nearly ready for the painters.

The generous response to the call for funds to build the new 1000-watt station now practically assures the completion of this work without further delay. Before the end of this month the radio committee which conducted the campaign for funds will doubtless be in position to publish a complete report of the drive.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Some Changes in the Concept of Zion

BY BISHOP C. E. IRWIN

#### *Progress Through Purposeful Social Action*

Back of our modern usage of the term *Zion* lie countless ages of struggle for and a searching after an ideal state of society. This endless yearning has been and still is a most powerful agent of progress in all the arts of civilization. To him who sees in human history a golden thread of purposeful behavior, the belief in a great super-power is a genuine delight, and serves to anchor one's hopes in the final triumph of order and truth.

Civilizations based upon mere aristocracy of birth, mere privilege, or mere property-holding have come and gone, and as man has toiled on towards the ideal of truth he has sensed the increase in his mental and physical power and the extension of his spiritual vision. Not that this movement from slavery and oppression to organized cooperation has been accomplished without social friction. Indeed, there have been gigantic losses. But on the whole these losses, whether in the form of revolution, riot, or apostasy, have been indicative of progress toward purposeful social action.

#### *Mutually Interacting Influences*

It is most interesting to trace in our own organization the influence of changes in the civilization of our day, and to suggest, if we may venture to be so bold, that our beliefs and practices have been positive modifying influences impinging upon a more or less plastic social mind. This latter point we may choose to consider at length at some more opportune time. It is sufficient to mention here, however, that those who have had occasion to go through the literature of social theory and social reform have become fully aware that thinking men and women have known far more about our theories than had at first been suspected.

With reference to the influence of outside social changes and processes upon our policies and beliefs, we ought to find that consideration of them will help us to get a perspective that should be useful in projecting our course for the future.

#### *The Zion Concept of the 30's*

In the early days of the organization of the church, Zion implied a state of society which was unique in its exclusiveness. The tendency to withdraw from the world and rear a new Utopia in harmony with

the ideals of the faith, was a most powerful appeal to those who looked forward to the transition from sin and worldliness to social purity and righteousness. How brilliant were the hopes of the early Saints as they trekked across the virgin prairies to the land of Missouri, that great fertile area where God's empire was to be carved out as an ensign to the nations of the earth.

This idea of Zion as a great frontier empire, while it was unique, was certainly not original with us. The historical background of Europe is replete with such social experiments. Moreover, from 1820 to 1840 there were repeated attempts to establish ideal communities here in America. Indeed, with the opening up of this great new commonwealth, it was regarded as the most fertile field for the planting of Utopias. Brook Farm, Icaria, New Harmony, and others are examples familiar to most students of social reform.

#### *Watchful Waiting Policy of the Early Reorganization*

With the reorganization of the church in the 60's the isolationist idea was not so definitely marked in the deliberative assemblies, nor in the publications of the church. This may be due either to the fact that the leaders of the church were less concerned with this aspect of the gospel program or were determined to be much more cautious and diplomatic in developing the Zion policies than their predecessors had been during the 30's. When the matter was suggested to the late Joseph Smith he almost invariably advised extreme caution, and at times even delay. The policy from 1860 to 1890 may be generally characterized as one of "watchful waiting."

That there was not a diminution in the ardor of the people is one of the remarkable features of this period. With silent petitions ascending from the souls of the people came reserve strength held in leash waiting for a powerful leadership to direct the great offensive; waiting for a dynamic restatement of aims and purposes in terms of modern social experience.

#### *The Zion Concept at the Opening of the Century*

At the opening of the new century, therefore, still another concept of Zion begins to take form. Having passed through the dark and cloudy period of the interregnum following the fall of Nauvoo and the exodus to the West, and having experienced the slow, tedious process of gathering up the recalcitrant fragments of the old organization and molding them into a new structure, the pioneers of the Reorganization gave way before the inevitable advance of time, and their places were taken by the younger generation, who, while they had been spared many of the

hardships and persecutions so common in the early day, were nevertheless inspired by the courageous defenses of their forbears. The new generation took up the work with a determination to preserve inviolate the principles already established and to forge into being a dynamic social structure which would radiate to the world the divine purposes of God with respect to man in his higher levels of conduct.

But while the memory of pioneer days was fresh in the minds of the new generation, there was also surrounding them a world vastly different from the environment in which the Reorganization developed. Differences began to assert themselves. At first not serious, to be sure, but differences, nevertheless, which became more ominous as time passed.

#### *Original Purposes but Changed Methods*

The social transition from one generation to another has always been difficult, because the new looks forward to its golden age which lies in the future, while the old tends to remember its golden age which lies in the past. Not that there were or are real differences in fundamental principles and purposes, but different statements of concepts sometimes make fancied differences seem real and vital. Without doubt there have been real differences in the methods employed in these two epochs. On general principles there should be changes in methods. One would scarcely plow to-day with a wooden moldboard and a pair of oxen, or weave a floor covering after the manner employed by the Navajo Indians. This is not to imply that present-day methods are superior to those in vogue fifty years ago, but it does imply that if this is not the case, those who are responsible for the methods now used in the prosecution of our modern Zion program have certainly not taken advantage of the accumulated experience of their forbears, much less having added to the heritage bequeathed to them.

We have, therefore, confronting us the original purpose of the gospel, namely, the salvation of man, both body and soul. To achieve this purpose it is mandatory that our prevailing forms of social organization shall be recast so as to facilitate a functional expression which will reflect the attributes of the kingdom of God. When, in the minds of some serious-minded people we have failed to give evidence of the efficacy of the gospel in our organized social endeavor, is it likely that they will become enthusiastic when we urge an increase in the number of missionaries for purposes of proselytizing? Why strive for mere increases of our membership until those already "in the fold" have demonstrated the practicability of the principles of the gospel in making the kingdom of God not only a remote possibility,

but an imminent probability? How can an honest man find it in his heart to chide his brother who prefers to have a dynamic religion of this type rather than a functionless worship of ritualism?

#### *The Analysis of Costs*

Each one of us will do well to analyze carefully and prayerfully our own concept of Zion, and the methods by which it is to be established, for without this searching analysis we shall be unable to make the decisions that we shall soon be called upon to make. There ought to be a more fitting reward than martyrdom for the man whose vision inspires him to urge all men to move toward higher levels of social achievement. But if the results justify the means, then none of us should be unhappy in martyrdom—only regret that the lesson demands such excessive costs.

NOTE.—This third paper by Bishop C. E. Irwin, 427 East Twelfth Street, Chester, Pennsylvania, will be followed in an early issue by the fourth and last of the series.—EDITOR.

### Educational Problems Involved in Establishing Zion.—No. 5.

BY A. MAX CARMICHAEL

In our last article we described how youth soon begins to find different standards of morality and different expressions of spirituality existing in the world. To adjust himself to these differing standards, we suggested that there were two general courses for him to pursue. We described one of those courses. It was that he may accept these differences as inevitable, and attempt to adjust his own standard of action to them with the least amount of effort possible, living now one code, now another, depending upon which group he is with. These varying codes all take their turn in manipulating him. He is at their mercy. He either becomes apathetic or disgusted.

#### *The Child May Attempt to Revise Existing Standards*

The other course is not to take these varying standards as a matter of course, not to do what he is told to do by those under whose influence he is at a given moment, and at the next moment when he is under some one else's influence to do as they say, without any reflection of his own as to what is the standard he should accept, just because he is ignorant of what he should do, or has become habituated to accept upon authority his moral standards and theological beliefs, or wishes to please those with whom he is at a given moment. Inspired by some song, by the hush of some prayer meeting, by the

clash of individual wills or of some individual will and social custom, by the intelligent perception of injustice and hate perpetuated by some socially revered custom, youth determines to take some initiative in attacking the varying standards, to think about them, to study them, to gather evidence to help him determine which is the best, to gather this evidence from history and contemporaneous life, to note the effect of each standard upon the group observing it, to learn from each group practicing the various standards their reasons for doing so; to endeavor to understand himself, his innate motives, and their relationship to his physical and social environment and to possible standards, to choose tentatively from among the standards that which he thinks best for himself, to try out such a standard in his own life and to put it into effect, to keep his mind open for fresh evidence which will help him to know whether he should modify his standard, or reject it entirely for another, or intensify his observance of it.

There is no sharp dividing line between the two courses of action with which one may respond to varying standards. Both courses may operate at one and the same time. Youth may attack the difference in standards with a less or greater degree of interest. Even while he does attack the difference, apathy and resignedness may be characteristic of the greater part of his activity. Much of his activity under the second course is diluted by a lot of apathy. Intense interest may be exhibited up to a certain point in the process, and then die out. The illustrations which we shall give will exhibit this mixture of the two courses. With some standards youth may show intense interest in arriving at the best; but with other standards, the same youth may show his indifference. In fact all four methods of the child finding his moral and spiritual life which we have been describing can be operative in the same time and in the same individual, with varying amounts of each method being relied upon with the standards for different aspects of life. Our third method is but an adaptation of methods one and two applied when the child meets varying standards. The fourth method, which we are describing in this article, is therefore set off against the other three, its distinguishing feature being that the child takes the initiative in determining what shall be his standard.

Not only may the child's initiative and attack be diluted with indifference, but also characterized with lack of ability. The child may be ignorant of the technique of attack. He may begin to attempt it long before he knows how; in fact he does. The youth has to learn to use this method. This is the only method of the four we have so far described that

youth has to learn to do. The other three come naturally. They amount to mere absorption. But in this method the youth has to take some initiative. He has to make some effort. It is an activity at which he is a novice, and he may or may not become skillful. With some parts of the process as we delineated it above, he may be more skillful than with others. He must learn to evaluate differing standards, and to formulate those for himself. Consequently it is very likely that the decisions that the child or youth makes and tries out in his life are not always what we adults would like; his decisions are not always in accord with the principles of Christianity, nor even with the rules of conventional statutory ethics; let alone in accord with those principles which will help to bring about a reconstructed society, a Zion. Even we adults are not perfect at the process; far from it. Adults do not always make the right decisions. This is evidenced by the existence of varying standards. On the other hand, youth has often been marvelously successful in arriving at right conclusions even when the morality of the masses has been against him. He has at times, indeed, discovered the entirely new standard for which the world has been longing, and needing for a long time. Our spiritual history is full of such. We shall choose our illustrations indiscriminately as to whether we agree with the results of the process or not.

It may be, too, that we shall find this method essentially and inherently inadequate just because it is done by human and finite beings. The very fact that we are finite may prevent us from being perfect in our decision of what is the best standard on all occasions. It may be that our decisions need to be supplemented by supernatural transcendental revelation. This question will come in for a thorough discussion later.

### *Youth Is Revaluing*

Apparently youth at the present time is indulging in the use of this fourth method in absorbing the morals of the race and arriving at his own, more than the immediate previous generation of youth. We say *apparently* because we are not sure that we have the evidence sufficient to compare the activity of the present generation of youth of the world with previous generations. But it is probably true that in the history of the world there have been waves of larger use of this method of forming morality and spirituality. Some generations of youth have used it more than previous or succeeding generations. The present tendency of youth to attack, inspect, and criticize present standards, formulate new ones, experiment with the new values formed, and bring about a self-reconstruction of

themselves and indeed of society is called the Youth Movement.

We will illustrate this method of youth attaining his spirituality copiously in order to get a thorough appreciation of it. As the reader reads each illustration, we ask him to pick out the essential elements of the process, the elements which seem to hinder or promote it. After he has read all the illustrations, let him pick out the elements which seem to be more or less common to all the illustrations, and endeavor to relate them to the organic nature of the process or method.

### *We Grow Into This Revaluing Process*

The child does not suddenly come to use this method towards these differences, any more than he suddenly discovers these differences. It is all a gradual and imperceptible growth. This method of attacking the different values and making a choice among them is indulged in as early as the child notices the different values which he may choose. Even the six-week-old baby begins to form values of his own. After he has lain for a tiring while in a certain position, his very bodily nausea will bring a feeling of dissatisfaction. He wants something. He is of course not conscious that he wants something. But a parent turns him over as a result of his cry. He feels now a satisfaction. This soon becomes a habit, this crying to get a change of position. His own standards, however so simple, are being formed, and he is unconsciously learning to manipulate the standards of his mother to get his own standards experienced.

Or a little later his own faculties for taste discrimination help him to form the value of preferring the jam to the bread on which the jam is spread. He manipulates the situation by licking the jam off the bread and leaving the bread. But here he might find a parent who has a different standard which the parent wishes to impress upon his nature. A struggle ensues. The struggle may be a small item in the experience of the parent, and he, knowing the laws of moral growth, may be easily the victor; but nevertheless, this event has large effect upon the moral growth of the child. He has had experience of wanting, of desiring, or valuing a certain thing, jam, above bread; he has had an experience of manipulating his environment to obtain the satisfaction of the value. This manipulation has involved struggle, it has involved choice, it has involved thinking.

Some one might object that our two illustrations have not been of a moral nature. It is true that the two illustrations are of wants chosen upon the level of instinct, innate bodily tendencies. But they are of moral significance just the same. Of course, they

do not involve the moral choices that an adolescent has to make regarding sex practices; but they are moral and are developing in the child the power to form individual values and desires; to choose those he wants, to inspect, criticize, and analyze his wants and the ways to satisfy them. He is getting experience in struggling to obtain his values, attaining them, and habituating them if found satisfactory, and reconstructing them if found unsatisfactory in the end.

But let us take other illustrations: The five-year-old child forms the value of not wanting to take a nap in the afternoon, in opposition to his mother's wishes. He begins to inspect and choose ways of obtaining his value. He tells mother that Mrs. So-and-so does not ask her little girl to take a nap, and he is as big as Mrs. So-and-so's little girl. He promises mother that he won't cry around supper time, and that he will be willing to go to bed earlier, and won't cry when his mother asks him to go to bed earlier. Let us presume for the sake of illustrating our point that the mother consents to the contention. The boy has had an experience of reforming his own conduct; he has had an experience of self-reconstruction. He has had an experience of self-criticism, and even more, of criticizing the standard which his mother set for him; an actual experience of criticizing the standards of the social world about him, the standards of the family. More than reconstructing himself, he has reconstructed the family. But most important of all, he has had an opportunity of discovering for himself and for his family a new standard. This discovery has come about partly by virtue of an innate desire to live, to see life, and not to sleep (every child loves every waking hour, sleep seems a snapping off of life), and partly by experiencing the life of another child who does not take a nap in the afternoon. We want the reader to take notice of the two sources of his discovery. They will come up again and again in our discussion, directly and indirectly. Partly innate desire, and partly his social experiencing, are the causes of his discovery of new standards of conduct.

Let us further suppose that after going to bed early for two or three nights the boy finds that he is missing the fun which he had been having with daddy in the evening. Every evening previous to his decision not to take a nap in the afternoon and to go to bed extra early in the evening, he and dad had been having a play period. He now asks mamma to permit him to stay up to have his play with dad. But mother says that this cannot be done unless he shall take his nap in the afternoon. A choice of satisfactions or values is necessary. Again must he analyze, and criticize these values. Let us presume that he decides in favor of going



back to a nap in the afternoon in order to get his play period with daddy. Here we again have a discovery of values and a reformation of conduct. Thus we have repetition of the process. This process will go on all through life, with increasing complexity and in increasing frequency. The process involves the forming of wants and values on the level of instincts and innate human nature, and as a result of increased experience; inspection, analysis, criticism of such wants and values, and of the means of attaining them; the ever formulation of new wants and desires; choosing from among them; purposing and struggling to attain these wants; experiencing in attaining or being defeated; repetition of the process *ad infinitum*; all in a word, self-reconstruction.

Let us illustrate with the child who when he notices that one parent is really objecting to the punishment that the other parent is inflicting upon him, plays off by argument, pleas, or strategy, one parent's opinion against the other's to his own immediate advantage of escaping the punishment. In other words, he gets the parents disagreeing one with the other, instead of cooperating, and he, instead of cooperating with either, works as an individual, for his own individual interests. He is but copying the parents. As they do not go to the bottom of forming standards of their conduct in a cooperative style, and with a view of thoroughly determining their conduct, so he works individually, and not for a full purpose of formulating standards for the larger and better ends in life. His own end is immediate escape from punishment, not a determination of rational standards of conduct for future life.

Another illustration: When mother suspects Johnnie of smoking when he is out with the fellows, and she presents him with condemnatory evidence, he may attempt to lie about the matter. Here is an endeavor to manipulate mother's faith in him for immediate ends, not the worth-while ends. Or when mother does not want him to play football, and his companions at high school do want him to play, instead of taking all the evidence in hand himself to think out a good conclusion, instead of considering all the consequences of heeding mother, or heeding the wishes of the crowd, he may consider but part of them and make his decision accordingly. The habit of making decisions between standards of conduct, the habit of manipulating these standards in determining what one should do in a dilemma without the child, or youth, or adult, honestly considering all the consequences, is all too often acquired. We are quite prone to get into the habit of considering only part of the evidence, only part of the matter that is relevant to the best decision. As another illustra-

tion of this, notice how youth when he finds that churches differ on the propriety of dancing, will in his argument play off one authority against the other, and without taking into consideration all the consequences of dancing, decide that he will dance, since the spiritual authorities cannot agree. His decision is made for the moment only. He may even decide to join the church that permits dancing, or that church which permits dancing may be able the better to retain the loyalty of its young people, and so dominate the morals of the community.

An example from adult life of this inadequate thinking about differences of standards and formulation of standards for oneself is to be found in our own church. Some claim that because there has been some differences between the leading quorums of the church, some church members have decided that they will not take the HERALD, or buy church books, or pay their tithing, or even go to church. Probably this illustration is not very far from an illustration of the first course which we described in the previous article, that of taking the course of least resistance without any thinking. However, these adults have probably done a little rationalizing. Some of my readers may disagree with me in calling this inadequate thinking, and say that it is about the only conclusion to which a church member could come. The case need not be argued, but my readers' disagreement with me will show that this method of attacking differences of standard with some thinking does not always bring all of us to the same conclusions. Consequently each fellow is apt to think that the other fellow did not think adequately. Either one or both are wrong. Hence it serves to illustrate our point here that this method does not bring always the right conclusions, which God, or Christianity, in its ideal would demand.

Let us consider the illustration of the youth who has been having a double standard regarding smoking; not smoking at home, but smoking among the fellows and attempting to keep it secret from his mother. This the reader will remember is an illustration of the youth who has followed the first course with regard to differences in standards of morality, which we described in the previous article. He has taken the course of least resistance, and in accordance with his innate tendency to accept authority and to act so as to bring the commendation of those with whom he is associating. When such a youth begins to turn to the second course, the one being described in this article, his reflections bring him to a feeling of dissatisfaction at his double standard. There is also an innate tendency in a person to be unified in his personality, and the thing that unified a personality is a single standard of values. He feels like taking steps to end this

double existence. He will plan then to let the evidence seep in upon mother that he is smoking. He is well aware of the "storm" that will ensue, but he has steeled himself against that, for the sake of unifying his standard of morality. As soon as mother knows about it, the boy feels that his standard is single, at least more so than it was. The boy has attacked the double standard and manipulated it so as to reconstruct his own standard. Some will say the boy is better, and some worse. The writer is inclined to honor the boy for his endeavor to unify himself, even though his unification be around a mistaken value. Of course we might wish his unification had been made around a refusal to smoke entirely; but the double standard involving the error is not any worse if as bad as a single standard involving the error.

#### *Present Revaluing Movements Among Modern Youth*

It may be well to consider some illustrations of the so-called Youth Movement of the world. As we said above, the youth of the present generation seems to be attacking standards of action upon his own initiative with unusual avidity. Before noting any of these illustrations, let us fully understand what the Youth Movement is. It is not a well-organized, concerted move. It is the general unrest of youth and his revolt against prevailing standards. Their conclusions are often diametrically opposed to each other, even in the same country. For instance, in Germany the activities and conclusions of the Protestant and Semitic young people are often antagonistic. So we can expect all kinds of conclusions and results. For the present, let us restrict our illustrations to one country only. We will take China.

We will quote from Timothy Tingfang Lew, dean of the Faculty of Theology in Yen Ching University, Peking, in his *China To-day*, pages 21-39: "First, its [Youth Movement] leaders are working for a thorough reform of the Chinese written language. . . . Second, the movement has been working hard in introducing the literature of foreign nations. . . . Third, the movement has started the systematic research of the Chinese civilization of the past. . . . Canonical writings of ancient sages, writings which have been held in awe and reverence to be memorized and to be revered and not to be criticized or scrutinized, are now being put through the rigid test of higher and lower criticism. . . . Fourth, the movement has encouraged the organization of groups and societies, local and national, to study the various problems in a democratic and open way." He further says, "Third, it has inaugurated a nationwide tendency to progress. The movement has made

people acquire a wholesome dissatisfaction with existing conditions. . . . Fifth, and what is most important of all, it is leading people on to search for a new philosophy of life. The movement has again and again brought people back to the fundamental question, 'What is life?' and 'What is the philosophy of life?'" We quote further from Tsang Yi, in his article, "The Chinese students' patriotic movement of 1919," in *The Student World*, of January, 1922: "The students' movement had its direct cause in the diplomatic failure of China at the Paris Conference to secure the immediate return of Shantung to China by Japan. . . . In order to insist upon the punishment of the three traitors who had been active in selling out China's rights, namely, Tsao Ju Ling, then Minister of Communications, Chang Chung Hsiang, ex-Chinese Minister to Japan, and Lu Chung Yu, then superintendent of the Government Mint, the students' movement was organized early in 1919. . . . They decided to organize on May 4 a united demonstration composed of the students of various colleges and middle schools in Peking. At one o'clock on that day the students of a great many schools met at Tien an Men (the Gate of Heavenly Peace) where they set up white flags bearing the words, 'We demand the abrogation of the twenty-one demands,' 'Return us Kiaochow,' 'I would rather be killed than lose Kiaochow,' etc. They then proceeded to the residence of Tsao Ju Ling, where they found Chang Chung Hsiang. After an altercation, they proceeded to beat Hsiang, while Ling crept over the wall and escaped."

*The Chinese Recorder* of August, 1923, page 435, tells us that following were some of the recommendations passed at a Students' Summer Conference, July 28, 1923, held at Kiangnan College. "(1) Family democracy should be cherished; children should be consulted with regard to domestic management. (2) Full freedom of choice of life partner should be granted; young men and women should take more initiative with regard to their own marriage, acting with the approval of their parents if possible. (6) The principle of the monogamous family should be embodied in a national law." To anyone who knows China, these resolutions are revolutionary. Timothy Lew further says, "This movement promises the possibility of increasing popular support to Christian work. . . . One can thus within a safe limit prophesy that, if this movement should go on without wavering from its social principle, it will give indirect and even direct support to genuine Christian work. . . . Christian theology may not attract the students, but Christian expressions of social service have furnished a common ground upon which all forces can unite."

The following questions were among those sent in

by Chinese students to speakers who were touring certain colleges after the World's Student Christian Federation Conference in Peking:

(1) In what sense do Christians mean that Jesus was the Son of God?

(2) Why should we encourage the spread of any religion when religion contributes so much to the making of confusion in men's hearts?

(3) Since bloody sacrifices, in appeasement of the "Deity" are found to be present in religions generally, and to spring from unworthy human attitudes, why do Christians exploit the death of Christ?

(4) What reason is there for urging students of science to accept religion when many of the greatest scientists of the Western World have found the full satisfaction of life in the work of research?

(5) Origin of superior leaders of men in many ages has been attributed to the union of the Gods with men. Why credit the story of the virgin birth of Jesus?

(6) Do not aesthetics supply all that the finer sensibilities and the emotions of mankind require? What, then, is the use of religion?

(7) Many religions claim to possess holy books specially validated; wherein does Christianity differ from the others in that regard?

(8) We are told that Christianity stands or falls with the truth of the resurrection of Jesus. Why should we believe something so opposed to science?—"China questions Christianity," *The Canadian Student*, December, 1922.

Whatever may be our view as to the relative merits of these movements, and as to the advisability of youth asking these questions, or discussing them, he is doing it, and that, too, whether we will or not. But this will show that the Chinese youth is going to the bottom of things. We could quote like material from every country of the world, almost. No doubt youth is making mistakes; likewise no doubt he is making for progress.

## The Man in the Garden

BY RALPH W. FARRELL

There is one phase of history that has never received sufficient emphasis, for man is selfish and prone to think too much of himself and too little of the other fellow. I refer to that phase, the Man in the Garden of Gethsemane; the man alone with his struggles. Washington was such a character, when he prayed alone at Valley Forge. Lincoln affords another example. But we do not have to go into written history to find instances of men in the garden of sorrow, wrestling in prayer for the good of humanity. This age has them.

We do not see the man out under the silent stars suffering because of the sins of others. We are too busy with our own petty troubles to offer him the glint of pity. The word of encouragement we ought to give is withheld; the burden that ought to be lightened by cooperation and willing service on our

part is made heavier by our unjust criticism. And we push him farther out into the storm to suffer alone. It is the tragedy of the centuries! Who, knowing it, can deny the principle of vicarious atonement?

It is true that the three disciples were not expected to go into the garden with Christ (there are times in the life of every man when he must suffer alone), but they were expected to watch with him at a distance. That gentle reproof of the Master of men, "Could you not watch with me one hour?" brings tears to the eyes of the strongest of us. We are all likewise guilty. And it is not Christ alone that you and I neglect—there are other beings suffering in gardens to-day.

It was a rough sort of encouragement that Corbett's manager gave him, when young Corbett was fighting Jackson, "Remember that Jackson is as tired as you are"; but it worked, and Corbett virtually won. Needless to say that the winning was not worth the effort; but this is not the case with countless other "fights." The destiny of nations has depended upon encouragement. Encouragement is the very life of life. Let a man lose his courage and he falls by the way. There is a limit to human endurance. The bravest heart will at last break under its weight of woe and responsibility, if some one does not come to help carry the cross a little while.

So, for the man out there on No Man's Land, with his teeth set and his mind determined to dare and to do, I plead. For the man wrestling alone in the garden, while his disciples sleep, I plead. Give that man your faith and your cheer, that he may be heartened to go on, to climb to the height to point the way for those who are to come.

Is it for worldly honors, for wealth, for fame, that men serve in the church of latter days? Is it from choice that men are called to responsible spiritual positions? Is it even to win the plaudits of members of the church that one accepts the burden of leadership? Who so unwise to answer, Yes? Then what is it all for? To heed the call of duty. To respond to the Voice that calls, "Follow me." To be loyal to the urge of life. That's what!

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch with me."

Since Bible study for credit in Virginia high schools was authorized by the Virginia State board of education eight years ago, the enrollment in the course has increased from twenty-seven in the first year to nine hundred thirty-three in 1924.—*School Life*,

## NEWS AND LETTERS

### Lucasville, Ohio

November 18.—We are pleased to note that since our last writing on November 2 Brother James E. Bishop, our district president, was with us and delivered a spiritual sermon at ten o'clock to a large audience consisting of both members and nonmembers.

Sacramental service was held in the afternoon, and many testified of the blessings they had received from the Lord. A baby was blessed by Brother Bishop at this service, the child of Brother and Sister Roy Culp.

In the evening at six o'clock Brother B. B. Holland of Iron-ton and Brother Bishop gave good talks on the work of the Department of Recreation and Expression. Then at seven o'clock Brother Bishop delivered another good sermon.

There is at this time a great interest in the Sunday school work, sixty-five being present on November 9. This is a good crowd for a country church.

Interest is also better at the Wednesday night prayer meetings the last two weeks.

Religio is held Friday night, but there is not yet a very good attendance. We are hoping that better interest will be taken and feel that the Saints at this place will awaken to the fact that God will bless them in every effort they put forth for the benefit of his glorious gospel. We have a large branch here, but the Saints are scattered. Many people in the community believe in the gospel, but for some reason have never yet obeyed it.

Brother and Sister J. R. Bealer of this branch have gone to North Baltimore, Ohio, in Wood County, where they will visit friends and relatives. They will probably go from Baltimore to Kenton, Ohio, where they will spend a few days.

The branch has decided to take up the study of the Book of Mormon.

### Bevier, Missouri

November 27.—A union Thanksgiving service was held in the Saints' chapel building Thanksgiving morn. The Baptists, Congregationalists, Christians, and Saints met together in peaceful communing to render thanks to God for all the blessings received.

Reverend W. L. Meyers, pastor of the Methodist Church at Macon was the chief speaker, and delivered a very appropriate address for the occasion. Elder Ben S. Tanner had charge of the meeting. A male quartet from the other churches sang several selections, while the congregational singing was selections from the Saints' Hymnal and Zion's Praises.

A collection was taken, to be given as a donation to the local welfare board.

The Northeastern Missouri district conference met at Bevier November 1 and 2. Apostle E. J. Gleazer and Evangelist Richard Bullard of the general missionary force and E. F. Robertson and J. W. A. Bailey of the district were in attendance, with quite a large delegation of Saints from Higbee and Macon, and others from Huntsville, Callao, and Kansas City.

In the business sessions, delegates to the next General Conference were elected. The names of several were recommended for ordination to the priesthood, and the district president was authorized to arrange for the ordinations of those who were not present. Brother Gleazer was the

speaker Saturday and Sunday nights and Brother Bullard Sunday morning. All the sermons were good. It was Brethren Gleazer's and Bullard's first visit to Bevier and the district, and they made a very favorable impression. The Sunday afternoon sacramental and prayer and testimony meeting was marked by a strong manifestation of the Spirit in tongues and prophecy.

Just before the service two precious souls were led into the waters of baptism by Elder S. J. Joyce of Macon. They were Mr. and Mrs. James Burchett of Macon. Rees Jones of Macon was ordained to the office of deacon. A good spirit prevailed throughout all the meetings.

Reverend L. B. Coggins, a visiting pastor of the local Christian church, made the boast that he would like to meet some of our ministers in debate on church organization, etc. He was told that his desire along that line could be gratified. He was introduced to Elder J. W. A. Bailey. Papers have been drawn up, and it only remains for Reverend Coggins to show that he is duly authorized to represent his church organization, which he has failed to do at this writing.

Sisters Francis A. Evans and P. J. Raw of the second Kansas City Branch attended conference in Bevier and spent a week visiting among the Saints here, which was their home for many years.

Brother and Sister W. T. Hicklin have returned from Des Moines, where they have been for some time.

Brother Sam Perry is employed on the railroad at Hannibal and comes home to spend Sunday with his family and to get acquainted with his little son, born November 4, and who was named Finis.

Brother and Sister John Pearson have a new daughter who arrived November 1 and was given the name of Grace.

Missionary E. F. Robertson has gone for a brief visit in Nebraska with his parents, who have been in poor health. He expected to spend Thanksgiving with them.

### Des Moines District

Runnells, Iowa, November 25.—The annual home-comings for the branches of the district are in full swing at this time. District President Henry Castings preached the first home-coming sermon at Pershing on November 2, and Doctor G. F. Hull was the speaker at Sandyville Branch on the 16th. Brother Ammon White was to have been the speaker at the latter place but was detained at home because of sickness of his wife. Sister White had sufficiently recovered so that he was permitted to attend the services at Dunreath on November 23. His sermons were deeply appreciated by the Saints.

Brother White held services in all the branches of the district two years ago and is therefore an old friend of the membership. We are indeed glad to welcome him and to receive the word of the Lord through his ministrations. Services are being conducted at each place five nights of the week, so the Saints may be revived and renewed in the faith.

A sad accident occurred at Newton about four weeks ago. Fred Terrel was accidentally shot while leaning on the barrel of a rifle that he thought was not loaded. The bullet penetrated the abdomen, lodging in the spine without touching any of the vital organs. Two operations were performed, but the bullet was not extracted. He was then sent to Albia to a specialist, who advised against another operation. The elders were called to administer, and many blessings were bestowed. Fred is the eleven-year-old son of Brother and Sister Clarence Terrel, Sister Terrel being the daughter of

John L. Morgan, who was known to many in the church.

This accident was rather upsetting to the Saints of Newton, who are getting the Sunday school organized and are about to get a public meeting place in the parlors of Murdock's Funeral Home. God has seen fit to bless, however, and the faith of both members and friends has been strengthened.

The Saints and ministry of the district are receiving abundantly of the Holy Spirit, and the home-comings create a spirit of fellowship and "followship" that indicates a desire for Zion.

## Holden Stake News

### Holden

President F. M. Smith stopped off at Holden Monday, November 29, on his return from Saint Louis. He spoke at the church in the evening to a very appreciative audience. An opportunity was granted to all who chose to meet him at the close of the service, and the audience both young and old availed themselves of the privilege. Remarks of commendation were heard as to the sermon he delivered, from nonmembers as well as members, such as "The best sermon I ever heard." "Well, if that is what President Smith stands for, I am with him." "Twas a wonderful sermon, but you folks are too selfish to make the application."

The Saints have looked forward for some time to President Smith's coming, and though Monday was a night when many people were kept away by preengagements, a good audience greeted him. He spent part of Tuesday looking after church interests, inspecting the home for the aged and the other properties owned by the church here. He also visited brethren who are in business here and a few Saints who had not been able to hear him Monday night. One of his visits was with Sister Priscilla Young, now over ninety-three years of age. With clear voice and alertness of mind, she still is able to discuss the issues of the day. She has had the privilege of listening to the three prophets and presidents of the church; Joseph the Martyr, his son Joseph, and grandson Frederick. She has a vivid recollection of the times of the early church and has followed the work of the church closely all of her life. She remarked, "You're growing to look more like your father, Fred, but you act and speak more like your grandfather, the Martyr."

The family at the Holden Home were greatly pleased to have him with them and listen to his address at the breakfast hour. He also conducted the devotional services. Among the home people he visited Elder H. W. Pomeroy, now ninety-four years of age, who was with the church at Amboy when President Smith's father took his place as president. Brother Pomeroy has a very vivid recollection of the time. Brother Smith's visit to Holden will be long remembered. We trust that he may come again soon.

Brethren H. E. Moler, I. M. Ross, A. B. Phillips, D. R. Carmichael, W. S. Macrae, and D. J. Krahl have been the speakers at the church the past three Sundays. Brother Carmichael was here on November 23, coming in the special interest of the Department of Recreation and Expression, of which he is stake superintendent. He spoke at the eleven o'clock hour and conducted a round table in the afternoon.

### Marshall

Elder Roy Young and wife, en route from Battle Creek, Michigan, to Independence, stopped at Marshall Sunday, the 30th. Brother Young occupied both morning and evening with edifying discourses.

Speakers on the 23d were Brethren Ralph M. Ridge and Levi Phelps.

The Saints voted to accept of Brother Alvin Knisley's services for a series of meetings soon.

### Blue Springs

The Saints at Blue Springs commemorated Thanksgiving on Sunday, November 23, with special services. Sunday school was held at a quarter of ten as usual, followed by a special Thanksgiving prayer service in charge of Elder Alvin Knisley, who recently held a series of meetings here. Following the prayer service, a bounteous repast was served by the ladies of the group, and at half past two a splendid program was rendered in which the children of the Sunday school were the principal entertainers. The attendance was about seventy-five, which sets a new high record for Blue Springs. All seemed to enjoy a splendid feeling of fellowship. Brother Amos E. Allen is in charge of Blue Springs. He lives in Independence and gives his Sundays to the work there. Sunday school is at a quarter of ten in the forenoon and preaching at eleven. The meetings are held in the hall over the bank. Brother Allen occupied Sunday night at the home of Brother Gard, where the Milton Road Saints are holding their services for the winter.

### Sedalia

On Sunday, November 23, we were pleased to have with us Brother C. B. Hartshorn of Independence, who occupied at the morning service. Elder C. L. House delivered one of his forceful sermons at the evening service, his topic being, "The mission of Jesus Christ." Many favorable comments were heard.

November 30 Elders R. F. Moorman and A. A. Weaver occupied morning and evening respectively. After dinner five auto loads drove to Houstonia, where Elders R. D. Weaver and C. L. House have opened a series of meetings in a hall, with good prospects. There was almost a full house in the afternoon and a good crowd at night. The Sedalia five-piece orchestra furnished the music. Brother Weaver surely presents the gospel plan in a way that cannot be misunderstood, and should bring results. The Saints have organized now for choir practice, meeting every Tuesday evening at half past seven with a good attendance and interest and some nonmembers enrolled. The orchestra meets for practice on Friday evening before Religio and plays for all services.

Tuesday evening, November 18, a surprise was given in the church basement in honor of our musical director, R. F. Moorman, it being his birthday. The main feature of the entertainment was a mock trial.

We have three new families added to our number since last report. A Brother and Sister King with a married son and a married daughter, each with a family, have moved here from Nebraska. These families have been isolated for several years but are strong in the faith and rejoicing in being able to meet and mingle with the Saints again, and we rejoice in having them with us.

### Grandview

The series of meetings held here by Elder R. D. Weaver, closed on November 16. The value of these meetings cannot be estimated. For five consecutive weeks Brother Weaver labored faithfully and enthusiastically, and as a result eight precious souls were conducted into the kingdom. Aside from this, much good has been accomplished in other ways. On Sunday, November 9, an all-day session was held, with a basket dinner served in the basement at noon. Brother E. T. Atwell was the speaker at eleven o'clock, Brother D. J. Krahl at half past two, and at eight o'clock Brother Weaver occu-



ped. Saints from different parts of the stake and Independence were present. Sunday, November 16, another all-day session was held. Brother Weaver occupied during the morning hour, and Sister Hatty from Independence sang beautifully at both morning and evening services. Following the basket dinner, Brother Weaver conducted a baptismal and confirmation service, at the conclusion of which one of the sisters baptized was spoken to in prophecy and told that if she would faithfully prepare herself she would be an instrument in God's hand for accomplishing much good in the departments of the church. Brother Weaver preached his farewell sermon in the evening. A strong bond of love has developed between the Saints of Grandview and Brother Weaver. A beautifully peaceful spirit was present during the meetings. The eight candidates baptized were all from Stanley, Kansas, a distance of eight miles. Five are heads of families.

Our annual Thanksgiving services were held. Prayer and testimony meeting at half past ten, basket dinner at noon, and at half past two a program.

Brother and Sister Gould and family of Independence were with us on this day.

Brother Thomas Cairns and family have moved to Independence. We are indeed sorry to lose them from our group.

#### Other Points

Brother J. V. Roberts reports the baptism of Brother Ladall W. M. Bittle on November 30, by Brother Clyde Hartman. Brother Bittle lives six miles southwest of Buckner and is seventy-four years of age. Twenty years ago Brother E. C. Briggs sowed the seed by the fireside in this home and left others to water. Having sickness in his home Mr. Bittle called for the elders. Brother Roberts and another elder responded, and the brother received a wonderful blessing. When he became stronger he demanded baptism. Brother Roberts reports there are others there to be baptized soon.

Elder Alvin Knisley has opened up a place between Leeds and Raytown where there are three families living.

Elder R. D. Weaver began a series of meetings at Housatonia on the 30th. This place is located midway between Marshall and Sedalia. He reports good attendance at the opening services. He closed his meetings at Grandview, Missouri, on the 16th, baptizing eight.

#### Ottumwa, Iowa

The work of the Master here is still alive and is moving along, slowly but surely. The Sunday school members are busy preparing for a Christmas program, which is under the direction of Sister E. Hughes, so we are looking forward to a fine program.

The Department of Women had another cooking sale in a down-town store which was very successful. The ladies were also recently entertained at the home of Sister John Hunt and Sister E. Santee, in which a good time was enjoyed.

Sermons during the month of November were well received. Our Brother D. T. Williams, sr., is again home for a few weeks. We are glad to say that his wife is much better.

At the branch business meeting Monday, December 1, we had our election of officers for 1925, which resulted in the following being chosen: F. C. Bevan, branch president; John Jones, treasurer; Sister Green, financial secretary; Sister L. McMickle, branch clerk; Sister M. Epperly, chorister; Sister L. McMickle, organist.

## Independence

### Stone Church

The First Independence Sunday School observed Golden Rule Sunday by a special offering which amounted to \$42.64, which will be sent to the Near East Relief Committee to help care for destitute children in Armenia and adjacent countries.

The annual election of officers took place Monday night, December 8, which resulted in the selection of C. B. Harts-horn, O. C. White, and E. D. Moore for the general superintendency of the school. Other officers remain about the same.

The Christmas offering to date is \$2,016.08. Next Sunday will be observed by the school as Christmas Offering Dollar Day. An effort is being made to reach the \$3,000 goal of last year.

The tithing secretary, Mrs. Edith Bullard, reports that her file contains four hundred and fifteen cards of Sunday school members who are paying tithing through this channel. Since the first of the year \$154.16 has been received by this department.

An idea of the magnitude of the routine work connected with a large school is contained in the report made by the secretary, Florence M. Pointer, who has put in two hundred hours of work outside the actual Sunday school period this year. This is equivalent to practically one month's work, eight hours a day. Besides this Sister Pointer has the record of being present and on time every Sunday for the past twenty months.

Tuesday evening, December 23, will be observed by a Christmas entertainment, with Christmas tree and treats for the children in the three younger departments. The Non-pareil Class of the Religio is the committee in charge of the entire project.

Apostles J. F. Curtis and Paul M. Hanson are expected to reach Independence Thursday. Sister Curtis received word Monday morning of their safe arrival in Boston, and they are making their way home as soon as possible. They were hastened in their return to this country by the illness of Brother Curtis, who is recovering from an attack of bronchial pneumonia.

Apostle T. W. Williams left Monday night for California.

In mentioning the assisting numbers rendered on the Thanksgiving concert by the Stone Church Choir last week, we omitted the names of the ladies' quartet from Second Church. We regret this oversight, for the work of this quartet has been greatly appreciated on various occasions, and their numbers on the Thanksgiving concert were very fine and added much to the value and interest of the program.

The Book of Mormon lectures conducted by Brother L. E. Hills in the basement of the Stone Church during the Religio hour, which has commanded a growing interest since they began, are to last only two more Sunday evenings. Next Sunday, December 14, the lecture will lead up to an illustrated journey to be taken the following Sunday evening. The S. R. S. Class invites you to attend.

The sacramental service Sunday morning was largely attended, and a very fine spirit was enjoyed. It was pleasing to note the dispatch with which the large congregation was served with the sacrament, and there was time for a goodly number of testimonies.

Sunday evening the Junior College Glee Club from Kansas City, under the direction of Miss Virginia French, gave a very pleasing concert consisting of numbers by a girls' chorus, a boys' chorus, the mixed chorus, and a duet assisted by the chorus. The chorus was accompanied by Miss Marybelle Eubank. A short address by Professor W. A. Lewis, director of the department of sociology, was enjoyed.

*Second Church*

The sacramental service Sunday morning witnessed the presence of several who had been detained in their homes by sickness, quarantine, and other compelling forces.

Sunday evening was the first of three lectures to be delivered by Pastor C. Ed Miller, at which time he presented and canvassed many of the scriptural evidences which foretell and support the Book of Mormon as a divine record. Brother Miller has collected many valuable evidences, has made lantern slides of scriptural subjects which have weight as evidence, and passages of scripture are made by him to speak their unalterable message of warning. The house was filled with attentive listeners. Next Sunday evening his illuminated lecture will be an answer to the world's objections to the thought that the Book of Mormon is a divine record.

Elder Harold C. Burgess led the singing, and several song slides were used, throwing the words in strong relief upon the screen, which made it easy and impelled all to participate.

At the business meeting Monday night to nominate pastor and caretaker for the ensuing year, R. J. Lambert was nominated for pastor and Charles Martin for caretaker.

*Liberty Street*

Pastor C. Ed Miller visited the young people's prayer meeting held at eight o'clock Sunday morning. The sacrament service at the eleven o'clock hour was well attended, so many enjoyed the good meeting.

President F. M. Smith addressed a crowded house in the evening, calling attention to the commands of God before 1833 which have not to this day been obeyed. He held the undivided attention of his audience throughout the sermon, and many lingered after the service to express their appreciation of President Smith's message.

*Enoch Hill*

Sacramental service was held at eleven o'clock. In the evening at seven o'clock Apostle T. W. Williams preached an eloquent sermon on "The great commission," to a crowded house. He was very well received.

At the usual hour next Friday night the Religio will hold its semiannual election of officers. This department, under the leadership of Brother Kenneth A. Morford, is forging ahead, and interesting sessions are being held.

Next Monday night at eight o'clock the Saints of this locality will select the one who is to act as their local pastor for the ensuing year, subject to the ratification of the January conference in Zion.

Our local building debt campaign is still under way and receipts are continuing to come in. A great effort is being made to make the month of December the record month in this regard.

*Englewood*

According to last week's report a chicken dinner is to be served at the bazaar December 16. However, this dinner will be served cafeteria style instead of charging fifty cents a plate as announced last week. The patronage of the Saints will be appreciated.

There was a good attendance at sacramental service Sunday morning, but in the evening the weather was so bad that only a few were out to hear the excellent sermon by Bishop J. A. Becker.

*East Independence*

The sacrament service Sunday morning was well attended. Brother Frank Hill was the speaker in the evening.

Saints and friends are invited to visit the bazaar to be held at the dining hall December 16 and do what they can to help us raise money for our new church.

*Spring Branch*

At the recent election of officers, the following were chosen to have charge of the work the coming year: John Soderstadt, pastor; Alma Tankard, Sunday school superintendent; Frank Boyce, president of the Religio.

At a business meeting of the branch held last week it was voted to raise the budget \$500 to build an annex on the church. The Saints were commended by both President Elbert A. Smith and Pastor C. Ed. Miller for the way they do business, for they know what they want and go after it. These brothers were surprised to find such good attendance at a business meeting.

A pie social was held last Friday night, and \$4.50 was raised, which is to be used to buy volume one of the Young People's History of the Church for use in the Religio. Under this plan the children who cannot afford to buy books will have the opportunity to study when otherwise they would be handicapped. The Saints have also finished paying for their piano, so feel that they are making progress.

The attendance at the sacrament service Sunday morning was large, and a good meeting was enjoyed. Brother D. Tucker was the speaker in the evening.

**Council Bluffs, Iowa**

December 1.—Council Bluffs, Iowa, has just closed a series of very successful meetings held by Apostle J. F. Garver. These meetings began Sunday, November 23, and continued for one week, closing on the following Sunday, November 30, with President F. M. Smith as speaker. Brother Garver's splendid sermons were in preparation for the sermons of President Smith on the subject that he is so able to handle, that of Zion. On the Friday night preceding the closing Sunday, Brother Garver spoke especially to young people, of whom there were a large number present, among them a delegation from Omaha, Nebraska, whom we were glad to welcome, as well as others from surrounding towns. His sermon that night was so fired with the Spirit of God that we were made to feel indeed that Brother Garver is a chosen apostle of God. He gave us a greater desire to live up to the opportunities that are ours, and to prepare to make the "church of to-morrow" all that it is possible to make it.

The Thanksgiving service held at half past ten Thursday morning was a very spiritual meeting, in which the Spirit of God was very evident. At this meeting Brother and Sister Roy Murphy, who were baptized before the service, were confirmed, and it gives us much pleasure to welcome these fine people as our brother and sister in God's kingdom.

The meetings on Sunday were so well attended that the church was packed to the limit, and there was hardly standing room for all who wanted to attend the eleven o'clock and the eight o'clock services. President Smith seemed at his best and gave us a wonderful vision of Zion as it should be.

At the Central Church in the afternoon, at three o'clock, the church was again packed to the limit with members of the priesthood from six different districts, two from Nebraska and four from Iowa. Again President Smith took up the subject so dear to his heart, that of Zion, and for an hour, under light and inspiration from above, he held the intense interest and attention of the large group of God's chosen ministry. President Smith tried to bring his talk to a close twice, as he felt that he had kept the members long enough, but they insisted that he go on, so altogether he spoke about one hour and forty-five minutes. During the week's meetings and the closing Sunday's services we have had our vision of Zion and stewardships enlarged. We realize as never before

that stewardships do not mean only our money, but our talents, our opportunities, and, in fact, our very lives are a stewardship.

On Monday evening, December 1, the annual branch business meeting was held at Central Church. Apostle Garver and District President J. A. Hanson were associated with the branch presidency in presiding over the meeting. The reading of the reports showed a gratifying degree of advancement for the year and proved that Council Bluffs is moving forward.

The Department of Women especially merits commendation, as they are untiring in their efforts. The reports show that they have been very active in various ways this year. On November 22 they held a bazaar and chicken dinner and supper in Eagle's Hall, which gave them a net sum of \$308.16. This is especially good when we consider the fact that two other organizations of the city were serving the same day. This bazaar was under the supervision of Sister Anna Nelson.

The relief and service department, too, has done a very good work, 591 visits being made and 276 garments given to the needy. Thanksgiving baskets were also distributed to those in need.

The young women's department is very active, there being five Temple Builder Circles and two Oriole Circles. These circles meet regularly for either study, social, or gymnasium work.

The educational department reports at present four Book of Mormon classes and one story-telling class. The story-telling class meets at the public library once each week, and is taught by Miss Melvin, of the Red Cross. One of the Book of Mormon classes meets once a week at the homes of the members, some of whom are not members of the church, but they are very much interested in the Book of Mormon. This class is taught by our worthy mayor, Elder G. J. Harding.

Other activities, as well as the three missions, show a gratifying progress this year.

Brother George Beatty, a man to whom we have long looked as an example of humility and loyal devotion to the work, and one who by reason of his long association as counselor to the branch presidents in the past is well fitted for the place, was chosen as the branch president for the coming year, and we have confidence in him that under his administration and that of those he may choose for his counselors, the branch will continue to move forward. Brother H. H. Hand, the retiring president, has been untiring in his efforts for the welfare of the branch and has at times even gone beyond his physical strength in the interests of the people here. We will still look to him for advice and counsel, which we know he will always be ready to give, as his first thought has always been for the good of the work.

We are expecting a large attendance at our district conference, which will start Thursday evening. We are pleased to know that Brother Garver will be with us again then.

## Waterloo, Iowa

November 24.—Elder E. A. Davis, district president, and Sister Davis, field worker, were here a few days holding special meetings in the interest of the Sunday school, Religion, and Department of Women. They gave some good suggestions for improving our church work.

The Religion gave a good Thanksgiving entertainment Sunday evening, November 23. The program consisted of music, readings, and recitations. It was much enjoyed by all present, both members and nonmembers. We hope to have the good work repeated quite often this winter.

## Radio Flashes

Girard, Kansas.—*Dear Saints:* I must tell you how I have been enjoying the sermons from K F I X during the past three Sunday evenings; especially enjoyed the sermon by Brother Jones last Sunday night. As we have no branch here, you may be sure I am overjoyed to be able to get you by radio.—Mrs. Eugene Perry.

Parkersburg, West Virginia.—We wish to congratulate you on the broadcasting of your church services. Your station is one we have longed to hear. Station K F N F and other powerful stations of similar wave lengths made it difficult for us to get your station, but now that we have the dial settings we will tune in regularly, as we watch for your programs in the HERALD. We have had our radio about a week, but last evening was the first we could pick you up. The music and the sermon by Elder Lonzo Jones were very loud and distinct. Your announcer was fine. The program was received on a five-tube neutrodyne, and was enjoyed by a roomful of people. The Saints here in Parkersburg are pushing the fund for a larger broadcasting station, so that the gospel may be carried to all peoples.—Mabel Smith.

### K F I X

*Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.*

SUNDAY, DECEMBER 14, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Savior, when night involves the skies," Shelly.  
Sermon by Bishop J. F. Keir.  
Hymn.

SUNDAY, DECEMBER 14, 1924

7.30 P. M., From the First Independence L. D. S. Church

"One sweetly solemn thought," Ambrose.  
By the Radio Orchestra.  
Hymn.  
Prayer.  
"Fifth nocturne," Leybach.  
By the Radio Orchestra.  
Selections from "The Holy City," by Gaul, sung by  
Miss Lillabelle Allen, soprano.  
Miss Thelma Vincent, soprano.  
Miss Marcine Smith, soprano.  
Mrs. Alice Burgess, alto.  
Miss Hazel Koehler, alto.  
Mr. Douglas Flanders, tenor.  
Mr. Francis Holm, tenor.  
Mr. Albert Brackenbury, bass.  
Mr. Frank Russell, bass.  
Mr. Fields Jones, baritone.  
(a) "A new heaven and a new earth."  
By Mr. Jones and the double quartet.  
(b) "Trio: "At eventide it shall be light."  
Miss Allen, Miss Smith, Mrs. Burgess.  
(c) Quartet: "List the cherubic hosts," and  
Solo: "I heard the voice of harpers."  
Miss Allen, Mrs. Burgess, Miss Vincent, Miss Koehler,  
Mr. Jones.  
Sermon by Bishop A. B. Phillips.  
Hymn.

TUESDAY, DECEMBER 16, 1924

9.00 P. M., From the L. D. S. Radio Studio

Piano Solo: "Fantasie impromptu," Chopin.  
By Miss Blanche Fraynor.  
Soprano Solo: "Love's garden of roses," Wood.  
By Miss Bernice Griffith.  
Contralto Solo: "Song of songs," Moya.  
By Mrs. Emily Foley.  
Soprano and Alto Duet: "Across the dim lagoon," Loge.  
By Miss Griffith and Mrs. Dorcas Bauer.  
Address: "Making Christmas candies."  
Frank A. Russell.  
Ladies' Quartet: "The sweetest flower that blows," C. B. Hawley.  
By Miss Bernice Griffith.  
Miss Edith Bergoon.  
Mrs. Emily Foley.  
Mrs. Dorcas Bauer.  
Piano Solo: "Staccato etude," Rubenstein.  
By Miss Blanche Traynor.

## MISCELLANEOUS

### Delegate Credentials to General Conference

Blank forms for authorization of delegates to General Conference, with explanatory circular, have been forwarded to secretaries of stakes, districts, and branches not in districts.

As therein stated, (a) The basis of representation is one delegate for every one hundred members. (b) Districts and branches not in districts having less than one hundred members, one delegate. (c) Appointment of alternate delegates has been discontinued. (d) Delegates present are authorized to cast the full vote of their districts and in case of division to cast majority and minority votes. No one delegate is permitted to cast more than twenty votes.

Report total membership of district, including nonresident members.

Credentials should be forwarded promptly to the Church Secretary, Independence, Missouri, in harmony with General Conference Resolution Number 354. Do not hold to send by delegate. The Credentials Committee report is ordered published for the opening date of General Conference.

R. S. SALYARDS, *Church Secretary.*

INDEPENDENCE, MISSOURI, December 1, 1924.

### Notice of Appointment

Appointment is hereby made of Benjamin F. Pollard, of Hooks, Texas, as Bishop's agent of the Eastern Oklahoma District. We solicit for Brother Pollard the confidence and loyal support of all the Saints. There is nothing which tests our fidelity to the Lord's work more than our willingness to

support it in a financial way, for, as has been stated in the Scriptures, "Where your treasure is, there will your heart be also." May God's people learn to prize this pearl of great price.

We wish to express our appreciation of the long and faithful services of Brother G. C. Thompson.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

### Graphic Arts Bureau

Slides are being returned to us packed in a very careless manner, resulting in many valuable slides being broken. Send in wooden boxes only, properly packed. Graphic Arts Bureau, Box 255, Independence, Missouri.

### Our Departed Ones

SUTTON.—Edith Gertrude Sutton, wife of Elmer Sutton, was born August 16, 1884. Baptized at the age of thirteen. Married Elmer Sutton at Peoria, Illinois, September 8, 1912, to which union four children were born: Elizabeth, Zora, Amy Evelyn, and James Joseph. Died October 30, 1924. Leaves her four children, husband, father, mother, one sister, two brothers. Funeral November 1 in charge of Wilburn Sutton. Interment in a cemetery near by.

THOMAS.—Margaret N. Thomas was born January 10, 1858, at Brigham City, Utah. Married Ephraim Thomas June 27, 1877, at Malad, Idaho, to which union seven children were born. Baptized April 25, 1870, and ever lived a Christian life. Died at Malad, Idaho, March 9, 1924. Leaves five children and her husband. Funeral service from Second Ward Tabernacle in charge of E. E. Richards, sermon by R. C. Chambers, of Rupert, Idaho.

KNOX.—Rachel Craig Knox was born in Defiance, Ohio, May 17, 1849. Baptized in 1881. Married James Knox April 24, 1867. Died November 25, 1924. She was sincerely devoted to the church and all for which it stands. Leaves four daughters, one son, and one sister. Funeral from the home, Columbus, Kansas, Amos T. Higdon officiating. Interment in Edgman Cemetery.

SALYARDS.—Marie Elizabeth Salyards was the eldest daughter of Richard and Elizabeth Keene Savory. She was born at Fair Haven, Massachusetts, January 1, 1835. Her father was an elder in the days of Joseph and Hyrum Smith and was president of Pittsburgh, Pennsylvania, Branch. She was baptized in 1844 by Jared Carter, and was afterwards baptized into the Reorganized Church by W. W. Blair, October 9, 1864. She died at the home of her son, Richard S. Salyards, at Independence, Missouri, November 23, 1924. She had been very faithful and surely had done a mother's part, taking charge of her father's family at his death and by hard work through years of toil kept them together until they were able to care for themselves. She also raised her own son, working with her hands to support herself and son during the years of his schooling. Through all her adversity she kept the faith. Later, making her home with her son, she cared for her three grandchildren who suffered the loss of their mother in 1891, and was instrumental in raising them, being the mother to them all as well as to her own son. She also cared for and raised a niece, so that her life, though one of many sorrows and hardships, has not been an idle one. She leaves two sisters; her son and his wife; three grandchildren, Zaida A., Joseph R., and Richard S.; and six great-grandchildren. She was confined to her home for the past six years, being a great sufferer much of the time. Funeral services from the Stone Church. Interment in Mound Grove Cemetery. Sermon by Evangelist F. A. Smith, assisted by Bishop B. R. McGuire, Richard Bullard, and Joseph Luff.

HATHAWAY.—Sedellah Elvia Hathaway was born at Holt, Ingham County, Michigan, July 23, 1864; baptized May 1, 1904, by Joseph J. Emmett, at Kansas City, Kansas; confirmed by J. J. Emmett and Jacob Kaplinger. Died November 21, 1924, at Fristoe, Benton County, Missouri. She was the mother of six children, only one of whom survives. Leaves husband, George C. Hathaway, her son Clarence C., and two grandchildren. Funeral services at Liberty Street Church, Independence, Missouri, November 24, 1924, at three o'clock in the afternoon, J. F. Cleveland in charge; sermon by J. A. Becker. Interment in Mound Grove Cemetery.

HARRELD.—Oscar Edward Harreld was born September 28, 1895, in Sevier County, Arkansas. Baptized August 23, 1921. Died November 23, 1924. Leaves his wife and two children, mother, four sisters, and one brother, besides many other relatives and friends. He served in the World War, spending nine months overseas, at which time he was gassed, this being the cause of his final sickness and death. His faith in the gospel was strong. Funeral services from the Cedar Creek Church, near Dalby Springs, Texas, in charge of W. H. Calley. Sermon by H. E. Winegar.

CLINTON.—William Edward Clinton was born August 20, 1869, at Atlanta, Georgia. Married Ella Clift October 16, 1893, at Paris, Texas. Baptized June 11, 1914, by Heman C. Smith. Died at his home in Grannis, Arkansas, November 24, 1924. Leaves his wife, one son, four daughters, three brothers, and five sisters, besides a host of relatives and friends. Funeral at the Saints' church November 26, 1924, with sermon by H. E. Winegar assisted by T. B. Sharp. Interment in Grannis Cemetery.

MCDUGAL.—Mrs. Matilda Stewart McDougal, a pioneer of Nemaha County, Kansas, was born in Bangor, Ireland, November 25, 1839, but came to America with her parents in 1856. Married Joseph McDougal January 14, 1858, at Alton, Illinois, to which union were born six sons and five daughters. Baptized March 21, 1879, and was faithful to the end. Died October 10, 1924, at the home of her daughter. Leaves two sons and five daughters, an aged sister, thirty-three grandchildren, and seventeen great-grandchildren. Funeral services from the Congregational church at Centralia, Kansas, October 12, with sermon by Samuel Twombly, of Fanning, Kansas, assisted by J. E. McClain of Centralia. Interment in Centralia cemetery.

Contralto Solo: "Break o' day," Sanderson.  
By Mrs. Dorcas Bauer.  
Soprano Solo: "Gay butterfly," Annie A. Hawley.  
By Miss Bernice Griffith.  
Ladies' Quartet: "Doan ye cry, ma honey."  
Mrs. Mildred Redfield Connelly, accompanist.

THURSDAY, DECEMBER 18, 1924

9.00 P. M., From the L. D. S. Radio Studio

(a) "High school cadet march," Sousa.  
(b) "La Paloma," Chevalier de Yradier.  
By the Radio Orchestra.  
Violin Solo: "Slavonic dance, No. 1, in G. Minor," Dvorak-Kreisler.  
By Miss Columbia Wiggins.  
"Minuet," Paderewski.  
By the Radio Orchestra.  
Address by Bishop A. B. Phillips.  
"Angel serenade," Braga.  
By the Radio Orchestra.  
Soprano Solo:  
By Mrs. Corrinne Haines French.  
(a) "Celebrated minuet," Boccherini.  
(b) "Dancing dolls," Serey.  
By the Radio Orchestra.

### K F F V

Broadcast by Graceland College, Lamoni, Iowa, for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters.

SUNDAY, DECEMBER 14, 1924

11.00 A. M., From the L. D. S. Church

Hymn.  
Prayer.  
Vocal solo by Miss Doris Gieselman.  
Anthem: "How lovely are thy messengers," from "Saint Paul," Mendelssohn.  
By Lamoni-Graceland Oratorio Society.  
Sermon: "May we love the church?"  
By A. Max Carmichael.  
Hymn.

MONDAY, DECEMBER 15, 1924

7.30 P. M., From Graceland College Studio

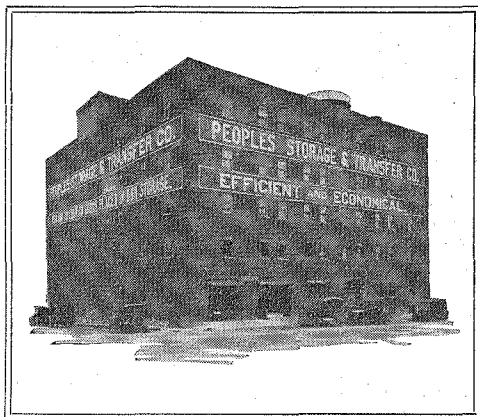
Concert by Lamoni Band, Mr. Joseph Anthony, Director.

THURSDAY, DECEMBER 18, 1924

7.30 P. M., From Graceland College Studio

One-act Christmas Play: "Why the chimes rang."  
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**THE SAINTS' HERALD**

Richard J. Lambert, Managing Editor  
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T. W. Williams  
Arthur Phillips  
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A. Max Carmichael  
Arthur E. McKim  
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OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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

Volume 71

Independence, Missouri, December 17, 1924

Number 51

## EDITORIAL

### Apostles Paul M. Hanson and J. Frank Curtis Again at Home

Early Friday morning Apostles Hanson and Curtis arrived in Independence, as was forecasted in the HERALD of last week. Brother Hanson is in good health, while Brother Curtis is recovering from a severe attack of bronchial pneumonia which would not be thrown off, even by such a vigorous constitution as he possesses, while he remained in England.

His medical advisor directed him to leave England for America as soon as he could gather sufficient strength. Complying with the suggestion, these brethren left England even while Brother Curtis was quite seriously affected. The traveling and change of climate have not had any ill effect.

Their addresses in Independence are: Paul M. Hanson, 410 North River Boulevard; J. F. Curtis, 426 South River Boulevard.

### Bishop's Annual Report

Accompanying this issue of the HERALD is the report of Bishop Benjamin R. McGuire for the year ending June 30, 1923.

The compiling and publication of this voluminous report involves the use of much valuable time by the Bishop and his office force. There is after that much work and expense in printing and mailing the report, and the people of the church should scan the portions of it which should be of interest to them with care. If they will do this, there can be a fair test as to the value of publishing a detail report of the financial activities of the church and its institutions. Should the church refuse to examine the report carefully, there is a vast waste which should be curtailed.

The habit of trying to understand the official reports of the various officers of the church is desirable. The habit of merely looking at these reports is of questionable value. One course will produce appreciation of the problems and triumphs of the ones making report, while in many cases the other course will produce nothing or distorted understandings of their work.

### Authority in Church Government.—No. 2

There is probably no fact concerning the work of the church that is more clearly set forth than that this work should be under the direction of God, for it is his work, and those who occupy as ministers in his church must be divinely authorized before doing so, and must see that their acts are in accordance with the instructions God has given for their guidance. To act out of harmony with the divine laws, or to assume powers God has not authorized, would not bring the divine approval, which is necessary in order that whatsoever is bound on earth "shall be bound in heaven." In order that the work of the church shall prosper and receive the sanction of God, it is necessary each shall labor in his own place, subject to the restrictions God has provided.

As has been noted in a previous issue of the HERALD, the offices of the church are graded in rank, under the presidency of the Melchisedec priesthood. Of this priesthood we are informed:

All other authorities, or offices in the church are appendages to this priesthood. . . . The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

### The Work of the Presidency

In every efficient organization administrative work requires a chief executive with sufficient authority to insure its accomplishment. Departments must be coordinated under the general management of some one having power to see that the declared purposes of the organization are conserved, and that no department works contrary to the purposes aimed at as supervised by the officer placed at the head of the organization. Otherwise it is liable to be harassed and disrupted by cross-purposes among its officials and members. In the church of Christ the highest office is that of president, whose duties are in part specified as follows:

The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a

seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104: 4, 42.

It being one of the chief duties of the president to preside, it may be well to note the meaning of the word according to the following dictionary terms:

Preside: 1. To occupy the place of authority; to direct, control, or regulate proceedings as chief officer. 2. To exercise superintendence, guidance, or control.—Webster's Universal Dictionary, 1910 edition.

These references clearly show that the Presidency represents the chief executive office in the church, and lawfully holds chief directional control in administrative affairs, without which the orders and purposes of the church cannot be assured accomplishment. In order to provide recognized directional authority and prevent conflicts of authority from arising to thwart the divine will, the Lord has placed the Presidency at the head of the church on earth and its departments.

God has not devised an organization that permits a department official to frustrate or subvert any executive function of the Presidency, which would make effective administration impossible, and would in some cases subject the head of the church to the will of department officers. Of the Presidency as executives and teachers, we are informed:

And thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 27: 2; 122: 2.

Clearly, no official or member has the right to impose his own notions concerning church laws, in opposition to the Presidency who are directed to teach the laws which govern the body. Years ago the Lord disapproved of such unauthorized methods, and declared:

My servants have been harsh one with another, and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.—Doctrine and Covenants 122: 1:

He who complains against the teachings of these divinely authorized instructors should do so before the designated officials only, and as the law of the church directs. He should not publicly force upon the church membership his adverse notions, thus causing confusion and disruption in the church.

#### *The President as a Revelator*

Another important duty of the president and

prophet of the church is to present such revelations as the Lord may give to the church. The assertion was recently made that "the right of revelation does not inhere in the First Presidency, but in every member of the church." But the notion that any member may receive revelations for the church is a grave error, for two revelations, unanimously accepted by the church state:

No one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr., for he receiveth them even as Moses.—Doctrine and Covenants 27: 2.

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, . . .—Doctrine and Covenants 43: 1, 2.

The church of the living God is not of human origin, and must not be subject to the caprice of man. Its ministry are called by divine appointment, its laws are given in a specified manner, and its instruction and guidance are through those divinely authorized to teach and direct. It was by disregarding the laws and procedure established by God that ancient schismatics and heretics in the church produced the apostasy. We must avoid a like course if we would not become victims of a similar error. To not be "sufficiently willing to hear and heed those whose duty it is to teach the revelations," may endanger the unity of the church and cause an apostasy.

When the church was a Kirtland a revelation was given which provided for a place where the Presidency could obtain revelations and otherwise attend to their work as directing heads of the church, as follows:

And let the first lot on the south [of Kirtland temple] be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations, and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.—Doctrine and Covenants 91: 1.

These duties of the Presidency to receive, teach, and interpret the revelations given to the church are affirmed also in the General Conference enactment of 1894, which states:

8. That it is the prerogative of the president to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

9. That the members of the Presidency are leading interpreters and teachers of the laws and revelations of God, and are of right presidents of the General Assemblies of the church.—Resolution 386.

#### *The Presidency Direct All Departments*

The rise of the church in 1830 was under commandments given to Joseph Smith, junior, "who was

called of God and ordained an apostle of Jesus Christ, to be the first elder of this church." From this beginning of the organization Joseph Smith was, until his death, the recognized head of the church, and directed in every department of its work, both spiritual and temporal, including the work of the bishopric. From the first, he was its chief executive as well as its prophet.

The fact that a departmental officer may have charge of a department in the church implies that the Presidency, having charge over "the whole church," must have superior jurisdiction. This has been the only recognized law and procedure, in this respect, since the rise of the church. The principle has also been affirmed at various times by the Joint Council, the Quorum of Twelve, and General Conference, of which the following is an instance:

7. That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the president to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.—Resolution 386 (1894.)

Resort has been made to the excuse that it is unsafe to allow the Presidency to direct the management of the temporal department. This fallacy exposes itself in assuming that the head of a department is safer than the head of the entire organization. Also it evidently assumes the further absurdity that one who is not safe, if placed over a department, may properly function as the head of the whole church. In a well-coordinated and conducted organization, neither of these assumptions can be true. Neither is it in accordance with the past judgment of the church or its leading councils, as the following action of the Joint Council of 1917 shows:

Inasmuch as the Presidency is responsible for the direction of the affairs of the whole church, it is obviously proper that all the departments of the church ministry should work in harmony with and under the supervision of the presiding authority of the whole.—Council minutes, Record 4, p. 71.

In view of these plain regulations, can it be rationally supposed that any department, financial or otherwise, has the right to thwart the chief administrative officers of the body in discharging these duties? We do not believe the church will now abandon all these enactments, trample upon the precedents of the past, and discard the laws that have governed these many years, in order to experiment with a proposal that separates the church into two parts and under two heads where supervision and coordination would become ineffectual if not impossible.

### *Spiritual Work Uses Temporal Means*

When properly understood the temporal work of the church is a subordinate factor used for spiritual purposes, and therefore is subject to spiritual control. Being incidentals of spiritual accomplishment, or means to an end, temporalities are themselves spiritualized in the purposes for which they are used, and their administration is governed by spiritual laws. The revelations of God undeniably show that temporalities are to be used for spiritual purposes, are subject to spiritual authority, and that the work of the whole church is spiritual. In 1830 the Lord declared:

Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—Doctrine and Covenants 28:9.

Spiritual activities are therefore not to be subject to the temporal means by which they are maintained, but the temporal means are to be subordinated to the spiritual activities of the church; and those activities are under the direction and control of the Presidency as the authorized chief executives of the body. The law which governs the temporal division of church work is declared to be spiritual, and must be administered under the direction of the spiritual authorities.

If one in immediate charge of temporalities had the right to withdraw support and thus frustrate any work that he did not approve, such power would give him dominion over spiritual accomplishment, and in administrative affairs would make him supreme. The Presidency could then be temporarily prevented from accomplishing the work commanded by the Lord or approved by the church. What a travesty such a system would be upon divine wisdom! Such an attempt would be entirely in accord with that method which seeks to charge the Presidency with improper designs not yet declared by them, or that still more questionable method which seeks to arouse suspicion against living leaders by attempting to show incompetence or worse on the part of a dead ancestor.

It has been urged that "the church is not a business organization," but this concedes the fact that it is a spiritual organization. Hence it is illogical and a perversion of the law to hold that its temporalities are not subject to its own control through its chief administrative officers, the Presidency, who are specifically declared to be the spiritual head and over its affairs. It is the height of absurdity to



say that the law does not permit the trustee of the church to be subject to the direction of the Presidency, while admitting that he is subject to the orders of General Conference, for it was by the orders of General Conference of the church that the Presidency were placed over "all its different departments," as a previous quotation states. To refuse compliance with this order is therefore disobedience to the very body whose authority is admitted.

The recent admission of one writer that the Twelve and Presiding Bishopric at one time held diverse views which resulted in a "clash between these quorums," is hardly a convincing background for his claim that this clash was "conducted by men who knew the law." Moreover, the Presidency as the "leading interpreters and teachers" of the law and the regulators of church affairs might well have been appealed to as a means of avoiding the clash, for to set in order is a function of that office:

And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.—Doctrine and Covenants 87:5 (To the Presidency).

The reasonable conclusion, then, is that the counsel of the Presidency, on whom these responsibilities rest, should be followed in administrative matters not clearly understood or agreed upon, that unnecessary clashes, ill feeling, and hindrance to the work may not result.

The foregoing quotations, as well as others available, overwhelmingly prove that the law makes the Presidency the chief administrative officers, and places them over "all the church," including "all its departments," charging them with the "presidency," the "responsibility," the "care," the "oversight," the "authority," the "supervision," and the "direction," of "all the affairs of this church and kingdom," including "the most important business of the church." To assert that this does not include chief directional control over the temporal department is to imply *nudis verbis* that language is to be disregarded, or it is meaningless and void. A. B. PHILLIPS.

(To be continued)

The Masonic grand lodge of New York has given notice of its withdrawal from the Masonic International Association, with headquarters at Geneva, Switzerland. The irreligion of certain European Masonic jurisdictions and their tendency to "meddle with the league of nations" are given as the reasons for the withdrawal. Investigation of European lodges showed "that the name of God and of the Bible were omitted by some of the jurisdictions in this international association," and the separation followed.—*Christian Century*.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### A Distinctive Religion

BY BISHOP C. E. IRWIN

#### *A Hope and a Reason*

In the early days of the Reorganization, as well as the days of the early church, there were, no doubt, frequent occasions when the members were called upon to make statements setting forth the reasons why they chose to be Latter Day Saints. One such reason assigned was that now, in this dispensation, the gospel had been restored and that with that restoration had been committed again to man, the church, in organization and functioning, a replica of the church which Christ himself set up. To feel the conviction that a small group had been made the custodians of such a precious charge could scarcely fail to fire the people with an enthusiasm as efficacious as it was sacred. A restored gospel was no fiction to these brave pioneers; it was a living, vibrant power, which if utilized would save, and save completely.

#### *Salvation in Time as Well as in Eternity*

If there was to be complete salvation, it was expected that the process would begin to be operative in time and continue into eternity. Judging by the behavior of the people, surely they expected the salvation process to begin this side of the grave. The abrogation of social and economic relationships and the great migration westward over the trackless prairies of the interior should be ample evidence of their conviction that God was not afar off. The magnitude of this faith in the divinely appointed plan assumes even greater proportions when we recall that they undertook to establish a form of social organization which was new and untried, and which in the minds of the critics was both radical and foolish. We have yet to demonstrate that their faith was not a mere delusion.

#### *The Faith of the Pioneer Was Distinctive*

Nevertheless the fact that the pioneers had such a dominating faith and were able to spread the gospel in the face of such bitter persecution, was the chief characteristic of the early church. This was no mean achievement, and it was respected by thinking people of that time, and is still recited by the historian as an important influence in the annals of the nineteenth century. The chief contribution which the early church made to modern thought was the idea that though the purposes of God had been for a

time thwarted by men, yet were they now again revealed, and that his hand was again moving for the salvation of man. The ages of darkness preceding the Restoration had bred a philosophy of despair and pessimism, the aftermath of which is to-day evidenced in the gross selfishness which enshrouds the earth. Man, having but a brief, uncertain life span, fraught with misery and suffering, deduced the philosophy which encouraged him to eat and be merry, since the morrow bringeth only death. The faith of the restored gospel induced, therefore, a spiritual exaltation which was as much the marvel of the century as it was refreshing in its purity.

#### *Such Faith Worthy of Distinctive Works*

One does not disparage the accomplishment of these early devotees when one affirms that this faith was never made manifest in the reformed social structure which was the purpose of its recommitment to man. To us, however, this faith comes as a heritage. We have made little or no effort to acquire it. It is the gift of one generation to another. We are charged, however, not only with the responsibility of perpetuating it, but with the task of translating it into such dynamic social changes as will justify our own position and vindicate the challenge of our forbears.

Mere verbal proclamation of principles will no longer suffice. There must be concrete results commensurate with the demands of our age. In no other way can men rightly judge our motives than by observing our behavior. To maintain the claim that the gospel generates a higher type of motive necessitates a type of behavior which will validate such a claim. To achieve only so much as is achieved by the scribes and Pharisees is to openly confess a religion of mediocrity, in which no one is particularly interested because it is so ordinary.

It is not surprising, therefore, that we have experienced the operation of the law of diminishing returns in our preaching. Such people as have come into the church have done so in anticipation of achievements worthy of a superior faith. Other thoughtful persons have remained unconfirmed, pending the issue of anticipated results in the lives of the confirmed. When these expected results have failed to materialize, it has become increasingly difficult to charge the preached word with its old-time power of conviction. To rave about the carnal-mindedness of man as the cause for the decline in the volume of converts is cowardly, and those who employ it merit all of the indignities which may be heaped upon them.

The crux of the whole matter lies in the fact that the principles of the gospel have never yet been ap-

plied in any but isolated individual cases. What the world now expects (and justly so) is a corporate evidence of the power of the gospel to save men's bodies as well as their spirits. The preaching of the future must be devoted to an exposition of the methodology of the higher life as well as to the definitive aspects of proselytization. Ready answers to questions of what we expect to do must be supplemented by answers to the question of how and when. Recitative preaching must give place to demonstrative preaching. Then and only then will our religion become distinctive.

#### Some Educational Problems Involved in the Establishment of Zion.—No. 5

BY A. MAX CARMICHAEL

(Continued from last week.)

#### *Men of the Past Have Attacked Existing Standards*

We will now cite some historical illustrations:

Abraham, living among people who were inclined to sacrifice their first-born son to their God, felt called upon to do the same. Sorrowfully he led his son to the top of Mount Moriah, there to prepare the altar, slay his son, and set the altar afire. Doubtlessly all the way up he pondered upon the reason for such a religious performance. Doubtlessly he was pondering upon who is God and what is God. As he was about to slay the son a great revelation came to him. God did not require the sacrifice of a first-born son. He could substitute a ram instead, a vicarious sacrifice. But this great revelation which came to Abraham was not fully heeded and followed even down to King Manasseh's day, who caused his son to pass through fire, after the manner of contemporaneous religions.

Amos, who saw an Israel which considered itself religious because it was punctiliously offering its burnt offerings, and meat-offerings, and conducting its three great feasts annually, and yet was selling the debtor for a pair of shoes, trampling upon the poor, and taking exactions from him of his wheat, could exclaim by virtue of his refusal to accept the religious standards of his day, and his own endeavors to discover God:

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meat-offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream.

Micah, like Abraham, was studying the contemporaneous religions of his day; yes, even studying the religious practices of Israel; he, like Abraham, re-

fused to consider them correct. Neither could he agree with sacrifices, either of animals or of humans. He exclaimed:

Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? [His decisive answer was no.] He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

A Moses, though reared in the luxury of a royal Egyptian court, refused to apathetically abide by the decision of his times that the standard of living for the Hebrews should be beneath that of the Egyptians. His first expression of this injustice was very inadequate to get rid of it. In fact, his first expression of it, the killing of an Egyptian slave master, proved almost deleterious to his purpose. He knew not how to perform the task. But after some quiet years with his God, who was teaching him how, he came home, to erase from Hebrew existence the bondage of a Pharaoh.

But we would quote illustrations from a person who was about thirty years of age. One Sabbath when he went to take a meal at the house of a member of the council who was a Pharisee, they were watching him closely. There was a man in front of him who had dropsy. And Jesus said to the Pharisees and the experts in the law, "Is it right to cure people on the Sabbath or not?" But they made no answer. And he took hold of the man and cured him and sent him away. Then he said to them, "Who among you, if his child or his ox falls into a well, will not pull him out at once on the Sabbath?" and they could make no reply to this. (Luke 14.) Another illustration. They said to him, "John's disciples observe frequent fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples eat and drink." Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? But other days will come, and when the bridegroom is taken away from them, in those days they will fast." He used also this figure in speaking to them:

No one tears a piece from a new coat and sews it on an old one, or if he does, he will both tear the new one, and the piece from the new one will not match the old one. And nobody puts new wine into old wine-skins, or if he does, the new wine will burst the skins and run out, and the skins will be spoiled. New wine has to be put into fresh skins. No one after drinking old wine wants new, for he says, The old is better.—Luke 5: 33-35.

And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with de-

filed, that is, unwashed hands, for the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and when they come from the market place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots and brazen vessels. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, . . . Ye leave the commandment of God and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your traditions. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother let him die the death; but ye say, If a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the work of God by your tradition, which ye have delivered; and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand; there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.—Mark 7: 1-15.

Over and over again did this same man Jesus say, "Ye have heard that it was said, . . . but I say unto you," and each time did he give us a higher moral law to observe. He feared not to question the old order, to modify it, and to put it on a higher level. In his revaluation of the contemporary religious practices, he took his evidence from the old, and was thereby able to appeal to the more vital parts of the Word, as opposed to the tradition of men. More than that he was willing to assert upon his own strength, "Ye have heard that it was said, . . . but I say unto you."

A Martin Luther was told that the church had the right to say what should be considered canonical in the scripture. But he went back to the discussions of the church fathers of the fourth century for his evidence, and further asserted that the Holy Spirit would witness to *each individual* heart what writings should be considered canonical. All who are acquainted with his history know what courage it took to pronounce this higher moral law, viz, that each individual was entitled to the witness of the Spirit.

A John Wesley dared stand out against the formal, ritualistic religion of his day, and proclaim a gospel of moral observance. That was a bold thing to do. The prophets of all ages have tried to ethicize religion more and more, but the established priests of their day have always proclaimed that religion was more than ethics, more than social relationships, and the more, which they generally have had in mind is the formal rituals, which have become merely a form, and which they wish the people would believe as efficacious to propitiate the gods. Wesley dared to challenge the conformists of the Established

Church with all its formalism, both of ritual and of creed and came forward with a religion of ethics.

A Joseph Smith took upon himself the privilege of actually examining the claims of the ecclesiastical organizations of his day in an endeavor to determine what his own procedure should be. And out of the whole experience he was able to proclaim that God still converses with his children. A new light in the darkness was this, all because one young man, a fourteen-year-old, dared to examine the evidence, and determine for himself rather than accept what was told him, or to apathetically accept one or the other creed as his.

We do not feel like stopping giving illustrations of this method of our youth obtaining his moral and spiritual life without giving some illustrations of movements among the youth in general. Again we would remind our reader that we are not necessarily agreeing with youth in his conclusions; but whether we will or not, he is thinking about moral and spiritual standards, and that with an intensity that spells earnestness and progress.

#### *Some Large Revaluating Movements*

Just now there is quite a pacifist movement among youth throughout the entire world. It probably is somewhat of a reaction against his offering up his life blood in the recent world tragedy, and coming home to find that his sacrifices have been in vain, that old statesmen do not see the world as a world, but still as warring nations, each seeking its own economic good. He is making his appeal to the life and teachings of the lowly Nazarene. Youth is exclaiming, "Orthodox adult society made such a botch of its work, that it had to call upon youth to save; youth, the best blood of the world, to save it from chaos. This orthodox, formally religious adult society led us into Flanders Field, from which many of us never returned. Even we who have returned find that orthodox adult society is still running the world in the same old way. As we, youth, once saved the world in its catastrophe, we will now save it from its internal enemy, its orthodoxy. While some of us may accuse him of a lack of loyalty to our Government, perhaps it is his critics that are not loyal enough; for anyone who thinks our Government is good enough is not loyal in the best and truest sense. Loyalty should be to what our governments and social relationships should be, and not to what they are. Our loyalty then becomes one and synonymous with our loyalty to God. But whatever his conclusions, the writer has no fear but that human love will have the greater expression in the long run.

Should we step into a Communist meeting, or a Socialist meeting, or a Labor meeting, or most any kind of a so-called progressive meeting, one will find

that it is some young "intellectualistic" who is standing up in front proclaiming to the audience that our present governments protect private property at the expense of human lives; that our governments are willing to conscript the poor man's life to protect it; but they are unwilling to conscript the rich man's property; that neither "private property" nor "constitutions" nor anything else are "sacred" unless they serve all of God's children; that unless constitutions protect God's children rather than rich men's property, that unless private property is made to serve the whole of humanity they must be changed, altered until they do; and unless they can be so altered, they must go down in favor of something which is really "sacred"; that is, which can serve God's children, whom God made of one blood, all the nations of the earth.

Youth, especially Protestant youth, is becoming almost intolerant of ecclesiastical differences. He says, "Away with your Methodism, your Presbyterianism, and your formal differences which keep you from actually following the injunction of Jesus to love one another." He is even saying, "Away with your differences over the Person of Jesus, for Jesus did not ask us to worship him, nor to exalt him, but rather to follow him, and practice his teachings." This attitude is especially prevalent in the Dominion of Canada, but is seen elsewhere.

Particularly during the last three decades has youth been concerning himself over the difference in ethical values and culture as found in the Holy Scriptures and as found in existence in civilized society to-day. We gave illustrations of these differences above. Up until three decades ago, youth has had the tendency to be apathetic, or even to throw the Bible away entirely. Our fathers can easily remember the prevalent infidelity of the latter third of the nineteenth century, largely as a result of the seepings of higher criticism into the popular mind, and as a result of an ethicizing of God which got its impetus in the latter half of the latter century. We spoke also of this movement before in these articles. But in the last decades youth has not been content to throw the whole Bible away just because it was impossible to square the ethics of an ancient Israel with modern democracy. He has not been content to lose entirely a Bible which has many high spots of ethical and spiritual utterances, as Amos, Micah, Hosea, Jeremiah, Isaiah, and Jesus, as well as many others. The general movement has been to find the solution for the differences in a hypothesis of social evolution, that humanity has with more or less undulation progressed upward in its morality, and that the Bible records the progressive inspiration of the race toward the one universal ethical God. Some

of our Protestant evangelical youth have not been content to rest with the feeling that Jesus represents the Climax towards which the Scriptures are tending as their fathers would like to have them, but have proclaimed an advance since the day of Jesus, and that yet to-day God is continually and progressively revealing himself to mankind, in a Saint Augustine, a Martin Luther, a John Wesley, an Abraham Lincoln. This does not come very far from being similar to the outstanding contribution of Joseph Smith, jr., so far as promoting an understanding of God's relationship to us in these modern days.

But even in our own church, there seems to be a youth movement. In its organized form it has been appearing as young people's conventions, both by the church as a whole and by districts and reunions. Its organized form had its incipency in the activity of certain young people's classes in Independence to carry on some meetings for the young people. From there its organization has spread out to other districts and branches, and has culminated in conventions for the general church. But organized movements generally follow rather than precede a philosophic movement. After a philosophic movement has given an impetus to organization, the organization may then tend to go along and increase by virtue of its own impetus, many adhering to the organization without particularly appreciating or being aware of the philosophic movement which gave the stimulus. Such are the facts in our present youth movement, according to the writer's opinion. But what is the philosophic thought which gave impetus to this organized youth movement? It was a dissatisfaction which some of the older men engendered into the hearts of the young men of late teens and twenties in age during the second decade of this century; a dissatisfaction with the wide difference between our ideal of a social world and the gait at which we were approaching it. Speaking metaphorically, if we were still east of the Jordan, when were we going to cross the Jordan into the promised land? This dissatisfaction was enhanced because the young man saw in the social world around him a cry for a reconstructed social world, and he thought if we had the theoretical remedy, why did we not move out and practice it? These young men have passed on their dissatisfaction to those still younger, by a few years, and now the movement has sprung out into an organized form. It may now be carried along with its own impetus, many taking part merely because of the joy of participating with their fellow youth in a movement in which they seem to be the principal actors, rather than because of a deep appreciation of the philosophy which gave the impetus. It is not our place here to pick out the dangers of and for

the movement. It is our purpose here only to describe it sufficiently to show it up as an illustration of our method which we are now describing of how youth acquires his spiritual life. Youth has been doing some thinking; he has been doing some comparing between how he thinks we ought to proselytize, and how we are actually doing it; comparing between what he thinks we ought to preach to outsiders and to members and what we are preaching; he has been doing some comparing between what we are actually spending our time studying in our Sunday school and Religio and what he thinks we ought to spend the time with in order to accomplish this reconstructed society, this Zion. It may be that in his reaction against that with which we have been occupying our pulpits and Sunday school classes, he is unduly prejudiced against an eschatological religion, with which he thinks our older men are chiefly concerned; and it may seem that an eschatological religion is essentially antagonistic to a social reconstructive religion more largely because of an intensified feeling for or against the youth movement rather than because of any essential antagonism.

#### *Some Features of This Method*

So far we have tried to illustrate copiously this method. We have tried to illustrate it in all its aspects, in subject matter, in degree of success in arriving at conventional conclusions, and at higher than conventional conclusions, in degree and effectiveness of thinking exercised, and with emotional setting. We shall now try to bring out some of its general features as shown up by the illustrations. As we delineate each feature, it may be well for the interested reader to go back and examine each illustration to see if he can find that feature as an essential factor in the illustration.

In the first place, of course, there must be a problem, a dilemma, a need of choosing. This much exists in the third method. There a problem confronts the person, but he meets it apathetically, and in accordance with authority or his desire to have the approval of those with whom he is meeting the problem. But in such cases it is presumed that the problem or dilemma comes to the child without any effort of his own. It comes to him from extraneous sources and by extraneous forces. But if the person should actively engage in a hunt for problems, for differing standards of morality and spirituality, he has advanced to the fourth method. Such a search for differing standards is quite possible. Men, instead of being satisfied with their own religion and what it tells them, have gone out to study Comparative Religions, in which they discover the standards of other religions. Our illustrations of the youth movement in China will illustrate this. These young



Chinese have taken the initiative somewhat in discovering the differing standards. Of course extraneous forces had a large part to play in starting these young Chinese into hunting for differing standards.

In the second place, this method involves a comparison of standards. In this it departs from the third method. It involves a search for evidence which helps one to tell which is the better standard. This evidence will be gleaned from both the present and past life. A study of not only contemporaneous ethics and religion will be made, but of past ethics and religion. Of course any person may stop short of trying to get all the evidence possible, or he may pick out certain evidence and leave other evidence alone. Consequently it involves also a willingness to hunt evidence, a willingness to hunt facts, and then to permit such facts to influence one's decisions. It involves furthermore an ability to differentiate between facts and theories, facts and postulates, facts thoroughly proved, and facts not so thoroughly proved; it involves recognition that theories and facts blend into each other with no perceptible division line between them. Many of our illustrations will exhibit instances where the person has stopped short of getting all the facts and relevant factors to a decision.

In the third place, this method involves coming to a tentative decision, and trying that decision out as one's standard. It involves an energy to carry out the decision in one's life. This is, in another word, the principle of faith. Many a man goes so far as to say that such and such standards are his, but he does not try them out. These are those of us who preach one standard and practice another. In that case we have taken the third method. But when we actively engage in trying out our decision in actual experience, we are using the fourth method.

Even after one has made his decision and is trying it out, it involves a constant reexamining of the evidence, especially the evidence as developed by the trying out of the decision, to see what effect it may have upon our further decision and our further procedure. It may at times involve an entire reexamination of our decision.

All during the process it involves some degree of fellowship with the person who thinks differently than we do, in order to get his evidence and to understand his point of view. It involves fellowship not only with those who are living contemporaneously with us, both those agreeing with us, and those disagreeing with us; but also fellowship with those who have lived before our day; fellowship with Joseph, Moses, the Gracchi, Cæsar, Amos, Jeremiah, Ezra, Jesus, Irenæus, Saint Augustine, Saint Je-

rome, Martin Luther, Shakespeare, Milton, Napoleon, and thousands of others, not that we shall hear only what they have to say that favors us, but also that which disfavors us.

This matter of fellowship involves some problems. Shall Socialist fellowship with capitalist? Shall Negro fellowship with white man, or white man with yellow man? Shall men associate with women on equal terms? Shall Christian fellowship with Mohammedan? Shall Catholic fellowship with Protestant? Shall Latter Day Saint Sunday school boys fellowship with Methodist Sunday school boys? Shall we encourage Boy Scout troops of mixed religions, or with one religion only? Shall we continue to favor the public schools where our youth mix with youth of other churches? Shall our boys fellowship with harlots? What is the principle involved in order that this method may be used effectively, if it can be used effectively at all?

We would like to include one more feature. This method involves an understanding of ourselves, our motives, our natures, our feelings, our prejudices, the ways we are influenced, etc.

When we come to that part of our discussion where we shall discuss our opinions of these methods, which we as a church should use, how we should use them, the advantages and limitations of each for the accomplishment of a Zion, we shall have occasion to discuss these features in detail. We here briefly delineate them in order that the reader may begin to see the problems involved in the use of this method, its limitations, its advantages, its difficulties, its dangers. Some, perhaps, would not want to rely upon this method at all. Others would want to use it almost entirely. Others would use all under varying circumstances and in varying degrees.

### Beauty

Athens had her public art treasures, and eighteenth century England her charming rural beauty; and these were unforgotten assets. Beauty is an ultimate good, because it augments the joy of life; whereas an ugly, hideous environment causes restlessness and social discontent. We need beautiful houses, beautiful villages, cities, and country sides, and beautified industrial areas. The elimination of smoke, cinders, rubbish, and hideous advertisements—the use of flowers, paint, statuary, architectural art, landscape gardening, and community planning—would go farther than we imagine toward making life quiet, happy, and satisfying. A beautiful country gives the impression of being a great country; whereas a ramshackle, run-down, weed-grown, littered country gives the impression of disintegration. To this objective we should divert more of our economic surplus.—Ross L. Finney.

## NEWS AND LETTERS

### Protracted Meetings Are Spiritual

EAST SAINT LOUIS, ILLINOIS, November 22.—Brother Richard Baldwin has just concluded a wonderful three-week series of meetings here. The branch has experienced a spiritual uplift, and many nonmembers are investigating the work. Two have been baptized.

Brother Baldwin has preached each evening except Saturday since November 2, and has given about forty patriarchal blessings, besides visiting, with his wife, many of the Saints in their homes. Sister Baldwin has also helped us greatly in our Sunday school.

Brother Baldwin covered the following subjects in his sermons: "A living church," "What is your life?" "Come, let us go to Gilgal," "Builder of right character," "The modern stumblingstone," "Are the days of prophets past?" "God's kingdom—one way in or many," "Who has power and authority from God?" "A living faith is needed for a living world," "Discarding Christ, throwing out the steering wheel," "Church organization," "The invitation," "Is it scriptural to expect revelation from God in this age?" "Why were former days better than these?" "Restoration of the gospel," "Obedience."

President Frederick M. Smith preached Sunday evening, November 23, to a large crowd.

### Macon, Missouri

November 24.—Macon Branch was well represented at the district conference which convened at Bevier, Missouri, November 1 and 2, at which time Brother Reese Jones was ordained a priest and Mr. and Mrs. James Burchett were baptized. This conference is one long to be remembered. Many of the Saints were pleased to meet Apostle E. J. Gleazer and hearken to the words of encouragement given to parents and words of admonition to the boys and girls. He preached two very fine sermons and was thoroughly enjoyed by all.

Evangelist Richard Bullard held a week's meetings here recently. On Wednesday evening the prayer service was held as usual, and Brother Bullard spoke under the inspiration of the Spirit, admonishing them to come up higher and push forward in the work. His visit to Macon will be long remembered.

District President E. F. Robertson and Missionary J. W. A. Bailey have been here at different times, occupying the pulpit, so the local members of the ministry have been having quite a vacation. Elders A. R. Moore and S. J. Joyce are back in the harness ready to thrust in the sickle with all their might, praying that the harvest will be great and that Macon will again be put on the map and become the hub of this district. Two babies have been blessed in the last two months, and three little girls have been baptized.

The Embroidery Circle meets the first Tuesday of every month, and the girls—little, big, and old—are learning to sew and embroider in order that they may be of service in the home or church or wherever their lot may be cast. Also the Department of Women is doing all it can to help raise money for branch expenses, etc. A food exchange was held at Joyce's Grocery Store, the proceeds going for the upkeep of the church.

Wednesday evening, November 19, a goodly degree of the

Spirit was present, and thirteen out of the seventeen present prayed and testified of the goodness of God. The young people also spoke of their responsibility to attend prayer service. Prayer is the keynote to success; may we all pray in faith unceasing that this thought may be instilled in the hearts and minds of every young person, that when the old are called to lay their armor down the young will be ready to take up the work and not only stand in the congregation and sing, "I'll go where you want me to go, I'll be what you want me to be," but speak the words with sincere hearts, consecrating their all for the establishment of God's work and the redemption of Zion.

The senior class of girls and their teacher are going to give a pie social Friday evening, November 28, the proceeds to go for Christmas offering. Also a committee has been chosen to arrange for the Christmas program.

Elder A. R. Moore and wife have been visiting in Kansas City and Independence, Missouri, for about ten days. Sister Dorcas Clark of Independence was in Macon on business and was a visitor at the prayer service Wednesday evening. Visitors are always welcome at Macon.

### Clitherall, Minnesota

November 25.—In spite of a blustery day on November 23 a fair number of Saints came out to hear District President George W. Day of Bemidji. The forenoon was occupied with prayer service and the annual business meeting. Brother Day gave some very timely advice during the prayer service, urging the Saints to honor the different officers in their calling, from the First Presidency down to the humblest local officer. He made the remark that he was glad to recognize the fact that he has superior officers.

The former officers were sustained, the only change made being in electing J. W. Peek as janitor. Upon his reelection as president of the branch, Brother Lester Whiting asked for the active cooperation of the Saints in their daily lives, that they might live so as to attract, not repel, nonmembers.

Brother Day preached in the afternoon on the need of living careful, prayerful lives, and said no progress could be made without overcoming obstacles, and that every strong character was the product of hardship.

### Owen Sound, Ontario

November 23.—Since last reporting to the columns of the *HERALD*, our branch has been favored with the opportunity of entertaining the district institute, which convened October 25 and 26.

The institute opened Saturday morning at ten thirty when those who had gathered united in prayer to God that his Holy Spirit might be present in the various meetings of the institute and that all things might be done in harmony with his will.

Following the season of prayer, Sister Blanche Edwards, whom those in charge of the services had been successful in arranging to have with us, was introduced to the Saints and addressed them using as a topic "Promoting religion." In the afternoon she again spoke on the Department of Women. In the evening the assembly was entertained by a volunteer program under the supervision of Musical Director George T. Furness.

While the primary object of the institute was to assist the Saints to gain a wider vision of the work of the various departments, the Saints, when assembled Sunday morning for prayer service, remembered the afflicted in body as well as

our limited understanding of the work we are engaged in.

Sister Blanche Edwards talked to the gathering twice on Sunday explaining religious education and junior work in the church. She was able to convey many new thoughts to the minds of the people, which were very much appreciated by them. It is believed that the departments will take upon them a greater vision, and a more constructive program will be realized as a result of her being among us.

Among our visitors were Bishop A. F. McLean and family, also Elder Whitehead, of Toronto. Their presence was very much enjoyed.

Sister Edwards left Sunday evening by motor for Wiarton and Port Elgin where she addressed gatherings of the Saints.

The musical and Sunday school departments of the branch are preparing a cantata, "The coming of the King," for Christmas entertainment.

We must inform the many friends of Elder J. L. Mortimer that his physical health is little improved since we last wrote.

### Moorhead, Iowa

November 26.—A nice sum was netted to the Department of Women from the dinner and supper which they served on election day. The annual bazaar will be held on December 13.

Evangelist U. W. Greene is now conducting the third week of a series of meetings at the local church with increasing interest. The attendance has been good considering the harvesting of the corn crop by the farmers. Roads and weather have been excellent for this time of year. The sermons have been very spiritual and have assisted the Saints much in making proper preparation for the upbuilding of Zion.

As many questions had been handed in, Tuesday evening, November 25, was set apart for a round table talk and answering the questions, which proved very profitable. Brother Greene announced that on the evening of the 26th, it being Thanksgiving Eve, he was going to call upon different ones for short speeches on what they had to be thankful for. A Thanksgiving address was given by Brother Greene Thanksgiving evening.

Sister J. N. Mann, of Decatur, Nebraska, visited last week among Saints in and near Moorhead. She was taken to her home Sunday, November 23, by Brother Earl McIntyre and family.

District President Joseph Lane has made our branch several calls during the past month. He is always a welcome visitor among the Saints.

Brother Ammon McIntyre has been absent from home all fall, as he has been building a house for his son Charles and family who reside on a farm near Bronson, Iowa.

Sister Holda Hendrickson has returned to her home with her daughter, Sister John Adams, after spending a few weeks with Sister Dena Mortensen since the death of her husband.

We miss from our services the kindly face and presence of Grandma Bollinger, as she has gone to spend the winter with her daughter in Nebraska. About twenty-five Saints met at her home at the close of the evening service a few days before her departure to bid her farewell. Light refreshments were served by the self-invited guests, and a beautiful prayer was offered by Brother Greene in behalf of our aged sister, that God's care might be with her.

Sister Nellie Larson, who is a teacher at Humboldt, Iowa, is at present visiting home folks and taking a short rest, as her health has been poor of late. Brother Frank Larson was called last week to Colorado to be with his wife, who on

account of poor health has been spending the past few months there.

Sister Perry Mann entertained a group of friends on the afternoon of November 18 in honor of Sister Arvilla Blackman's birthday. Sister Mark Jensen on the same day entertained for dinner Grandmas Bollinger, Townley, Larson, Johnson, and Conyers, in honor of Grandma Bollinger. The ladies' ages ranged from seventy-two to eighty-nine, although they term themselves "the girls." Fine times are reported from both places.

### Warton, Ontario

November 22.—Since our last report we have had the privilege of attending the institute held at Owen Sound, at which Sister Blanche Edwards lectured on certain subjects. Her lectures and talks were very inspiring as well as educational. The following Monday night, the Warton Saints had the privilege of listening to Sister Edwards's lecture on "The opportunity of the home." Anyone securing her services in this line especially will never regret it.

Brother W. C. Elliott of Owen Sound preached in our church here the evening of November 9, on "Thanksgiving." The church was quite well filled, and Brother Elliott is to be complimented on the talk he gave.

Elder J. Yager has been holding services here during the past week. Next week he intends to start another series at Harriston. Our other missionaries, Elders P. Farrow and S. G. St. John, are at Rainy River and Chesley.

Some in our branch are installing radio sets and hope the church will soon have the new broadcasting station erected so we can listen to sermons and programs from Zion.

### Burlington, Iowa

November 24.—Sunday morning, November 23, a large audience enjoyed a program given by the juniors. The children especially seem to enjoy these services. Song number 108 was sung by the parents as an invitation to the children, and they were answered by the children singing the third verse of the same song. A group of six girls gave the text for the hour, "A little child shall lead them," which was taken from the Bible reading found in Isaiah 11: 1-7. The Bible reading was by Theodore Kunz, who was recently ordained to the priesthood at the district conference. Elder G. Scott Daniels explained the reading to the children in such a simple way that they enjoyed every minute of his talk.

The first father and son banquet was held at the home of E. F. Kunz, 414 South Central Avenue, Thursday evening, November 20, at seven o'clock, with thirty-two present. Following the banquet a program was given. Elder G. Scott Daniels was toastmaster, and Elder Amos Berve of Nauvoo was the principal speaker of the evening. H. F. Broman and E. R. Williams gave short talks, and a solo was sung by H. F. Broman. The evening was enjoyed by all present.

The series of services conducted by Elder Ammon White came to a close on November 2. The morning service was the regular sacramental service, which was enjoyed by all present. In the afternoon Brother White gave us a heart to heart talk with a continuation of the same spirit which was enjoyed in the morning services. In the evening was the regular preaching service, the closing meeting of the series. These meetings were the source of much strength to the Burlington Saints, and we hope to be able to have Brother White with us again sometime for another series.

Brother A. R. Daniels and wife, of Cameron, Missouri, are here visiting their son and family.

## San Francisco, California

November 24.—At our sacramental meeting November 2 we had with us Apostle D. T. Williams and Elders E. B. Hull and Virgil Etzenhouser, missionaries. It was a good, spiritual meeting, enjoyed by all.

The same evening Apostle D. T. Williams began a series of meetings to last for one week. Fourteen of the members made house to house calls, leaving tracts, with an invitation to attend the meetings.

A social was held November 6 at the home of our branch president, John A. Saxe. Refreshments were served, the proceeds to be used for building our social hall on the rear of the church.

November 9, College Day, collections were taken in the Sunday school, Religio, and church, netting \$25.

Our district held a two-day meeting November 15 and 16 at Irvington. We had with us President Elbert A. Smith and Apostles D. T. Williams and Roy S. Budd. There was a good gathering of the Saints and friends, and services were much enjoyed. It has been many years since Brother Elbert has been with us, and everyone was glad to meet him and listen to his teachings. Arrangements were made for campers, and the food served was excellent. Services were held in the city for those who could not get away. These services were in charge of Cecil Smith, deacon, and L. B. Parish, priest, preached. They were a success.

Other preachers here of late have been Apostle Roy S. Budd, and Elders Virgil Etzenhouser, J. A. Saxe, and George S. Lincoln. All is going nicely here, and the Saints are working in harmony and peace for the spread of the gospel.

## Sioux City, Iowa

November 24.—At the regular priesthood meeting held November 2, plans were effected to hold like meetings the first Tuesday evening after the third Monday of each month. A constitution and by-laws have been drawn and passed by the fifteen members of this organization. It has not been decided just what shall be taken up as a study, but church history, Doctrine and Covenants, and Rules of Order have been mentioned.

District Superintendents J. A. Gunsolley, Mrs. Doctor Kennedy, and Mrs. Myrtle Crabb, of the Sunday school, Department of Women, and home department, respectively, visited this branch in their official duties the 16th. They had real messages that were received very kindly.

Troop 17 of the Boy Scouts has been reorganized, with former scout, C. Franklin Rich, as scoutmaster. Troop 17 is the only five-year veteran troop in the city, having given continuous service for six years. The veteran insignia will be sewed on the troop flag in the very near future.

Mr. and Mrs. Charles Keairnes and Frank Keairnes of Gallands Grove and Mr. Maurice Spence of Cherokee have recently come to this city.

On the 13th a real old-fashioned "Harde Tyme" social was sponsored by the Temple Builders. A good time was enjoyed, and friendliness was magnified by the informal nature.

Mr. A. C. Croft, inventor of a very successful wireless corn-planter attachment, was baptized by Elder W. W. Baker Sunday, the 16th. We are glad to welcome Brother Croft as one of our number.

Our quota of \$56.28 in the radio fund has just about been met. We are glad at this place to know that the angel message can be sent to the world by this modern method.

Elder Roy Parker and family, of Des Moines, Iowa, vis-

ited here during the past month. Brother Parker always feels that he is coming home when he comes to this city. At one time he served as pastor of the branch.

Missionary Charles J. Smith has been holding a series of meetings at Wagner, South Dakota. He has baptized a number at that place. It is hoped that a branch will be organized there in the very near future, together with its departments. Elder Benner, of Walthill, Nebraska, is moving there.

## Kingston, Missouri

November 27.—The Saints here are still striving to go forward with the work. Brothers O. W. Okerlind and T. W. Curtis have been with us about two weeks and preached some fine sermons. They also preached several nights at Cowgill about twelve miles southeast of here. That is where Brother A. M. Baker debated with William Freeman Jones last February on church propositions. Elder Jones represented the Church of Christ, nonprogressive. Brother Baker certainly made some friends for the cause, for when Brothers Okerlind and Curtis went there three weeks ago the progressive division of that church furnished them with a nice church building in which to hold meetings, and their minister came out to hear, and offered prayer and assisted in opening the meetings, while his wife presided at the organ. We hope that the seed sown may bring forth fruit to the honor and glory of God.

Since our last letter two have been added to our number by baptism.

Sister Ford, wife of Elder J. T. Ford, peacefully passed away this morning. They were of the Oakdale community. May our heavenly Father cheer each sorrowing heart.

We pray God's blessing on each effort that is put forth for the advancement of his work. Brothers McPeck and James Dawson held services at the Wakenda Branch last Sunday.

## Cherokee, Iowa

November 28.—We are glad to report that interest in all departments is on the increase, and the attendance at Sunday services is much better as a result of united effort on the part of all the Saints.

October 26 was a grand day, with a large attendance at all services. All seats filled for Sunday school was a new record. In the afternoon about thirty Saints drove out two miles to a beautiful spot on the banks of Mill Creek, where Fredric Luloff was baptized by A. R. Crippen. A song service was held, and short talks were made by Elders J. T. Spence and W. W. Reeder. This outdoor service was much enjoyed by all present.

The contest for new members and increased attendance being conducted by the Sunday school is showing good results. At present the Greens are a few points in the lead. On November 23 every seat was filled for Sunday school and morning preaching services, and the large audience gave excellent attention to the sermon by W. W. Reeder on, "What are your handicaps?" in which the speaker showed that not all handicaps are physical, but that we have a good many spiritual handicaps as well.

Twenty-five Saints from our branch attended district conference at Mallard, Iowa. The long drive was made in severe cold, but the spiritual feast we enjoyed while there far more than repaid for the effort made. The entire conference was a spiritual feast, and the gift of tongues and prophecy

given answered the prayers and desires of some new Saints who had not yet enjoyed these blessings. The good, helpful sermons by President F. M. McDowell and Apostle John F. Garver will not soon be forgotten.

Our first cottage prayer meeting for the winter season was held November 9 at the home of Brother and Sister Evans. There were twenty-five present, and a great manifestation of the Spirit was enjoyed. We always enjoy these cottage meetings and believe much good comes as a result of them.

Thanksgiving prayer service was held at ten o'clock in the morning at the church. There was a small attendance, but we were greatly blessed and encouraged by a prophecy through Brother Crippen exhorting the priesthood to greater efforts, also to all the Saints to be more faithful. Brother Vernon Spence was told to prepare to work in the priesthood in the near future.

The Department of Women held a fine meeting November 13, at which it was decided to give twenty dollars to the radio fund and ten dollars to Graceland College. The women are planning a lot of work for the winter months.

The Sunday school is planning to give a Christmas tree and entertainment Christmas Eve.

### Tawas City, Michigan

November 24.—Several from our branch drove to Whittemore October 15 to attend the chicken supper given by the Saints of that place; and on November 2, although a cold, blustery day, two carloads drove to Oscoda to attend the all-day services there. Good meetings were reported.

On November 17 Elder W. A. Somerfield was called to Whittemore to preach the funeral sermon of Brother Ambrose Wismer, formerly of Whittemore but lately of Flint.

District President Matthew Umphrey was a welcome visitor in our branch last week. All-day services are to be held Thanksgiving Day, and we anticipate a good time, as we are looking for Brother Umphrey and one of the district missionaries, Brother G. W. Tomlinson, to be with us.

Sister Laur and her daughter Iris of Bay City are making their home in our city at present and are regular attendants at church services. Brother and Sister Will Lake visited relatives in Tawas City Sunday.

Last Sunday afternoon Brother and Sister George A. Pringle drove out the hemlock road to call on Brother and Sister I. L. Fraser and family. Brother Fraser is an invalid, having had infantile paralysis some six years ago. He now sits in a wheel chair day after day, but he is cheerful and always hopeful. He needs the prayers of the Saints.

### Davidson, Oklahoma

November 29.—The Davidson Saints feel they have much to be thankful for this Thanksgiving because of the advancement that has been made this year. There are only a few who are not up and doing, and nearly everyone is busy in at least one department.

The Department of Women meets Wednesday for their Bible study, and at a recent roll call each one told something she was thankful for. How good it makes one feel to hear them say, "Above all things, I am thankful for the gospel and the love we have for one another."

A number of the Saints met at the home of Brother and Sister John Parker for Thanksgiving dinner. Brother Parker's father, who is eighty-four years old, furnished the turkey. His mother is seventy-eight. Elder S. W. Simmons, of

Holdenville, Oklahoma, was present and offered the prayer of thanksgiving.

In the evening a few of the Saints met at the church for a Thanksgiving prayer service and enjoyed the Spirit of the Lord. One of our young men was told by the Spirit to prepare, for the Lord had a great work for him, and two young married women were told that they would be the means of bringing many into the kingdom, and the Saints were promised a leader.

The Temple Builders are very active and help in all the departments. They are getting along nicely with the study of the Book of Mormon, and recently they put on a two-act play about prayer, which was very fine.

The Department of Recreation and Expression class is doing nicely and some fine programs are being put on.

The Saints are paying in their tithing. At least most of them have awakened to this duty.

### Modesto, California

November 28.—During the past month the Saints of this place have been enjoying a lovely fall and general good health.

October 9 a harvest festival was held at the church. The pulpit was beautifully decorated with grape vines with bunches of grapes hanging on them, bunches of corn and cornstalks, melons, squashes, and pumpkins, all banked with flowers.

At the Sunday school hour, after a general review of the school, a program was given by the children, who did well. At eleven o'clock an address was given by Apostle D. T. Williams, and at half past twelve a hot dinner was served in the basement, to which all did justice. Elder Dawson, of Sacramento, California, was the speaker at half past two, after which a talk by Apostle D. T. Williams on Graceland was followed by a collection for our school, amounting to \$12.52. A very interesting session of the Department of Recreation and Expression, with a short program, was held at a quarter of seven, after which Apostle D. T. Williams gave us another good sermon, ending a social and profitable day. There were a number of visitors from near-by branches.

Brother D. T. Williams held preaching services during the week, which made friends for the cause and strengthened the Saints. Brother H. W. Patterson made the branch a present of \$500 on the church, which was very much appreciated. We hope to have more to pay on it in the near future.

The Sunday school is doing well, also the Department of Recreation and Expression. Attendance seems to be continually increasing.

The Department of Women have had one sale and will have another next month to help pay the debt on the church. When that is all paid off things will go more smoothly.

### Machias, Maine

December 2.—Elder H. A. Chelline came here from Jonesport, Maine, and held a series of meetings recently. These meetings were quite largely attended for a small community and were greatly beneficial to all.

The Saints of this branch had a shooting match and supper Thanksgiving, and supper was served to the shooters at six o'clock. Baked beans, brown and white bread, clam chowder, and pickles were served, and after supper pie, ice cream, cake, candy, and corn cakes were on sale. The sum of \$32 was cleared, and a very pleasant time was reported by all who attended.



## Duluth, Minnesota

December 2.—The gospel flag is still floating over some earnest workers in this, a portion of God's vineyard. The faithful ones will always be found doing their part, whether in assembling together in the different services or bringing succor to some one in need, either physical or spiritual.

Our pastor, Brother C. B. Freeman, on the morning of November 9, spoke to the Saints with an appeal to come up to higher ground. Brother P. G. Schnuckle spoke in the evening to a good crowd.

Another precious soul was conducted into the kingdom of God November 16, the pastor officiating. Although we were compelled to cut a hole through the ice in order to fulfill the ordinance, we shall never forget the peaceful expression on the face of Sister Helen Lundeen as she came out of the water, realizing more and more God's promises to protect those who walk in his ways and strive to keep his commandments. Brother W. C. Stauty preached the morning sermon, urging the Saints to let their light so shine that others might see their good works and glorify their Father in heaven. Brother Freeman spoke again in the evening, bringing light to God's people.

On November 30 Brother W. E. Shakespeare surprised the Saints by arriving and spending the day with them. He preached twice for them and gave a short talk to the Sunday school. The priesthood also met again on this day and received more light on carrying on the duties of the servants of God.

The Department of Women is planning to hold a fancywork sale December 6 at one of the stores, as the basement of the church is not yet in shape for their accommodation.

The Sunday school is planning a Christmas entertainment, and the committee appointed is progressing nicely in their work.

Some of the young, with older members, gather every Sunday morning except the first Sunday in the month for prayer service. Though at first not many results were obtained, it looks now as though the service is gaining momentum, and a more active part is taken. What greater results can be obtained than by prayer? Christ has said, "Pray oft, and never faint." We ask the prayers of the Saints for the young of this place, as they are not coming forward as they should.

May the contention that is prevalent in the church cease and love and peace reign supreme.

## Akron, Ohio

The annual home-coming of the Akron Branch was celebrated November 30, with about three hundred in attendance. The meeting was a decided success. The principal speakers for the day were Bishop Charles Fry, recently appointed to Kirtland District, and William Patterson of Australia.

Under the directorship of Charles Romig, the Barberton Branch orchestra furnished some pleasing selections throughout the day. Under the direction of Myron Kelsey, the Akron choir gave two special numbers, and Myron and Alice Kelsey sang "Watchman, what of the night?" Also Mary Sikuti sang a special solo, which was very much appreciated. J. J. Dildine sang a baritone solo, "The Book of Life," words and melody of his own composition, arranged by S. B. Mansell, of Dover, Ohio.

An entire program was rendered November 16 by the Romig family orchestra of nine pieces. It is unusual to find so much talent in one family. The program was a splendid one, and included vocal, violin, tuba, and clarinet solos of merit; a cornet and clarinet duet; and full orchestra numbers.

## Oakland, California

November 28.—President Elbert A. Smith was given a hearty reception by the Saints of Northern California at an arbor-day gathering held on the reunion grounds at Irvington November 15 and 16. This gathering was in accord with the will of the last district conference, that two-day meetings be held in various localities to replace the spring conference.

The date of the outing was planned to coincide with the convenience of Brother Elbert and the apostles assigned to this territory, R. S. Budd and D. T. Williams. After the dedication services, in charge of District President J. D. White, were over, Brother Elbert turned over the first ground, which opened activities. Ten of the thirteen branches of the district were represented, most of whom had prepared for the occasion by bringing trees and plants with them, but there were plenty of plants to go around, and each branch had its particular spot to beautify. Those who were not interested in horticulture played games or spent the time in visiting. The weather was ideal.

At seven o'clock in the evening the banquet hall was thrown open to the people, who filled the tables to overflowing. After all were seated, the hymn, "Blest be the tie that binds," was sung, during which our guest, Brother Smith, and the speakers for the occasion, entered.

After prayer by Brother Woods of Fresno, dinner was served, which was followed by a program. Brother Virgil Etzenhouser, Bay District missionary, acted as toastmaster and called upon Apostles Williams and Budd and Brother Elbert, whose talks were interspersed with music. The whole performance was delightfully impressive. After the banquet accommodations for spending the night on the grounds were offered all who cared to stay.

During the prayer service Sunday morning Brother Smith voiced a spiritual admonition to the young folks which was indeed encouraging.

Many Saints came from surrounding territory to the Sunday morning preaching service who could not attend the banquet the night before. This meeting was so successful we look forward to others at close intervals.

## Lachine, Michigan

November 27.—We have been enjoying a series of meetings held by Elder E. N. Burt of Onaway for the last two weeks. Two more were added to our number November 23, when quite a number gathered in spite of the cold to witness the baptismal ceremony.

We were sorry to learn November 23 of the passing of Brother C. Ford, who leaves a wife and brother to mourn. Also Sister Hall of Alpena was recently taken to her last resting place. Although we all have many things to try us, we have many things for which to be thankful. One great blessing we have here is a warm little church to go to every Sunday, which is kept ready by our faithful deacon, Brother Cole.

We have a good Sunday school, which is followed by prayer service, with preaching in the evening, and another prayer service on Wednesday night.

A Thanksgiving Day service was held the evening of November 27 in charge of Elder A. Guy of Hillman. We also had a short visit from Elder James Blackmore and wife of Detroit November 16.

May the blessings of love and charity remain with us, and may we all be found ready when the Master comes in the prayer of your sister in this great work. S. PUSHMAN.

### Anamosa, Iowa

November 28.—Just a few lines to say the Saints of this place have been having a feast of spiritual food, of which we were sadly in need. Elder Leonard Houghton gave us a few very inspiring sermons which were very helpful, adding a few words of encouragement. He is truly a sincere and humble servant of the Master.

Next came Elder E. A. Davis and wife. Brother Davis is a true missionary and seems to have just the right message at the right time. But when we try to express our sentiments regarding Sister Davis we have to pause a moment, for it is hard to tell of all the beautiful truths she drove home in her earnest way. She spoke of the duty and privileges of a mother in the home, especially in regard to the family altar; also in regard to cheerfulness in our offerings of all kinds. If a thing is given grudgingly, it is not acceptable to the Master. No spiritual blessing can come from unwilling service.

Sister Davis also spoke on all parts of the work of the Department of Women and the pressing need for Latter Day Saint mothers, young and old, to study and be ready to occupy at any time, in the home and otherwise, in an acceptable and constructive way.

May God bless each one to do his duty so that he may lead us all to higher ground.

MRS. FRANK LEAPER.

### Simcoe, Ontario

November 27.—Simcoe Branch is still on the map, with Elder Dickhout in charge, though we were sorry to lose Brother and Sister Martin; also Brother Archy Turner, who went to his father.

We have some afflicted ones in our midst. Sister Sovereign is sorely afflicted, and Brother Sovereign would like very much to have a patriarch sent here, as he and his wife greatly desire their blessings, and Sister Sovereign desires administration. There are also others here who desire their blessings.

Sister Helen M. Sovereign was married last Saturday to H. Prittle.

Some here have recently been interested in the angel's message, and we ask an interest in the prayers of the Saints that we may set a good example before the world, that many may be gathered into the fold.

### El Reno, Oklahoma

December 2.—We are privileged to listen to testimonies in our prayer services that afford the strongest evidence of the power of the gospel to change the very nature from corruption to a peaceful and upright life. One year of church life affords more real pleasure than all the previous life in a round of so-called worldly pleasure. These are proving their sincerity by being always at the prayer meetings and taking part.

The Sunday school here is preparing for a suitable Christmas entertainment under the care of a competent committee.

Thanksgiving was observed here for the first time in the history of the branch by a service at half past ten, consisting of singing and a short talk by the pastor. After the service Sister Terry and I were taken to the home of Sister Reeves, whom I met in Kansas when Brother I. N. Roberts and I were there on a mission forty years ago. She made us welcome and gave us a sumptuous Thanksgiving dinner.

Brother W. A. Connell occupied the morning hour Sunday on "The eternal purposes of God." The Sunday school and

Religio were well attended. The Religio is studying the regular quarterlies with good interest. Sunday night the pastor was greeted by a good attendance. The theme was "The perfect law of liberty as a mirror," as spoken of by James. We had some visitors from Alaska at this meeting.

We are pleased to announce that Brother G. C. Lewis has changed his plans and will remain here for a time at least. Brother Lewis occupies well as our Sunday school superintendent.

Among our faithful attendants at our Sunday services we mention our two extensive Oklahoma farmers, Brother H. K. Rowland and Brother H. V. Piatt, and their faithful companions. They each have some two hundred acres in small grain, but they hold their church interest first in importance. They report crops looking quite well.

We have been competing with Zion and California in good weather, which has been ideal to the present time. To-day is cloudy, and the wind is from the south. Several of our members are in the cotton fields, but the harvest is about over, and we look for their return to our church services. One county, Pottawatomie, in Oklahoma, will market about 35,000 bales this year.

J. M. TERRY.

### Fall River, Massachusetts

December 1.—Elder W. A. Sinclair, president of the Southern New England District, was a speaker of recent date. His sermon gave the Saints material for much serious thought. He was accompanied by his family, and Sister Sinclair played the organ in the absence of the local organist. Brother Alma Coombs was the morning soloist.

Local speakers have been Pastor James W. Heap, Elder John Rogerson, Priest Moses Sheehy, Teacher William Baldwin, and Deacon Alma Coombs.

The pastor and a few of the members attended the departmental conference at Providence, Rhode Island, in October, and some will make an effort to restore the Religio.

The Department of Women held their sale of fancywork and served supper November 22, realizing about \$150. The Temple Builders and Sunday school each had a booth, and the affair was largely attended by Saints and friends.

The Temple Builders had a Halloween party to which the boys were invited. The boys voted them fine entertainers. They especially enjoyed the lunch. Florence Sheehy and Gertrude Howlett received the costume prizes, while George Nickerson received all other contest prizes. Much merriment was caused in finding the ring, thimble, and button in the cake. The boys continue to meet and have a good time Friday evenings.

It was advertised that Elder O. L. Thompson would hold a series of meetings at Fall River beginning November 13, but at the last moment he canceled this date, as he was tired in body from holding services at Dennisport and New Bedford. It is said that the interest was good. The Saints were greatly disappointed, as invitations had been sent out, and it was impossible to notify all on such short notice. Brother Thompson is expected here December 3. He is liked by all.

Sister Margaret Henderson is busy rehearsing the children for the Christmas play.

Sister Florence Sheehy entertained her Sunday school class of young children on her birthday, November 29. The children had a wonderful time, and all had a turkey filled with candy to take home.

The church has recently been shingled with fireproof shingles. This is a much needed improvement, of which the Saints can be justly proud.

## Successful Convention at Rock Island

(The following is an excerpt from a letter written by Elder E. R. Davis, of Kewanee, Illinois, to the First Presidency.)

We just closed a very successful young people's convention at Rock Island, beginning Thursday night, November 27, and closing Sunday night, November 30. The attendance up to Saturday night was rather small, but Saturday night and all day Sunday we had a full house, and on the whole the convention was more of a success in this our first effort than we expected it to be. There was a wonderful spirit present all through, and during the whole of Saturday forenoon during the prayer service and the two class periods the good Spirit was present in great power, so that everyone was in tears most of the time. We feel that this has been one of the best things that this district has ever had.

During this convention we had one program, three prayer services, four class periods, and five addresses. Brother McDowell presided at two of the prayer services and at two of the class periods and delivered three of the addresses. Sister Blanche Edwards presided at two of the class periods and delivered two of the addresses. Besides the above, there were several recreational activities in charge of Brother E. A. Curtis, two baptisms, and two confirmations.

The messages brought to us by Brother McDowell and Sister Edwards were wonderful and inspiring from beginning to end. In presenting the program of our church and in putting it across to the people so that they can grasp it, and in rousing and stimulating the interest of the young people, Brother McDowell is without a peer in the church. In making the people actually feel the message, in getting close to the people, and pouring out her very soul to them, Sister Blanche Edwards has no equal. She is one in a million. There is no other woman in the church that can take her place.

## Alliance, Ohio

December 3.—For more than a year the Saints of Alliance have had no place of meeting except the homes, but on Sunday, November 16, we met in our new quarters on the third floor at the southeast corner of Seneca and Main Streets, entrance on Seneca Street. We feel we were fortunate in securing this place on our main street, just two squares from the Pennsylvania Railroad depot and one square from the interurban depot and public square. So those who wish to visit us, don't forget the place and that visitors are always welcome. Our hours of services are: Sunday school half past nine; morning worship, quarter to eleven; and evening service, half past seven. Wednesday evening prayer service in the homes.

Our district president, Elder George Neville, met with us Sunday evening, October 26. We enjoyed his visit and hope he can come again soon.

Our pastor, Elder R. A. Smith, attended the ministerial conference in Cleveland November 9 and 10. He reported good meetings and felt the time was well spent.

There were no services here on November 30 because of the home-coming at our church in Akron which some wished to attend. We feel enough cannot be said of the good done by these gatherings, especially to the branches situated as we are. Listening to the testimonies of the Saints and the struggle they had to get the work established, when they were few in number like ourselves, it gave us courage to face our difficulties and renewed energy to strive to put our work on a firm foundation in this place. As we think over the events of the day, the thoughts brought out in our Sunday

school lesson, the excellent sermon by Bishop Fry in the morning, the stirring admonition given by the district president in the afternoon service, with the testimonies of such men as Elder J. C. McConnaughy, Patriarch A. R. Manchester, and Missionaries William Patterson and W. C. Neville, as well as the many others, we feel that truly we had the very cream of human enjoyment. We were unable to stay for the evening service because of the icy streets and the snowstorm which was raging, having thirty-five miles to drive. But though the storm raged, till at times we could not see our way, yet our hearts were warm and glad for the experiences of the day. God help us to add to our numbers here till we can entertain our brothers and sisters in a like manner, and hasten the great home-coming which we all look forward to in Zion, the beautiful.

## Groton, Connecticut

December 4.—New London Branch has recently been favored by a visit from Bishop M. C. Fisher and Elder E. H. Fisher, of Somerville, Massachusetts. An interesting discourse was delivered by Bishop Fisher Sunday evening, November 16. The theme, "Zion and its establishment," is one of inexhaustible interest to the Saints here. The statement was made that we must learn to love and tolerate each other, and it was exemplified in the story related by Brother Fisher of a group of people of Maine who demonstrated the spirit of good fellowship, and in their everyday life "pulled together."

The Saints look forward to another visit from the Fisher brothers. The inspiring thoughts and presence of such men of the church are indeed appreciated and welcomed.

Brother and Sister John E. Blastow are in Miami, Florida, for the winter, and according to report Sister Blastow would be pleased to meet with some Saints if any are residing there.

## Mapleton, Kansas

December 2.—Our district superintendent of Recreation and Expression, Miss Helen Hawley, and Sister Mabel Martin, superintendent of the Department of Women, made the Mapleton Saints a visit recently. Miss Hawley showed the necessity of recreation as the learned people of our Nation see it, also giving the aims of the church for this department. Sister Martin showed the necessity of well-informed mothers to be able to save the nation and church. Their talks were enjoyed by all.

The ladies' aid gave a program, bazaar, and supper Thanksgiving night, which was well attended. Everybody enjoyed the supper, which consisted of roast turkey, goose, duck, and everything that goes with it to make a Thanksgiving supper complete.

The series of meetings announced for some weeks ago was postponed on account of the Christians or Campbellites beginning meetings. It was thought best not to try to hold two meetings at the same time. However, Brother Lee Quick began his series last Sunday night, and so far there has been good attendance and interest. It seemed Satan tried to frustrate these meetings, as Brother Quick had quite an accident on Tuesday. He was riding on a wagon with a hayrack on it and his foot slipped, giving him a fall which fractured two of his ribs. The Saints all felt very much discouraged over the prospects of the outcome of our meetings, but Sunday Elders J. E. Hughes and John Graham administered to him, and the Saints all united their prayers in his behalf, and when preaching time came that night Brother

Quick was in the stand. He has been able to continue with the meetings, and the Saints feel to praise our heavenly Father for his goodness.

The Methodists had held a three-week meeting and won about eighty converts. Then the Christians converted about twenty. If we do not get any, we hope to get some to see the difference between truth and error and hope to reap a harvest in the future.

## Independence

### Stone Church

Apostles Paul M. Hanson and J. F. Curtis returned to Independence last Friday morning from their trip abroad in the interest of the church. Brother Hanson spoke Sunday morning at the church, giving an account of his trip to Palestine and Egypt. He spoke especially of the fulfillment of the times of the Gentiles, and compared Palestine now with what it was when he was there in 1906 before the Turks were driven out.

Brother Curtis found on his return that his son, Earl, had been operated on the night before his arrival for acute appendicitis, but reports are that he is doing nicely.

Bishop A. B. Phillips was the speaker Sunday night on the fundamentals of religion.

Bishop James F. Keir was at Lamoni during the week on church business. Bishop I. A. Smith has also been out of town attending to legal matters in western Iowa.

The Messiah Choir, composed of members from all our churches in this vicinity, including Kansas City Stake, is working hard on the "Messiah," which is to be given December 28. The production this year promises to be the best ever given here.

### Second Church

Elder Joseph Luff delivered the morning sermon to a large congregation, some of whom were visitors from other parts of the city.

The afternoon prayer service was saddened by news arriving soon after three o'clock of a very sad accident which occurred soon after two o'clock to Brother and Sister H. H. Campbell, who were going from town to the Stone Church to prayer meeting, having been to the photographer to have their picture taken for the children's Christmas. Before they had succeeded in getting away from the main part of town, a speeding car ran up on the walk to avoid a collision with another car and struck both Brother and Sister Campbell. Sister Campbell was very seriously injured, suffering a fractured skull and many bruises, for she was dragged quite a distance. She is at the Independence Sanitarium in a very serious condition. Brother Campbell suffered some cuts and bruises, but is not considered to be in a dangerous condition.

Sunday evening's song service was conducted by Brother Earl Audet, and the sermon by Pastor C. Ed. Miller on the Book of Mormon drew a congregation which filled the house to its capacity.

More than eight hundred dollars have been raised in the drive to liquidate the indebtedness of the Second District. It is hoped to reach the goal before Christmas.

### Walnut Park

Sunday speakers were R. S. Salyards at eleven o'clock and J. W. Peterson at half past seven.

At Tuesday evening's business session, Glauđ A. Smith, at present the local Sunday school superintendent, was nominated for pastor, and Guy Reynolds for caretaker.

On Wednesday evening, the 17th, instead of the regular group prayer meetings, the groups will meet together at the

church at eight o'clock for a half hour's prayer service, followed by election of department heads for the coming year.

The Englewood Band will play at Walnut Park on Friday evening, the 19th, in place of the eight o'clock Religio session. These band concerts are usually well paid for, but as several Walnut Park people are members of the band this program will be given free.

### Liberty Street

W. H. Kelley was the speaker Sunday morning, the main theme of his subject being the disobedience of the early Saints and why they were driven out of Jackson County.

Patriach Richard Bullard preached at night on the fulfillment of the prophecies of Isaiah. There was a good crowd out to enjoy his very fine sermon.

### Englewood

There was a very fine feeling at the branch business meeting held last Wednesday for the election of officers for the coming year. At this time Brother J. E. Warne was chosen to succeed himself as pastor, and Brother Robert Clow was elected custodian.

Elder J. V. Roberts, of Enoch Hill congregation, was the speaker Sunday morning, and Elder Lyman Fike occupied in the evening.

### East Independence

Brother A. H. Parsons, the pastor, was able to be present again Sunday, after an absence of some weeks. He was the speaker both morning and evening.

A business meeting of this congregation will be held Wednesday night to elect officers for the coming year.

## Holden Stake News

### Buckner and Sibley

The Buckner and Sibley groups are trying in our weak way to live the gospel law and demonstrate the greatness of it by letting our lives show what it has done for us. The interest in our services seems to be greater each week, and the Lord has blessed us often by the gift of his Spirit in words of comfort, instruction, and direction to us individually and collectively.

The Spirit has indicated those the Lord desired as officers in our group. We feel truly thankful for all these as well as many other manifestations of his love, and we are determined to keep on trying, even though we often make mistakes.

Brother R. B. Cook, our pastor, met with an accident in which his leg was injured. This incapacitated him for work for a few days, but he is improving and hopeful to be out again soon.

### Atherton

Sunday, November 31, the primary department gave a very fitting little program to remind us to take an inventory of the many blessings throughout the year, after asking the question, "Are we thankful?" We truly are thankful for what God has permitted us to enjoy.

Our place of worship has been beautified in the interior—the walls retinted and the wood work revarnished. Brother J. B. Hiffner deserves the credit for this, and the sisters for the cleaning of windows and floors.

We had with us both morning and evening, Bishop Albert Carmichael of the Lamoni Stake. He talked on the stewardship program and the necessity of organization preparatory to the redemption of Zion. We had a very appreciative audience anxious to learn of God's laws.

### Lees Summit

The Lees Summit Saints were privileged to have Brother C. F. Scarcliff, stake superintendent of Sunday schools, with us Sunday, November 31. He gave us two good sermons. In the afternoon Sister Strathers gave us a talk concerning the Kirtland Temple. It was very interesting.

Sunday morning, December 7, was sacrament. A splendid meeting was had. The voice of the Spirit was heard admonishing the Saints to be more faithful, to be more exact in their deeds, and live closer to God; then we would receive greater blessings.

In the evening Brother Arthur Allen preached concerning the first coming of Christ. We hope he will come again and tell us of Christ's second coming. The young folks are busy preparing for our Christmas program. The choir is putting forth an extra effort to learn some Christmas anthems.

### East St. Louis, Illinois

December 11.—President Frederick M. Smith preached here Sunday evening, November 23. This was the first time a great many members of the branch have had an opportunity to see or hear the Prophet, and we were certainly glad to welcome him.

Elder Clarence Dickens was the speaker Sunday morning, November 13, and Elder Henry Brunkhorst, branch president, spoke at the evening service.

On December 7 we had a grand sacramental service, with many of the young people and new members of the church testifying. The pulpit was occupied in the evening by Elder George F. Barraclough.

The young people of the branch are preparing a play for Christmas, "The Messiah cometh." Sister Elsie Barraclough is the author and director. It is very good, and we hope to make quite a success with it.

### Glasgow, Montana

December 2.—A few of the Saints were not able to attend our district conference at Andes November 8 and 9 on account of sickness. Our district president could not attend because his wife has been in the hospital very low for several weeks. We are all praying for her recovery.

Elder Chase and a couple of the sisters accompanied the writer by automobile, leaving Glasgow at midnight and arriving at Andes about ten in the morning. Conference was not large in attendance, but a good spirit prevailed, and all went home feeling it had been a profitable time. It was rather a home gathering to the branch secretary, Brother Earl Wilcox, as there were nineteen of his relatives present. Elder G. W. Thorburn had the usual amount of spirituality, and all enjoyed his talks and sociability very much.

On November 16 Brother Joseph Sandidge addressed us in the evening, beginning by calling on several to give three reasons why they believe there is a God. One answer was: By what I see, hear, and feel. Another: By reading the Scriptures and history of the fulfillment of scriptural prophecies. By nature and by enjoying the presence of that Spirit which is promised us if we do the will of Him who sent Christ. Another stated that Ingersoll and other agnostics had proved the existence of a God by trying to prove otherwise. Ingersoll, after all his doubts, declared when standing at the foot of his brother's grave, "In the hour of death, hope sees a shining star and listening love can hear the rustle of a wing." Then how much better if we carry along through life with us a hope of a supreme Being and a Ruler of the universe, who, when all is over, will give a reward to the justice of all

rather than have before us nothing but doubt. Brother Joseph's talk was enjoyed by all, and we hope the occasion for another will soon come.

The Religio is in a position to be developed. Several meetings have been missed during the last two months, and at present we are holding meeting Sunday evenings to favor another body that is practicing in the hall for a play to be given December 11.

The Sunday school is very progressive, especially in attendance. We have selected a committee to have charge of the entire Christmas program, and they have gone willingly to work.

Several of the members are diligently practicing on musical instruments, and we still hope to see Glasgow Branch with a good orchestra. There are now forty-six members enrolled in the branch.

### Wichita, Kansas

The best conference ever held in this district convened here Saturday and Sunday, October 4 and 5, with a good representation from each branch and group in the territory. Elder C. E. Wight of Lamoni Stake, also Elder C. E. Harpe, our district missionary, were with us.

The lectures and preaching of Brother Wight were of the highest order. He presented in his lectures a social viewpoint of the church, its doctrines and organization; while in his sermons he presented the doctrine of stewardships in a way that was greatly appreciated by our people. It gives us much encouragement to see the way the people received the idea of stewardship as presented by Brother Wight. Brother —, a man of some means, expressed himself as being much pleased with the idea and inquired why there is so much delay in putting this wonderful scheme into practice. It makes me heartsick when so much good time is going to waste when our people should be educated in the way of stewardship. In one of the big churches down town a young man talked about "putting the *stew* in stewardship," which it seems to me this church must do soon. We believe that men of the type of Brother Wight should be sent to all the districts and branches throughout the church.

We believe the people in this district are making progress in that the group spirit is being developed among them, and I can see they are growing to have a better appreciation for a social interpretation of the church and its objective than when we first came among them. I was told by some of the good people when I first came that I was not preaching the gospel when preaching along this line, but now we hear no such expression. I am encouraged in the work here.

THOMAS S. WILLIAMS.

### Byron, Oklahoma

December 1.—Elder Charles E. Harpe preached here two weeks, and the people certainly enjoyed it.

A group of live Saints from Hardtner, Kansas, gave us a surprise when about eighteen came down in a truck forty miles. They are a live bunch, full of the Spirit. We were rather discouraged, but when these people came and gave us a warm refreshment, it gave us new life, and the people of the country could see that the Saints have something the world does not have. I know it made me one hundred per cent stronger than I was before. These Saints certainly deserve great commendation for the help they gave us.

PAUL LABRUE.



K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, DECEMBER 21, 1924

11.00 A. M., From the First Independence L. D. S. Church  
Hymn.  
Prayer.  
Anthem: "O Holy Night," Adams-Buck.  
With solo by Miss Lillabelle Allen.  
Tenor Solo: "The birthday of a King," Neidlinger.  
By Mr. Edward Brackenbury.  
Sermon.  
Hymn.

SUNDAY, DECEMBER 21 1924

7.30 P. M., From the First Independence L. D. S. Church  
Hymn.  
Prayer.  
Christmas Carols.  
Soprano Solo: "The newborn King," L. Estoir.  
By Mrs. Myrtle Wamsley.  
Sermon.  
Hymn.

TUESDAY, DECEMBER 23, 1924

Piano Trio: "If I were king" (Fi Je'tais Roi), Adams.  
By Evelyn Nelson, Marguerite Land, and Doris Timmins.  
Baritone Solo: "Calm as the night," Bohn.  
By Verlyn Webb.  
Musical Reading: "Home," Edgar Guest.  
By Jessie Carmen Colby.  
Music: "Berceuse," Belbroeck, played by Agnes Mortimore.  
Address.  
Piano Solo: "Gypsy airs," Farasate.  
By Agnes Mortimore.  
Baritone Solo: "On the road to Mandalay," Speaks.  
By Mr. Webb.  
Reading: "Ma's checkbook," Guest.  
By Mrs. Colby.  
Soprano Solo: Selected.  
By Mrs. Ona Goodrich.

THURSDAY, DECEMBER 25, 1924

9.00 P. M., From the L. D. S. Radio Studio  
Christmas Carols:  
(a) "Hark, the herald angels sing."  
(b) "O little town of Bethlehem."  
(c) "Silent night."  
Soprano Solo: "A Christmas lullaby," from "The first Christmas," Wilson.  
By Mrs. I. A. Smith.  
Address.  
Contralto Solo: "O thou that tellest good tidings," from the "Messiah."  
By Margaret Gard.  
Soprano Solo: "There were shepherds abiding," from the "Messiah."  
By Mrs. I. A. Smith.  
Chorus: "Glory to God," from the "Messiah."  
Chorus and Christmas carols sung by:  
Mrs. H. C. Burgess.  
Mrs. R. D. Etzenhouser.  
Mrs. S. A. Burgess.  
Miss Margaret Gard.  
Mr. Fred Friend.  
Mr. Joseph G. Smith.  
Mr. Clarence Resch.  
Mr. Frank Russell.

K F F V

Broadcast by Graceland College, Lamoni, Iowa, for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and fifty meters.

SUNDAY, DECEMBER 21, 1924

11.00 A. M., From the L. D. S. Church  
Hymn.  
Prayer.  
Anthem: "The first Christmas morn," by a mixed octette.  
Solo: "There's a song in the air" Oley Speaks.  
By Job Negiem.  
Old Christmas Carol, by octette.  
Sermon: "The essence of the Christ message," by Bishop A. Carmichael.  
Hymn.

MISCELLANEOUS

Business Opportunity

We are informed that there is opportunity to purchase a paint and wall paper business in an Illinois town where there is a good branch of the church. It will require an investment of at least \$2,500, but time can be arranged on part of this amount. If interested, address the undersigned, Box 256, Independence, Missouri.

B. R. MCGUIRE, Presiding Bishop.

District Priesthood Meeting

At Coleman, Michigan, December 27 and 28. Those taking the HERALD please see that this is announced in your branch, as all branch presidents may not see the notice. The object of the meetings is that we may have a greater knowledge of the gospel laws and each other, that we may become servants of God in the truest sense. A good program is being arranged. Matthew Umphrey, district president.

Superintendents and All Sunday School Workers of Central Michigan District

We wish to enthuse you in regard to the great opportunity afforded to prepare for service in the great field of usefulness as messengers for Christ. Systematic preparation is

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\$25,000 New Walnut Park Church, McCoy school, and Benton school within one mile, and only one and one half miles from tract to Courthouse and business center of Independence.

ROBERT T. COOPER

Battery Block Independence, Missouri

necessary to qualify us in this important department of church work.

"All are called according to the gifts and callings of God unto them." Efficiency should be our slogan along every line. The Lord has told us through his prophet that the hastening time has come for the gathering in of the precious fruit of the earth into the church or kingdom of God.

Central Michigan is blessed with a great number of exceptionally intelligent, energetic young people, and we want their cooperation in the Master's work. God is calling you to service, and we want trained, spiritual teachers and consecrated superintendents and workers in every Sunday school.

Abraham Lincoln said he freed the slave that America might be a free country, not only in name but in deed. We are anxious for the Sunday school to become a department of the church in very deed; therefore, we request branch presidents and the officers of every department to cooperate with us to bring the work up to a standard of greater efficiency.

Brother Earl Burt, of Saginaw, assistant superintendent of the district, will have charge of the teachers' training department and the organized class work. Both Brother and Sister Burt spent one year in Graceland College, and can be of great service to you along this line of work. They will be very glad to give you any information concerning this part of the work you desire.

Address: Elder G. Earl Burt, 2533 North Michigan Avenue, Saginaw, Michigan. G. C. Tomlinson, sr., superintendent Central Michigan District.

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## THE SAINTS' HERALD

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### Lamoni, Iowa

# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 17

Independence, Missouri, December 24, 1924

Number 52

## EDITORIAL

### Fellowship in Christ

#### AN EDITORIAL FOR CHRISTMAS DAY READING

There are human needs and cravings more fundamental than the primary desires for food, shelter, and clothing. When these needs are not satisfied, food may lose its flavor and the finest housing become distasteful.

Man naturally craves human association and fellowship. Robinson Crusoe found food and made good enough shift for clothing and a house. His animal needs were satisfied. But the sight of a human footprint on the sands of his lonely island stirred his soul as none of those things had done. In fact, the perennial appeal of the Crusoe story is the dread fascination a story of utter solitude and isolation from human kind has for the imagination—with the possibility of escape and return to fellowship ever in mind.

A man may crave adventure and travel in strange lands. This craving satisfied, he may find himself among the most beautiful scenery and splendid surroundings utterly desolate and with but one longing in his heart, and that to be again a member of the loved home circle. He then realizes that to sit before the fire in the evening with his wife by his side—to tuck his small boy into the old trundle-bed—to hail some passing friend known for many years—such things mean much more to him than to view the Matterhorn or the Grand Canyon of the Colorado or to dine at the famous hostelrys of the world.

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home;  
A charm from the skies seems to hallow us there,  
Which seek through the world is ne'er met with elsewhere."

The old song never loses its appeal. And its appeal is due to the fact that home ministers to fundamental spiritual needs. Its ministrations are through fellowship.

Jesus himself seems to have suffered homesickness. Perhaps it was after a walk at night through the streets of some village during which he had

looked in at open doors and windows to see happy families gathered about the family altar under the home roof-tree, that he said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He was homeless for us. And no doubt he sought comfort in the homes of the saints and in the fellowship of such as Mary, Martha, Lazarus, John the Beloved, and many others. Of these it is written, "Having loved his own which were in the world, he loved them unto the end." We, alas, quite too easily permit our love to be turned aside long before the end.

Jesus very well said, "Man shall not live by bread alone." Mohammed, who by us might be considered gross in his theological outlook, nevertheless said that if he had but one piece of money he would go without his dinner and buy a hyacinth with which to feed his soul. The spirit no less than the body must be fed.

The fellowship found in a happy home no doubt sinks deepest into our consciousness. It comes closest to us and is most constant. Then comes the fellowship of those tried and true friends whose habits and viewpoints are congenial—those who, found not wanting in time of need, are considered friends indeed—those who with us have shared the conflicts as well as the pleasures of life.

The man who has experienced filial, marital, parental, and fraternal fellowship has tasted the sweets of life. He has fed his soul. The love of parents, of brother or sister, of wife and children, of friends, these have made his life rich and full.

This desire for fellowship is everywhere evident. It is the moving force in most fraternal orders. It is sought, sometimes in vain, in clubs and societies. Even the saloon owed no small part of its lure to this natural desire. Most men drank, at least in their novitiate, because they could drink with some one. The man who came to drink alone for the sake of the drink was looked upon by his fellows with a sort of scorn. This is a fraternity of thieves and crooks and beggars. So both good and bad institutions recognize the eternal craving in human nature, and each in its way seeks to minister to or profit by it.

Jesus proposes to put fellowship on a conse-

crated basis. He makes it holy and admirable as well as strong and appealing. The home where both husband and wife believe and obey the gospel is truly a happy and blessed home. There the soul is fed in the truest sense of the word. Children growing up in such an atmosphere have an inheritance that is invaluable.

Friendship formed under and blessed by a common belief in and obedience to the gospel of Jesus Christ bring a joy and comfort not elsewhere found. Ruth recognized that, when she said to Naomi, "Whither thou goest, I will go, and thy people shall be my people and thy God my God." Jonathan and David could develop their friendship along fine and noble lines because Jonathan could join David in his psalm, "The Lord is my shepherd."

My experience has been that among the many things the church has done for me, one of the best things has been to give me many fine and good friends, together with the realization that our common friendship is hallowed and blessed under the gospel bond: "Yours is gospel bonds" is an old-time expression that should not become obsolete.

Jesus himself has said, "I will call you friends." And he has said in one of our later revelations, "Let nothing separate you from each other." It may be difficult to preserve unchilled the ardor of pure friendship when there are radical differences of opinion. When minds run far apart it is not often that hearts beat in unison. And therefore, to our regret, too many of us do fail in this, and fellowship suffers diminution. In that we experience loss that is to be regretted. And we should at least try to minimize that loss. May we not look forward to a clearer and more mutual intellectual apprehension of truth under which fellowship will thrive better? "Sanctify them through thy truth." A mutual perception of truth brings minds together, and then hearts are in less danger of division, and sanctification is easier. Let us pray that our Lord will hasten the day of clearer vision.

In the meantime I doubt not Christ is just as willing and eager as ever to bless and sanctify our fellowship in all forms of its expression, and particularly so in our homes. Well may we subscribe to the sentiment of the following poem by Daniel Henderson:

#### *Hymn for a Household*

"Lord Christ, beneath thy starry dome  
We light this flickering lamp of home,  
And where bewildering shadows throng  
Uplift our prayer and evensong.  
Dost thou, with heaven, in thy ken  
Seek still a dwelling place with men,  
Wandering the world in ceaseless quest?  
O Man of Nazareth, be our guest!

"Lord Christ, the bird his nest has found,  
The fox is sheltered in his ground,  
But dost thou still this dark earth tread  
And have no place to lay thy head?  
Shepherd of mortals, here behold  
A little flock, a wayside fold  
That wait thy presence to be blest—  
O Man of Nazareth, be our guest!"

ELBERT A. SMITH.

#### Brighter Days Ahead

I awoke this morning with a start—mind alert—every faculty alive. It was as though some invisible Presence had suddenly roused me from deep sleep, summoning me to some definite and active service.

My environs: a berth in a west-bound Southern Pacific train. My destination: home. My purpose: a short respite from missionary labors; the holiday season spent with relatives and friends.

I retired last evening feeling unusually depressed and discouraged. My thoughts necessarily were upon the church and her distraught condition. I turned over and over in my mind the various issues on which there is division, seeking some satisfactory and amicable solution. My sleep was fitful and disturbed.

In my waking moments, I pleaded earnestly with our heavenly Father for light and understanding to know, and power to do, the right. I prayed that he would reveal the causes of our troubles and that we might have wisdom and grace and power to overcome them. I pleaded that the time might come when the ministry and membership might come to a common understanding of the mind and will of God, and that the spirit of fellowship and friendship and good will might once again permeate all the councils of the church.

I raised the blind, hoping that day had come. I was disappointed. The sky was drab and overcast; not a break anywhere. The darkness of the night was accentuated by overhanging clouds. The promise for the coming day was bleak and dismal. Musing, yet still conscious of an Intelligence which seemed to impel my reveries, I looked out upon the night. The moon was entirely obscured—not a star was visible. I could not conjure up a more discouraging or depressing outlook. And I soliloquized: "How like the present condition of the church!" As I reviewed the stormy scenes and troublous experiences of the past few years, I queried: "Is this a portend of the future of the church? Are we doomed, forever doomed, to cloud, and storm, and stress, and confusion, and darkness? And is there no surcease? And the Presence seemed to say, "Wait. Listen to the exhortation of the Dawn."

And, again I looked out into the night. I noted no change. I waited, hoping that I might receive something which would be an answer to my prayer. And, as I looked, far out towards the east I saw a faint streak of light, a momentary rift in the darkness. And then it disappeared, and the night settled down heavier and seemingly more dismal and gloomy than before. I continued to look, and, after a time, there was another break, larger and more distinct. It streaked the horizon, standing out against the blackness of the night.

This continued intermittently. Each recurrence of the light was more pronounced and of longer duration. The night stubbornly resisted the approach of the day. At times it seemed that the odds were with the night. But eventually the darkness was beaten back; the night withdrew; the sun came out of his hiding and the day appeared—the day, in which lie all the verities of life. And I heard as it were a voice saying, “The night must pass. The day is always superior to the night.”

As I continued to look, the sun rose above the horizon and flooded the desert and the mountains with light. At first there were canyons and depressions which the sun did not reach, but as it rose higher and higher the shadows disappeared, and, as if in keeping with the surroundings, the clouds were dissipated, and day in all its glory was revealed.

And the following thoughts were presented to me: The confusion and disorder within the church are due to a failure to observe the order of the church as contained in the law and in which the rights and prerogatives of the officers of the church are clearly indicated. Men must learn that they cannot further the divine purpose except in God's way. The church cannot be built up save it is upon the foundation which Christ himself hath laid. Before ever there was a man upon the earth, God formulated his plan. It cannot be improved upon.

Innovations have crept into the church, causing division among the ministry and membership. God cannot and will not acknowledge or bless any purpose which is at variance with his plan. Confusion will continue until the men of the church are willing to build in harmony with the order set forth in the Scriptures.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have all been made to drink into one Spirit.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor can the head say to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary;

And those members of the body, which we think to be less honorable, upon those we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacketh;

*That there should be no schism in the body; but that the members should have the same care one for another.*

And whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it;

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.”  
—1 Corinthians 13:12-28.

I was given to see that here the Apostle Paul anticipated our present condition. There should be no conflict in the church as to position and place and prerogative or function. Each and every official is necessarily a complement to every other official. There cannot be isolation or separation in functional activity. As in the human body, intelligence is not husbanded or centered in one organ, so likewise in the church inspiration is imparted to each according to his need, and power is diffused in such a way that individual expression is not hampered, but intensified.

The church is in God's keeping. His purposes will not be frustrated. This is the day of his preparation. Men are being tried as in a crucible. Those who, in humility of spirit, will seek to serve rather than to be served, and who will emulate Christ in giving themselves to minister to others rather than to be ministered to, will be chosen to carry on the work of salvation in the earth. It is by the way of Gethsemane and Golgatha, through surrender and denial, that men can become ministers for Christ.

And there came over me a spirit of peace and joy. For I know that the truth will triumph and no man or men will be permitted long to hinder the work of God. Men have their agency, and God gives them opportunity. If they build as he has directed, then are they blessed; if they permit ambition or worldly purpose to deflect them from the right way, they will, in time, be removed and others will take their places who will do the will of God, for “No one can assist



in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things."

The glorious day of God's power will yet come, when God will pour out of his Spirit upon the church, when the things which offend will be taken out of the way and the power and Spirit of God will be with his people. I am heartened and encouraged to press on in the service of Jesus Christ, looking always unto him as the head of the church in all things both in heaven and in earth.

T. W. WILLIAMS.

### Authority in Church Government.—No. 3

By some it has been supposed that because certain officers in the church are designated as spiritual authorities, and therefore have spiritual jurisdiction, such officers should not attempt to interfere in temporal affairs. This mistaken idea seems to be largely based upon the supposition that as the law of the church declares that the bishopric "should not be burdened with the spiritual care of the church," except when the bishop's court is required, it would follow that spiritual authorities should not be burdened with temporal affairs. Not only have previous quotations shown that this is not the case, but both revelation and practice in the church show that the bishop should consult these spiritual authorities and be directed and authorized to proceed in accordance with their counsel when certain important work is to be done. This is emphasized in the following revelation:

The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—*Doctrine and Covenants* 128:9.

Various other instances also show that the spiritual authorities have temporal responsibility in the affairs of the church when occasion requires. They are declared to be counselors in both spiritual and temporal things, and as all temporal means are for doing spiritual work, it is evident that spiritual results are affected by the manner in which temporal means are used. Therefore without spiritual supervision of temporalities it would be impossible for the spiritual head to control spiritual work or its results in any effectual manner.

#### *History and Work of Bishops*

In the days of Moses, and subject to his direction, Aaron was appointed in charge of the temporal affairs connected with the tabernacle and outward

ordinances, assisted by the priests and Levites of the lesser priesthood. In the New Testament church a change in the priesthood and law made it no longer necessary for one to be a descendant of Aaron in order to act in his priesthood. In Hebrews 7:12 we are told: "For the priesthood being changed, there is made of necessity a change also of the law." This change of the law emphasized the supremacy of the Melchisedec priesthood, and enabled the lesser priesthood to be chosen outside of the lineage of Levi and Aaron, without which no Gentile could have officiated in any of its offices.

The fact that a high priest after the order of Melchisedec may officiate as bishop in temporal affairs, even though not of the lineage of Aaron, has been noted. In the New Testament age bishops were ordained and placed in various cities, including jurisdictions among the larger churches of the time. Following the precedent of the church council held in Jerusalem in the time of the apostles, general church councils were held, at which, among other important matters, the rights of the various bishops were defined. For several centuries no bishop of the church held supremacy over all the others, and as late as A. D. 325 the church met in general council at Nicea and defined the rights of the three leading bishops, located respectively at Alexandria, Antioch, and Rome, as being equal or similar, each in his own jurisdiction. A strife for supremacy developed, however, that lasted several centuries, in which the bishops of Jerusalem and Constantinople were also at times involved. In the course of time the bishop of Rome, with the assistance of the emperor, obtained the supremacy over other bishops and finally gained control over the properties of the church. A series of disputes followed which resulted in a division of the church that has continued to this day, one being known as the Greek Catholic, and the other as the Roman Catholic Church.

When God restored his church through Joseph Smith, junior, bishops were provided for who should act under the presidency. Of this Joseph Smith states:

After the First Presidency, in point of time in the order of their calling, came the Bishop and his counselors, officers who were appointed to have charge and direct administration of the temporal and financial affairs of the church, under the counsel and general supervision of the First Presidency, the High Council, the conferences, and the immediate word of revelation. Many items used in our article on the First Presidency confirm this position.—*Saints' Herald* 40:177.

#### *Responsibility of Bishops*

In 1831 Edward Partridge became the first bishop of the church, being appointed by revelation. In the same year another revelation provided that other bishops should be set apart to act in a similar ca-

capacity, to be appointed by the First Presidency in the following manner:

There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, except they be literal descendants of Aaron, etc.—Doctrine and Covenants 68: 2.

The fact that other bishops were in due time to be installed who should "minister accorder to the first" shows that the presiding bishopric were not given sole charge of the temporalities of the church, for the temporalities were to be under the charge of all the bishopric. This fact is made plain in later revelations also, of which one revelation states:

The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations.—Doctrine and Covenants 129: 8.

Years before this time the president had inquired concerning this matter, desiring to know what should be the attitude of the church in regard to it, and had received a revelation which informed him what the procedure should be. This revelation, accepted by the church, states:

To this question I was answered, that the book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.—Doctrine and Covenants 126: 10 (April, 1902).

Some years later, in harmony with this instruction, "the advice and action of the bishopric, taken as a whole," resulted in the preparation by the Order of Bishops of a book entitled, *The Law of Christ and Its Fulfillment*. This was issued to the church pursuant to a resolution of General Conference of 1910. In the book was included, in its fifth chapter, an article entitled, "Duties, responsibilities, and faith of the Saints," which had been issued by the bishopric as a special address, December 23, 1901, and contained a statement by the bishopric concerning the application of the law of temporalities.

#### *Rights of People Protected*

It may be noted that in the revelation just quoted, and given to the church the year after the bishopric had issued this address, the church was instructed that unless the people's liberties were jeopardized

"the application of the law as stated by the bishopric should be acceded to." This revelation also provided that if attempt should be made to make application of the law in such a manner as jeopardized the liberties of the people, an appeal should be made to the three quorums provided for in the law, the presidency, the twelve, and the seventy. (Doctrine and Covenants 126: 10.)

A few have construed the statement that the temporalities are to be "under the charge and care of the bishopric," to mean that in temporalities the authority of the presiding bishopric is equal to that of the presidency. Such a construction is disproved, however, by the revelation which says:

Wherefore the office of a bishop is not equal unto it (president of the high priesthood), for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron, etc.—Doctrine and Covenants 104: 32.

Not only does the revelation place the charge of temporalities upon the bishopric as a whole, and not upon the presiding bishopric alone, but this charge is plainly declared to be subordinate, not equal, to that of the presidency. Neither is it outside of the jurisdiction of the presidency, for if so the word *equal* would have no proper application as given in the revelation just quoted. The unanimous decision of the Quorum of Twelve on this point indisputably supports this position, and declares:

Bishops can possess no authority which is outside of or superior to that which is exercised by the presidency of the high priesthood of the church.—Adopted unanimously by the Twelve, and sent to the First Presidency, March 25, 1918.

#### *Precedents and Past Viewpoints*

As the bishops can possess no authority outside of that exercised by the presidency, and their authority is not equal to that of the presidency, even a child should be able to understand that the presidency holds chief authority or directional control; otherwise there can be no control of the church work. Both the precedents and viewpoints of past church authorities are in harmony with this position. Early church history abounds with instances of directional control by the presidency over the work of the bishopric, at times being exercised in connection with action by the high council.

After the bishop came into office the president continued to exercise directional control in temporal affairs. In June, 1833, the bishop received written instructions from President Joseph Smith, junior, which concerned the taking of consecrations and inheritances. He also directed him in regard to matters which the bishop was to present to a council of high priests (*Millennial Star* 14: 450). In September, 1833, the First Presidency also met and ap-

pointed men to act for the "literary firm," which concerned publishing interests of the church.

### *The High Council and Temporalities*

On various occasions the presidency took authoritative action concerning financial matters, at times presenting them for the decision of the high council. An instance of this nature occurred in May, 1838, of which Joseph Smith wrote:

President Rigdon and myself attended the high council for the purpose of presenting for their consideration some business relating to our pecuniary concerns.—*Millennial Star* 16: 151.

At least one item of the business referred to by Joseph concerned the providing of an allowance for their families while engaged in church work, the bishop being instructed by the council with reference to the matter. On July 18, of that year, a revelation was given concerning the disposal of tithed property as mentioned in a previous revelation (Doctrine and Covenants 106.) The Prophet Joseph records this later revelation as follows:

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council; and by my high council; and by mine own voice unto him, saith the Lord. Even so. Amen.—*Millennial Star* 16: 183.

Not long after this revelation was given, action in harmony therewith was taken by the presidency the high council and the bishop's court, concerning properties in the hands of the bishop. At this time it was also unanimously provided by vote of this joint council:

That the bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done under the inspection of the First Presidency. 4th. That the first presidency shall have the prerogative to say, to the bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction.—*Millennial Star* 16: 204.

### *The Late President Joseph Smith*

This financial supervision, which recognized the authority of the presidency above that of the bishop "in his jurisdiction," was according to the procedure generally recognized by the church from the beginning. No law which annuls this right has ever been established by the church, and no other custom has ever abrogated it. As already shown, and as will further appear, the assertion made recently, that the late President Joseph Smith did not claim this right, is not according to facts as shown by his own writings. Concerning the Temple Lot suit, he wrote:

That we failed because the church did not begin soon enough, was not the fault of the Bishopric. Some blame may possibly attach to the Presidency for not urging procedure long before, but the Bishopric proceeded as soon as authorized to do so.—*Saints' Herald* 45: 709.

Had not Joseph Smith recognized that the authority of the bishopric was not equal to that of the presidency in temporal affairs, the "blame" must have attached to the bishopric instead of the presidency. An editorial previously quoted (*SAINTS' HERALD* 40: 177), and other of Joseph's writings also show that directional control by the presidency over the temporal affairs of the church was the recognized rule of procedure. The new claim that the presiding bishopric are superior to these established rules and precedents of the church, is contrary to the law as accepted by the church and its leading authorities from the beginning, as the evidence submitted abundantly shows.

### *Special Charge to the Twelve*

Soon after the late Joseph Smith became president of the church, a revelation was received authorizing the Twelve to exercise temporary supervision over temporal affairs, in order to assure the church that the Lord would not suffer the new president to squander the funds of the church (see Doctrine and Covenants 114). By a later revelation the Twelve were released from this charge, it being explained that:

The one whom I had called to preside over the church [Joseph Smith], had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things that the scattered ones, and those who had been made to suffer [by the apostasy. A. B. P.] might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purpose of self.—Doctrine and Covenants 122: 5.

This unquestionably proves that if the quorum "next in authority in spiritual things" had not been given special temporary jurisdiction over temporal affairs, the presidency could have squandered the "moneys of the treasury," because the presidency normally possessed chief directional control over temporal affairs. The revelation itself therefore recognizes the temporal jurisdiction of the presidency with power to "squander the moneys of the treasury"; otherwise the charge to the Twelve would have been a farce.

Our abiding conviction that this church, its laws, its ideals, its spiritual forces, and its priesthood are of divine appointment, is being tested and revealed in the measure of our service and loyal devotion. Every officer will be supported, each in the place to which he is called, so long as the Holy Spirit guides our faith, our actions, and our destiny. Under prophetic inspiration we have come thus far in our journey toward the Promised Land; let us not wander in the wilderness of reluctance, doubt, and hesitation.

A. B. PHILLIPS.

(To be continued)

## OFFICIAL

### Christmas Offering

In order to facilitate publication, Sunday schools will kindly send their Christmas offerings direct to this office *as soon after December 25 as possible*.

In other years, on account of the delays occurring by turning the funds over to the local solicitor and then to the local bishop and Bishop's agent, the names of some schools failed to appear in the *Blue Stepping Stones* until the following year. This is always a disappointment to the school. It can be avoided by following this request and sending the funds direct.

Following the custom of recent years, it is preferred that only the name of your school and the amounts contributed by it will appear in print. This greatly reduces the cost of publication.

Fraternally yours,

B. R. MCGUIRE, *Presiding Bishop*.

### Lamoni Electric Company

In a recent business letter from Bishop F. B. Blair, 811 Lydia Avenue, Kansas City, Missouri, he says, concerning the Lamoni Electric Company:

"This company is in a highly healthy condition. We have recently extended our lines and taken in the town of Pleasanton, where a good percentage of the inhabitants are Latter Day Saints. We now furnish service for Lamoni, Kellerton, Grand River, Davis City, and Pleasanton. The bonds we are issuing bear 5 per cent interest and are due in 1929. We consider them a very conservative investment, as they are secured by a mortgage on all the property of the company, amounting to more than \$100,000."

The company is offering a small issue of these bonds, as is announced in the advertising columns of the HERALD, and as the management has been conservative from the beginning and has been operating for almost twenty years, it would seem Bishop Blair speaks within the facts when he says the investment is a conservative one.

Men are waiting anxiously for two good days, and when they come the aerial for the new station will be completed. Operating and battery rooms are finished, and the studio will be ready and in use by the opening of the New Year.

Equipment is arriving and many of the principal items are being placed. Some parts are still to be received. Prospects are that it will be possible to have the completed new station in operation by January 15, and then "Every ear shall hear" the gospel's joyful sound.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Is "A Strongly Centralized Government" Desirable?

BY C. B. HARTSHORN

Centralization of power is not peculiarly a modern institution in either church or state. It is, in fact, ancient and archaic. The scepter of king and monarch, the rule of patriarch and pope, are essentially of this type. The history of civilization is a record of the struggles of mankind to obtain rights of self-determination, or agency, individually and socially. It rises to sublime heights in the American Constitution, which supports "that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before Me," as stated in latter-day revelation.

A recent HERALD article announces that the church has come to a time "when a strong authoritative leadership is its greatest hope and greatest need." This is indeed interesting. It is startling! We take it some new turn of affairs makes it imperative that a new kind of leadership be advanced. The old kind and the old way are inadequate. The dictatorships in Italy, Spain, and Russia are cited as evidence of support for this "hope" in the hour of need.

Let us examine the source as well as the import of this doctrine. Is it of heaven or of men? Will it bring us nearer to God and to each other? Does it accord with the "law and the testimony"? When these answers are given, our course will be clear for action.

The church is a theocratic-democracy. While this is admitted by all, the extent of our theocracy has been but little discussed. It seems to be taken for granted when God speaks to the church it will come by revelation through the prophet and be accepted by the church. Upon its acceptance, and not until, it becomes binding. Divine instruction given ninety or sixty years ago is just as theocratic as though received to-day. True, the rights to administer in the gospel ordinances are confined to the priesthood, but the inspiration and the gifts of the Holy Spirit are the common heritage of all true Saints. This is also theocratic. We become responsible for the light we individually receive, but not for the light another has received or claims to have received from this source. If God wants his church to change from its former democratic nature to one characterized by "a strong, authoritative leadership," then that is the

kind of government I want. If he does not, then none of us want it, I am sure. The one is the antithesis of the other. Absolutism and dictatorships have no place in democracy. And as long as the theocratic element is functioning, priesthood dictation cannot exist.

#### *Aspirants for the Seat of Moses*

In an editorial on kingdom building (HERALD, July 15, 1881) the late President Joseph Smith said:

Kingdom making has been a favorite work with Latter Day Saints, and some rare work in this direction has been done by them. . . . [The efforts of Rigdon, B. Young, Strang, Brewster, Thompson, Morris, Davis, etc., are cited.]

We believe in the kingdom of God, and feel safe in permitting him to build and establish it forever; but we are now and have been for a long time opposed to the encroachments of kingcraft, and kingdom builders upon the gospel economy, and whose edifices fair though they may appear as they build, shatter into human ruins at the first touch of ambition and lust of power. No; aspirants for the seat of Moses and the throne of David have been numerous, before and after Shiloh came, but those who, through the preaching of the covenant, became the heirs of Abraham, may safely trust in the Captain of their salvation, the Prince of Peace, until he chooses to come and prove his title to be King of all the earth.

Those who want to place the church under "a strong authoritative leadership" of one who shall lead the church *to-day* "like unto Moses" in the *twilight of civilization*, will do well to ponder long on the above.

The goal which has more recently been set for this church can hardly be realized without embracing some of the evil effects of a dictatorship. Here it is:

If Zion is to be redeemed, if Zion is to be established, it is going to take a strongly organized, strongly centralized government. . . . You determine what are the laws he (the president) executes, even if he becomes *absolute* in his power as administrator of the law.—F. M. Smith, SAINTS' HERALD, March 3, 1920.

Three years later from this same official source comes this thought:

Our system of government and administration should be so flexible as to enable us to meet every emergency. As our work develops there must be *ever-increasing power* placed in the hands of the priesthood, for when Christ comes the *kingdom* must be in that shape that it will be ready to turn over to him.

It has been said that we should give "our leader" full authority and unhampered support to accomplish the big work before the church, and then "hold him answerable." But this seems to me to be trusting in "the arm of flesh" to an extent not warranted by the divine character of our work. Since God is in this work, we had better trust him to show his might, not man's.

"I will proceed to do a marvelous work . . . the wisdom of their wise men shall perish . . ." the Lord has decreed. If "a great program needs only a great leader to put it into operation" and all we members need to do is to "assent" to that program and leadership, the way seems indeed simple. But it is hard to tie these positions together. Faith in God and faith in man are frequently at variance. He told the elders in 1882, "*I will hasten my work in its time,*" which rather indicates that human expedients are not necessary.

Those who desired a king in Book of Mormon times were so insistent, that a war was fought between the "freemen" and the "kingmen" to decide whether they should continue their "rule of the majority" or have a monarchical form of government. In the darkest days of the American Revolution, even after colonial independence had been won, Washington was urged by some to "say the word" and the power of the army would make him king.

#### *Washington Resists Temptation of Kingship*

True, it was a gloomy picture they held before him. That winter at Valley Forge had been very bitter. The army was only half fed and half clothed. The soldiers could not be discharged and sent home until there was money to pay them. Several months back pay was due. Congress was floundering under the magnitude of its new burdens, and its "scrip" money was "not worth a continental." Under these trying conditions the "Father of his country" was temptingly offered the "kingdom." Colonel Nicola offered the full power of the army to set up a government with Washington as king. Let us grant that the motive of the tempters was to find a way out for the "New World." Let us suppose that Washington had the personal qualifications, the vision, the powers of leadership to have promptly produced order from chaos; yet we must consider that upon this one decision the entire history of America would have turned, the fruits of a bitter war for freedom have been lost, and instead of being "first in the hearts of his countrymen," Washington would be classed with those who had betrayed the cause of liberty. Caesar, Cromwell, Napoleon, all were tempted by this dream of power, and each one of them either dallied with it and compromised, or yielded to it and fell.

Queen Esther saved the Hebrew race in the hour of its greatest need. Deliverance came, though, only when faith cried out in the extremity of her soul, "If I perish, I perish." If a crisis confronts this church, let us meet it with faith in God and not compromise by adopting a system which God has neither fashioned nor approved. It is not of



heaven. It must be of men. The entire history of the church may turn on the result of a wrong decision on this point.

### *Modern Trend Away From Centralization of Power*

An examination from the standpoint of government, industry, home, and school will substantiate this statement. On this point we commend Doctor Frank Carlton, who, in his book, *The History and Problems of Organized Labor*, says:

Centralization of power and of wealth in the industrial field is building up opposition to itself in obedience to the law that action and reaction are equal and opposite in direction. Trusts and large corporations reduce the relative number of employers and small business men, and increase the relative number of employees. The latter band together and, as labor organizations, demand a larger share of the increased earnings due to the economy of large-scale industry. The captain of industry will probably share the fate of the autocratic monarch. The Louis XIV view of business is being gradually replaced by the democratic constitutional form. The employee and the general public are being gradually admitted into the councils of industry. A manager may no longer do exactly as he pleases in business management. The industrial world is actually emerging, as did the political world, from its era of autocracy.

No better evidence of the decay of any "government of the people" can be cited than a calm submission to a dictatorship. When public service corporations become insolvent and are no longer able to operate, the courts appoint a receiver who, in a way, becomes a dictator over the institution as an agent of the State. When the people of any city, state, or nation, cannot or will not take care of their own business by the exercise of their powers of franchise, then, and then only, is a strongly centralized government, or some form of dictatorship, advisable.

The author of the article commending the creation of dictatorships as a voluntary and sovereign act of the people of Italy, Spain, and Russia, has certainly been misinformed. *The Literary Digest* for October 25, 1924, tells of the "stinging condemnation of Fascism in a resolution adopted by the Leghorn Liberal Congress," a political party in Italy. Further it quotes "Italy's most distinguished philosopher and critic" as saying: "Therefore Fascism, in my judgment, could not and should not be anything more than a bridge to lead to the restoration of a *more strictly liberal regime* in the frame of a *stronger state*."

From the same journal for November 15 we note this language: "Spain's disgrace in the eyes of the civilized world was the topic of violent speeches attacking Dictator-General Primo de Rivera at a dinner in Madrid presided over by a committee of political leaders. . . ."

Of Russia, we shall say little. For years reports have come to America, almost monthly, of the demoralization and dissolution of the soviet government. Whatever of virtue there may be behind the facts of the statement in the *HERALD* of November 19: "Poor socialistic, communistic Russia was never so *bossed*, and seems to be making some headway," the proponents of supreme directional control are quite welcome to.

It occurs to me that instead of claiming virtue for the people of these nations in accepting a dictatorship, that it should have been explained as a process in the war readjustment program. When a branch falls into disorder, the officer in charge may take arbitrary control of things for a season, but the measures which are justifiable in an emergency would be autocratic and intolerable under normal conditions.

### *Dictatorship in School and Home Disappearing*

Student government is now quite common in our high schools and colleges. It is not an experiment in democracy; it is an essential part of training for citizenship and marks a distinct contribution in practical education. Elective subjects, the trend towards the practical in education in contrast with the old disciplinary theory which molded the school curriculum for over two hundred years, all negate the idea that the way of modern progress is in the direction of dictatorship. On this subject Professor John Dewey, in *Elementary School Teacher*, condemns the placing of supreme authority in the school superintendent for the selection of textbooks: "For no matter how wise, expert, or benevolent the head of the school system, the *one-man principle is autocracy*."

The home is also becoming more democratic. While many social workers admit that the home influence is weakening, yet none, so far as I can learn, advocate that we go back to the patriarchal order wherein the father or grandfather ruled with an iron hand, nor yet to the old English custom where the wife and mother were subordinated to the rank of chattels or property. Professor H. Kilpatric, in *Teacher's College Record*, on the subject of decline of Authoritarianism, says:

Authoritarianism in the affairs of men wanes to its death. The time was when kings held sway by a "divine right," about which their subjects were held to have no choice. Governmental control and its authentication were alike external. In recent times government increasingly derives its powers from the consent of the governed. External authority yields to internal authority.

### *Expert's Functions Are Subordinate*

The theory of employing an expert to do our thinking, planning, and executing has a strong appeal

for some. It is not altogether strange that even in the church, we should hear the advocacy of the doctrine, "Let the experts direct." That there is a place for the expert in business, state, and church is willingly admitted. That he should be given unquestioned control is unsound in principle and absurd in practice. As "wisdom is justified in all her children," the benefits of expert advice should commend itself to human judgment. Any form of coercion of the human reason is wrong and unjust. It is the antithesis of everything theocratic and democratic. The most clear, logical, and forceful presentation of the real situation that has come to my attention is that of Joseph Lee, in *Atlantic Monthly*, November, 1908. A few brief extracts will have to suffice at this time. He says:

It is true that *the function of the expert will always be a subordinate function*; that, though he can help you to carry out your purpose, the purpose must be forever, intimately and concretely, your own. His employment must always be to specific ends which you have prescribed, and not for general purposes; and even within the specific end the trust is always revocable. *The one act of sovereignty that the mind cannot perform is to abdicate. . . .*

And in all this question of when and how to trust, and whom to follow, though judging may in any given case be difficult, there is one comparatively simple test, and one that democracy very generally applies. . . . Does he appeal to your intelligence or against it? Does he say, "Use your mind, enter, examine, test, and draw your own conclusions"? or does he say, "That is a great mystery; keep out. Seek not to understand"? According to this test, the expert has been tried and has been found wanting.

#### *Leader of Reorganization Condemns Centralization*

The late President Joseph Smith, in touching upon the principle of centralization of power, condemned it in no uncertain terms. Of his many utterances, we present only one:

It has often been asserted, and with perfect consistency with truth, that one-man power was not desirable, nor tolerated in the church of Christ. While we heartily agree with this proposition, there have been some ideas manifested, that hinge thereon, that we might examine with profit and instruction.

*The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church.* This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

It is here affirmed that when one man has power to rule and guide the church it leads to wrong and puts in jeopardy the safety of the church. Here we have the vision and understanding of the prophet through whom God revealed his will in the establishment of the reorganization. Evade it if you will, but the church must soon give answer, whether

it will stand by our theocracy of the past or recede from the position so long maintained. Joseph Smith was human and never claimed to be infallible, but all the virtue and power which praying men have to prevail with God were just as effectual then as now. Therefore, let the church be again admonished by him that "one-man power [a strongly centralized government, or, in other words, supreme directional control] is not desirable nor tolerated in the church of Christ." In the light of this definite counsel, the statements from the revelations that "the burden and care of the church is laid on him"; again, he is "to preside over the whole church and be like unto Moses"; or, as it says in another place, that his business is "to preside in council and set in order all the affairs of the church"; when fully analyzed, giving each revelation its appropriate bearing upon each of the others means something quite different than supreme directional control by the president.

#### *"Ample Protection"?*

We have been assured that protection to the body against prostitution of centralized power is amply provided in the law. The only "law" mentioned in this connection is that General Conference can refuse to sustain, and his power is shut off; then out go the officials called of God as unceremoniously as a Prime Minister of France or England. It would be just as consistent to claim that there was ample protection to the state against crime and misdemeanors with the sole remedy of capital punishment in its hands. Of course, dead men do no wrong, but the "death or nothing" penalty can hardly be considered ample or adequate to meet every need in administering the affairs of either state or church.

The experience of organized labor to improve working conditions through the tedious and expensive method of legislative enactments has been discouraging. Indifference and even hostility in the administration of the laws, together with adverse court rulings, have effectively squelched the operation of many labor laws. Hence one labor leader expressed himself to this effect: "Give me control of the men who are to execute the laws, and I do not care what laws you enact." In like manner, the more that power is centralized in the executive line in this church, the greater becomes the danger of abuse, with loss of confidence as the result. Diffuse the functions of government among the people according to the divine plan, they learn to govern themselves under God, and their interest, initiative, and loyalty will be secured on terms compatible with the sovereignty of their own minds. Thus the will of the people will be raised to meet the will of God in a theocratic-democracy.

*Steadying the Ark*

Surely the church will not make the mistake of putting forth human strength to steady the ark, as was done in ancient Israel. We have heard the church compared to an orchestra. We have also heard the church compared to a business corporation, both of which are good so far as they go, but the church is neither an orchestra nor is it a big business concern in which each member is a hired employee to be commercially controlled.

Jesus Christ is the author and finisher of our faith, and our right to change the character of our government is limited by the fact that the laws of God cannot be changed by man and still be God's laws. Our exercise of our agency permits us to ignore the safeguards which the Lord has provided for our protection, but we do so at our own peril.

*Keep the Ballast in the Ship of Zion*

The story is told of an old sailing vessel that was passing through the third day of tropical calm without making noticeable progress. At last, in exasperation, the sailors besought the captain to lighten the ship of its ballast so that it could be more easily driven before the light breeze. The better judgment of the captain told him of the dangers of this course, but the crew were determined, and at last the captain consented. The next day a storm came up, and the little craft was soon at the mercy of the winds and waves; as a result the ship and most of the crew were lost.

A charge is made in the HERALD article of November 19, of which previous mention has been made, that "an insurgent minority is impeding the progress of the work." If it were true that one side were entirely wrong and the other right, which is seldom the case, the spirit of intolerance herein manifested can hardly be justified. If long years of experience in the work, together with the testimony of God's power found upon their lips, still means anything to us, this so-called minority deserves a respectful consideration. Even if the issue be judged alone from the standpoint of intellectualism, still may we urge that the argument is not entirely in favor of those claiming to be the majority. When we can remain humble and teachable, we are all worthy of divine grace. Intolerance should have no place among us.

It occurs to the writer that it is much more important to the church of God as well as to ourselves to be with the *right* than to be in the majority. The stigma of being classed with an "insurgent minority" may weigh heavily with some, but I call to witness the fact that of such parentage the Reorganization was born; yes, from the insurgency of

Luther's Reformation was conceived the more abundant life of modern civilization.

From the above and for many other reasons the writer is of the opinion that supreme directional control and a centralization of power in any official or quorum of the church is wrong in principle, unscientific in practice, un-American in character, and unwarranted in the law of God.

*Are We Advancing or Drifting?*

BY HENRY C. SMITH

From 1830 to 1844 the church received a membership of more than one thousand per month, on an average. The Reorganized Church, from 1860 to 1924, has received a membership of not more than one hundred and thirty per month, on an average.

When the membership of the latter was from forty thousand to fifty thousand, the church was able to send into the field from three hundred to four hundred missionaries; but now we are struggling under the weight of sending one hundred and fifty into the field.

The most important part, and the supreme object of the organization of the church, should be the preaching of the gospel.

*Query*

Why this lessening of missionary force, while the membership is increased to double the number above mentioned?

The present agitation in the church signifies a diseased body.

The body of the church is compared to the body of a man, and if foreign matter enters the body he suffers pain. Now pain is a pathological cry for help, and points out and locates the foreign matter. Hence, pain in the human body is a blessing. Agitation in the body of the church signifies foreign matter and should continue until said foreign matter is located and an effort made to remove it.

The church is represented as the bride of the Lamb, and is suffering with pain and crying for relief. Shall we not as a body seek to relieve her?

Large bodies of water are kept pure by agitation. The air, on which human life depends, is also kept pure by agitation. The sweetest flowers in the floral garden do not give out their odor until they are pinched.

Will we profit by the agitation? How long will the church be recognized as the body of Christ if she continues in this diseased condition?

INDEPENDENCE, MISSOURI, December 9, 1924.

## An Open Letter From the Church Membership to the Church Authorities

BY N. T. CHAPMAN

After having read the "Open letter," and the official reply, "Concerning church government," from what may be termed the leaders of a controversy pertaining to church government, we feel it would be proper for us to write you; and while we cannot secure the signatures of all the membership to attach to this article, we do feel to express ourselves freely, and all can say "Amen," though you may not hear all our voices at the same time.

As members of the church we have accepted the faith, believing this church to be the Church of Jesus Christ, a restoration of the church of New Testament times, having the same message of peace and good will that was sung to the shepherds on the hills of Judea at the announcement of the birth of the Prince of Peace. We have believed, and do yet try to believe, that the same sweet spirit of love and true fellowship should not only be manifest in the unordained membership of the church, but should also be manifest in the priesthood, especially in those whom we look upon as leaders; that no controversy could, or should, arise among them of sufficient consequence (important or not) to cause them to lose sight of the holy purpose for which they were called; believing as we do that their work is to preach the gospel of peace and salvation to a perishing world, and their service to us as members of the church should be a service of helpfulness—to edify, to sanctify, and to bring us to that perfect stature of the fullness of the Son of God, to a Zion where equality, safety, and good fellowship would reign supreme, where the people would be happy with their ministers, love them and support them, giving to them the necessities of life, which they, while giving their time to the ministry, could not supply. That by a united effort we could be a happy, pure, and unselfish people, "Zion, the pure in heart," where even vicious beasts could be tamed by the wonderful spirit of peace and good will, to the extent that they could be trusted in company with the helpless little lamb; that the wonderful vision of the Prophet Isaiah would be fulfilled in us, where "they shall not hurt or destroy in all my holy mountain." We were happy with these ambitions and expectations. We delighted in such ideals, and while we may be slow in moving out and occupying, we believe we were moving here a little and there a little towards our goal.

We have admired the integrity, virtue, and unselfish service of the ministry of the Reorganization which our fathers, who refused to support the confused, self-aggrandized royalty, or priestcraft of

a deluded, passion-loving priesthood, rescued from the disrupted masses of the early church, and became the saviors of the Church of Christ, thus perpetuating the purity, peace, and graces of the gospel. We thank God for such ministers. Their lives are worthy of emulation. They were brave, true, and noble. We can well say with the prophet, How beautiful upon the mountain are the feet of those who bring good tidings, who publish peace, who publish salvation, who say unto Zion, Thy God liveth. God grant that we may not dishonor their memory by setting their counsel at naught. Because "they loved righteousness and hated iniquity," they were moved by compassion "to the saving of their brethren." Though they were ignored and disfellowshipped by the very ministry they had formerly loved and supported, left in a disorganized condition by bishops, pastors, and apostles, scattered, worried, tried, despised by their own brethren, and had seen the fair name of their Lord and his church brought down to shame; bigotry, polygamy, false teachings, and base crimes occupying the minds of those that had first brought to them the story of love, purity, and service. Now, alone, poor, forsaken, they began anew to rebuild the structure broken to pieces by the very ones who should have been its protectors, guides, and standard bearers.

A great heritage is ours, left us by our fathers. Why dishonor such men, or again break in pieces the beautiful building left to our keeping? Why "sell our birthright for a mess of pottage"? Why sacrifice all that is near and dear to the hearts of this people on the altar of confusion and strife? Can you not hear the voice of the Good Shepherd saying to you, "Why break the hearts and wound the souls of my people because of your unbeliefs?" Do you not know my children are in the depths of sorrow and distress because of your failure to be "humble and full of love" and in this way agree on my word?

And now I say unto you, mine elders, apostles, and high priests of my church, continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me. Yea, verily, thus saith the Lord, unto the elders of the church: Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.—Doctrine and Covenants 122:16, 17.

Because you will not do this, we are in a condition of despair and unbelief. Confusion and strife are everywhere prevalent.

How can you expect the support and confidence of the membership when you are scattering seeds of contention? You have not the support or confidence of each other; and criticism, complaint, and unpleasant conduct in office is on every man's tongue. How can you teach a warm, heartfelt fellowship of Saints when you are full of fears toward each other? What profit is your education and your advanced learning, if you fail to fellowship with men of like attainment? Is this the cause of indifferent, cold, unapproachable attitudes? The gospel kind of mental development will not keep you from appreciating each other, nor cause you to fail to enjoy and be enjoyed in your official capacities in the church. It would be better to build up the kingdom of God on earth with the proper kind of learning, or another rebellion might be started here, for it was a "bright and morning star" with a selfish motive that originated the first rebellion in heaven. Humanity learned in the beginning that the tree of knowledge is not the tree of life; that however high your station or calling, or how learned in the things of men, you are made of clay like the rest of us mortals; even men of high standing can err. Remember that it was an apostle who betrayed his Lord; that even they can deny the Lord who bought them. "Chief apostles" and pillars of the church may err. According to the Scriptures, Peter, James, and John were the three presiding apostles of the church, being chief among them, and some of them had need of repentance and conversion. (See Matthew 16: 23; Luke 22: 31, 32; Doctrine and Covenants 64: 2, 7.) Apostles have withstood each other to their faces and that when the discussion was of no greater value to the church than "circumcision." Error crept into the church while it was still in charge of its first chief apostle (Doctrine and Covenants 2: 2, 3). A little later the same church was led to a "salt land not inhabited" through the influence of the leadership of seven apostles, some of whom, if not all, were very talented men.

That such talented men can produce argument from scripture in defense of any position they occupy is very evident. They deceived thousands of people by their interpretations and reference to the following scriptures: Isaiah 2: 2, 3; 1 Kings 15: 5; 2 Samuel 12: 7, 8; Matthew 8: 11, quoted to support their opinions. They can manufacture revelation and be guilty of purgery to defend their own conduct, or to promulgate their own schemes or priestcraft.

Higher criticism and infidel literature affect all kinds of people, including apostles, prophets, evangelists, elders, and bishops. None of us are exempt from the effects of improper or poisonous mental

diet. The "bread of life" became polluted in the mouths of those who had been deceived. Priesthood or talent is not the armor of righteousness, nor are they proof against the fiery dart of the Adversary. None of us are safe until the goal is reached. The great apostle to the Gentiles confessed when he preached to others he feared he himself might become a castaway. He conceded it was "woe to me" if he did not continue to preach the gospel of peace and good will. He also stated, "If we or an angel from heaven preach any other gospel unto you, let him be accursed." It must be admitted by all that a gospel which is not for peace among the brethren is a curse, although we do not desire "peace at any price," or that which is bought with the "price of bondage and chains." God forbid! Are we dealing with that type of men in high standing? We hope not. Then why declare war or sign declarations of independence. Why call on the membership to settle your grievances? Are we more capable of adjusting these disputes than you? Is it not possible that we, too, will become divided and separate ourselves into two reorganized churches of Jesus Christ of Latter Day Saints, thus becoming carnal? (See 1 Corinthians 3: 3, 4.) It appears that both contending parties have concluded that this controversy cannot be adjusted by the quorums or the priesthood to whom it was heretofore intrusted. This is either a confession of weakness or a desire for opportunity to display power or talent before the conference body. Parties concerned would not be willing to concede either.

Why employ the extreme process of settlement until all other means at hand have been put to the test? Why should nations rush to war because their leaders disagree? Why not save life, suffering, and disaster by thoughtful consideration? You must confess you are not working along divine lines—that you are trying to put into effect your own ideas, not being willing to do that which is commanded of you. You have not complied with the divine way of reconciliation. As church officials your reason for existing as ministers is to carry out the divine plan. If you confess you cannot do that, you should not have the support of the membership; you should not receive any allowance from the church treasury for your maintenance. Why should we support you to carry on your own convenience? Who will pay tithing or consecrations to maintain such conditions?—that is why our treasury is empty. If you cannot carry out the divine plan, why sustain you in office? If you cannot or will not do the work you have been ordained to do, why continue in office? It is better for the body (church) to enter into life halt or maimed, rather than having two hands or two feet



to be cast into hell (confusion and strife). Why ask us to come to conference to settle your difficulties? Why not ask us to come to carry out the divine plan which is our *democratic* privilege and cease to support any or all of you in your office? If you must fight it out, do it among yourselves. When you can no longer appeal to the membership for a decision, you will get together, quit aggravating each other, and find a way to peace.

Jesus said, "Unless you are one, you are none of mine." "By this shall you know my disciples, they shall love one another." Jesus prayed "they may all be one, as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me." Who would know this church to be the church of Christ if void of the fundamental attributes that make it the church of Christ—those qualities that Christ, as the head of the church, invites the world to identify it by? All our boasted perfection of organization falls to the ground unheeded; and, void of these fundamentals, fails to accomplish its divinely given function. Such organization cannot do the work of the ministry or bring the people to a knowledge of the Son of God; neither can it perfect or edify the Saints. Such a "creed is an abomination," and we should not maintain it or give it support.

Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must be chastened until they learn obedience, if it must needs be by the things they suffer.—Doctrine and Covenants 102: 2.

Behold, I speak unto you, and to all those who have desires to bring forth and establish this work [ministers surely have this desire]; and no one can assist in this work, except he be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care. I am the light and the life of the world, that speaketh these words; therefore, give heed with your might, and then you are called.—Doctrine and Covenants 11: 4, 5.

So, without discussing with you or for you the difficult subjects of your differences, we plead for the unity of the faith, purity of thought, and the united fellowship of the Saints, without which we cannot rightfully pretend to be the children of God.

### Section II

We would suggest, if in your controversy there must be a challenge made, in place of challenging each other to make a display of your eloquence before General Conference, you try Elijah's challenge to the priests of Baal: Let the ones whom God recognizes, let them be right. It would be so much more pleasant for the Saints at the coming conference to hear from the source of light and truth than to be compelled to sit for hours and listen to lengthy ar-

guments that may possibly be void of the effulgency of light, and that will wear out our patience, and power of endurance, and by so doing cause us to quarrel with each other and, finally, to divide ourselves into factions.

May we suggest to you that we unitedly call upon our heavenly Father through our Lord, Jesus Christ (whom we profess to worship), who has called you by a holy calling to serve him in the various capacities in which station you are supposed to be serving his people, to hear us in this hour of our need? He has not forgotten us; neither has he gone on a "journey to a far country." For if this matter of discussion is of such consequence as some of you think it is, Christ knows the truth about it, and has the solution for it (he and none other); but his people must show they are willing to hear his voice and follow his instruction. So, let us call a solemn assembly. Let those so much interested in the welfare of the entire church who have signed the open articles to the people as epitomes of their faith of church government, humble themselves in love and sincerity, unitedly approaching the throne of grace, asking for a decision of the divine mind, human minds having failed to agree on a decision.

In olden times men of God often showed their humility, integrity, and sincerity by adorning themselves humbly in sackcloth and sitting in ashes, by fasting and prayer which continued for days and perhaps weeks. They wrestled and prayed until they could not be turned away unanswered. Why not you men of God try out this plan of settlement? It would be better and wiser for the membership to accompany you in fasting and prayer than to attempt to decide this controversy for you by themselves in a promiscuous conference, consisting of men, women, and children, some of them not being acquainted with the law or the facts, others being biased because of personal choice of ministers or affected by personality.

Perhaps our Hedrickite brethren would permit us (and possibly accompany us) to gather in solemn prayer on the plot of ground dedicated for the building of a temple to the true and living God. Perhaps we can build a human temple on this holy place that would be more pleasing to God than one of wood and stone. Our humility would move the entire church to supplication, and towards peace and good will. We would enjoy a fellowship, a trust, a confidence not equaled since the time when the disciples were of "one heart and one mind," where none of them "thought of the thing which he possessed as his own but had all things common; when grace was upon them all, and with great power gave the apostles witness of the Lord Jesus; neither was

there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the price of the thing that was sold and laid them down at the apostles' feet."

This is the Zion we have been looking for; this is the Zion you have been working for, preaching to us, and teaching us to prepare for "Zion, the pure in heart." Why not arise now and put on our beautiful garments? Why not enter in now? "To-day is the acceptable time"; this is the "acceptable year of the Lord." The endowment of Pentecost would be reenacted; the heavens would weep for joy, and men's hearts would leap with gladness. "This cannot be brought to pass until mine elders are endowed with power from on high."—*Doctrine and Covenants* 102: 3.

As for stewardships, no effort to induce men to bring their wealth and lay it at the feet of the bishops or apostles would be needed. They would be convinced before you would approach them. People of every race and language would run to see this kind of glory in Zion. The ministry with this power could touch the hearts and souls of men. They would go to the "highways and byways of life" and bid all that were worthy "to come to the marriage supper of the Lamb." No physical force would be necessary. The poor, the oppressed, and the honest in heart would "flow to Zion." The icebergs of the frigid zone would melt and a "highway would be cast up in the sea" for the people to bring their offerings; and those who will not take up their sword against their neighbor (brother), will come to Zion with "songs of everlasting joy." The warring nations around about would say, "Let us not go against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand." "They will be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and of his Christ. . . . The nations of the earth shall tremble because of her," not because of her war material; for Christ says, "I do not require at your hands to fight the battles of Zion. I will fight your battles. I require you to build up Zion according to the laws of the celestial kingdom, otherwise I cannot receive her unto myself. "The time is nigh, even at the door." Shall we enter in? Or shall we continue to wander in the wilderness of human confusion and dwindle in unbelief? "Come, all ye sons of Zion, and let us serve the Lord."

Brethren, in your present spirit, no amount of argument or voting of conferences can bring peace and joy to the people. Your preaching of stewardships cannot be effective. Your plans and schemes of making a Zion of merchandise cannot be accomplished. Your storehouses and plans for employ-

ment of labor have largely proved to be the schemes of men and have weakened and failed. "Turn then to the stronghold, ye prisoners of hope; even to-day do I declare I will render double unto thee." "Come unto me and learn of my ways, for I am meek and lowly; take my yoke upon you, for my yoke is easy and my burden is light." It is not Christ's burden that is weighing heavily upon you now. It is the burden of unbelief, personality, and provocation.

It is our hope that it will not be said of us as it was said of ancient Israel, that "they hardened their hearts in the day of provocation"; "in the days of temptation in the wilderness" (in their time of confusion); that we proved him and saw his work for forty years, and then have him say of us, "They do always err in their hearts and have not known my ways." "To-day if you will hear his voice, harden not your hearts as in the day of provocation," for if we obtain his ear and hear his voice we can enter into his rest. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. For we have not a high priest which cannot be touched by the feelings of our infirmities."

To-day we are on the banks of our Jordan, waiting for the priest to carry the ark of our covenant through the waters of confusion. If we move forward in faith, bearing the presence of God with us, we doubt not that the troublous waters before us will divide and we will go safely through. The joy of accomplishment will doubly repay every effort we put forth. You men in the front rank, you who are bearing the ark, cease facing each other; place your feet in the water, cleanse your minds of the muddy confusion of the recent past, turn your faces to the light of the great eternal sun and become a living revelation of that light, and you will receive the greatest wish of your heart. The obstacles before you will vanish, and you will soon be placing stones on the Temple Lot, building the temple of God in memory of your victory.

You can accomplish this in God's way by being "humble and full of love; having faith, hope, and charity, and being temperate in all things delivered to your care." "Let charity, humility, and temperance [in talking] be your armor and your shield." Let every man among us be "slow to speak," "slow to wrath." Let us believe with all our hearts that God loves his people; that he does not delight in the loss of any of us. Remember "the Good Shepherd" loves all the sheep and will leave the ninety and nine and go out and seek the lost one. His sheep hear his voice, for his voice is kind and gentle, and he bids them follow him; they love to draw near unto him and are not afraid. The church needs us

all; the weakest and less honorable and feeble have his constant care, for the welfare of the whole grows better as each one plays his part.

We must not be less than all we possibly can be. We are here for a great purpose, and to that purpose must we ever be true. We must not live for things, but for that greater life that reigns in the eternal spirit of all things. Nor shall we let the coming or going of things cause us to depart from the lofty position we have taken. We will know no defeat if we live the life we have elected to live. We will know no failure if we gain a richer life from every experience, circumstance, or event that may come to us. We will know no loss if we ascend to the greater when the lesser passes away. If our thoughts shall be to love much, and to do much, that we shall do nothing that will not add to the welfare and happiness of our fellows, then will we be enabled to unitedly thank God for giving us the victory through our Lord Jesus Christ.

Then can it be said, "Blessed are they which are called unto the marriage supper of the Lamb"; and we can "be glad and rejoice, for his wife [the church] hath made herself ready." She will "be arrayed in fine linen, clean and white." He can then present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

If we do not build a house (church) unto his name and do not the things he has commanded us, we can hear him say:

I will not perform the oath which I made unto you, neither fulfill the promises which you expect at my hands, for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.—Doctrine and Covenants 107: 14.

And again I say unto you, I give unto you a new commandment, that you may understand my will concerning you, or, in other words, I give unto you directions how you may act before me that it may turn to you for your salvation. I, the Lord, am bound when you do what I say, but when you do not what I say, ye have no promise.—Doctrine and Covenants 81: 3.

And now behold, I give unto you a commandment that when ye are assembled together, *ye shall instruct and edify each other*, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given, and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received.—Doctrine and Covenants 43: 3.

LONG BEACH, CALIFORNIA,  
1215 EAST SECOND STREET.

## NEWS AND LETTERS

### U. W. Greene in Meetings at Persia, Iowa

December 10.—We feel that we have been greatly favored the past few weeks, as Elder U. W. Greene, of Independence, Missouri, is preaching here, commencing December 1.

It has been storming more or less during the past week, but we are in hopes the weather will quiet down so the attendance will improve. Persia Branch is glad to have Brother Greene here to labor in behalf of the work, as they receive much spiritual food and a broader vision of the field in which God's people should occupy, that their influence may be more effectually felt in the community.

We are hoping that when the meetings close the people of Persia and vicinity who have been out to hear our brother relate his experiences and preach the gospel, will be led to believe there is more in this church than they have thought, and will give it more than a passing notice.

A great statesman once said the things worth doing at all are worth doing well. It is the same with Latter Day Saints. We believe in harmony and success. What is worth studying is worth becoming acquainted with.

### Weir, Kansas

November 30.—Elder Amos T. Higdon has just closed a series of four weeks' meetings. Good crowds were present almost every night, and several nonmembers attended throughout the meetings. Brother Higdon has an affirmative message and made many friends while here. One middle-aged woman was baptized from the Presbyterian Church, who is a splendid worker and promises to be good help in the branch. We feel that our church is gradually coming into its rightful place in the community.

Bishop C. J. Hunt was with us several days during the year and preached along the lines of the temporal law. Brother Hunt radiates good cheer wherever he goes.

Apostle E. J. Gleazer favored us with one sermon during October. A large crowd was present to hear him, and we felt much good was done by his sermon, "The backfire of the creeds."

Brother and Sister Blackmore, Brother Lee Quick, and Brother A. P. Crooker, have also been with us at different times during the year, encouraging the members and filling each one with a desire to be of greater service as time goes on.

Our Department of Women is active, with Sister Emma Mobley as president, and we feel greatly encouraged over what we have been able to accomplish. There are seven members, and we are studying the Book of Mormon, after which the remainder of our time is spent quilting, selling aprons, giving socials, bake sales, or anything that willing hands find to do. In this way we have been able to make many improvements on our church building. We also take fruit or flowers to all our sick and try to give showers, etc., for those in need. We began this year by paying tithing on all our earnings, as well as sending our share to the general treasurer of the Department of Women. Our president always plans to have different missionaries meet with our department when laboring in our midst, and many useful lessons have been taught by them.

Attendance at Sunday school is on the increase. The superintendent, Sister Pearl Jones, appointed one member of

each class to be on the lookout for new pupils, and the plan is bearing fruit. Plans are under way for a Christmas tree and program, and everyone is trying to make the Christmas offering larger than ever before.

There is only one room in our church building, so it is given over at eleven o'clock once a month for junior service in the hope of keeping our young interested. We have good spiritual prayer meetings, and there seems to be a general feeling of good will among our local members, although there is deep concern over the things that are confronting the church as a whole. Many are planning to attend General Conference in April and are praying to the end that all may come to an understanding, so that we may be better able to work as one united band throughout the world and demonstrate the Zion we long for.

### Bradner, Ohio

November 28.—We have with us at this time Elder Jacob Halb, a missionary whose home is in Middletown, Ohio. Brother Halb is giving a series of sermons that gladden the hearts of the local Saints.

Sunday evening, November 23, Brother Halb gave a discourse with "The thief on the cross" as his subject. It was a wonderful Latter Day Saint sermon, and at its conclusion members and nonmembers had much food for thought. Brother Halb delivers his sermons in such a clever and convincing manner that it is a pleasure to hear him.

Under the capable supervision of Sister Olive Ulrich, a fine program consisting of songs, recitations, and a beautiful cantata will be given Christmas Eve at the local church. Our entertainments are always well attended, and those in charge should receive the commendation due them in making them a success.

### Omaha, Nebraska

December 10.—One Sunday during Father and Son Week, our Sunday school superintendent, Sister Rose Adams, made a very strong appeal to the fathers in a talk on "Character." She urged fathers to set an ideal of principle and conduct before their sons that would enable the latter to respect them and determine to follow in their footsteps. And she pleaded with sons that they should strive manfully to "carry on," trying to be even better men than their fathers were before them, thus fulfilling the divine purposes of creation. "Character is not only what we do, but what we think," and the springs of conduct should be kept pure at their source—the mind.

A luncheon of the church on November 19 was attended by fifty-four sisters, about eighteen dollars being cleared. It was served by a representative of the Corn Products Company, and each woman present was given a bag of sample product to carry home. The annual bazaar is on at the present time, this time being held in the Flat Iron Building. The sisters have been untiring in their preparations for this annual event, the one time during the year when the proceeds come from the pockets of the public on Christmas shopping bent.

On the evening of November 23, the La-da-sa Choral Society gave an evening of song. Considering that they had been organized but six weeks and had rendered an anthem each Sunday evening since their organization, the preparation of the fine program mentioned was a decided achievement. Two anthem numbers, two numbers by a male quartet composed of Brethren Cecil Burton, Harold Madsen, Howard Elliott, and Harry Fryxell, solos by Howard Elliott and Sister

Lois Francis, prelude and offertory by our pianist, Sister Charlotte McDonnell, made the setting for the twenty-minute talk by our pastor, in which thoughts of Thanksgiving and musical appreciation were blended. A silver offering of generous proportions was evidence of the pleasure of the congregation.

Graduating exercises of the beginner and primary departments of the Sunday school were held on November 30, at the eleven o'clock hour. Seven were promoted from cradle roll to beginners, receiving, in addition to certificates, little picture books of Bible stories; sixteen were graduated from beginners to primaries, and ten from primaries to juniors, all of these receiving leather bound New Testaments in addition to their diplomas. The exercises in charge of Sister Whalley were thoroughly enjoyable and served to give a significance and importance to the work of the children that can but be encouraging and beneficial to them.

That evening Missionary Charles J. Smith of Sioux City preached to an audience rather smaller than usual, owing to the presence in Council Bluffs of President Frederick M. Smith. The priesthood meeting held over there in the afternoon had been widely advertised and was attended by members of the priesthood from a score or more of outlying branches. It was indicative of the sacrificing spirit of our missionaries and their loyalty to duty that Brother Charles could so cheerfully forego the pleasure of hearing President Smith and come over and talk to our little group. His sermon was helpful and timely, and appreciated.

President Smith brought his wife with him on this visit to our city and to the one across the "Big Muddy." Sister Smith was born and raised in western Iowa and used frequently to visit Omaha when a young girl. It was a pleasure to her to see the development of our state metropolis and to meet again many of her girlhood friends. She is still with us, and it was our privilege to make a little birthday dinner for her on last evening. It is good to note her very great improvement in health. Her testimony at the sacramental service on Sunday was very helpful and encouraging to the Saints, as well as the little message which came to her by the Spirit through Pastor Whalley.

On Saturday, November 29, President Smith blessed the young son of Brother and Sister Harlow Fredrick, a little fifteen-month-old who bears his father's name, with "Junior" attached. Would that we, looking forward, could know that these dear little ones shall develop steadily towards the divine, shall be guided in safe paths, shall be able to avoid pitfalls, and to render a willing and valuable service to God!

It was good, on sacrament Sunday, to have with us once more Brother T. J. Edmunds and Sister Genevieve Thiehoff, both of whom, we firmly believe, have been healed through prayers and faith. Both victims of accidents, it seemed impossible for them to live, but God is good, and his arm is not shortened in answer to the desperate needs of his trusting people.

Brother Paul Gamet of Colorado Springs and Brother Claud Carter and family, from Decatur, Nebraska, are new additions to our number. The branch family seems to be steadily growing, and it is looking forward to a year of great prosperity. Several innovations are to be introduced at the beginning of the year, and we feel the time is ripening for an impetus to be given our building plans. Already overflowing our space, the added room supplied by the upper auditorium seems more and more imperative.

Other visitors of late have been Sister Shirley Kinney of Mason City, who was with us on the 16th; Brother Richard S. Salyards, who spent the 23d with us, preaching in the morning and offering prayer and benediction at the young people's concert in the evening.

Sister Lois, the talented young daughter of Brother and Sister Harry Wrenn, put on a little dramatic skit for the La-da-sa Choral Society on the evening of November 30. She was assisted by a dozen or more children, all pupils of Miss Amy Woodruff, a well-known Omaha teacher of expression, who was present and gave a few words of encouragement to the young people. Many parents of the assisting children attended also, so for once the "social hour" which follows our choir practice each Sunday evening was enjoyed by a full house. Last Sunday was the ever popular "eats" night; next Sunday will be a series of charades, to be followed at an early date by a debate. The interest is splendid, and this group of young Saints are becoming a definite force in the activities of the branch.

### Fairview, Montana

The closing month of the year finds Fairview Branch going strong and planning for next year. This is especially true of the Sunday school.

We can see quite an improvement over a year ago and find greater faith and willingness among the little folks. They cast in freely of all their talent and wealth, so a nice Christmas offering is growing, and a program is being arranged.

Some of the juniors are ahead of their parents in complying with the temporal law of tithes and offerings.

### Bellair, Illinois

December 13.—Elder L. C. Moore of Mount Carmel has just closed a two-week series of meetings, and as a result of them one precious soul was returned to God. During this meeting we had a two-day meeting with L. C. Moore and Brother Ulrich of the Central District. We expected an apostle, but were disappointed. However, we were informed that he would be with us at a later date. Those visiting from afar were: Sister Clifta Lane, of Charleston, Illinois; Brother and Sister Edmunds and family of near Robinson; Brother and Sister Curtis and family, Brother and Sister Crysler and family, Brother and Sister Austin and children, and Brother Wright and family, all of Casey. Brother Bertie Kidd and his sister of Willow Hill, and many nonmembers, came with well-filled baskets and stayed all day Sunday.

The prayer meetings were spiritual food for the thirsty soul, and the Saints were greatly strengthened.

We have our Sunday school and prayer meeting regularly, with preaching on the first and third Sunday nights in charge of the local brethren.

Branch business meeting was held November 12, at which time officers were elected for the new year.

Our missionary, Henry Sparling, was here in September and did some wonderful preaching.

Brother L. B. Hackett's are quarantined for scarlet fever. Also Brother L. M. Edwards and his son have been laid off from work because of infection in their hands.

The son of Brother James Matheny met with a sad accident on Thanksgiving when he was shot below the knee. He is improving.

Word comes from the Saints at Moundsville, West Virginia, that they have just been holding their own the past six weeks. They sold their church and have been meeting in private houses. They are now holding Sunday school at the home of Brother and Sister Lydick, also Wednesday night services. They are trying to get a church but are working under great difficulties. They request the prayers of the Saints for their success.

### Lamoni Stake

LAMONI, IOWA, December 14.—There has been very little of interest outside of the regular services for several weeks, hence the absence of a report from this branch.

Our regular Sunday services have been made unusually interesting by the spice of variety for several weeks. Since our last report we have heard the following speakers: President F. M. McDowell preached on the subject, "Dare the church be Christian?" It was the first regular service broadcast from the church in Lamoni so was doubtless enjoyed by many. This was followed in the evening by J. A. Gunsolley in a doctrinal sermon which was criticized by the extreme modernists but was greatly enjoyed by those who still think the so-called "first principles" should form an important part of our church creed.

Elder L. G. Holloway delivered the Thanksgiving address, it being a review of the first Thanksgiving story and a comparison of conditions then and now.

Two years ago Stake President C. E. Wight spoke on, "Do we need Christ," and the personal touch which was inculcated in the message brought by Christ and the need of a closeness to him to-day were splendidly illustrated. Roy Cheville followed in the evening with a sermon on "The great comradeship." Brother Cheville is a very pleasing speaker, his kind and gentle sincerity strengthening his message.

The sacramental service last Sunday fell on Golden Rule Sunday, and the theme of the morning drifted along those lines. Some very profitable thoughts were expressed, such as, In what does the keeping of the Golden Rule consist? Is it broad enough to include those of other nations? Are we broad enough to include in our prayers the Turk, who is seeking for greater religious light? Are we tolerant of those holding opposite views? and many others. Provision was made for Golden Rule contributions to be sent to Near East Relief to be given to the bishop of the stake.

Brother C. E. Willey spoke in the evening about some of the necessary things in the redemption of Zion, the principal one being righteous living as individuals and as a group.

Perhaps the most comment has been started by the sermon of this morning by A. Max Carmichael, who chose as his subject, "Can we love the church?" As a basis for his talk he made the statement that in order to love a thing we must be able to see its imperfections and work toward its improvement. He then presented some of the extreme views of the so-called radicals. The church is still in the making, according to Brother Carmichael, and many of the things which we have clung to traditionally as the firm foundation may prove only the scaffold. Brother Carmichael is a man of extreme views, and he believes it the duty of everyone to take a clear and concise stand on questions of the day. Dealing in generalities is not sufficient.

This evening the junior chorus, which has grown to such proportions that it almost fills the choir loft, gave a thirty-minute concert under the direction of Sister C. E. Wight, which was splendid. The program consisted of Christmas carols by the chorus; a duet by two little tots, Alberta and Doris Young; a duet by Misses Grace Land and Helen Anthony; a cello and violin duet by Misses Verna and Lois Garver. Miss Margaret Lasley and Dorothy Gunsolley presided at the piano, and Miss Dorothy Prall at the organ. Lonzo Jones followed with a sermon on what it takes to make a Christian.

A committee consisting of Sisters C. E. Wight, W. A. Blair, and Ailene Brackenbury are working on a mixed Christmas program to be given Sunday evening at the church.

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## Kansas City Stake Items

### Fourth Church

Since the last report we have had as speakers President F. M. Smith, E. W. Lloyd, Pastor J. O. Worden, J. W. Paxton, Lionel Babcock, G. E. Raveill, Church Architect Henry Smith, and James Bunt. President Smith's address was to the Servo Club, consisting of married people exclusively. In announcing Brother Smith, *The Ivanhoe Pilot*, their weekly calendar, said: "There are two reasons why every young married person in our group should be present. First, Brother Smith will discuss a deep, personal, vital subject; and second, as President of the church our respect and loyalty to him should be expressed by our presence at this meeting." A further comment states that the meeting was very worth while. The meeting was accompanied by a song service, at which time two of Brother Smith's compositions were sung. The closing song was, "We thank thee, O God, for a prophet."

As a sample of a week's work at this church, note the following for the week of November 25: Half past eight, young people's prayer meeting; half past nine, Sunday school; eleven, preaching; Tuesday at half past seven, boys' meeting; Wednesday at eight o'clock, prayer meeting; Friday at ten, Department of Women meeting, and at one, church history class. All the departments are doing their best for the success of the work at this church.

### Grandview

In spite of the rainy weather, December 4, the ladies of this group, under the direction of Sister P. J. Brose, were quite successful with their annual bazaar and chicken dinner. They cleared about \$307. In connection with the bazaar the Orioles and Temple Builders, under the leadership of Sister C. D. Jellings, had an art and candy booth from which they cleared \$50.

At the December sacrament service their hearts were made glad by the presence of the Spirit of God, in impressive prayers and testimonies.

## First Chicago Branch

CHICAGO, ILLINOIS, December 17.—Many pleasant experiences have been enjoyed since our last letter to the SAINTS' HERALD. Wonderful sermons have been received from Brethren Baldwin, Passman, F. A. Smith, and the local brethren, including our pastor. What a wonderful people we could be if we would incorporate the beautiful lessons we receive from God's servants into our lives. May God help us so to do.

Our choir sang a musical oddity December 4, which was a very pleasing and entertaining experience. The title was "The stationary express," depicting a railroad coach and the passengers in various costumes, including the colored porter. This program should be repeated.

November 22, at the home of our pastor, Sister Weatherslee of Brush Creek Branch was married to Mr. Harry Henriks. May God speed these young people on life's journey.

November 23, Brother Passman gave us much light on the Scriptures, explaining them after having the experience of meeting the exact conditions in the Holy Land. Visitors were Brother and Sister Young, of Battle Creek, Michigan; also Brother McNichols and his mother. At our annual business meeting, December 3, the branch selected a new pilot to guide the bark for a year, Brother C. A. Edstrom.

December 9, the ladies held a bazaar in the lower auditorium of the church, which from all reports has turned out quite successful.

Sunday afternoon, the 14th, Brother Baldwin baptized Sister Skinner, which caused much joy in the branch. Brother

Skinner will now have a real helpmate. Others are ready to step forward for Christ.

May God bless his people. The holiday season is upon us, and all the children are ready for Santa Claus. Visitors are always welcome at 4416 Gladys Avenue.

## Independence

### Stone Church

Next Sunday evening the Messiah Choir will give Handel's "Messiah" in the Stone Church, beginning at eight o'clock. People who expect to listen on the radio should note the change of time from half past seven to eight o'clock. The Messiah Choir is made up of singers from all the churches in Zion, and some come from Kansas City Stake, and numbers one hundred and twenty-five voices. They are directed by Brother Paul N. Craig. The soloists are: Mrs. I. A. Smith, soprano; Miss Josephine Smith, contralto; Mr. Eugene Christy, tenor; and Mr. James Houghton, bass.

Brother Houghton is coming from Boston to sing the bass solos in the "Messiah" and also has consented to present a concert to the people of Independence as a benefit recital for the Messiah Choir, Friday evening, January 2. Tickets are being sold for this purpose for twenty-five cents, and may be obtained from members of the Messiah Choir and at Watkins' Music Company. Brother Houghton has been attending Harvard for three years, having done some splendid work there, which has been recognized to the full by the Harvard Glee Club for which he has acted as bass soloist on their annual tours. Brother Houghton has been doing very fine work and promises to give us a very interesting program.

An enlarged picture of the late Joseph Smith was presented to the junior department of the Sunday school by Mrs. Fred Koehler, who has been acting as chorister and teacher in that department for the last year.

Announcement was made Sunday of the installation services for the officers of the Sunday school to be held January 4, at half past seven.

A joint council of the teachers and officers of the intermediate and senior departments and the pastor in Zion, Brother C. Ed. Miller, was held in the library room at eleven o'clock Sunday morning to consider the question of what our attitude should be toward worldly amusements being participated in by our young people.

The beginner department, with Sister Tessie Smith as superintendent and Sister R. D. Etzenhouser as assistant, had their annual Christmas party Sunday afternoon at three o'clock. The program, which lasted about an hour, was participated in wholly by the children.

Patriarch F. A. Smith spoke Sunday morning, and in the evening President Elbert A. Smith gave an illustrated lecture on the life of Christ, which was greatly enjoyed by all.

President Smith has been in the East for a short time, visiting Philadelphia, New York, and Boston, besides other points. He is expected back December 23.

All of the Twelve in America are at home for Christmas. J. A. Gillen, R. S. Budd, E. J. Gleazer, J. F. Curtis, P. M. Hanson, and F. Henry Edwards are in Independence; J. F. Garver and D. T. Williams are in Lamoni; John W. Rushton and T. W. Williams in Los Angeles. Apostles M. A. McConley and C. F. Ellis are in their mission fields, unable to spend the holidays with their families.

Quite a number of the Independence young people who have been attending school at Graceland are home for the holidays, accompanied by friends who are too far away to go to their own homes. All are anticipating a good time here among friends and home folks.

The eighty-eighth anniversary of Sister Abbie A. Horton was celebrated in Independence by the Saints of London, Ontario, where Sister Horton joined the church, eleven members of the branch at that time being present. From the oldest down, of the elders present, speeches were given in memory of the associations with our aged sister, and experiences of a spiritual nature were related, as well as some facts that were humorous, which gave mutual pleasure to all. She received flowers and fruit, and a radio set was installed for her pleasure and benefit. A closing prayer was offered by Elder Joseph Luff, and feelings of love were exchanged. Expressions of thankfulness were given the visitors by our honored sister, and she was left feeling happy.

#### *Second Church*

Sister Mary Campbell died on Tuesday of last week as a result of being struck by an automobile the previous Sunday. The funeral service was at the Stone Church Friday afternoon, and the interment was at Mound Grove Cemetery. The entire congregation is saddened by the result of this terrible accident, and the bereaved husband, suffering from broken bones received in the same accident, has the sympathy of all.

Sunday morning Elder E. A. Curtis was the preacher, and Sunday evening Pastor C. Ed. Miller closed his series of Sunday evening lectures on the Book of Mormon.

Sunday afternoon the baptismal font was used by Elder J. D. Shower, who had the privilege of baptizing his father.

Christmas Eve will be celebrated by an entertainment at eight o'clock this evening, given in the church auditorium, under the auspices of the Sunday school.

#### *Liberty Street*

At the business meeting held last week, Elder J. M. Baker was unanimously chosen to succeed himself as pastor. It was gratifying to see, when the vote was taken, that the congregation stood as one in his favor. Brother John Zion was chosen as superintendent of the Sunday school and C. E. Willis as superintendent of the Religio. Upon the earnest solicitation of Sister Alice Cowan, who called attention to the good work that has been done in Department of Women this year, Sister Carrie Ballinger was chosen to continue as head of that department for another year. This is very important work, and the Saints feel to congratulate themselves upon having one so efficient in this office.

The morning of December 21 the primary department gave their Christmas program, being given the eleven o'clock hour for the purpose. The principal theme was the Babe in the manger, and much credit is due Sister Rhoda Bowen, superintendent of the department, and Sister Ossia Knoepker, chorister of the same department, for the success of the program. At the conclusion of the program, the Temple Builders gave the children a Christmas tree, and each child was given some nice toy. This was followed by the Sunday school treat for all the classes in the primary, junior, and intermediate departments.

Elder W. A. Smith preached Sunday evening on "Where there is no vision the people perish, but happy is that people who keep the law."

The women and girls of this group held a bazaar Saturday afternoon, accompanied by a bake sale, so a goodly sum was realized.

#### *Enoch Hill*

Elder J. A. Dowker visited us the morning of December 17 and preached a powerful sermon, the Spirit of the Master being felt to a great degree. Many were melted to tears and thrilled with the Spirit's touch. At seven o'clock in the evening Elder C. B. Hartshorn occupied, and his discourse was greatly appreciated by a good audience.

The Sunday school held its annual election of officers December 8, the result being the election of F. J. Lewis for superintendent; Robert E. Whitsett, assistant superintendent; Sister D. T. Chapman superintendent of the primaries and beginners, Sister Amos Allen, assistant; Sister Mary Brewer, secretary, and Lester Coon, treasurer.

The election of officers for the Religio December 19 resulted in the election of Brother Kenneth Morford as superintendent, Frank A. Peek as assistant.

On Monday night, at eight o'clock, the membership were present at the church in goodly numbers to nominate a pastor for the ensuing year. Elder W. J. Brewer was again chosen to fill this office, subject to ratification by the conference in Zion. At this meeting Sister Agnes Hartman was chosen as local supervisor for the Department of Women.

Last Sunday Elder George E. Harrington preached a splendid sermon, his theme being the necessity of getting in touch with God. At seven o'clock Elder E. A. Curtis preached to a very appreciative audience.

Wednesday evening at eight o'clock the junior and intermediate departments of the Sunday school will give a Christmas program, at which time a special collection will be taken up as a contribution on the local church building debt. Sister Charles Warren is in charge of the committee arranging this effort.

#### *Walnut Park*

Our new Sunday school superintendent is Chester Constance; Religio superintendent, Marion Schafer; head of the Department of Women, Mrs. F. R. Schafer; head of the Department of Music, Orlando Nace. All group pastors were sustained.

The evening of December 21 the choir gave a very fine cantata, "The risen King," under the direction of Sister Minnie Scott Dobson, Brother W. C. Norman taking the part of King Herod. Others having special parts were Gaud A. Smith, John A. Dowker, and Earl Cox as the Three Wise Men; and solo parts by Mrs. Osro Campbell, soprano; Miss Margaret Gard and Mrs. Earl Cox, contralto. Mrs. Carletta Norman and Mrs. Gladys Reynolds were the accompanists.

Sunday school Christmas programs will be given Wednesday evening and Friday evening.

Mrs. R. Barnhard's Oriole Girls are setting a good example to everybody this year. They have become interested in furnishing Christmas cheer for some of the needy ones in our town; and their own means being limited, they are utilizing used clothing and odds and ends, and with their monitor's help and their acquired skill are making up many worth-while gifts, some of them requiring real sacrifice to part with.

## Holden Stake News

#### *Mid-Winter Institute*

A departmental mid-winter institute will be held at Holden, Missouri, Friday and Saturday, January 2 and 3, 1925. There will be six classes each day conducted by the stake superintendents, viz, D. R. Carmichael, C. F. Scardiff, Mrs. I. M. Ross, and Mrs. Lola A. Johnson.

The daily program is: Eight o'clock prayer service; nine, assembly; quarter after nine to a quarter of eleven, classes; two, assembly; quarter after two to a quarter of five, classes; half past seven, general meeting. The classes are so arranged that anyone may take the work of two departments.

These meetings are especially for the pastors and priesthood of the stake, department superintendents, teachers, officers, adults who wish to study, and the young people who should prepare for service.

For complete program write D. J. Krahl, Holden, Missouri.

www.LatterDayTruth.org

## Pittsburg, Kansas

December 8.—Sunday, December 7, dawned with the weather in doubt, and we wondered as we listened to the patter of raindrops if the weather would mar the events of the day. But as time passed, the weather cleared and gave us a "golden day of perfect weather." And with the approach of the Sunday school hour the marked increase in attendance bore testimony that something out of the ordinary was at hand. It was the day in which a number of the Sunday school children were to be baptized.

At the sacramental service the pastor, Brother Blackmore, announced that we would be granted the use of the Y. M. C. A. pool from twelve to half past twelve, and that it would be necessary to dismiss the service a few minutes early. After the dismissal of the sacramental service, we went to the Y. M. C. A., only a block away, where, after singing a verse of "Jesus, I my cross have taken," and prayer by Brother E. E. Gilbert, Brother Blackmore led nine bright children into the water. One little girl in the junior department enlisted the assistance of her teacher to gain the consent of her mother to be baptized.

In the afternoon a number of the young people gathered at the hall at three o'clock to rehearse Christmas music. Then at half past four the orchestra met for practice. Religio at six o'clock was followed by preaching at a quarter after seven. Three babies were blessed, and seven of those baptized were confirmed. The sermon by Brother Blackmore was very much enjoyed.

The day was full, and all went home feeling it is good to be a Saint in latter days.

## Topeka, Kansas

Topeka Branch is gaining some ground, some members moving in from other communities, and a few uniting by baptism. Mrs. Ord Lasley was baptized and confirmed November 2.

Brother and Sister M. A. Etzenhouser of Independence were in Topeka November 9, and Brother Etzenhouser delivered an interesting sermon, though the audience was not large. On November 23 Elder A. H. Parsons of Independence, who has been visiting in Topeka, preached to us, and afterward he and District President Samuel Twombly conducted a series of meetings at the church. They touched on various points of interest which were greatly enjoyed by the Saints. These brothers remained in Topeka until after the conference, visiting with various members.

Progress has been made in the past year, especially in the matter of attendance at weekly prayer meetings, which, largely through the efforts of Branch President Chapman, has been greatly increased. It is hoped the attendance will continue to increase and that the spirituality of the branch will increase in proportion.

A campaign to keep up interest and attendance is being conducted by the Sunday school in the form of a contest to regain old members and gain new ones. There are three classes studying the senior quarterly. The school is represented by a basket ball team which has played several games with other Sunday school teams of Topeka. Attendance is required in order to belong to the team, and this is thought to be a good plan.

The Department of Recreation and Expression has instituted a class in English under Sister Helen Copp, and one on social ideals of the church under Brother Robert Holman, which are greatly appreciated by those attending.

The branch is engaged in raising money towards paying off the church debt, and a box social was held by the Department of Recreation and Expression at the home of Sister

Helen Hayes which brought in over one hundred dollars in sales and pledges. A rummage sale held later by the Department of Women cleared over fifty-five dollars, and the material left over was sent to the old people's homes.

Branch election of officers for the coming year was held December 1, and Elder A. P. Crooker was elected branch president.

The conference of the Northeastern Kansas District was held at Topeka November 29 and 30, but on account of inclement weather there was not a very large attendance from outside the city. Apostle F. Henry Edwards and wife of Independence were with us, and business went along smoothly. Brother Edwards gave an enjoyable sermon Sunday morning, speaking of spiritual growth and development. He also spoke Sunday night to an appreciative audience. The Saints here would appreciate having Brother Edwards with them more often. Arrangements were made at the conference for the ordination of Brother David Little, of Scranton, as a priest. He was called some time ago when the Scranton Branch was organized, after having been dissolved for some time. We are glad to have another branch in operation so near us, as there is none other close. Some of the Topeka priesthood have been occupying part of the time at Scranton. Among the visitors at conference were District Sunday School Superintendent Cecil Schmid, of Troy, and Sister Pearl Schmid, district head of the Department of Women; also Sister Vera Twombly, district supervisor of music. Then from Scranton there were Brother and Sister J. H. Bailey, Brother and Sister David Little and family, Brother Lyter, and Brother Bullard. Brother and Sister Ray Whiting and Sister Ewing of Lawrence were also there, as well as Brother O. Salisbury, president of Far West Stake, and J. D. Stead, missionary for this district. The next conference will be held at Scranton after General Conference, the date to be decided later. Topeka Branch was very glad to have this conference here and hope to have it here again.

We regret to state that Brother Leonard Pitsenberger has been seriously ill for some time, but we hope for his early recovery, that he may again meet with us in the services.

The branch choir at Scranton, Pennsylvania, are planning to give the cantata, "The World's Redeemer," the evening of December 28, under the direction of Brother John R. Jenkins. Judging from present indications, the rendition will be quite a success.

## Selden, Kansas

December 11.—The two-day meeting held at Selden November 29 and 30 was deemed quite a success, although bad weather a few days before the meeting caused the Saints from a distance to give up coming. Saturday afternoon we had a fine spiritual prayer meeting with Brother John Nutt presiding, which seemed to open the way for good meetings the remainder of the time.

Saturday evening our services began a little later than scheduled, as our president, Brother Nutt, was called at the last moment to perform a marriage ceremony in town. Brother Nutt finally arrived and found a full house waiting, as a Union Sunday school had been invited to attend—all nonmembers. We had a short program, followed with a sermon by Brother Nutt, which was instructive to those seeking light. Quite a number of these good people returned Sunday to hear the further services.

Sunday school was held at ten o'clock, followed by preaching by Elder Mark Williams. About sixty people were out to enjoy this service. A basket dinner was held at noon, and at three o'clock we listened to an interesting sermon by Elder

Luther Shoemaker of Lucerne. Visitors were present Sunday from Grinnell, Rexford, Lucerne, and Colby, Kansas. The aged couple who came from Colby are the parents of one of our brothers, and are seeking for more light. They were very anxious to attend our meetings, that they might receive sufficient light to convince them of the truth of our work. Brother Nutt preached in the evening to a very attentive audience, taking for his subject, "The fall of man and the plan of salvation." After the sermon Sister Nutt and Mrs. Don Pettite sang the duet, "Come, Sweet Comforter," composed by President F. M. Smith. It was beautiful and inspiring. All felt repaid for the effort they had made to attend.

## Flint, Michigan

December 8.—The annual business meeting of the Flint Branch was held Monday evening, December 1. The president of the branch had been elected at the bimonthly meeting in October, and with two months' time he had his nominations ready for the annual meeting. Several resolutions were presented and discussed, some of which were adopted, and others lost for the want of proper support. The system of the Flint Branch in the working of the amalgamation of the three churches under the coordination plan is as follows:

The president of the branch is elected at the bimonthly business meeting of the branch in October, which gives him two months to consult with the various departments and workers towards the selection of his nominees for the annual election the first Monday of December. At the annual meeting all the department heads are elected, and as soon as possible after, the various churches meet to complete the organization of the departments. By this plan all the officers of the branch, and the departments, are ready to take office the first of the year, and no time is lost by any of the churches having to wait for the completion of organization. This plan has worked very well here, and we can recommend it to any branch working under the same system.

There were very few changes in the official family of the branch. The presidency of the branch stands intact, with Elder A. H. DuRose as president, and Elders F. G. Smith and F. Z. Harder as counselors. Brother Benton Cataline was elected secretary, and Allen Pohly, treasurer. Elder B. F. Anspaugh will be the pastor of First Church, Elder F. G. Smith at Second, and Elder F. Z. Harder at Third. Mrs. F. Z. Harder is the head of the Department of Women.

The activities of the branch during the month of December are many. The annual bazaar of the Department of Women will be held in the big store of Mr. A. M. Davison, who has donated the use of the building.

The necessary electrical work to light the building is being done by the Flint Electric Company which was also donated. These donations were made possible through the work of Elder M. W. Liston. The Public Coal Market furnished the coal for the heating. Complete returns of the bazaar are not available, but indications point to a very successful event. The fancywork of the groups made a beautiful display of handwork. The baked goods sale in charge of Sisters Charles Hutchins and Benton Cataline, who also had charge of the lunch counter, report good returns. The bazaar was given under the direction of Mrs. C. H. Robertson, who had charge of the work of the department for 1924.

The opening of the new Third Church, of which more will be said next time, is all set for the 14th. Elder A. H. DuRose will be the speaker at the evening meeting. The building is not completed as yet, but the work will be dropped till spring, as the building has been made comfortable for

## K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, DECEMBER 28, 1924

11.00 A. M., From the First Independence L. D. S. Church

Hymn.  
Prayer.  
Anthem: "Rejoice, Jerusalem, and sing," Nevin.  
Sermon.  
Hymn.

SUNDAY, DECEMBER 28, 1924

8.00 P. M., From the First Independence L. D. S. Church

The Messiah Choir, consisting of one hundred twenty-five singers from the choirs of the various branches in Independence and Kansas City will give the seventh annual performance of the oratorio, "The Messiah," by Handel, at the Stone Church. The soloists will be: Mrs. I. A. Smith, soprano; Miss Josephine Smith, contralto; Mr. Eugene Christy, tenor; Mr. James Houghton, bass. Mr. Robert Miller, organist; Mr. George Miller, pianist; Mr. Paul N. Craig, director.

TUESDAY, DECEMBER 30, 1924

9.00 P. M., From the L. D. S. Radio Studio

Cantata by the Walnut Park Choir, "The coming of the King," by Dudley Buck.

Herod, W. C. Norman.  
The Three Magi:  
Gland A. Smith.  
John A. Dowker.  
Earl J. Cox.  
Soprano, Mrs. Marian Hatch Campbell.  
Contralto, Miss Margaret Gard.  
Alto, Mrs. Earl J. Cox.  
Accompanists:  
Mrs. W. C. Norman.  
Mrs. Gladys Reynolds.  
Director, Mrs. Minnie Scott Dobson.

THURSDAY, JANUARY 1, 1925

9.00 P. M., From the L. D. S. Radio Studio

Program will be furnished by the following:  
Doctor Frank Criley, baritone.  
Ladies' Quartet:  
Mrs. Frank Good.  
Mrs. J. A. Curtis.  
Miss Mary Fields.  
Miss Gladys Good.  
Joseph Anway, reader.

the winter season. One interesting feature of the treasurer's report for the annual meeting was that only \$320 had been spent on the building for labor, the balance being donated by the brethren of the branch.

The Sunday schools are preparing their Christmas programs, and the Department of Recreation and Expression are planning special features for the holiday season. With everything in readiness for this time of the year, with the factories increasing production, the outlook for 1925 is bright in Flint; not only in the industrial world, but in the church work in general. Thus Flint extends to the church the season's greetings, looking forward to the New Year with great anticipations of what might be accomplished with a united effort on the part of the church as a whole.

MATTHEW W. LISTON.

## Oxford, Michigan

December 9.—As you have not heard from Orion Branch for some time, we thought it might be well to let you know that we are moving along nicely. Our services are well attended by the members of the church, with a few nonmembers occasionally.

Officers for the coming year were elected at our business meeting last Sunday, and with the new corps of officers ready to work, good progress should be made this year.

I am expecting to spend the winter in El Paso, Texas, and would like to know whether there are any Saints residing there.

JULIA HAMMOND.

# MISCELLANEOUS

## Graphic Arts Bureau

We have calls for several secondhand stereopticons, to be used in church work. Anyone having a lantern for sale please get in touch with the department, Box 255, Independence, Missouri.

## Notice of Transfer

Notice is hereby given of the transfer of Elder E. J. Lenox from Northern Wisconsin District to Central Illinois District, local.

THE FIRST PRESIDENCY.  
THE QUORUM OF TWELVE.

December 15, 1924.

## Conference Notices

Southern Nebraska, at Nebraska City, March 7 and 8. Election of officers, the choosing of General Conference delegates, and Sunday school business Friday morning. Representation from each branch and group is desired. G. R. Wells, district president, 1026 H Street, Lincoln, Nebraska.

Little Sioux District will convene in conference at Missouri Valley, Iowa, January 2, 3, and 4, beginning with preaching service Friday evening. On Saturday there will be round table discussions conducted by J. F. Garver and U. W. Greene on profitable subjects. On Sunday will be held the usual all-day services. All are cordially invited and urged to be present, especially on Saturday. There will be only a small amount of business transacted at this conference, in harmony with the action taken at the October conference. Ada S. Putnam, district secretary.

Eastern Colorado, at Denver, February 21 and 22, 1925, at which time delegates to General Conference will be chosen. B. E. Brown, district president; W. E. Wolfe, secretary.

## Conference Minutes

**FREMONT.**—At Thurman, Iowa, November 1, at 10 o'clock. Opened with prayer service in charge of F. M. McDowell and C. W. Forney. Regular conference business taken up at 11 o'clock with A. M. Chase in the chair, F. M. McDowell as associate. Branches reporting: Thurman, 78; Tabor, 70; Hamburg, 22; Shenandoah, 106. Ministry reporting: A. M. Chase, B. S. Lambkin, H. N. Pierce, J. W. Dunagan, N. L. Mortimore, C. W. Forney, G. M. Steele, R. J. Dunsdon, William Eyer, S. S. Clark. Bishop's Agent C. W. Forney reported collections from May 1, 1923, to November 1, 1924: Tithing, \$432.68; offerings, \$52.12; Christmas offering, \$32.66; college, \$15.20; oblations, \$54.06; Recreation and Expression, \$3; Sanitarium, \$4.50; radio, \$50.60; total, \$644.82. Paid for aid to poor, \$20; to Bishop McGuire, \$624.82. Auditing committee reported books of Bishop's agent audited and found correct. Reports were approved. Mrs. A. M. Chase gave oral report of Department of Women. Sunday schools reporting were: Tabor, 37; Zion's Hope, 30; Thurman, 33; Shenandoah, 40; Glenwood, 39; Bartlett, 20; total, 199. Following district officers elected: A. M. Chase, president; T. A. Hougas and H. N. Pierce, associates; C. W. Forney, secretary and treasurer; Mrs. A. M. Chase, Sunday school superintendent, with Mrs. B. S. Lambkin as assistant; Miss Gladys Barber, secretary; Mrs. A. M. Chase, superintendent of Department of Women; Miss Gladys Barber, superintendent Department of Recreation and Expression. Appointment of supervisor of young women left to Mrs. Chase. Budget was continued as last year. Following chosen delegates to General Conference: A. M. Chase, Mrs. A. M. Chase, B. S. Lambkin, H. N. Pierce, T. A. Hougas, being empowered to cast the entire vote, and in case of division to cast a majority and minority vote. Motion to hold next reunion at Tabor was lost. Result of radio drive presented. Total quota was \$50. Received from Bartlett, \$4.50; Thurman, \$8.50; Henderson, \$3; Hamburg, \$3; Shenandoah, \$24.60; Tabor, \$7; total, \$50.60. Report approved. Charles Putnam speaker at 7.30, assisted by J. T. Ettleman. F. M. McDowell addressed the Sunday school at 10 Sunday, and spoke to a large audience at 11. Addressed young people at 1.15. Sacramental service at 2.30 in charge of F. M. McDowell, A. M. Chase, H. N. Pierce, and B. S. Lambkin. Oblations amounted to \$12.78. Brother McDowell also received purse of \$18.10 for expenses. Song service held from 7.30 to 8, followed by preaching by A. M. Chase. Time and place for next conference left to district presidency. Minutes of the conference read and approved. Adjourned. C. W. Forney, secretary.

**NORTHEASTERN MISSOURI.**—At Bevier, Missouri, November 1, at 10 a. m., in charge of E. F. Robertson and E. J. Gleazer. Higbee, Bevier, and Macon Branches reported; also Elders E. F. Robertson, J. W. A. Bailey, E. S. Tanner, W. C. Chapman, T. D. Williams, S. J. Joyce, A. R. Moore, Frank Loftly; Priests Ivor Surridge, F. L. McKane, Ed Moss, Carl Weeks; Deacon Sam Perry. Auditing committee reported Bishop's agent's books correct; also those of district treasurer. Petitions read asking for the ordination of August Wintermeyer, elder; Orville Tremaine and Roy Compton, priest; William Love, teacher; and Gustave Witte and Reese Jones, deacon. Ordinations were approved and provided for. Menefee Branch was declared disorganized. Following were elected delegates to General Conference: J. W. A. Bailey, E. F. Robertson, and S. J. Joyce.

# THE SAINTS' HERALD

Richard J. Lambert, Managing Editor  
Contributing Editors

Elbert A. Smith S. A. Burgess  
T. W. Williams A. Max Carmichael  
Arthur Phillips Arthur E. McKim  
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Two were baptized by S. J. Joyce, being confirmed by E. J. Gleazer and J. W. A. Bailey. Preaching by E. J. Gleazer and Richard Bullard. Adjourned to call of district president in June, 1925. W. C. Chapman, district secretary.

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# THE SAINTS' HERALD

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

OFFICIAL PUBLICATION  
REORGANIZED CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS

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

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Volume 71

Independence, Missouri, December 31, 1924

Number 53

## EDITORIAL

### Authority in Church Government.—No. 4

[EDITOR'S NOTE.—The author of this series, Bishop Arthur B. Phillips, calls attention to an error in the number published December 24. On page 1234 appears a quotation from *Millennial Star* 16:183, which should read: "Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council; and by my high council; and by mine own voice unto them, saith the Lord." The error was a substitution of the word *him* for *them*, the fourth from the last, of the words here reproduced. This error was purely typographical. Please look it up and reread the argument made in connection with the quotation.]

The statement has been made that "Jesus never concerned himself about place or position," and that "The only title which he arrogated to himself was that of friend." It can be clearly seen, however, that neither of these statements is quite accurate, if we concede that Jesus himself provided for the offices distinguished in his church by various titles, as the office of apostle, the seventy, the elder, the bishop, the priest, the teacher, the deacon, etc. It must be recognized that the position each held determined the character of his work and the relationship of one office to another, which if regarded must tend to a harmonious working of the church.

With respect to the word *arrogate*, it means: "To claim or demand unduly or presumptuously; to claim from vanity or false pretensions; to lay claim in an overbearing manner." Hence Jesus did not *arrogate* to himself even the title of friend. He did, however, claim several other titles, though in at least one instance he cautioned his disciples against title seeking, saying:

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—Matthew 23:8-12.

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—John 13:13, 14.

No one can deny that Jesus, while recognizing

his important office, occupied it in beautiful humility, yet with dignity and authority, refusing to permit it to be degraded by others or robbed of its holy responsibilities. It is a thing to be commended, that each serve humbly; but it is quite a different thing for one who occupies an office of lesser responsibility to charge that, "Ye take too much upon yourself," as was charged against Moses. Such an act was not humility, but sedition, when it attempted to undermine confidence in the authority of the chief office in the "church in the wilderness."

### *Authority of General Conference*

The rule of common consent, which some have asserted should not be disregarded, finds its general expression most concretely provided for in the General Conference delegate system, by which every district, branch, and stake of the church may be represented by those whom they believe will vote for the measures they desire to be upheld. When the majority thus speak in conference vote, it is an expression of what their common consent desires to voice on that subject. It would hardly tend to create confidence, therefore, if those who assert that "General Conference enactments are binding without exception upon members, officials, and quorums," should immediately proceed to disregard the particular enactment of General Conference that they did not want to comply with.

While not all, if many, of the ministry and members of the church will hold that General Conference is higher authority than the General Assembly, which seems to be intended by the statement published last June that it "is the highest authority in the church," yet it will doubtless be generally held that General Conference enactments should be respected and complied with if the question with which it deals is not referred elsewhere for final decision. This reference might be made by the conference itself, which has declared the General Assembly to be the means of deciding various questions (see my article in *HERALD* for December 10, page 1190), and has therefore recognized its authority.

Those who have protested their subordination to the General Conference could hardly be justified, therefore, if they were to openly or secretly violate its enactments in order to accomplish their purposes.

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No illustration is needed to show that those who would do so could hardly be depended upon to adhere to that which they themselves affirm. If in such violation of conference enactments they should proceed to publicly offer to the church propositions on church government, such an act would not only be a defiance of the conference, but might be the means of sowing dissension and heresy and would then constitute insurrection in the body.

#### *Conference on "Herald" Controversies*

After many years of experience it was decided by General Conference that when vexed questions arose or were under consideration by officials of the church, such matters should not be discussed in the world or in the branches or other places where the elders labor, but only by the proper officials and in "solemn conclave" under rules of restraint. A few urged strenuous objections on various grounds, but the great majority felt that more harm than good resulted from too wide a discussion of matters that must in any event come before the proper officials for final decision. The right to represent the church did not include the right to use promiscuously the prestige of office to set forth views not accepted by the church. As early as 1879 it was declared:

We are further of the opinion, that until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under proper rules of restraint.—Resolution 222. Presented by Joseph Smith and W. W. Blair, and adopted.

In spite of this there was at times a tendency on the part of some one to present his adverse notions or grievance elsewhere than where conference had indicated, and discussions of this nature had even crept into the *HERALD*. This created much confusion and distress among members, who felt themselves helpless to decide questions upon which experienced officials might not agree. It was recognized that the Lord had provided a way for such questions to be considered in council, and such a disposition of the matter could then be had as would become decisive; and the faith of those not able to grapple with such problems, and those not authorized by the Lord to deal with them, would grow stronger, instead of weaker through dissension. A committee was appointed by General Conference some years later to consider the question, resulting in the adoption of a resolution by conference, which required the editor and Board of Publication to see that no improper use of the *HERALD* be made, and also requiring:

That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *HERALD*.—Resolution 298: 3.

#### *Solely for Church Interests*

This order of General Conference has never been repealed, and the editor and Board of Publication are therefore under its requirements to see that the *HERALD* is not used for discussion "where radical differences of opinion occur between leading representatives of the body." The right of the conference to make this order can hardly be questioned by those who affirm that all are subject to its enactments. But in addition to this, the *HERALD* is a creature of General Conference, and was brought into existence (first, as a monthly) by its order and for the purpose which it specified, which was:

That the church publish a monthly paper to be devoted solely to the interests of the church.—Resolution 35.

This object should therefore guide the editors who may be required to find material for the various *HERALD* issues, the work of the church in its several departments being there supported, and the general ideals, teachings, and purposes of the church being kept before the membership. In this way the *HERALD* will fill its intended mission to promote the activities, spirituality, and growth of the body.

#### *Editing Rights of the Presidency*

As previously shown, the law of the church makes the Presidency the official instructors in the teachings of the church (Doctrine and Covenants 122: 1, 2), the leading "interpreters and teachers of the laws and revelations of God." (Resolution 386: 9.) While the quorums of the church may decide on doctrinal matters, it would be a grave menace if all persons could publically teach their opinions as being the laws of God to the church. This would lead to confusion, discord, and schism in the body. The church is guarded against this by the provisions made in the law, if these provisions are heeded.

It being necessary that articles correctly representing the church should be issued to the members and the world, a joint council, which had met as directed by revelation, submitted a document that became a law to the church. Concerning articles written "upon leading gospel topics" for the *HERALD* editors, this law required:

Said articles to be subjected to the inspection of the committee as heretofore named [First Presidency], and to be accepted or rejected at its discretion.—Doctrine and Covenants 123: 25.

The Presidency were not only directed to inspect the articles thus sent to the *HERALD* editors, and to reject those not approved, but the Lord gave a revelation some years later which required that tracts written for publication should also be subject to the approval of the Presidency before being published:

These tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have

a talent for writing, and to be submitted to the Presidency before being published.—Doctrine and Covenants 125: 11.

### *Danger in Subverting the Law*

It is therefore beyond reasonable dispute that the Lord and the church made it the right of the Presidency to determine what should be published concerning church laws and teachings. To seize control of the HERALD and prevent this supervision, the laws thus authorizing the Presidency still being in force, would place the church in a position of danger not equaled since its reorganization, unless the Presidency had so broken the law as to menace the interests of the church. Even in this event the action would be unlawful and unnecessary, as the law of the church provides that trial by court shall be had in cases of this kind.

The church cannot be protected against heretical, mischievous, and other damaging teachings from many sources, without proper safeguards to prevent such a calamity. Quite naturally, the presiding and prophetic office is best calculated to afford this protection, and one who is not safe for this work would not be safe for the chief office in the church. On the other hand, it is a dangerous thing to permit any department or unauthorized group to obtain a control that nullifies the powers and responsibilities of the chief executive office in the church, especially if those powers are wholly or in part assumed by adverse forces.

### *By Virtue of Office*

It was by virtue of their office that the Presidency had the right to perform this supervision of articles in the interests of the church. That no others were to perform that duty is clearly indicated by the action of General Conference of 1914, of which the record states:

The committees on tracts and on organization of quorums were abolished and the work thereof left to the direction of the Presidency as a function of their office.—Resolution 732.

It is clearly to be seen that if the official organ of the church ceases to be under the supervision of those who are made by the law of the church the proper officers for that work, it no longer officially represents the body. Both the issuance of tracts and the publication of articles in the authorized church organ must of necessity be subject to such inspection as the church itself provides, if they are to be recognized in the manner that the law contemplates. Otherwise the church is liable to become a trumpet of uncertain sound, a spreader of dissension, perplexity, and discouragement among the people.

### *Principles, Not Personalities*

In the situation now existing in the church, it is difficult, perhaps, for one to write at length upon

the subject covered in this series without being misunderstood. To interpret a statement to mean what it does not say, is not altogether unlikely in case one judges it by what various others believe or are supposed to believe. However, if everyone who is at heart loyal to the church (and who is not?) will but yield the same kindness and confidence toward all that he desires yielded to him, a removing of difficulties will be certain to follow. A judicial discussion of principles will help to a common understanding, but a prejudicial dealing in personalities will inevitably produce bitterness, resentment, and many other evils, and will incidentally reveal the spirit actuating the one yielding to such an impropriety.

It is hoped that this series will stimulate the study of the word of the Lord to the church, for upon such study must largely depend our future development. A divinely authorized and divinely led church must of necessity be unlike any organization of human invention and must be considered earnestly and with persistence, in order that an application of the revelations received be properly made to the needs of the members. It would be nothing less than disrespect toward God to ask him for more revelations, if those already given to the church are not prized and heeded. This duty becomes a pleasure as we draw closer to God and heed the leadings of his Spirit.

A. B. PHILLIPS.

### *Commonwealth Cooperative Community*

Before the beginning of the Christian era men were discussing social reform and the ideal city. The record for Christianity for nearly two thousand years is full of various ventures, more or less practical, for an ideal community. In some instances an effort has been made to put these ideals into effect with more or less success. The experiences of the past four thousand years would indicate that those with a strong religious content have proved most successful. It also has shown that any real communism has had a serious weakness, since it destroys private property and also undermines the family.

Another great cause of decline has been the persistent effort of domination or control by one man, usually, or by a very small group.

Of recent years these efforts have multiplied. The subject is becoming a serious one for humanity. Many bulletins have been written, and possibly more on this subject in the last ten years than in any previous century.

While we are thinking of this subject seriously as members of the church, it should prove profitable to consider occasionally what others have planned,

what they have done and have tried to do. It is for this reason that we call attention to the Commonwealth Cooperative Community of Ouachitas which is taken from the *American Vanguard* for September, 1924:

The latest organized, most interesting, and to all appearances the most promising, of all the secular, cooperative communities is the Commonwealth Cooperative Community of the Ouachitas, located at Ink, Polk County, Arkansas, in the Ouachita Mountains. Eighty per cent of its membership is composed of native-born Americans, many of whom are of the old pioneering stock. Two members of Holland birth, three members of Scandinavian birth, one of Polish, six German, and four of English, but all of long residence and citizenship in the United States account for the other twenty per cent. The membership constitutes a typical American community, drawn as it is from every section of the United States, northern and southern, eastern and western.

One of the significant things about Commonwealth Community is that every charter member has had some experience in cooperative communities. The eighty-two adults of the new community are not novices in cooperative community building. Fourteen members, 17 per cent, have had from eight to ten years of experience; seven members, 9 per cent, are in their fourth or fifth year; seventeen members, or 21 per cent, are in their third year; nine members, or 11 per cent, are in their second year, and twenty-six members, or 31 per cent, have had from a few months to a year's experience in cooperative community life. This group is thus bringing many years of experience to bear upon the problems that face Commonwealth Cooperative Community. These seasoned workers in integral cooperation constitute an organization such as no other like community ever had in its pioneering stages.

With such a background of practical experience one would expect a practical working program with practical working rules, rather than the mass of theories usually found at the beginning of such ventures. Such is the case. The plan of organization and operation is a practical rather than a theoretical plan. It is the result of experience.

#### *Location*

The Commonwealth Community has selected what is in many ways an ideal site. It has purchased about three square miles of land on the banks of the Ouachita River in Polk County, Arkansas. This tract is in the midst of a valley some seven or eight miles wide and twenty miles long. The valley itself is some eleven hundred feet above sea level. It is surrounded on all sides with the wooded ranges of the Ouachita Mountains, which rise at some points to a height of 2,800 feet. The wooded mountains are a part of the National Forest Reserve. The valley is all in farms. The soil of the tract varies from a light, sandy clay loam to a dark-chocolate loam with here and there outcroppings of gravelly soil, which are excellent for fruit culture. The products of that section are diverse. Corn and cotton are staple crops. The peaches are excellent, and apples do well, while all the small fruits and most of the vegetables of the temperate zone flourish. The region is noted for its climate. It is subject to neither the extreme cold of the North nor the extreme heat of the South. Its elevation takes it out of the range of the fevers and other afflictions of the low, swampy lands of the South.

The Ouachita River furnishes power for the woodworking and other industries of the community, as well as electricity for lighting and other purposes.

The tract contains several hundred acres of excellent timber.

#### *Plan of Organization*

Commonwealth Cooperative Community consists of three distinct organizations, which are each and all integral parts of the community. The first and the fundamental organization is the Community proper, which owns all the land and productive capital; the second is Commonwealth University, which owns its own equipment and supervises education from the cradle through the collegiate departments; the third is the Commonwealth Press, which manages all the publications of the community.

The Commonwealth Community Corporation is controlled by the usual board of directors. The interesting thing about this board is that its members are nominated by industries, a system of proportional industrial representation having been put into operation. Commonwealth University is controlled by a board of trustees, made up of all the members of the teaching staff. The Commonwealth Press is in the hands of a board of six trustees, who are from the publishing department.

Years of experience in cooperative community life has demonstrated to these people that this division of the productive, the educational, and the publishing activities is best. It puts production in the hands of producers, education in the hands of educators, and publishing in the hands of publishers. Yet the individuals in each division are part of the community and live the cooperative life. The farmer, the mechanic, the teacher, and the editor all live on the same communal plane. No one of them has any preferential economic advantage over any of the others. Also, the separate units conduct their activities in such a way as to promote the group welfare.

#### *Membership*

In the matter of accepting memberships, the group has profited by its years of experience. The charter members are, as stated above, seasoned colonists who have worked together, some of them for years. No new members are accepted without a capital investment, a period of residence on probation, and physical, intelligence, and ethical tests.

One of the great complaints against communities or colonies in the past has been that the capital investment of the person who joins is not returned if the individual wishes to withdraw later on. The method of accepting members and the plan of financing in the Commonwealth Cooperative Community does away with that complaint or objection.

Any person wishing to become a member, purchases a thousand-dollar interest-bearing bond of the community. If it is a family rather than an individual, the head of the family purchases a thousand dollar bond and such additional bonds for members of his family as the board determines. The amount of the bond for each dependent depends upon age. The individual or family then lives in the community during the probation period of one year. If before or at the end of that time he wishes to withdraw, he retains his interest-bearing bond of the community, which will be payable in full at maturity. If the prospective member decides at the end of the period of probation that he wishes to remain in the community, and if the community decides that he is acceptable, then he exchanges his interest-bearing bonds for noninterest-bearing bonds of the same amount and purchases one share of stock in the Commonwealth Cooperative Community. If at any later date the member wishes to withdraw, he surrenders his membership stock and exchanges his noninterest-bearing membership bonds for interest-bearing nonmembership bonds and departs in peace.

The membership stock, which is only \$5 per share, and of



which no individual may purchase more than one share, is reassignable and remains in the community. No person residing outside of the community permanently will own or possess any of the stock of the corporation. The membership stock is not for purposes of financing, but for purposes of achieving resident democratic control of the community.

#### *Financing*

The Commonwealth Community begins operation with many thousands of dollars worth of property and equipment. Each new member of the organization will put in his membership capital investment, as explained above. Such capital investment will be expended in the purchase of capital equipment, in land payments, and for such current expenses as cannot be met out of current income from production.

There is always an initial period in any venture such as this when capital investment is greater than income, due to the fact that it takes some years for orchards and vineyards to come into bearing, and also considerable expense and time to construct power plants and workshops. During this early period the capital investment is bound to be greater than income from production, unless general farming operations will return a surplus great enough to offset it.

Aside from the membership bonds, the community will dispose of regular interest-bearing bonds, covered by the property of the corporation, for purposes of expansion and development of agriculture and industry. Such bonds will run for periods of five, ten, and twenty years, and will bear interest at four per cent. These bonds will be issued in denominations of \$50, \$100, \$500, and \$1,000 each, or in such other denominations as may be expedient.

#### *Education*

The Commonwealth Community is a noteworthy exception to the ordinary run of cooperative community ventures in the unusual emphasis it puts upon education. The community is made up of individuals of more than average education, and for that reason the educational system is ultra modern in its methods and rather complete in its scope. The educational plan covers the development of the child from the cradle through the collegiate departments of the university.

The school system consists of a nursery, kindergarten, companionate, preparatory school, academy, and university—the first four are the childhood institutions of Commonwealth Community. Commonwealth University consists of various collegiate departments and the academy. The university formerly established at Newllano, Louisiana, and known as Commonwealth College, is relocating in Commonwealth Community as an integral part of the community organization. The childhood institutions are organized for the children of the community alone. The university will admit a limited number of students from outside the community.

The nursery shall take charge of all children from about one year to about three years of age; the kindergarten from about three to six years; the companionate from about six to ten or twelve, depending on the physical and mental development of the child; the preparatory from ten or twelve to fourteen or fifteen years; the academy from fourteen or fifteen until they complete its course; and the university from graduation from the academy on through the collegiate department.

#### *Nursery*

Any mother may place her child in the day nursery before it is one year old, if she so desires. Every child from one to three is to be placed in the community nursery, the nursery being in charge of some experienced and qualified mother, who has no children in the nursery. Nursing mothers who put their children in the nursery before they are weaned will

be given such work as will enable them to visit the children periodically during the day. Such mothers will be provided with work they are able to do. The community nursery will prepare food and feed all infants in its care.

It is rather significant that the community has incorporated in its educational plan the most up-to-date thought of the students of childhood problems. It is now generally accepted by students that the child even at a very early age, needs the companionship of other children of its own age; that it requires the sense experience provided by toys, music, etc.; that the mother needs a respite from the constant contact with and care of the child. The nursery system is the most efficient and economic method of supplying the needs of infancy. It has been successfully employed for many years in many places, and the technique has been carefully worked out. The nursery idea fits in very well with cooperative community life.

#### *Kindergarten*

On arriving at the age of about three and from then on until about six years old, all children are to be placed in the kindergarten and will be under the control of the supervisor of the kindergarten during the kindergarten hours. The usual kindergarten methods are to be employed, with the addition that the children under the guidance of the supervisor will begin to assume duties in a small way.

#### *Companionate*

The companionate is to include all normal children from about six years of age until the child reaches ten or twelve, depending on his or her physical and mental development. There is to be no formal schooling during this period; on the contrary, the children are to be associated with competent companions, who by constant observation and study of the children will stimulate and draw them out in whatever direction they show an interest or aptitude. The children will learn to read informally and will be given an opportunity to express themselves artistically in weaving, molding, painting, singing, etc. Their interest in and knowledge of the fundamental facts in the natural sciences will be developed in the course of informal wanderings and discussions. Every basic fact in biology, botany, geology, and astronomy may in this way be acquired by the child during the companionate.

#### *Preparatory*

During the preparatory school period, which is from ten or twelve to fourteen or fifteen years of age, the youth will learn how to study systematically and will make the acquaintance of formal subjects. The purpose of the preparatory school during this period of the child's life is to teach organization, and systematization of the knowledge that the child already possesses, and to add such information and methods as may not have been gotten during the companionate; for example, formal grammar, the geography of foreign lands, unusual mathematical processes, etc.

#### *Control*

All control of the childhood institutions, that is, all institutions up to the academy, are to be under the management of a board of eight members, made up of the supervisors in control of the nursery, kindergarten, companionate, and the preparatory school, three parents, elected by the parents with children in those institutions, and a professor of education of the university, the latter to be named by the university staff.

Rules for the conduct of the children outside the home, and outside the childhood and educational institutions, are to be drawn up by a committee appointed by the board of directors of the community. Enforcement of such rules of conduct

shall be in the hands of persons appointed by the board. Parental encouragement of the infraction of the community, industrial, and school rules will be considered sufficient cause for expulsion from the community.

#### *Training of the Children*

The child is to begin early in the kindergarten by a system of simple yet specific tasks to realize his relation to his fellows and to assume some responsibilities, even though small. This system will be continued in the companionate and preparatory school, the size of the task and degree of responsibility being increased with the age of the child—care being taken not to destroy the communal interests of the child by the imposition of drudgery. This can be accomplished by using the task rather than the time system with the children. When the youth reaches the academy he will be ready to assume his responsibilities in the community on a time basis and will be given a place somewhere in the industries on the same basis as the university students.

Up to the academy the tasks of the children and the responsibility for the carrying out of those tasks are to be in the hands of the teaching staff. After that, tasks and responsibilities will be under the general management of the community—with such arrangement between the staff and the management as will prevent the educational objective in industrial training from being lost sight of in the desire for production.

#### *Commonwealth University*

Commonwealth University, which has been operating the past year at Newlano, Louisiana, as Commonwealth College, will include all collegiate departments and supervise and control the academy.

It is a school of, for, and by hand and brain workers. However, it is not a propaganda institution. It holds no brief for any religious, political, or economic dogma. Its aim is to develop personality and the power for leadership among the sons and daughters of workers. It seeks to put within the grasp of children of the workers demonstrated scientific facts and to develop in their minds the scientific attitude, which challenges and tests the accepted ways of looking at life with its institutions, its purposes, and its problems. Commonwealth attempts to make evident to its students that dogmas are a positive menace to a dynamic, progressive world, and helps them to realize that intelligent experimentation carried the only hope of adjustment or solution of our personal and social problems. In each of its students, Commonwealth attempts to develop an appreciation of the arts that will make for a richer and more abundant life, and provides avenues for the expression of such creative artistic abilities as the individual may possess. In those fields of human interests that are beyond the realm of possible experimentation, it attempts to cultivate the fullest measure of tolerance.

The university is inaugurating as rapidly as practicable the "Task and Conference" system of study to take the place of the usual formal system of recitation and promotion. This system, under various names, is now in successful operation in several schools throughout the country. Under it the bright student, the faithful worker, progresses more rapidly than is possible under the old method where he is retarded by the dullard. It enables the one not so quick mentally to spend more time and to take more pains with his work than would be possible in a class where he was discouraged—as he often is—by feeling the necessity of keeping up with the faster ones. It throws the students upon their own resources and leads to self-discipline and initiative, and enables the teachers to select the really worthwhile students and eliminate those who do not have the capacity for advanced education.

#### *Faculty Control*

The university is to be governed by a board of trustees which shall control all educational methods, and shall receive and disburse all funds which come to the institution. The board of trustees of Commonwealth University is to consist of all the members of the teaching staff at the time of the founding of Commonwealth Community, and of such other instructors as may be added subsequently, providing they become members of the community, but such instructors coming later shall not become members of the board of trustees until they have served on the staff for a period of three years. An advisory council, made up of interested persons from without the university, and a student council made up from the student body, advise and make recommendations to the trustees relative to the general policies of the school.

#### *Economic Activities*

The basic occupations of Commonwealth Community during its initial period are and will be general farming, dairying, fruit growing, and trucking. A cannery will be erected to take care of such surplus fruits and vegetables as do not find an immediate market. Service industries, such as machine shop, wagon shop, blacksmith shop, etc., will be established from the first to take care not only of the community needs, but of the surrounding section, also.

As soon as a hydro-electric power plant is installed on the Ouachita River, the community will further diversify its occupations and put in woodworking shops and other industries that can be developed successfully in that locality. Several established industries are already considering the matter of locating in Commonwealth Community as soon as the power plant is completed and electric power available.

It is the purpose of Commonwealth Community to engage only in those occupations in which it has an economic advantage. Goods and services that can be produced cheaper elsewhere than in the community will be purchased with the income from the economic surplus of our industrial and agricultural pursuits.

#### *Outlook*

This short review of the organization, educational system, and economic activities of Commonwealth Cooperative Community reveals the fact that it has no intention of cutting itself off from the civilization and problems of to-day as so many communities in the past attempted to do. On the contrary, it evidently desires to keep in the vanguard of social progress and hopes to contribute to the solving of the social, educational, and economic problems of our time. The community thinks its plans, guided by the past experiences of the group in particular, to be wholly in the trend of the world's best thought. Truly there is nothing of the fanatical, of the visionary, of the ascetic, or of the recluse in the make-up of the community.

One outstanding characteristic of the Commonwealth Community is that the group is made up of experimentalists rather than dogmatists. The individuals have no inflexible notions about the right methods. It is true that the group has tried many things in its ten years of experimentation. Many things have failed and have been discarded. Others have succeeded and have been retained. The group will not re-try methods that have proved themselves to be wrong. Neither will it discard methods that have worked satisfactorily. There are still many unsolved problems in cooperative community life, however, that afford ample scope for experimentation. The group is open minded toward any proposed ways of bettering and perfecting cooperative production and marketing, and is open to any suggestion that promises to further remove the economic wastes and social frictions that

are hang overs in the community from the competitive world.

Commonwealth Community is made up of skilled mechanics, experienced horticulturists, farmers, gardeners, educators, editors, engineers, office workers, accountants, writers, carpenters, builders, printers, machinists, nurses, housewives, and livestock men.

It is clear, when one looks over the field of operations of Commonwealth Community and the task that it has set for itself, that there will be no place for the faint-hearted or hesitant, the ne'er-do-well, the self-centered individualists, the sensation seeker, the loafer, or the idle dreamer. The middle name of every individual in the group must be WORK, and spelled in capitals at that. The lazy man, or shirker, wouldn't last very long in such an organization.

It is a rather remarkable thing that members of this group, after years of pioneering in cooperative community life, are not only ready and willing to begin another venture on a new location, but are anxious to do so. They laughingly remark that "Community life gets into the blood, and you can't get it out." It is such types and such perseverance that will work out a successful and practical method for the cooperative community life.

It will be noted that the above plan possesses democratic principles of membership. That is, that each member has one and only one vote. The plan of management is not directly set forth. That is, how its members are secured and the extent of their authority. If such a settlement were not too large, and it appears to be limited to eighty-two adults, it would be practicable for them to hold regular meetings and decide.

The emphasis placed upon education is decidedly interesting. Still, it is not a new feature of economic plans. Robert Owens emphasized strongly the necessity of education and some have even suggested that his community would have been an ideal one for children, at least he was considering the psychology of the child about one hundred years ago.

The plan of education in this community extends from the nursery through the kindergarten to the university. But it may be well to note that experience has usually shown that mother love and mother care are best. Still it may be found that there is no harm for the mother to be relieved for a limited number of hours of the immediate attention of the children. Nor does this plan call for early weaning of the children. It appears an effort to train from the very cradle a race for community living. Many other projects have failed in trying to do this. For their children have drifted away from the community.

In copying the above we omitted the personnel. It will suffice to say that fifteen members have had from nine to eleven years' colony experience; nine have had seven and eight years' experience; seven, four and five years; nineteen, three years; eleven, two years, and twenty-one have had one year of experience. Also, it is of interest to note that while this is a new venture, that all of these have had at least one year's experience in colony work. Some

of these were instrumental in starting a community in southern California a few years ago. Socialists have informed us that the rules were so strict that in the hands of one man was placed all authority, and any who opposed was punished by having the most disagreeable work to do. The methods were prompt and effective. The control was complete. However, this colony does not appear to have been a complete success, though the same parties were instrumental in establishing a colony in Louisiana. But this colony has moved and the same people, or part of them, have started a colony in western Arkansas.

These people would seem to have had rather a wide variety of experiences. In this last venture the provision is made that anyone withdrawing from the community may withdraw his investment by taking a bond, and receive interest thereafter on his investment. It may be interesting to watch with what measure of success this venture is pursued and to learn more of its details, so as to determine the elements of success and failure. Evidently they have not been fully satisfied, and hope their experiences have fitted them for a better organization.

S. A. BURGESS.

#### Concerning the Prophet Frederick Madison Smith

This book, written by Ruth Lyman Smith, wife of the Prophet, is on our desk, and answers in detail to the description given in the *HERALD* for November 19. It contains two hundred and fifty-nine pages in large, round print, and deals with the personality of Frederick M. Smith, from the time of his early youth until after the death of his father, President Joseph Smith, when he was made President of the church.

It is likely the young of the church will read the book and get a better understanding of the personality of President Smith than they have been able to glean from other sources. They will see him through eyes that looked upon him from just such a point of view as that from which they would wish to make his acquaintance; and as to the view of his developed manhood, who is better qualified to speak of a man's habits, his problems, his aims, than is a truthful and devoted companion in marriage?

The volume disclaims being a history, a biography, or a statement of the doctrines and beliefs of the church. It is a creditable effort "to create a picture of the President and Prophet of the Reorganized Church of Jesus Christ of Latter Day Saints, as it has been my privilege to know him."

The publishers are the Burton Publishing Company, Kansas City, Missouri; the price is \$1.50.

## Weighed in the Balance

### *Supreme Directional Control*

That the rank of every officer of the church, including its departments, is pointed out in the law, the presidency being first and taking precedence over all, the other officers ranking in subordinate positions, the lower being subject to the higher according to the jurisdictions concerned. — SAINTS' HERALD, December 10, 1924, p. 1192.

That "the temporal means are to be subordinated to the spiritual activities of the church; and those activities are under the direction and control of the Presidency . . ."—SAINTS' HERALD, December 17, 1924, p. 1211.

That "inasmuch as these agents [Bishop's agents] are financial agents for the church, they should not be appointed or selected by the Presiding Bishopric without approval of the First Presidency." — SAINTS' HERALD, August 20, 1924, p. 798.

There has grown up the custom of having selections and nominations to fill vacancies in the council of Presidents of Seventy made by the council itself. We are of the opinion that such selections and nominations should come to the General Conference from the First Presidency, after approval is had by the Quorum of Twelve and Seventy. — General Conference Minutes, 1919, p. 2694.

I may have said, for I hold, that General Conference, being legislative, should not presume to issue orders to any man or officer. Such "orders" should issue only through the administrative line.—SAINTS' HERALD, August 20, 1924, p. 798.

### *Doctrine and Covenants*

The twelve traveling counselors are called to be the twelve apostles, . . . And they form a quorum equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, . . . and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.—Doctrine and Covenants 104: 11.

. . . and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 126: 10.

The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church.—Doctrine and Covenants 117: 10.

The following also received in 1885, is added by direction of conference of 1894: "My servants of the seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven presidents of seventy as provided in my law."—Doctrine and Covenants 121: 5.

. . . and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72: 1.

ARTHUR E. MCKIM.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Kingdom of Heaven a Monarchy

BY FRANCIS EARL

"Thy kingdom come, thy will be done on earth as it is in heaven."

The kingdom of heaven is also the kingdom of God, because in it God is king. (See Psalms 29: 10; 47: 7; Malachi 1: 14.) His government and ownership are absolute. (Psalms 50: 12.) His government extends throughout the entire universe, and all are his. (1 Corinthians 3: 21, 23.) The law and principle by which he governs is righteousness, and is revealed in the gospel. (Romans 1: 16.) With him, then, is supreme directional control. This control emanates from him through authority delegated by him.

The gospel is preached that those who hear it may become perfect as God is perfect (Matthew 5: 50). It was delegated to Christ when volunteers were called for (Genesis 3: 2, 3). Also an extract from the book of Abraham says, "The Lord said, Whom shall I send?" Christ accepted the call, giving honor of supreme control to him who delegated, even his Father (Genesis 3: 3). He became perfect through suffering (Hebrews 2: 9, 10; 12: 2).

"Thy will be done in earth as it is done in heaven." The church is his government in the earth. In it is delegated supreme directional control. It emanates from God through Christ, his Son; to the church through the First Presidency (Doctrine and Covenants and other places). In one or two places the presidency controlled the finances (Genesis 14: 36, 39).

Some have expressed great fear of supreme directional control, lest an army should be built. What has the Lord said of the First Presidency? It should be like Moses (Doctrine and Covenants 104: 42). To build an army like Moses (Doctrine and Covenants 4: 3). What was the army Moses built? Was it not the church? (Acts 7: 38; 1 Corinthians 10: 2-4.) He organized the priesthood. *Supreme directional control* was through him, but not from him (Exodus 25: 40; Hebrews 8: 5). Through him the apostolic quorum was called (Numbers 1), also the seventies (Numbers 11: 16). The lesser priesthood and financial department, through him, was conferred upon Aaron. Is it different now?

The twelve are called by revelation; so are the bishops, presiding and subordinate.

To be like Moses. He directed in all the affairs of the church. Humanity is not perfect. God knew  
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this and made provision for it in the Twelve, Seventies, and Standing High Council in Zion, and the common consent of the body on every revelation given through the First Presidency.

I am one who firmly believes that supreme directional control comes from God, the Father, through Jesus Christ, his Son, to the body of Christ, through the First Presidency.

## Supreme Directional Control

BY DANIEL MACGREGOR

It has always been a problem to determine the boundary between our rights and those of the other fellow. The line-fence fight will forever continue.

Indeed, it is the cause of all our trouble, political and ecclesiastical. It is the issue before the church to-day.

It is not our purpose to define the "international lines" that should mark the territorial boundaries of the quorums concerned. We leave that for the church in conference assembly to determine. We are interested in a weightier matter.

We are concerned with conserving the rights of the common people, the membership, against the growing encroachment of those who plead for "supreme directional control."

In the wise providence of God, a prescribed sphere of action has been assigned unto each and all. Within that sphere one may occupy, untrammelled by interference from another. It is his home, and no man dare enter unannounced and uninvited. Overstepping the inflexible radius of that sphere, one may expect to encounter trouble. We then become an obstructionist in the orbit of another. And this is the law of the universe.

Countless millions of heavenly bodies moving majestically in the undeviating pathway of their divinely defined courses, never clash with each other. They respect the rights of their fellow spheres, never trespassing upon their fields of service.

It is difficult to conceive what would happen if some star of first magnitude, ambitious of supreme control, should wander out of its course and invade the domains of another. Instantly there would be a wreck of matter, and the whole creation, interdependent upon each other, would hurl itself into an unfathomable debris.

The mechanism of a watch is so delicately constructed that if any of its parts were enlarged or overweighted without due consideration to the corresponding demands of each and every other part, it would be rendered useless as a timepiece. Interrelationship and a corresponding balance must be maintained.

It is the same in carrying on an administration of government. Each and every official wheel must be allowed to do its work, and the Holy Spirit as the mainspring of action will impart supreme directional control.

The evil of assuming overreaching powers is painfully apparent in the history of all times; and the fault has been with the common class, who, unmindful of their franchise, have suffered their rights to be usurped. Nor have they resisted until made to feel the lash of an unsympathetic administration exercising its supreme control.

An imperishable instance of the folly of it all may be pointed out in the story of the French revolution. The dominative rule administered by the king and his courtiers beggars all description.

Two thirds of all the lands of France was owned by the church and state. One third, only, was in the hands of the common people, numbering some 26,000,000. They had no say in the government. It was their business to be governed and pay the taxes. Suddenly, as if overnight, a storm arose. It was the wrath of the downtrodden, rolling in ominous clouds. In their exasperation they resorted to drastic measures; no other course was possible. The administration of the law being in the hands of the king's appointees, it was impossible to secure justice. Beheading their king, they elected another. Defying the doctrine of the divine right of kings, they selected a representative of the people. Democracy prevailed, and France prospered.

But that democracy was short-lived. The frenzied French in their idolatrous adoration of their newly elected consul president, forgot their franchise. Napoleon wanted to be king. He wanted supreme directional control. He got it and France fell.

The story of the church is on a parallel. While democracy ruled the church prospered. There was no supreme directional control in the church of the New Testament, save in the orders of a general conference. The largest power given to any man was that of "Go ye into all the world and preach"; again, "Feed my sheep."

The one supreme directional controlling power to which our Lord ever exhorted his disciples to give heed was the Holy Ghost. "He shall teach you all things"; and "guide you into all truth."

Paul in his itinerary followed the directions of the Spirit as imparted to him personally in vision and dream. If there was any restraining hand of a first presidency, other than the quorum of twelve, controlling his work, we do not read of it. He received revelations and delivered them, independent of any presidency. He issued orders and directed ordinations; and to-day his writings and revela-



tions are received, regardless of any official questioning as to whether his labors were indorsed by any presidency exercising supreme directional control. The big thing that counts in a man's work is whether or not it bears the impress of the Holy Spirit.

The gifts of the gospel were general in their distribution. The common membership shared alike with the priesthood, the gifts of wisdom, knowledge, prophecy, etc., and the direction received through this channel of inspiration was quite as supreme as that which might come through any man claiming supreme directional control. There is no direction more safe or reliable than that which comes from the Holy Spirit.

God never made any one man's mind to do the supreme directional thinking of another. In the hash day of creation, when brains were passed around, he dished out a portion unto all.

For this reason the Apostle Paul did not hesitate to withstand Peter to the face because, as he tells us, "He was to be blamed."

Peter was a foremost apostle; some think he was the president of the church; but whether he was or not, Paul certainly did right in resisting him, regardless of any supreme directional halo hovering over his head.

There is but one place in the New Testament where the supreme control notion is mentioned. It is in Paul's revelation of what was to come. He denounces it as a Man of Sin and predicts its ultimate destruction at the coming of the Lord.

For that day shall not come except there come a falling away first and that Man of Sin be revealed who opposed and exalteth himself above all that is called God so that he as God sitteth in the temple of God, showing himself that he is God.

The great apostasy was only possible when some influential leader should arise claiming abnormal power. Under an apostolic administration where one member stands on the same footing with every other member, it was not possible to centralize supremacy upon any.

But the apostles passed away, and gradually the authority of the church became self-centered in a few. The bishop at Rome, by reason of the prestige of the seat of empire, speedily gained the ascendancy over his fellows, which was soon followed by his monstrous claims for priority. With his rise dates the start of the papal imposture and the downfall of the Christian church.

This is that Man of Sin, who sat in the temple of God, showing himself that he is God.

It would be well for students of our modern church history to review the events that led to the disruption

in 1844. That apostasy which well-nigh meant the ruin of the church was not accomplished in a day. The temple of lust pinnacled by polygamy and erected in Utah was only possible after the laying of a foundation that took years of preparation.

That foundation was nothing less than the doctrine of one-man power, or supreme directional control, whichever you are pleased to term it.

Had the church been intelligently functioning with its franchise, it would never have been possible to introduce a doctrine so revolting. Through years of neglect the deliberative conscience of the church had become ossified through the disuse of her franchisnal faculties until it became possible to introduce anything, so long as he who exercised supreme directional control ordered its enactment.

Indeed, there never would have been a Danite band with its deeds of infamy, had the general church been consulted. Only supreme directional control made it possible.

Supreme directional control is a euphonious phrase of foreign importation. It originated with the Roman hierarchy about the sixth century, at a time when they started butchering heretics. Galileo tells us all about it in his enforced recantation. Many efforts have been made to incorporate it into the language of America, but up to date, thank God, those efforts have been isolated and ostracized.

Such a doctrine is un-American and strikes at the root of representative government. The political sons of Washington and Lincoln will never receive it. Never!

It is a rare specimen of an almost extinct species. Possessing a chameleon skin of attractive appearance, it is well calculated to elude the eye of the untrained. As occasion may demand, it will frown or fawn. Its eyes are everywhere, and nothing may occur but what is duly reported by its myriad minions.

It was such a doctrine asserted by a misguided king that started a revolution among the early New England settlers, bringing on a fratricidal war with its holocaust of horror.

We had thought that such an imperial preachment was buried with the signing of the Declaration of Independence, but somehow or other this pesky relic of medievalism bobs up every now and again in some new form. But it is well that it is so. It will awaken us to an appreciation of the sacrifices of a liberty-loving ancestry who died that we might live.

If we would save the church from the shoals of disaster, we must maintain the sovereignty of the people expressed in an intelligent exercise of franchise, under the canopy of inspiration, as *the only supreme directional control*.

## NEWS AND LETTERS

### Evangelist Pitt in Florida

All things earthly have an end. So our season's work in dear old Kirtland came to a close on the sixth of last month, when we packed our suit cases and loaded up our auto and headed for the Sunny South.

We had enjoyed our season's labor in Kirtland, where we had the pleasure (for indeed it was a pleasure as well as an honor to serve as custodian of the house of the Lord, the only building on earth to-day, built by divine direction) of conducting over ten thousand visitors through the temple, to many of whom we had the privilege of telling the gospel story, as well as dispensing a lot of church literature. Our strength sometimes was severely taxed, especially on the part of wife, who had household cares as well as temple duties. Most of the time during the week our task was easy, as just a sufficient number came to make it interesting. But on Saturdays, Sundays, and holidays, visitors came in crowds, sometimes more than five hundred in one afternoon. At such times wife would receive them at the door, invite them to the office to register, during which time she would explain in brief our position as a church, that we were not "Mormons," and would then conduct them into the main auditorium, where I would explain in brief the history of the church and the architecture of the building. Many times the aisles would be full, and they would manifest so much interest that I would avail myself of the opportunity of telling them the gospel story, sometimes for twenty minutes or half an hour at a time. When this continued for an hour or two, Sister Pitt would come in, and I would take her place, and at times she would have the aisles full of interested listeners who would come out seemingly hungry for our literature, and leave, thanking us over and over again for what we had told them.

So we have reason to believe that our season's work in Kirtland was not altogether in vain. If any good was accomplished through our feeble efforts, to God belongs all the praise. I must not forget to say that during our busy seasons several of the brethren would come to our aid, sometimes serving the whole afternoon, upstairs and in other parts of the building, doing all in their power to make this temple work a success.

On leaving, we left the temple in charge of Brother Van-Voorhis, who had always been faithful in assisting us and who takes the greatest pleasure in this temple work. He, with other brethren who are always willing to assist, will doubtless be able to care for the temple during the winter, when visitors are few.

Our journey south, on the whole, was a very pleasant one. The weather was fine and the roads fairly good most of the way. Our car gave us no trouble; only one little puncture, and that occurred near a repair shop. Our first stop for the night was at Pittsburgh, Pennsylvania, where we were made more than welcome at the pleasant home of Brother and Sister Benners. Here we were invited to remain over Sunday, but we thought perhaps we could do more good if we stopped with the few Saints in Washington, District of Columbia, so we hastened on. We met a warm reception at the home of Brother and Sister Froyd, where we arrived Saturday afternoon. In the evening a number of the Saints assembled, and wife and I gave talks on our temple work. On Sunday we met with the Saints in their hall and were surprised to find about thirty zealous members, who seemed hungry for the truth. It was indeed a great pleasure to minister to them. There were two outsiders present, one of whom has since

united with the church, largely the result of the faithful labors of Brother A. Edwards, who drives in with his auto from beyond Baltimore to minister to them nearly every Sunday. Elder Edwards is held in very high esteem by the members. Brother Davison, I believe, is the name of the other faithful elder who has charge of the Sunday school work there. It is a pleasure to meet with Saints who are as united and faithful as this little band. May God bless them in their efforts.

Continuing on our journey, we passed through Virginia, North and South Carolina, and Georgia, reaching the end of our trip south on November 17, just ten days in actual travel, our speedometer registering 1,600 miles. Wife did all the driving and proved a splendid chauffeur. We are located in Leesburg, sixteen miles from Howey, where we spent last winter. We are here because of the better accommodations, Howey being a new city, mostly on blue print as yet, but is destined to be a beautiful city in time. We hold services every Sunday in the schoolhouse at Howey and are pleased to find the same good interest as when we left.

We expect to remain here about a month longer and then hope to visit Orlando, Tampa, Saint Petersburg, and perhaps may get as far south as Miami. We drove to Orlando last week and had the pleasure of meeting with a few scattered Saints there. Were made very welcome at the pleasant home of Sister and Brother Entrican, formerly of Peoria and Chicago. We hope to hold services near there later on.

We trust the Saints who desire us to visit them will note our address and bear in mind we have a car and will be glad to render any service within our power.

I am pleased to say my health is better, and am hopeful of the future.

Our address is 200 Cleveland Avenue, Leesburg, Florida, phone 185.

In gospel bonds,  
LEESBURG, FLORIDA, December 13. F. G. PITT.

### Report of Spring River District Conference

The semiannual conference of this district convened November 7, 8, and 9. We are pleased to say that it was the best attended conference ever held in the district and in some respects the most pleasant. All at the early morning session of the first day were gratified when the district president announced that our esteemed President of the church, Frederick M. Smith, would be with us. We were also pleased to have with us Apostle Gleazer and Missionaries Lee Quick and Amos Higdon. We must not forget to mention Bishop Short, who again made the acquaintance of old friends.

The conference opened at ten o'clock Friday morning with District President John Blackmore in the chair. The usual procedure of organization of conference and officers' reports were attended to, and all was made ready for a most profitable conference. All district officers and department heads reported work of their respective departments.

The Friday afternoon session was an educational program under the auspices of the Department of Women, with Sister John Blackmore in charge. During this program President Smith and Bishop Short arrived. We were pleased to greet them, while a very pleasant and peaceful influence filled the room. Brother Smith favored us with one of his fine talks on the "Social status of women."

Friday evening at seven o'clock, the program was under the direction of the Department of Recreation and Expression, with Superintendent C. C. Carter in charge.

Saturday morning at a quarter of nine, a very spiritual prayer service was enjoyed, which gave strength and encouragement to many. Two business sessions followed in

charge of the conference presidency. Some very important business was transacted which will be of value in the future work of the district. A motion tabled last May and made the order of the day for this conference provided that all future conferences of the district will be mass conferences in lieu of the past practice of delegate conferences. A new set of resolutions was adopted to cover the affairs of the district. A copy of these resolutions will be forwarded to each district officer and department head. The recommendations by the district president that four of our brethren should occupy in the Melchisedec priesthood were indorsed, and provision was made for the ordinations. We congratulate our brothers and wish them success in their work for God. We are pleased to name them: Alvin Smith, of Miami Branch, Oklahoma; John Jones, of Weir, Kansas, Branch; Guy G. Cadwell, of Independence, Kansas; and O. A. Duncan, of Nowata, Oklahoma, Branch. Sister John Blackmore was elected to the office of district superintendent of the Department of Women. Delegates were elected to General Conference.

At half past seven a short program was given by the Webb City, Missouri, Oriole Girls, with monitor Nelvita Cowen in charge.

At eight o'clock President Smith gave us a fine talk upon the very pertinent subject of "Stewardship." Questions were allowed, and a wonderful explanatory discussion was enjoyed. Hazy notions of stewardship were replaced by valuable gospel and social truths. He placed before us in a very plain manner the path of our duty.

Sunday morning at half past eight, prayer service was enjoyed. Many sincere testimonies were given. At half past nine Sunday school was held, with the district and local officers in charge. This being Graceland College Day, talks were made by four of Graceland's former students: W. W. Manning, Sister W. W. Manning, M. F. Cheeseman, and Sister John Blackmore. Two hundred and sixty-eight were present, and \$31.18 collection for Graceland was announced. The pulpit was again occupied by President Smith at 11 o'clock, Apostle Gleazer in charge. A general priesthood meeting was held at half past one.

It was advertised that President Smith would speak at a quarter of three. As the crowd was so large the local church could not contain all of the people who desired to hear the discourse, Christian fellowship on the part of the Methodist Episcopal Church overcame the difficulty, for they granted to us the use of their fine church for this occasion. Brother Smith spoke on the "Social aspects of Christianity." A crowded building greeted him, and close attention was given as the socializing influences of true Christianity were explained by the speaker.

At the close of the evening's service, a tired yet happy people rose at the suggestion of the district president and enthusiastically sang that real Latter Day Saint hymn, "We thank thee, O God, for a prophet," as a mark of their esteem for and confidence in President F. M. Smith. A fitting close to a splendid conference.

MRS. C. E. WILSON, *Secretary.*

### Commendation of Article on Diet

I have enjoyed reading the article on diet by Brother Ralph W. Farrell. I am certainly glad to see an article like that in one of the church papers. Of course, some will take exception to it on the ground that "that which goeth into the mouth defileth not the man," but this scripture refers not to food, merely, but to the kind of food, and mainly to meats as distinguished from one another. I have felt at times that the Latter Day Saints, some of them, needed admonishing as to

their eating, for it would appear as though *much eating* were a part of their religion.

There are only two diseases, poisoning and starvation, and about seventy per cent of the population of our country are at present half starved, even with their much eating.

Those who go to Zion and remain there are going to be whole people, physically, mentally, and spiritually. Note, I said spiritually, not morally. There is a certain philosophy which teaches and proves that a balanced body means a balanced mind; and a balanced body and mind mean a balanced spirit; and, while this does not refer to diet, it shows the relation of the three to each other, and this relation is hindered by the American "white diet."

"Drink no longer water" is a wise admonition. Water that has not been distilled deposits lime on the teeth, in the joints, and in the arteries, and modern food scientists are teaching people to use such foods as to give the proper amount of natural pure water to the system. Roasting and baking should be done in closed utensils, such as are to be had from the dealers.

If the Latter Day Saints will be Daniels as pertaining to their methods and habits of eating, it will be a great missionary work.

CHARLES DIAL.

GRANITE CITY, ILLINOIS.

### Tells of Conditions in Saints' Home at Lamoni

As I have not written anything for the church papers for a long time, I take this opportunity of writing a few lines to let the Saints and friends know what has become of me, where I am, and what I am trying to do.

After receiving about twenty-five or more General Conference appointments to several fields of labor, and because of bodily afflictions and other circumstances over which I had no control, our Bishop thought it best for me to come to the Saints' Home. I came here one year ago, on my sixtieth birthday, hence feel that I am fully established in the home. I believe this is the oldest old people's home in the church, where our worthy Sister Alice P. Dancer has been acting as matron for nearly twenty-seven years. She is now our much-esteemed matron, over seventy years old.

At present there are, including the inmates and help, about thirty people residing here. The oldest is about ninety-eight years old. A few are quite feeble, while some are able to do considerable work of different kinds. Several of the sisters do sewing, knitting, crocheting, embroidery, and all kinds of tatting. Sister Anna Crudis, past eighty years, who has been blind since she was five years of age, makes many kinds of tatting and has sold many dollars' worth. She still receives many orders for her work. She is well educated and reads and keeps up correspondence with her relatives and friends.

Peculiarly, though a man, I crochet, knit, embroider, sew, and tat. I tat, using from coarse to number seventy thread, and make any kind of tatting desired. My work this year has been sent to England, Canada, and to several States. Three of us are always glad to get tatting orders so we can earn a little to help ourselves.

Besides this I try to cheer and help others by reading, when I am well enough, an hour each evening; then I play the organ and sing and get others to sing. I preach occasionally, and have charge of other services. All these activities keep up our spirits, so I am sure we get along very well for so large a family of old people, and the most of us appreciate our home very much.

We learn that the Bishop has consented to our having a radio with loud speaker, something we will surely appreciate. We are wondering if there are enough good Saints who might

contribute a little to help us get one put in. If so, it could be sent direct to me, where it will be kept carefully until there is enough to get a radio. We might then enjoy many of the sermons being broadcast. I hope this is not asking anything unreasonable, for it will help to entertain a large family of old, worthy Latter Day Saints who would much appreciate the giving.

I hope all who read this will learn now where I am and perhaps write me a few lines, or a letter, so I will not feel that I am forgotten by the many I brought into the church, among whom I labored during the years of my missionary work.

F. L. SAWLEY.

LAMONI, IOWA.

### Oakland, California

December 8.—December 7 we had five baptisms in our church font, three boys and two girls, Brother Etzenhouser, our district missionary, officiating. They were confirmed by our pastor, J. B. Carmichael, and Brother Etzenhouser.

November 24 to 31 we had with us Brother D. T. Williams, the apostle appointed to this district. While with us he offered a series of lectures on the principles of the gospel. We are delighted to add that the lectures were well attended throughout and that the Saints not only supported him with their presence, but brought their friends who do not belong. Brother Williams was most masterful in his presentation of the gospel.

Our institute work at Religio is still holding interest. This is what makes church work successful. One Friday night, in a driving rain, cold and disagreeable, we went to Religio and found just fifteen grouped around the stove, and who do you think they were? Every officer and teacher except one, and eight pupils. The teacher of the home decorating class came with soaked feet, but would not allow the discomfort to keep her from her class. Do you wonder that a Religio that had averaged about thirty for years should suddenly leap to an average of over sixty when these teachers were put in office?

We hope to hold our sacraments in the mission after this. Until now it has worked a hardship on the officers, having to discontinue their meetings every month to attend sacrament in the main church. But it has been worth the effort, and at least one family has been brought back to activity through its labor. We look forward to a busy year in Oakland church circles.

### Fall River, Massachusetts

December 12.—The special services by Elder O. L. Thompson were brought to a close December 12. The last service consisted of a short sermon by Brother Thompson, a program by the Saints, refreshments, and a purse of money for Brother Thompson. He has been here since December 3, and the interest has been very good, on the part of both Saints and friends. Everyone loves him, and he is very consecrated, realizing his responsibilities. He leaves Saturday for Plymouth.

The sacramental service December 7 was largely attended. Brother Thompson gave a short sermon, and at this service blessed the tiny son of Brother and Sister Charles Pillsbury.

Wednesday afternoon, December 10, Elder Thompson officiated at the funeral of Sister Eliza Millward Gifford. She was but thirty-one years of age and had lived in Fall River most of her life. She leaves her husband, three brothers, and one sister. The funeral service was held at the home of her sister, whose family are Baptists, but all thought Brother Thompson's sermon was beautiful and comforting.

### Chadron, Nebraska

December 8.—Though I am on the superannuated list, I am still looking after church interests in my old field, Western Nebraska and the Black Hills.

After a period of poor health that lasted about a month, I went to Champion, Nebraska, the last of October, where there is a little group of Saints that are striving to do the Master's will and make a missionary feel at home when he visits them. I had a few splendid meetings there and baptized four.

From there I went to Spearfish, South Dakota, where I had a few more good meetings and baptized three. The little group of Saints here are of a high type of American citizenship and are loyal to the great latter-day work. They are surely worthy of honor for the vigilance they manifest in caring for the minister and seeing that he has means to pay his traveling expenses when he leaves them.

Leaving Spearfish, I came here and have preached a short series of sermons, closing last evening in a snowstorm. The Saints here seem to appreciate my visit.

I am glad to find the Saints cheerful and hopeful, and as a rule they seem to be imbued with the Zionite spirit and think of gathering when convenient.

May the Lord bless and hasten his work is the prayer of your brother in the faith,

C. W. PRETTYMAN.

### McDermott, Ohio

December 11.—The McDermott Saints decided to dedicate their church home December 7, and as they wished to invite all the members of the district that could attend, they provided meetings to commence the 6th, Saturday evening. Elder Clarence Current consulted the district president about the services, and between us we planned the services, Brother G. T. Griffiths being chosen to give the dedicatory sermon.

The plans worked out, but there was one thing we did not plan on, and that was the steady downpour of rain. However, the meetings were well attended and of a high order. Sunday three cars were driven through the rain for a distance of over forty miles. When Latter Day Saints want to do things, they are done.

Brother Griffiths preached a fine sermon Saturday evening. He has been an apostle for thirty-five years, and his missions have taken him to various parts of the world. He is a student of human nature and of the revelations of God, and is a man of deep insight and unusual resourcefulness. He has mingled with poor and rich, and the failing strength of humanity has been under his observation. Outward appearances are not likely to deceive him, and he has no revulsion of feeling when he comes in contact with those who are poor in worldly possessions or in the span of the intellect, but adapts himself to the situation, trying to reach all. He thus reaches the highest type of ministry, referred to by the Great Missionary as being all things to all men. Many have thanked God for his ministry. May he live many years, that many more may call him blessed.

We assembled Sunday morning, and while we were waiting for the priesthood to gather, Brother Griffiths played the organ and sang such songs as "My times are in Thy hands," and "Nearer, My God, to Thee," while I looked dolefully out on the weather. He invited me to join him in singing "Jesus, I my cross have taken," and this spontaneous and informal activity brought a great flood of joy to me and assisted materially in speaking before the priesthood on, "The student

life of the ministry." Sunday school and sacrament followed this service.

The dedicatory service was held in the afternoon, at which Brother Francis May, who is giving all of his time to church work, offered the invocation. Brother Griffiths again preached one of his characteristic sermons and raised the question, "Are we orthodox?" He followed by a definition of the terms used and proved by the word of God that we are orthodox, and that the purpose of the new building was that the orthodox gospel should be preached. He urged all to improve our time and talent.

After the dedicatory prayer was offered and a few other matters attended to, the meeting was closed and the visitors prepared to leave. Brother Griffiths went with Brother and Sister Holland to Ironton, where he expected to preach that evening, and the Saints there no doubt enjoyed his ministry. Notwithstanding the departure of so many and the rainy weather, a good crowd appeared in the evening, and I had good liberty in presenting the justice and mercy of God as shown in the plan of redemption.

Thus ended good meetings. The Saints of McDermott had been looking forward to the day of the dedication of their church home, and while it is a humble building, it means a lot to them and is for them an emblem of their sacrifice, a temple where the fullness of the gospel can and will be preached, having the support of the general church and the protection of the civil law in their endeavors.

May God bless the Saints of McDermott, that they continue in discipleship and know the truth, enjoying the full freedom guaranteed by the Christ. JAMES E. BISHOP.

### Uteyville, Colorado

December 1.—That others may know of our progress in church work I offer these few lines.

We are located in the Eastern Colorado District, in the extreme southeastern part of Colorado. The work began here some eight or nine years ago under the influence of Brother Sade, who converted three or four people. Then about three years ago Brother J. D. Curtis, of the missionary force, came and began to labor, against much opposition by people of other faiths, which resulted in two debates and much bitter persecution. However, the work was fully established by the able efforts of Brother Curtis, and many were brought into the church, so that to-day we have a membership of about fifty-five. Many of the best people of the community have united with the church.

Last June, the writer, after corresponding for some time with Brother Curtis, decided to locate in Colorado to aid in the work. I met him at Graft, Colorado, about twenty miles from Uteyville, on June 13, where he was holding a series of meetings. At the close of the meetings seventeen united with the church.

We sent a petition to the district conference convening at the Colorado Springs reunion, requesting branch organization. Provisions were made for the branch, and three young men were called to labor in branch work. Then last Sunday, November 23, Bruce E. Brown, president of the district, and F. Henry Edwards, of the Twelve, came and organized the branch, ordaining the young men who were called. So we are rejoicing in the advancement of the work and are trusting to the guidance of our God rather than the wisdom of man.

Those who have opposed the work here have gone down in utter defeat, and many of them have left the country. Their church work has perished, or is perishing, while we are steadily advancing. Yesterday I had the pleasure of baptizing a fine young man.

I understand that several years ago James E. Yates and family were traveling through this country by auto, and hearing of some Saints at Uteyville, came down one Sunday morning and preached there after the union Sunday school was over. No doubt Brother and Sister Yates will be glad to hear there is a branch here now. The writer would like very much to hear from them, also Brother and Sister C. L. House, Brother and Sister A. V. Lockling, Brother and Sister F. M. Burch, and any others that may see this.

May God add his blessing and help us to fulfill our covenants is my prayer in the name of Christ our Lord,

H. L. BAUSELL.

### Kiefer, Oklahoma

The visit of Brother Gleazer to Oklahoma has been a great help to the Saints of this field. His clearness of vision, his clean life, as well as the wise counsel he has given, have endeared him to all.

He organized a branch at Foraker with about seventy-five members, over thirty of whom have been baptized this year. Brother Christensen made the opening and baptized eight. This was followed by a meeting by Brother Christensen and myself some time later. They are a live band of workers, and we trust the good spirit of unity and peace will be with them.

The work is onward, even if the powers of evil are raging within and without to prevent the work of the Lord.

The weather has been very fine, and we can work here nearly all the year. By letter from Brother Terry of El Reno, we learn the work there is moving, and I am delighted to tell the church we are seeing some of the local men doing a fine work. The brothers of Calumet Branch held a meeting and baptized six. Brother Thomas, our new pastor at Tulsa, and District President Earl D. Bailey held a meeting about seven miles out of Sperry and baptized ten. This is as it should be; God bless and prosper them.

Brother Gleazer will visit a number of points in this field before returning home. Six were baptized at Sperry last Sunday, where he has been preaching the last two weeks, and we expect more as a result of this and other meetings held there and the generalship of their leader, Brother Ramsey.

I desire as a servant of the Master to send greeting to all the Saints and say, as we near the Christmas time and the end of the year, that it has been the banner year of my ministry in the harvest of souls and the joy and pleasure of service for the Master.

God bless the church and the people thereof far and near.

HUBERT CASE.

### Denver, Colorado

December 8.—Our beautiful fall has caught a bad cold; quite a snowstorm last week.

Elder John W. Rushton was with us a couple of weeks ago and spoke morning and evening. The writer heard the morning sermon, and we really thought it was the best we ever heard him deliver; we have listened to him many times.

Sister J. N. Duncan, who has been at Saint Joseph's Hospital, and Sister Jennie Beardsmore, who has been at Park Avenue Hospital, are both much better.

Our young Sister Bradley of Colorado Springs has been confined to the children's hospital with rheumatism but at last report was improving.

Sister Keith Rodgers had to give up teaching to undergo an operation, and is still far from well.

The missionary meetings Sunday evenings begun by Elder



Frank B. Almond are well attended, and his subjects are very interesting.

Brother E. K. Patterson, who has so ably assisted in the missionary service, is leaving for his home in Iowa. He will be greatly missed by the young folks, especially the members of the Mizpah Club.

The sacramental meeting of the 7th was excellent, though the weather was stormy. Brother and Sister Fred Walling of Fort Lupton, were in attendance. We think it takes pretty good Saints to face a storm twenty miles to attend the church services, but the Wallings are that kind; storms don't hinder them.

At the close of the sacramental service, Brother E. W. Fishburn made a strong plea for the destitute Saints of Europe and took a collection of over sixty dollars for their relief, which will be cabled to them at once.

Friday night, the 5th, the Mizpah Club gave a chicken supper and entertainment at the church, which was a success both as to pleasure and finance.

Brother Charles Fenn and wife and daughter have returned from a motor trip to Iowa.

The Department of Women held a bazaar last week and netted over one hundred dollars.

### Evansville, Wisconsin

December 16.—I do not expect this letter will be in the HERALD ere the new year's sun shines upon us, but as the old year draws to a close and we sum up the rich blessings of God given us, it might be well to send a few lines to our church paper, the HERALD, and share our joys with you, for surely we are glad to read of the blessings enjoyed elsewhere.

It has been a great pleasure this year to tell the gospel story, and never before has there been presented to my mind such a hope as has come while endeavoring to study and discuss some of the Zionie problems. In all the special gatherings which I have been in, I have found the Master's Spirit striving with his people to bless and encourage.

In the two reunions and conferences of three districts which I attended, I have noted an exceptional interest in the development of Zion, and certainly God recognized it, for in nearly every instance the Master recognized the need of his speaking to the Saints, and in every place there was an abundance of the Spirit of God to comfort, instruct, and encourage, which caused a great spiritual uplift.

The reunion of Northern Wisconsin District was considered by a great many as one of the best ever held there, and we were blessed in having with us at that time President F. M. McDowell, Apostle J. F. Garver, and Patriarch W. A. McDowell, who brought to us an abundance of food divine. Many others of the ministry and of the members did their part to make possible a foretaste of a heaven on earth.

President F. M. Smith visited Black River Falls at our conference time in October, speaking several times there, as well as reaching on to Madison and Beloit of the Southern Wisconsin District, and it was my great pleasure to be with him until he left Wisconsin.

It would be impossible for me to try to tell of all the good things brought to us at that time, but suffice to say that we did indeed sit in heavenly places, and the light that came to us with the message will never be forgotten. It seemed that the people could not let him go until he had talked to them much more, for his words were kind, his message encouraging, and his counsel was at the command of any who wished to talk with him of their problems.

At this time I am preparing to go to Central Illinois to labor, and having reached as many of the Saints of Northern Wisconsin as I could find time to do, I find yet that there

are several more whom I cannot reach ere leaving for the new field. I take this means of saying to both those whom I have not visited and those whom I have that I have been blessed through you in the past few years. I have felt your support, and know somewhat of your sorrows, your endeavors, and your triumphs, and I know there is in you a power which, if associated with the power of the Master, you shall be of great service to him, and your joys can be increased.

I must now bid farewell to the district to take up work in another, but I cannot do so without telling you that I have learned to love you and shall not forget your kindnesses to me. I ask that your prayers may follow me to my new field.

I trust that God will abundantly bless you through the new year and inspire those who will have the special oversight of the district and branches, that you will all feel more keenly your duty in giving to the Master's cause that portion which is his as well as fully consecrating your lives to the service of God.

I beg to remain your brother in hope, E. J. LENOX.

### Chetek, Wisconsin

December 9.—Our Northern Wisconsin district conference convened at Black River Falls October 18 and 19 and proved to be very good; a spiritual uplift to all.

One pleasant feature was the opportunity to meet the President of the church, whose timely talks were much needed and appreciated. Nearly every branch in the district was represented.

The election of officers resulted in some changes. Brother Lenox, who has faithfully and wisely labored among the Saints, was released from the office of district president, and S. E. Livingston was chosen in his place, to have as his counselors I. H. Bowen and J. H. Howe. The following were chosen delegates to General Conference: J. F. Garger, W. A. McDowell, E. J. Lenox, S. E. Livingston, A. L. Whiteaker, and L. O. Wildermuth.

The Saints of Chetek have been blessed with a visit from W. A. McDowell, who held a series of meetings for a week. He had good interest, and a peaceful spirit prevailed. Also L. O. Wildermuth and E. J. Lenox stopped over for two days as they were en route to Lady Smith, Harshaw, and other parts north.

The Department of Women has been busy making money to defray some branch expenses. They held a bazaar recently and netted about \$35.

The young people had a pleasant time at a Halloween social and took in about fourteen dollars. We are slowly moving on and praying for the Spirit of the Master to direct.

### Lucasville, Ohio

December 16.—Sunday night, December 14, we were pleased to have with us Brother Clarence Currant of McDermott, who delivered a spiritual sermon. He will preach here every two weeks.

A two-day meeting was held at McDermott December 6 and 7, when they dedicated their church. Brother G. T. Griffiths preached the dedicatory sermon. Thirty members and non-members from this place motored to McDermott to hear the sermon.

Brother R. Crabtree, of this branch, who had a stroke last March, is a little better.

Brother Pyles, the priest of our branch, has gone to Granite City, where he will work in the steel mill. He will be missed here.

Brother and Sister J. K. Bealor have returned home from

their visit, and the Saints are glad to have them here again.

The Sunday school is progressing nicely with about forty scholars. As it is nearing the New Year, we hope and pray that by the help of our heavenly Father we and others may work to better our interest in the Sunday school.

As the Saints are scattered and the roads are getting bad, we have poor attendance at our Wednesday night prayer meetings.

### Tulare, California

December 10.—A two-day meeting was held Saturday and Sunday, November 15 and 16, at Irvington, at the reunion grounds. Saturday afternoon was spent in planting trees, flowers, blue grass, etc., for the purpose of beautifying our reunion grounds. Other activities were indulged in during the afternoon. Several members from this branch attended and took with them many flowers which they planted. A collection was taken up by the Department of Recreation and Expression, with which blue grass was bought. A spiritual feast was enjoyed by those who attended.

The Department of Women held a bazaar on Saturday, November 22, and had useful household articles for sale, such as quilts, towels, buffet sets, aprons, etc. A cooked-food sale was held at the same time, which proved quite successful. Something over twenty dollars was cleared. They are planning to hold another food sale before Christmas.

Apostle Roy S. Budd stopped over for a couple of hours and preached for us Sunday evening, November 23. His sermon was very much appreciated, as it was inspiring and uplifting.

The Department of Recreation and Expression prepared four Thanksgiving baskets for four needy families of the town. The work was in charge of the superintendent of young women, Sister Elizabeth Smith.

The Sunday school is working on a Christmas program.

### Minneapolis, Minnesota

With the completion of the work of enlarging and rebuilding the house of the Lord in Minneapolis has come a new period of activity in all lines of gospel work in the Twin Cities. The Sunday school and Religio have recovered from the partial disorganization due to the changes being made in the church, and now in their new and better quarters are determined to make the most of the opportunities of bringing the young people to understand and appreciate this gospel more fully.

The building is now one of which the Saints may feel proud. The auditorium seats about two hundred, with a large stand in front, and a place for the choir. Several extra Sunday school classrooms have been provided, and the basement has been fitted up with a kitchen, furnace room, toilets, front and rear stairways, and a good-sized space for recreation and gatherings of different kinds. The inside of the auditorium has been artistically decorated, and pews are to be provided instead of chairs. The outside of the building is stuccoed, and concrete steps lead up to the main entrance. A picture of the new church and part of the congregation was taken recently and may appear in a future issue of the SAINTS' HERALD.

The choir did their bit to help pay for the expense of this new building, by putting on a musical entertainment last month, the collection taken up being about forty dollars.

The Department of Women also has been doing its part, and on December 4 offered for sale the articles they have been making for the last few months. The total proceeds of the bazaar equaled almost three hundred dollars.

In the business meeting held December 1, the branch approved of the work done by the building committee and made arrangements to finish paying the contractor and carpenters for their work on the building.

Missionary work is being carried on diligently, and cottage meetings are held four times a week. A great deal of interest is being shown, and outsiders are opening up their homes in order to hear the preaching of the gospel. One young married man, whose father is a prominent worker in the First Baptist Church in Minneapolis and who has been unable to interest his son in religion to any extent, has taken hold of the restored gospel in a real way, and his interest is very encouraging. Opportunities for missionary work in the Twin Cities are very good.

Mr. Fillmore, the general secretary of the No-Tobacco League of America, spoke one Sunday evening in our chapel and gave some valuable information on this subject which should be of vital interest to every Latter Day Saint.

There have been two baptisms of late. One young man was baptized on Thanksgiving Day, before the special service held that morning, in Lake Glenwood, with a cold wind blowing from the northwest, snow on the ground and in the air, and the air so cold that the Saints on shore were uncomfortable. However, he was not to be stopped by that, and Brother Kress and he went into the water together. Another baptism was performed on the 7th, when a young lady obeyed the command of the gospel and came into the church.

### Denver, Colorado

It is with sincere regret that we part with our fellow member, Elmer K. Patterson, as he has recovered from the illness which has kept him in our midst. We are sad to lose his inspiring and congenial personality and the ever good word he had for those about him, as well as his untiring efforts to build up the young people's department of the work here. Yet we are happy, for he will be with his family and friends again, who must love him as we have learned to do in his short stay with us. As chairman of our missionary committee and also as corresponding secretary he has done a great work. His tracting work was just beginning to bear fruit, which he could not stay to enjoy, but we will always appreciate his wonderful start in spreading the gospel.

May he ever be a faithful servant of the Lord and receive his just reward. We hope that the Master may again see fit to decree that he may be in our midst and bless us with his service. We wish him Godspeed on his way.

THE MIZFAHS OF DENVER.

### Ironton, Ohio

December 9.—We have been privileged to hear some grand sermons here of late, making us more thankful and appreciative of the restored gospel of the Son of God. Elders J. D. Shower and James E. Bishop were with us during a part of November, holding a series of meetings which resulted in three baptisms, and we feel sure there are others very near the kingdom. There is a better attendance at all services since these meetings, so we think there was much good accomplished. We hope they come again, as we feel their work here is not done.

We have tried to do our part in preparing a house where men and women can hear the gospel in its purity, and these brethren know how to impart it so that all may understand. It does one good to see such men representing the church, and we have felt blessed with their association.

Hoping the good work may go on and the Spirit of the Master abide with all,

JENNIE A. CLEARY.

## Independence

The Sunday school Christmas entertainment was held December 23, at which time the main auditorium was crowded with enthusiastic children and interested parents. Each of the three younger departments of the school contributed ten minutes of the program, and the remainder consisted of a Christmas play given by the Nonpareil Class of the Religio, J. D. Gault, teacher; Francis Holm, president. The play showed how Santa Claus carries on his business and demonstrated the fact that no one can do quite so good a job as Santa himself. At the close of the play the curtains were thrown back and colored spotlights played on a revolving Christmas tree, which sent a chorus of ah's from all in the house. It was one of the most beautiful spectacles seen anywhere. Following this Santa Claus and his helpers distributed about five hundred bags of candy, nuts, and oranges to the boys and girls of the beginner, primary, and junior grades. This entertainment was sponsored and carried out under the direction and expense of the members of the Nonpareil Class, and for its success this class deserves to be highly commended.

Sunday evening, January 4, the Sunday school installation service is to be held in the main auditorium beginning at half past seven, of which the main feature will be an address on teaching methods in the Sunday school by General Superintendent A. Max Carmichael. The program will be broadcast.

The evening of December 28 the Messiah Choir gave Handel's "Messiah." The chorus, which was directed by Brother Paul Craig, consisted of about one hundred and twenty-five singers from Independence branches and Kansas City Stake, the soloists being Eugene Christy, tenor; Mrs. I. A. Smith, soprano; Miss Josephine Smith, contralto; and James R. Houghton, bass. The whole program was very fine and was much appreciated by those who attended. The church was crowded in spite of the cold, disagreeable weather.

On New Year's Eve a watch party was held at the Stone Church under the supervision of the First Presidency, at which time a good program was carried out.

Next Friday night, January 2, Brother Houghton will sing in a benefit recital for the Messiah Choir. Tickets are twenty-five cents, and may be secured from members of the Messiah Choir or at Watkins Music and Drug Co. Brother Houghton will be accompanied on the piano by Mrs. Pauline Becker Etzenhouser, and assisting numbers will be given by Miss Emma Snead, violinist. The program promises to be very fine, and it will be well worth while to attend.

Announcement has been received of the marriage of Miss Lillian Zimmermann, head of the Independence Institute of Arts and Sciences, to Mr. James Fligg, son of Elder and Mrs. W. I. Fligg, at the home of Brother John Zimmermann, senior, father of the bride, December 30. Brother Fligg has been attending school at Lawrence, Kansas.

Apostle Paul M. Hanson has been quite ill with malaria fever for the past week. Though his temperature is sometimes not so high as at others, the doctors do not feel that he is gaining any yet. The Saints should remember him in their prayers.

President F. M. McDowell is in the Sanitarium, having undergone an operation for appendicitis Monday morning. The operation was successful, and it is believed he will recover nicely.

### Second Independence

The Christmas entertainment was furnished largely by the children, and was of a kind to display the large amount of

talent existing among them. A treat of fruit and candy was distributed to the children, and the priesthood of Section Two made their pastor a splendid gift.

Sunday's meetings were well attended despite the severe weather, Elder J. W. A. Bailey speaking at eleven o'clock, and Pastor R. J. Lambert at half past seven in the evening.

Sister Mary Tomlinson died Friday, December 26, on her sixty-third birthday, at the home of her sister, Dahlia Lyons. She was buried in Mound Grove Cemetery after services at the Second Independence Church.

Brother Walter Wisemore died suddenly on Monday, he having been indisposed for a few days, but appearing to be improved. The funeral has not been arranged for at the time of going to press of the HERALD.

### Liberty Street

Last Tuesday night the senior department of the Sunday school gave the cantata, "The hope of a Christmas city," under the general direction of Miss Victoria Blackburn. Brother V. W. Gunsolley conducted the chorus.

Sunday morning, December 28, Apostle F. Henry Edwards preached on "The gateways of life," which was very fine. After the sermon Sister Carrie Ballinger read a report of the work accomplished by the Department of Women during 1924.

In the evening Brother E. A. Curtis preached, using for his subject, "Let us find the place where we can serve best." This sermon also was very fine, though the crowd was not as large as it would have been had the weather not been so bad.

The Orioles and Temple Builders of this district joined in with the Social Service Bureau and furnished four Christmas boxes for the poor. These baskets contained fruits, vegetables, meat, bread, etc., enough to serve at least eight people. Some money was also contributed, besides quite an amount of clothing and toys.

The Temple Builders had for themselves a Christmas tree. Each girl received some useful present from one of her associates, after which refreshments of fruit and cake were served.

### Walnut Park

The name of Bishop B. J. Scott was omitted from Walnut Park's nominees. With Glau Smith's nomination as pastor, Brother Scott was included, he to be associated with Brother Smith.

Sunday speakers were J. A. Gunsolley of Lamoni, and B. J. Scott.

On the evening of the 24th the Sunday school children gave a pretty Christmas program, and on the 26th a group of Latter Day Saints came from Heathwood by invitation and presented a play which was beautifully appropriate and appreciated by many.

On the latter evening, the retiring pastor, Brother J. A. Dowker, was presented by Chester Constance with a Christmas gift from his many friends, who will always remember kindly the great amount of time and strength he has sacrificed for the good of Walnut Park.

A Christmas play prepared by the young people was postponed until Saturday evening, January 3. This will also be given the week following at the Quindaro church.

### Enoch Hill

Patriarch Richard Bullard addressed a good-sized congregation the morning of December 28.

In the evening at seven o'clock we were glad to have with us President Elbert A. Smith as our speaker. The attend-

ance at this meeting was below normal on account of the inclement weather, many also being drawn to the Stone Church where the "Messiah" was being given. Those who heard Brother Elbert felt greatly benefited.

During the Sunday school hour last Sunday an appreciative audience witnessed a program which was put on by the beginners and primaries. It was a great pleasure to see the little children responding so well to the patient efforts of those having them in charge.

On Wednesday night at eight o'clock the junior and intermediate departments of the Sunday school gave a very fine program which was enjoyed by a good-sized audience. Santa Claus, in the person of Brother E. Kramer, paid his accustomed visit, to the great delight of the children, to whom he distributed sacks of candy.

#### East Independence

The attendance Sunday both morning and evening was rather light because of the inclement weather. Brother A. H. Parsons, pastor, spoke in the morning. It seems good to have him back after an absence of several weeks' duration. Brother Albert Thatcher, jr., preached in the evening.

At the business meeting held recently all the officers were sustained for the coming year.

#### Church at Des Moines Burns \*

Word from Elder David Dowker by telegram to Bishop Benjamin R. McGuire Monday morning conveys the unwelcome news that the church building of the Saints burned, entailing a heavy loss. This makes a sad closing of the year for the Des Moines Saints, and the church will sympathize with them.

Brother G. M. Vandell, the local pastor at Sioux City, Iowa, has been very ill for the past two weeks. He was given up by two doctors, but after administration he was, in about two minutes, on the road to recovery. The doctors are somewhat at a loss to account for it, but one of them is *big* enough to say the medicine was a very small factor in the case.

#### Request for Prayers

Sister Lucile Case of Cleveland requests the prayers of the Saints for her sister, Beatrice Brainard, who has been very ill for five months. They feel she will be benefited in some way, as God always gives us a blessing of some kind.

#### K F I X

Broadcast from the studio of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Wave length, two hundred sixty-eight meters.

SUNDAY, JANUARY 4, 1925

11.00 A. M., From the L. D. S. Radio Studio

Hymn.  
Prayer.  
Soprano solo by Mrs. I. A. Smith.  
Vocal solo by Mr. Edward Brackenbury.  
Hymn.  
Contralto solo by Miss Josephine Smith.  
Sermon.  
Hymn.

SUNDAY, JANUARY 4, 1925

7.30 P. M., From the First Independence L. D. S. Church

"Flag of truce march."  
By the Sunday school orchestra.  
R. T. Cooper, Director.  
Hymn: "Go ye through the gates."  
Musical Reading: "My rag doll."  
By Marjorie Moore (aged seven years).  
"Vesper bells."  
By the orchestra.  
Chorus: "The Sabbath bell."  
By the junior girls.

"Supplication."

By the orchestra.  
Hymn: "The Spirit of God like a fire is burning."  
Invocation.  
Address: "Teaching methods in the Sunday school."  
By A. Max Carmichael.  
Vocal solo by Miss Madge Nesbit.  
Presentation of general superintendents of the school.  
By the Pastor.  
Presentation of department superintendents.  
By the general superintendent of the school.  
"Millennial reverie."  
By the orchestra.  
Presentation of department workers.  
By the department superintendents.  
Charge of officers to the teachers.  
By the Presidency.  
Hymn: "O watch and fight and pray."  
Benediction.  
"Men of valor march."  
By the orchestra.

TUESDAY, JANUARY 6, 1924

9.00 P. M., From the L. D. S. Radio Studio

Program to be given by:

Miss Pearl Roemer, piano.  
Miss Beulah Stevenson, contralto.  
Miss Mildred Woolman, violin.  
Miss Emily Cox, accompanist.

"Meditation," Tschaiakowsky.

By Miss Roemer.

Solo: Selected.

By Miss Stevenson.

Violin Solo:

(a) "Viennese popular song," Kreisler.

(b) "Mazurka de concert," Haesche.

By Miss Woolman.

Address: "The stewardship of youth."

By Apostle E. J. Gleazer.

"Rhapsody," Dohnanyi.

By Miss Roemer.

Solo: Selected.

By Miss Stevenson.

Violin: "Concerto (First movement)," DeBeriot.

By Miss Woolman.

THURSDAY, JANUARY 8, 1925

9.00 P. M., From the L. D. S. Radio Studio

Program given by the Y. K. T. Sunday school class of the Stone Church.

Baritone Solo: "O hear the wild wind blow," Mattei.

By Mr. Albert Brackenbury.

Children's Story: "Knights of the silver shield."

By Miss Ardis Case.

Piano Solo: "Liebestraume," Liszt.

By Miss Florence Koehler.

Address: "The treatment of common cold."

By J. S. Bennett, M. D.

Tenor Solo: "Trees," Oscar Tasbach.

By Mr. Elbert Dempsey.

Reading: "Mine enemy."

By Mrs. Rosamond Bunnell Smith.

Tenor Solo: Selected.

By Mr. Elbert Dempsey.

#### K F F V

Broadcast by Graceland College for the Reorganized Church of Jesus Christ of Latter Day Saints. Wave length two hundred and eighty meters.

SUNDAY, JANUARY 4, 1925

7.45 P. M., From the L. D. S. Church

Hymn.

Prayer.

Cornet Solo: "My heart at thy sweet voice," from "Samson and Delilah," Saint Saens.

By Mr. Dewey White.

Solo: "Blessed are the meek," Ward Stephens.

By Mrs. Raymond McElroy.

Duet: "Adoration," from "The Holy City," Gaul.

Miss Emma Snead, violin.

Mr. J. H. Anthony, cello.

Mrs. J. H. Anthony, accompanist.

Anthem: "Sanctus," from "Saint Cecilia Mass," Gounod.

By the Lamoni-Graceland Oratorio Society, with obligato.

Sermon: "In His image."

By Elder C. E. Wight.

Hymn.

MONDAY, JANUARY 5, 1925

7.30 P. M., From Graceland College Studio

Musical program by Graceland College Studio of Music.

THURSDAY, JANUARY 8, 1925

7.30 P. M., From Graceland College Studio

Educational program.

## New Light on American Archaeology

A book of two hundred pages, containing thirteen lectures by Elder L. E. Hills, a close student of the Book of Mormon. This entirely new book contains much of the important evidence discovered by Brother Hills and others, establishing a consistent geography of the book, and explaining many things to the satisfaction of those looking for the truth. Freely illustrated. Just off the press. Price, cloth, \$1.00 each, postpaid. Order from

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Independence, Missouri

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## Secures a Home Site At Independence

Fine situation, nice sightly lots, good view, good soil, free access to city schools and high schools, and still no city taxes to pay, being just outside city limits and still inside Independence school districts.

### Haden Heights

as previously advertised is filling a demand for good property within means of everyone. Twenty lots taken to date.

### Cooper's Addition

I have just succeeded in acquiring a small tract connecting Haden Heights with the good existing oiled streets, shortening the distance from the north part of Haden Heights to the business center three fourths of a mile.

Lots are smaller to keep prices down. Good lots 40x107, at \$175 to \$185. Good lots 50x107, \$250 to \$275. Several damaged by water course \$50 to \$125. Write for combined map.

\$5.00 down, \$5.00 per month

Interest only 6 per cent, decreasing each month. Abstract guaranteeing perfect title with each lot.

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**ROBERT T. COOPER**

Battery Block

Independence, Missouri

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